
THE ISLAMIC ETHICS & BEHAVIOUR

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This short booklet is a compilation of some Islamic Ethics and Behavioural guidelines derived from the Holy Quran. For any comments or suggestions, please email at: hussain.tanveer@gmail.com

TABLE OF CONTENTS

Treat all human beings with respect	4
Give highest Honour to the person of highest integrity	5
Say with your words same as is in your heart	6
Always speak the truth	7
Do not confound truth with any falsehood	8
Talk straight, without any ambiguity or deception.....	9
Speak nice words in a nice manner	10
Do not shout	12
When you voice an opinion, be just.....	13
Do not be a bragging boaster	14
Do not talk, watch, listen or do anything vain.....	15
Do not verge upon any immodesty	17
Carry yourself in a dignified manner	18
Practice what you preach.....	19
Express good wishes when you meet one another	20
Do not be a blind follower.....	21
Do not be invidiously envious of others.....	22
Do not harbour undue suspicions.....	23
Do not pry into others' personal affairs	24
Never indulge in backbiting	25
Keep yourself clean from inside out	26
Adorn yourself with an attire of integrity.....	27
Show Patience in adversity and perseverance in a positive activity	28
Cooperate with others in righteous and lawful deeds but never cooperate in immoral and illegal acts	30
Verify Information before taking any action	31
Avoid any Aggression, Transgression and Extravagance	32
Exhibit Excellence in Work and in General conduct.....	34
Treat your parents in a kind manner	37
Do not follow blindly customs and traditions of your forefathers.....	39
Take care of the Homeless, Sons of the street.....	41

Take care of the orphans, widows and those who are left alone in the society	42
Take care of the poor and the needy	45
Help the beggars, the deprived and the disadvantaged	47
Take care of the family and relatives.....	49
Take care of your neighbours.....	51
Engage yourself in social welfare.....	52
Never conspire for evil but confer to promote righteousness.	55
Fulfil your contracts, promises and commitments	56
Do justice even if it goes against yourself.....	57
Do not have an exploitative business mentality	58
Do not be a hypocrite; instead, strive hard against them	59
Do not ridicule others.....	61
Make peace and reconciliation among the contending believers	62
Avoid defamation in the name of freedom of expression.....	63
Do not call others by offensive names	64
Be worthy of trust, and faithfully deliver it.....	65
Make earnest endeavour for worthwhile pursuits	66
Let not your wealth and children divert you from the Divine Writ.....	68
Observe good business and trade ethics.....	70
Do not acquire wealth through illegal means	71
None but you alone will have to bear the burden of your deeds	72
You will be ranked only according to your personal deeds.....	74
Look out what you send forth for your future	76

TREAT ALL HUMAN BEINGS WITH RESPECT

Human dignity is an inherent, inalienable and inviolable right of every human being. Allah has honoured all the Children of Adam¹. All human beings are the Children of Adam. So, all human beings must be treated with honour, respect and regard, without distinction of any kind, such as the colour of their skin, their race, descent, social background, national origin, gender, age, language, religion, political or other affiliation and opinion, education, occupation, job, wealth, property or any other status.

¹ Al-Quran Surah 17: Verse 70

GIVE HIGHEST HONOUR TO THE PERSON OF HIGHEST INTEGRITY

While a certain level of respect and honour is due to all human beings, those who demonstrate the highest level of integrity deserve the highest degree of honour². The criteria for greater honour do not include wealth, property, race, ethnic background, skin colour, gender, nationality, social background, language, occupation or anything else but integrity; It is neither any academic degree nor any level of education or religious affiliation which does not translate into integrity of the character.

² Al-Quran Surah 49: Verse 13

SAY WITH YOUR WORDS SAME AS IS IN YOUR HEART

It is hypocritical to say with your mouth something different than what is in your heart/mind³. Truth is when you say with your mouth as is in your heart/mind. If you have something different in your heart/mind than that what you say, then even if you state a fact, you cannot be considered truthful⁴. As long as you do not have conformity of your words with your thoughts, you remain a hypocrite and cannot be considered a truthful and veracious person.

³ Al-Quran Surah 3: Verse 167

⁴ Al-Quran Surah 63: Verse 1

ALWAYS SPEAK THE TRUTH

You should not make any false or misleading statements which are not in accordance with the fact, reality or actuality. You should always speak the truth and shun words that are deceitful or ostentatious⁵. For a statement to be considered truthful, a correspondence between the statement and the thoughts is essential. Similarly, a conformance between the statement and the reality is essential for a statement to be factual. A factual statement is usually the one that is probable, plausible, verifiable and reliable.

⁵ Al-Quran Surah 22: Verse 30

DO NOT CONFOUND TRUTH WITH ANY FALSEHOOD

You should not speak partial truth but the whole truth, and not mix the truth with falsehood⁶. Nor you should present a lie in the guise of truth. You should not only appear to be speaking the truth but you should be actually speaking the truth. Telling half-truth or mixing truth with falsehood is deception and you should not deceive others in any case. Misinformation is all about (unintentional) inaccurate or incorrect information, which arises from ignorance. Disinformation is intended to deceive and designed to mislead others. You should neither spread any misinformation nor disinformation.

⁶ Al-Quran Surah 2: Verse 42

TALK STRAIGHT, WITHOUT ANY AMBIGUITY OR DECEPTION

You should talk straightforward, without any ambiguity, crookedness or deceit⁷. Your talk should not be tortuous, roundabout, circuitous, devious or misleading but to-the-point, like an arrow hitting right on the target. You should not talk in a vague or obscure manner or in a way which can have more than one meaning. You should always try to be unambiguous and unequivocal. Whereas truth is all about accuracy of your statement, talking straight is all about precision. You should not only try to be accurate but also precise in your talk.

⁷ Al-Quran Surah 33: Verse 70

SPEAK NICE WORDS IN A NICE MANNER

Words, written or spoken, have great power to transform the world around us. Good words can inspire good feelings (e.g. happiness, contentment, love or affection) and desirable actions including heroism. Bad words can invoke bad sentiments or undesirable actions or reactions, e.g. fear, hatred, anger or enmity. Not only the choice of words affects the attitudes and behaviours of the people whom we talk to but the way we say the chosen words also plays a significant role in this regard. Hence, you should always try to choose best words to speak and say those in the best possible manner⁸. Avoid using slang words. Slang words are those which are not considered standard in the speaker's language or dialect, particularly in formal occasions. It may sometimes include socially taboo or vulgar language, which should be avoided at all circumstances. You should talk in a civilized

⁸ Al-Quran Surah 17: Verse 53; Surah 2: Verse 83; Surah 4: Verse 5

manner in a language that is recognized by the society as socially and morally appropriate. Avoid cheap and slangy street-talk; speak in a language that is dignified and decorous.

DO NOT SHOUT

Speak with a soft and gentle voice. Try not to be harsh in your speech nor talk too loud for emphasis. The harshest of all voices is the braying of the ass⁹. Avoid shouting, yelling or screaming in any case. You should use hard arguments instead of harsh words or shouting to make your point. Keep your volume neither too high nor too low but at an appropriate level. You should be a soft-spoken person yet not appear to be lacking confidence or self-assurance.

⁹ Al-Quran Surah 31: Verse 19

WHEN YOU VOICE AN OPINION, BE JUST

When you say something, or give your opinion or verdict on any matter then be fair and just, even if it concerns your closest relative, friend, acquaintance or near and dear one (and even if it goes against him or her)¹⁰. You should not show any biasness, favouritism, nepotism, discrimination or prejudice in your talks, opinions or verdicts. You should always be fair in giving anyone credit for anything good or criticizing anything bad. Similarly, merit should be your topmost consideration while giving judgement or decision for or against anyone.

¹⁰ Al-Quran Surah 6: Verse 152

DO NOT BE A BRAGGING BOASTER

You must have a right level of self-esteem, which is a healthy combination of self-worth, self-confidence and self-respect. However, you should not be self-conceited or have vanity, which is a false pride, arising from some imaginary or fancied excellence in yourself¹¹. You should not be ostentatious in your talk and should not have undue excessive pride in your intrinsic and extrinsic qualities. You should neither be self-abasing nor egotistic or vainglorious but have a right level of humility and modesty in your disposition.

¹¹ Al-Quran Surah 4: Verse 36; Surah 31: Verse 18;
Surah 57: Verse 23

DO NOT TALK, WATCH, LISTEN OR DO ANYTHING VAIN

You should value time. Time is what life is constituted of. Wasting time is wasting life. Hence, you should not waste your valuable time in idle talk, gossiping around, watching, listening or doing anything worthless¹². A well-spent time is that which is good for your own physical, mental, emotional and spiritual well-being or that of others around you. You should spend time for your own and others' physical well-being, intellectual advancement, spiritual development, and emotional wellness (which may involve spending your value-time with your near and dear ones). Do not participate in any futile play. If you pass near anything vain and worthless, then pass by it with dignity without indulging therein¹³. Always keep in mind that your time and energy is not to be wasted in useless and frivolous matters. If perchance, you come by a place where idle talk is going on, just turn away quietly and gracefully wishing them

¹² Al-Quran Surah 23: Verse 3

¹³ Al-Quran Surah 25: Verse 72

peace and wellbeing. You have not keep the company of such ignorant people. Remember, they shall reap the fruit of their deeds and you shall have to reap the fruit of your deeds¹⁴.

¹⁴ Al-Quran Surah 28: Verse 55

DO NOT VERGE UPON ANY IMMODESTY

Do not come close to any immodest, indecent or shameful behaviour, whether it is open or secret, in public or private, overt or covert¹⁵. Stay away from obscenity or vulgarity of all kinds, whether it is in thoughts, in words or in deeds. You should preserve your positive potential energy and direct it only towards positive and healthy pursuits. Indulging in indecency or obscenity may deplete or dissipate your potential energy and may weaken you intellectually, emotionally, physically and spiritually. If, unintentionally, any misconduct occurs by you, then correct yourself promptly without any delay. You should neither deliberately indulge nor knowingly persist in an inappropriate or shameful act¹⁶.

¹⁵ Al-Quran Surah 6: Verse 151

¹⁶ Al-Quran Surah 3: Verse 135

CARRY YOURSELF IN A DIGNIFIED MANNER

You should not walk on earth with conceit or arrogance. Such a way you can neither rend nor penetrate the earth, nor can you attain a mountainous stature by a haughty gait. Carry yourself around in a modest, decent and dignified manner characterized by humility, repose and sedateness¹⁷. On the way, you should restrain your gaze from any lecherous leers and salacious stares. Allah is cognizant of all the stealthy looks and treachery of the eyes¹⁸. Furthermore, in the walk of life, you should neither be hasty nor lingering behind but keep a steady and moderate pace¹⁹.

¹⁷ Al-Quran Surah 17: Verse 37; Surah 31: Verse 18; Surah 25: Verse 63

¹⁸ Al-Quran Surah 24: Verse 30-31; Surah 40: Verse 19

¹⁹ Al-Quran Surah 31: Verse 19

PRACTICE WHAT YOU PREACH

It is gravely odious that you say what you do not do²⁰. You should 'walk the talk' and learn to 'lead by example'²¹. Always remember that 'actions speak louder than words'. Model yourself the behaviour that you wish to see in others instead of giving them oral lectures on good behaviour. All the great leaders of the world have been the role models who set the standard by which other people calibrate their own behaviour. Hence, be a role model instead of a chatterbox. Live your values, in addition to just believing therein.

²⁰ Al-Quran Surah 61: Verse 2-3

²¹ Al-Quran Surah 2: Verse 44

EXPRESS GOOD WISHES WHEN YOU MEET ONE ANOTHER

When you meet one another, exchange greetings and good wishes for the safety, security and well-being of one another. Remember, when you say salaam to others, you indeed give them grounds for expectations that they have the complete safety and security from all your articulations and actions. There is no point or value in wishing others safety and well-being when they cannot expect the same even from yourself. Your expression of good wishes should be for your family members as well as for all others whom you meet. When a courteous greeting is offered to you, meet it with a greeting still more courteous or at least of equal courtesy²².

²² Al-Quran Surah 6: Verse 54; Surah 24: Verse 61;
Surah 4: Verse 86

DO NOT BE A BLIND FOLLOWER

Remember! The worst of the living creatures in the sight of the Creator are the deaf and the blind, who do not make use of their sensory perception and the faculty of thinking and reasoning²³. Hence, you should not follow blindly anything of which you have no direct knowledge. Using your faculties of perception and reasoning you must verify it for yourself²⁴. Even if something is presented to you as Divine, you should not fall deaf and blind thereat²⁵.

²³ Al-Quran Surah 8: Verse 22; Surah 7: Verse 179

²⁴ Al-Quran Surah 17: Verse 36

²⁵ Al-Quran Surah 25: Verse 73

DO NOT BE INVIDIOUSLY ENVIOUS OF OTHERS

Envy is a psychological distress or malignant dislike that you feel on seeing the goodness or fortunes possessed by someone else. It is a destructive emotion that burns away all your positive potential energy. So, never wish that a blessing or a cause of happiness may depart from its possessor and become transferred to you. However there is no harm in wishing that you may also have the similar blessing or a cause of happiness without desiring that others may become deprived of it. Never have a grudging admiration nor harbour any spite or resentment at the goodness or fortunes possessed by others. As envy breeds malice, you should also guard yourself against the spite of others who may be envious of your own goodness or possessions²⁶.

²⁶ Al-Quran Surah 4: Verse 54; Surah 48: Verse 15;
Surah 113:5

DO NOT HARBOUR UNDUE SUSPICIONS

You should not be overly sceptic about everything. However, you should also not take it for granted that everything in the world is hunky dory. Being overly suspicious may lead you to paranoia, which is a psychological disorder. On the other hand, it would be too naïve to act on assumptions rather than facts. As a critical thinker, you should be able to differentiate between the facts (which are always based on evidence) and opinions (which are often based on assumptions and not backed by any hard evidence). Try to strike a balance between being paranoid and being credulous²⁷.

²⁷ Al-Quran Surah 49: Verse 12

DO NOT PRY INTO OTHERS' PERSONAL AFFAIRS

Always respect the privacy of others. Do not inquire into their personal matters which they would not like to share with you but wish to conceal by reason of disdainful pride, embarrassment, disesteem, disgrace, shame or prudence. You should not be nosy or snoop. It is not polite to be offensively curious or presumptuously inquisitive in the personal affairs of others in a meddlesome way²⁸.

²⁸ Al-Quran Surah 49: Verse 12

NEVER INDULGE IN BACKBITING

Backbiting is speaking unfavourably or slanderously of a person in his/her absence, such that what is spoken of him/her would grieve or displease him/her if he/she were present. Backbiting is so odious and detestable as is the eating of flesh of your dead brother. A good way to truly raise your self-esteem is to do more good and be more righteous in conduct. A bad way to falsely restore or raise your self-esteem is to defame others so as to seem better in comparison to them²⁹.

²⁹ Al-Quran Surah 49: Verse 12

KEEP YOURSELF CLEAN FROM INSIDE OUT

The concept of personal cleanliness and purity pertains not merely to the body but also to mind, heart and soul. It is not just the cleanliness of body that is important but in addition to regularly cleansing your body you should work on having a wholesome mind, a guiltless conscience and an inculpable set of emotions. There is no nicety in just having an immaculate appearance but a dirty mind, a guilty conscience and contemptible passions³⁰.

³⁰ Al-Quran Surah 2: Verse 222, Surah 5: Verse 6, Surah 5: Verse 41, Surah 9: Verse 108, Surah 33: Verse 33, Surah 33: Verse 53, Surah 56: Verse 79, Surah 58: Verse 12, Surah 74: Verse 4

ADORN YOURSELF WITH AN ATTIRE OF INTEGRITY

You should dress well because the purpose of dressing is not just to cover your shame but to make you look decent and graceful. However, you should always keep in mind that elegant dressing adorns only your body and outer personality and not your inner character. Your real character lies underneath your first and second skin i.e. it lies in your mind, heart and soul, and is exhibited in your behaviour with others. Hence, in addition to elegant dress-up, you should also grace your character with an attire of integrity and raiment of righteousness³¹.

³¹ Al-Quran Surah 7: Verse 26

SHOW PATIENCE IN ADVERSITY AND PERSEVERANCE IN A POSITIVE ACTIVITY

You should not panic in any adversity, misfortune or a bad situation but try to stay calm and composed in the face of hardships, difficulties, or inconvenience in life³². You should have the ability to self-control and restrain yourself in the face of provocation and the ability to shackle your evil urges³³ and violent emotions.

In case of any positive pursuits, you should maintain your determination, resolve, steadfastness and perseverance while adhering to the Divine Guidance; then there is nothing in this world that you will not be able to achieve³⁴

³² Al-Quran 2: Verse 155, Surah 2: Verse 177, Surah 2: Verse 250, Surah 6: Verse 34, Surah 11: Verses 9-10, Surah 22: Verse 35, Surah 23: Verses 110-111

³³ Surah 4: Verse 25

³⁴ Al-Quran Surah 7: Verse 128, Surah 7: Verse 137, Surah 11: Verse 115, Surah 12: Verse 90, Surah 16:

because in that case the Almighty will be all along with you³⁵, His Divine blessings and support, beneficence and grace, love and compassion will be showered upon you³⁶, and the forces of Nature will be there to support you.

Verse 96, Surah 13: Verses 22-24, Surah 16: Verses 41-42, Surah 25: Verse 75, Surah 29: Verse 58, Surah 32: Verse 24, Surah 76: Verse 12, Surah 24: Verse 111

³⁵ Al-Quran Surah 2: Verse 153, Surah 2: Verse 249, Surah 8: Verse 46, Surah 8: Verse 66

³⁶ Al-Quran Surah 2: Verse 157, Surah 3: Verse 146

COOPERATE WITH OTHERS IN RIGHTEOUS AND LAWFUL DEEDS BUT NEVER COOPERATE IN IMMORAL AND ILLEGAL ACTS

This is the world of interdependence and mutual cooperation, collaboration, coalition, synergism and teamwork. However, you should evaluate your options in such cases on the touchstones of morality and legality. You should help and support others in deeds which are morally upright, noble, honourable, ethical, legitimate and lawful. You should never cooperate in cases of crime, corruption, crookedness, fraud, deceit, aggression, immorality, illegality or anything vicious or wicked. The same principles are applicable to cooperation among the individuals, communities, political or other parties as well as among the nations³⁷.

³⁷ Al-Quran Surah 5, Verse 2

VERIFY INFORMATION BEFORE TAKING ANY ACTION

This is the age of info-wars and propaganda campaigns. Information, misinformation and disinformation are in abundance in every media; real knowledge is in fair amount while wisdom is scarce. Majority of the Media is there for profit-making and tends to air sensational and attention-grabbing news to attract the audience, at the price of distorting or exaggerating the facts. Even the media, which is not for profit making, can be a propaganda tool. Then there is internet and social media where anyone from a scholar to a layman can post anything. Hence, the need for clarification and verification of any information is all the more essential before making your own opinion and taking any actions³⁸.

³⁸ Al-Quran Surah 49: Verse 6; Surah 24: Verses 11-12

AVOID ANY AGGRESSION, TRANSGRESSION AND EXTRAVAGANCE

You should never exceed any legal, moral, ethical, decorous or other appropriate limits in your daily life. You should avoid aggression, transgression and extravagance, which may be quantitative (i.e. Israf) or qualitative (i.e. tabzeer). Never commit any aggression in enmity, hostility or hatred³⁹. Similarly, never transgress any legal or moral limits imposed by the Almighty in any matter. Furthermore, you should not be extravagant in satiating your hunger, thirst⁴⁰ or lust⁴¹. You should neither be extravagant in your expenditures nor you should be parsimonious but should hold a just balance between these two extremes⁴². Instead of spending lavishly for ostentation and show-

³⁹ Al-Quran Surah 5: Verse 32, Surah 17: Verse 33

⁴⁰ Al-Quran Surah 7: Verse 31, Surah 6: Verse 141

⁴¹ Al-Quran Surah 7: Verse 81

⁴² Al-Quran 25: Verse 67

off, it is better to spend on the welfare of family, relatives, needy and the homeless⁴³.

⁴³ Al-Quran Surah 17: Verse 26

EXHIBIT EXCELLENCE IN WORK AND IN GENERAL CONDUCT

Ihsan includes, 'Doing what is good or beautiful intrinsically or extrinsically'; 'Doing what is visually pleasing or perceptually pleasing'; 'Acting or behaving nice and well'; 'Exhibiting excellence in work and in general conduct'; and 'Creating balance, symmetry and just proportions'. Whereas 'adl' means 'giving what is due', 'ihsan' means 'giving MORE than what is due' or 'taking less than that is owed to you'. For example, you do 'adl' if you pay agreed-upon wages that are due to a worker whose services you hired. But if you feel that the amount of wages would not be enough for him to make his both ends meet and you give him more than what is due or agreed-upon, that is 'ihsan'. When supplies and provisions to a person match his needs, his life remains beautifully balanced. In other words, there is 'husn' in his life. If the needs exceed the supplies and provisions, then his balance of life or beauty of life is disturbed. Similarly, if some

people in a society have too much and others have too little, the economic balance of the society is disturbed. To bring the balance back is also 'ihsan'. 'infaq' or spending in the way of Allah is a key mode of creating this economic balance (or ihsan) in a society⁴⁴.

Do 'ihsan' to: your parents; Zav-il-Qurba, i.e. our family, relatives; Al-yatama, i.e. orphans, widows and those who are left alone in the society; Al-masakeen, i.e. the disabled; those who have lost their jobs; whose business have stalled; whose income fails to meet their needs; the near neighbours and the farther neighbours; the colleagues or companions at the side; Ibn-e-sabeel, i.e. the needy wayfarer; son of the street; the homeless; ma malakt aymanukum, i.e. servants, subordinates, workers or wives⁴⁵. Be among the 'muhsineen'. Some of the attributes linked to the muhsineen include: Infaq, i.e. spending in the way of Allah; restraining negative emotions such as anger;

⁴⁴ Al-Quran Surah 2: Verse 195

⁴⁵ Al-Quran Surah 2: Verse 83; Surah 4: Verse 36; Surah 6: Verse 151; Surah 16: Verse 90; Surah 17: Verse 23; Surah 46: Verse 15

and having compassionate feelings that support willingness to forgive others⁴⁶.

⁴⁶⁴⁶ Al-Quran Surah 3: Verse 134

TREAT YOUR PARENTS IN A KIND MANNER

Treat your parents kindly and behave with them in a nice and comely manner⁴⁷. Spend out of your wealth for the welfare and wellbeing of your parents⁴⁸. Make a bequest for them from your wealth, in case you may die earlier⁴⁹. Pray for their protection in this world and the hereafter⁵⁰. Also pray for them Allah's beneficence⁵¹. Do not say to them Uff (i.e. any word of disrespect, dislike, contempt or disgust), especially when they become old⁵². Do not repel or reproach them, especially when they become old⁵³. Never shout at them but address them in terms of honour and speak to them in a respectful manner, especially when

⁴⁷ Al-Quran Surah 2: Verse 83; Surah 4: Verse 36; Surah 6: Verse 151; Surah 17: Verse 23; Surah 46: Verse 15]

⁴⁸ Al-Quran Surah 2: Verse 215]

⁴⁹ Al-Quran Surah 2: Verse 180]

⁵⁰ Al-Quran Surah 14: Verse 41; Surah 71: Verse 28]

⁵¹ Al-Quran Surah 17: Verse 24]

⁵² Al-Quran Surah 17: Verse 23]

⁵³ Al-Quran Surah 17: Verse 23]

they become old⁵⁴. Lower to them the wings of humility out of compassion⁵⁵. Be dutiful, gentle and kind to them and do not be arrogant or rebellious⁵⁶. However, do not obey them if they attempt to make you associate partners with Allah⁵⁷. Be grateful to them for the contributions they have made in your life⁵⁸. Give them company in the worldly affairs with appropriate courtesy and kindness⁵⁹. However, you should not take side of your parents if they do any wrong and you should stand out firmly for justice even though it be against your parents⁶⁰.

⁵⁴ Al-Quran Surah 17: Verse 23

⁵⁵ Al-Quran Surah 17: Verse 24

⁵⁶ Al-Quran Surah 19: Verse 14; Surah 19: Verse 32

⁵⁷ Al-Quran Surah 29: Verse 8; Surah 31: Verse 15

⁵⁸ Al-Quran Surah 31: Verse 14

⁵⁹ Al-Quran Surah 31: Verse 15

⁶⁰ Al-Quran Surah 4: Verse 135

DO NOT FOLLOW BLINDLY CUSTOMS AND TRADITIONS OF YOUR FOREFATHERS

Do not be like the disbelievers who use to insist that they would rather follow the ways and customs of their forefathers instead of following what Allah has revealed in the Quran and His Messenger has communicated, even though their forefathers were ignorant and misguided⁶¹. You must not take your fathers and brothers as allies, friends or guardians if they disbelieve in Allah and His injunctions⁶². Remember! "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the

⁶¹ Al-Quran Surah 2: Verse 70; Surah 5: Verse 104;
Surah 7: Verse 28; Surah 31: Verse 21

⁶² Al-Quran Surah 9: Verse 23

defiantly disobedient people"⁶³. "You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Allah is pleased with them, and they are pleased with Him - those are the party of Allah. Unquestionably, the party of Allah - they are the successful"⁶⁴.

⁶³ Al-Quran Surah 9: Verse 24

⁶⁴ Al-Quran Surah 58: Verse 22

TAKE CARE OF THE HOMELESS, SONS OF THE STREET

You should treat all the homeless, sons of the street in a kind and courteous manner⁶⁵. Give them financial assistance in their hour of need⁶⁶. Allah has bestowed upon them a right out of your personal wealth⁶⁷; they have a share out of what you spend voluntarily for the sake of Allah to obtain the recompense from the Almighty⁶⁸. They also have share out of the spoils of a war, and taxes or tributes obtained by the Islamic Government⁶⁹. In a nutshell, the Islamic Government has the responsibility to take care of them and the Muslim citizens are also obliged to help them in their personal capacity.

⁶⁵ Al-Quran Surah 4: Verse 36

⁶⁶ Al-Quran Surah 2: Verse 177; Surah 2: Verse 215

⁶⁷ Al-Quran Surah 17: Verse 26; Surah 30: Verse 38

⁶⁸ Al-Quran Surah 9: Verse 60

⁶⁹ Al-Quran Surah 8: Verse 41; Surah 59: Verse 7

TAKE CARE OF THE ORPHANS, WIDOWS AND THOSE WHO ARE LEFT ALONE IN THE SOCIETY

You should treat the orphans, widows and all those who are left alone in the society, with politeness, kindness, courtesy and generosity⁷⁰. Never oppress, abase, subjugate or subdue them⁷¹. Never push, thrust or drive them away in a violent, harsh, rough, coarse or rude manner⁷². This is a contravention of Allah's Law [Ad-Deen]⁷³. Supply them with the means of subsistence in their time of hunger and destitution⁷⁴. Do it so in spite of your love for money, and without desiring any recompense or thanks from them⁷⁵. You may marry from the orphan girls⁷⁶ when they come of age⁷⁷ or

⁷⁰ Al-Quran Surah 89: Verses 16-17

⁷¹ Al-Quran Surah 93: Verse 9

⁷² Al-Quran Surah 107: Verse 2

⁷³ Al-Quran Surah 107: Verse 1

⁷⁴ Al-Quran Surah 90: Verses 14-15

⁷⁵ Al-Quran Surah 76: Verses 8-9

⁷⁶ Al-Quran Surah 4: Verse 3

widows⁷⁸ whom you like and who are willing to marry you⁷⁹ and be their protector and maintainer⁸⁰. Do IHSAAN (/good) to them to ameliorate their economic or emotional imbalance⁸¹. Give them out of your wealth in spite of your love for keeping money⁸². Stand firm for justice to them⁸³. Give them share from what others leave after death if they are there at the time of distribution of the inheritance⁸⁴. They also have a share from the war booty⁸⁵ or what you obtain without war as taxes or tributes without any hardship or inconvenience⁸⁶. Set their affairs right and do what is good for them⁸⁷. Give them their property, that belongs to them. Do not

77 Al-Quran Surah 4: Verse 6

78 Al-Quran Surah 4: Verse 127

79 Al-Quran Surah 4: Verse 19

80 Al-Quran Surah 4: Verse 34

81 Al-Quran Surah 2: Verse 83, Surah 4: Verse 36

82 Al-Quran Surah 2: Verse 177, Surah 2: Verse 215

83 Al-Quran Surah 4: Verse 127

84 Al-Quran Surah 4: Verse 8

85 Al-Quran Surah 4: Verse 41

86 Al-Quran Surah 59: Verse 7

87 Al-Quran Surah 2: Verse 220

exchange your bad things for their good ones and devour not their substance by adding it to your own substance⁸⁸. Do not unjustly or corruptly eat up their property⁸⁹. (As a caretaker,) Make trial of [minor] orphans until they reach the age of marriage; if then you find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When you release their property to them, take witnesses in their presence⁹⁰. And come not near to the their property, except to improve it, until they attain the age of full strength⁹¹.

⁸⁸ Al-Quran Surah 4: Verse 2

⁸⁹ Al-Quran Surah 4: Verse 10

⁹⁰ Al-Quran Surah 4: Verse 6

⁹¹ Al-Quran Surah 6: Verse 152, Surah 17: Verse 34

TAKE CARE OF THE POOR AND THE NEEDY

Treat with politeness, kindness, courtesy and generosity all the Masakeen, i.e. the disabled; those whose businesses have stalled; those who are jobless; or those whose income is not enough to make their both ends meet⁹². Give them financial assistance out of your personal wealth⁹³. They have a share out of what you spend voluntarily for the sake of Allah to obtain the recompense from the Almighty⁹⁴ or out of what you spend as an atonement of your misdeeds⁹⁵. They also have share out of your personal bequests⁹⁶ as well as from the spoils of a war obtained by the Islamic Government⁹⁷.

⁹² Al-Quran Surah 2: Verse 83; Surah 4: Verse 36

⁹³ Al-Quran Surah 2: Verse 177; Surah 2: Verse 215; Surah 17: Verse 26; Surah 24: Verse 22; Surah 30: Verse 38; Surah 76: Verses 6-9; Surah 74: Verse 44; Surah 90: Verse 16

⁹⁴ Al-Quran Surah 9: Verse 60

⁹⁵ Al-Quran Surah 5: Verse 89; Surah 5: Verse 95; Surah 58: Verse 4

⁹⁶ Al-Quran Surah 4: Verse 8

⁹⁷ Al-Quran Surah 8: Verse 41

It is your obligation to not only help the poor yourself but to urge others to do so as well⁹⁸.

⁹⁸ Al-Quran Surah 107: Verses 1-3; Surah 69: Verse 34; Surah 89: Verse 18

HELP THE BEGGARS, THE DEPRIVED AND THE DISADVANTAGED

There may be some people around you who are needy, deprived or disadvantaged (*al-mahroom*) but abstain from begging or asking for anyone's help. However, you might be able to recognize from their appearance and impressions that they need some assistance⁹⁹. So help them as well as those who explicitly ask for your help by begging or requesting you earnestly (*As-saaileen*)¹⁰⁰. Allah has assigned a due share in your wealth unto such as might ask for your help and such as may be deprived or disadvantaged¹⁰¹. In any case you must never chide or repel any beggar or anyone who asks for your assistance¹⁰². And remember! Do not render in vain all your charitable acts by reminding of your generosity or by hurting the

⁹⁹ Al-Quran Surah 2: Verse 273

¹⁰⁰ Al-Quran Surah 2: Verse 177

¹⁰¹ Al-Quran Surah 51: Verse 19; Surah 70: Verse 24-25

¹⁰² Al-Quran Surah 93: Verse 10

feelings of those whom you help or just to get popular and praised by others for your philanthropic service¹⁰³.

¹⁰³ Al-Quran Surah 2: Verse 264

TAKE CARE OF THE FAMILY AND RELATIVES

Treat your family and relatives (Zil-Qurba) with politeness, kindness, courtesy and generosity (ihsan)¹⁰⁴. Offer them financial assistance in their hour of need¹⁰⁵. Make a reasonable bequest for them in case you may die earlier¹⁰⁶. However, you should not take side of your relatives if they do any wrong and you should stand out firmly for justice even though it be against any of your relatives¹⁰⁷. Remember! On the day of judgement “no bearer of burdens will bear the burden of another; and if a heavily laden soul calls [another] to [carry some of] its

¹⁰⁴ Al-Quran Surah 2: Verse 83; Surah 4: Verse 36

¹⁰⁵ Al-Quran Surah 2: Verse 177; Surah 2: Verse 215; Surah 8: Verse 41; Surah 16: Verse 90; Surah 17: Verse 26; Surah 24: Verse 22; Surah 30: Verse 38; Surah 59: Verse 7

¹⁰⁶ Al-Quran Surah 2: Verse 180; Surah 4: Verses 7-8; Surah 4: Verse 33

¹⁰⁷ Al-Quran Surah 4: Verse 135; Surah 6: Verse 152

load, nothing of it will be carried, even if he should be a close relative”¹⁰⁸.

¹⁰⁸ Al-Quran Surah 35: Verse 18

TAKE CARE OF YOUR NEIGHBOURS

Treat your near and farther neighbour with politeness, kindness, courtesy and generosity. Render 'ihsan' to them which includes: 'Acting or behaving nice and well with them'; and 'Helping them financially in their hour of need'¹⁰⁹. Whether your neighbour is Muslim or Non-Muslim, it does not matter; you are supposed to render 'ihsan' to all Muslim and Non-Muslim neighbours.

¹⁰⁹ Al-Quran Surah 4: Verse 36

ENGAGE YOURSELF IN SOCIAL WELFARE

Whatever material or intellectual resources Allah has bestowed upon you, keep those open for the physical, intellectual and spiritual development of others, and for the same, expend a portion out of it for free¹¹⁰. You should do so both in times of prosperity as well as in times of adversity¹¹¹. Those who are rich should do so according to their means and those who are straitened should do so according to their means¹¹². As far as financial resources are concerned, whatever is beyond your needs, must be left open for the welfare of others¹¹³. Those, for whom you should keep your resources open, include: your parents; family and relatives; orphans, widows, and those who are left helpless; those whose hard earned income is insufficient to meet their basic needs, those whose businesses have stalled,

¹¹⁰ Al-Quran Surah 2: Verse 254

¹¹¹ Al-Quran Surah 3: Verse 134

¹¹² Al-Quran Surah 65: Verse 7

¹¹³ Al-Quran Surah 2: Verse 219

and those who have lost their jobs; the needy wayfarer, the homeless son of the street, and the one who has come to your town in a destitute condition; the needy who are suffering in the Cause of Allah and cannot emigrate; those who are unable to go about the earth in search of livelihood; those who are unaware of their condition, might think they are free from want, because they abstain from begging but you can recognize them by the marks on their faces because they do not ask people insistently¹¹⁴.

Spend on others in the open or in secret¹¹⁵, in daylight or at night¹¹⁶ but make sure you do not spend just to be seen or to show off¹¹⁷. Spend on others from what is good and you like it for yourself¹¹⁸. Spend from things you love¹¹⁹. And,

¹¹⁴ Al-Quran Surah 2: Verse 215, Surah 2: Verse 273

¹¹⁵ Al-Quran Surah 2: Verse 274, Surah 13: Verse 22, Surah 14: Verse 31, Surah 35: Verse 29

¹¹⁶ Al-Quran Surah 2: Verse 274

¹¹⁷ Al-Quran Surah 2: Verse 264, Surah 4: Verse 38

¹¹⁸ Al-Quran Surah 2: Verse 267

¹¹⁹ Al-Quran Surah 3: Verse 92

spend from what you have earned with your own hard work¹²⁰.

Do not reproach those whom you give, for what you confer upon them; do not remind them of your generosity; do not recount your gifts to them; and, do not hurt them with any annoying remarks¹²¹.

¹²⁰ Al-Quran Surah 2: Verse 267

¹²¹ Al-Quran Surah 2: Verse 262, Surah 2: Verse 264

NEVER CONSPIRE FOR EVIL BUT CONFER TO PROMOTE RIGHTEOUSNESS

When you have private conversations or meetings, do not confer or conspire to do anything immoral or illegal but you should rather do brainstorming on how to promote righteous and lawful deeds¹²². Allah knows all the secrets in the heavens and the earth¹²³. There is no private conversation among any people but that He knows it all wherever they are¹²⁴.

¹²² Al-Quran Surah 58: Verse 9

¹²³ Al-Quran Surah 9: Verse 78

¹²⁴ Al-Quran Surah 58: Verse 7

FULFIL YOUR CONTRACTS, PROMISES AND COMMITMENTS

Whether you have a contract in some business or trade; a personal commitment to some colleague, friend or family member; a promise with your parents, spouse or kids; a mutual agreement with a partner; a treaty with a nation or a party; responsibilities prescribed in your job description or obligations imposed upon you by virtue of your status and position, you must fulfil all your contracts, covenants, commitments, agreements, promises, treaties, responsibilities and obligations¹²⁵. And do not forget that by virtue of being a Believer, you also have a covenant with you God, which you must not break in any case¹²⁶.

¹²⁵ Al-Quran Surah 5: Verse 1; Surah 17: Verse 34; Surah 2: Verse 177; Surah 23: Verse 8; Surah 70: Verse 32

¹²⁶ Al-Quran Surah 2: Verse 27, 40; Surah 3: Verse 77; Surah 6: Verse 152; Surah 9: Verse 111; Surah 13:

DO JUSTICE EVEN IF IT GOES AGAINST YOURSELF

Indeed, Allah commands justice and good conduct¹²⁷. You should stand firm in justice, even if it goes against yourselves or parents and relatives. Follow not your personal inclinations, lest you not be just¹²⁸. And do not let the hatred of someone prevent you from being just towards him¹²⁹. You should do justice in all circumstances without any biasness, discrimination or prejudice whether the outcome goes against your near and dear ones or it goes in favour of your rivals or enemies.

Verse 20,25; Surah 16: Verse 91, 95; Surah 48: Verse 10; Surah36: Verse 60

¹²⁷ Al-Quran Surah 16: Verse 90; Surah 4: Verse 58

¹²⁸ Al-Quran Surah 4: Verse 135, Surah 6: Verse 152

¹²⁹ Al-Quran Surah 5: Verse 8

DO NOT HAVE AN EXPLOITATIVE BUSINESS MENTALITY

An exploitative business mentality is to take the full measure and weight when one is at the receiving end, without tolerating any shortage or loss; but at the time of giving or recompensing, one tends to give less than that is due. When assessing the worth of employees, the exploitative capitalist always tries to value and weigh his employees less than they deserve. He likes to exploit the capabilities of his employees to the fullest extent, but does not want to give them full recompense. He always tries to pay the minimum possible to the employees and keep the maximum possible for himself. The Quran says that such an exploitative business mentality is ultimately doomed¹³⁰.

¹³⁰ Al-Quran Surah 83: Verses 1-3

DO NOT BE A HYPOCRITE; INSTEAD, STRIVE HARD AGAINST THEM

Hypocrisy is a personality disorder or disease¹³¹ in which one develops a habit of telling lies¹³² and saying with one's mouth what is not in one's heart¹³³ without realising the fact that Allah knows all what is hidden in one's heart¹³⁴. While Believers openly accept and believe in an idea or ideology and the Disbelievers openly reject an idea or ideology, the Hypocrites waver between the belief and disbelief neither completely belonging to one group nor to the other¹³⁵. When they are with one group of people they affirm, 'we believe in the same thing as you do', but when they are in the company of the other group they say, 'we are all yours'¹³⁶. Such people tend to disrupt the

¹³¹ Al-Quran Surah 2: Verse 10; Surah 8: Verse 49

¹³² Al-Quran Surah 63: Verse 1

¹³³ Al-Quran Surah 3: Verse 167

¹³⁴ Al-Quran Surah 4: Verse 63

¹³⁵ Al-Quran Surah 4: Verse 142-143

¹³⁶ Al-Quran Surah 2: Verse 14

peace, order and balance of the society but pose as if they are the reformers and the promoters of goodness¹³⁷. Among their other traits is that they tend to enjoin what is forbidden by Allah's laws and tend to forbid what is recognized by the Divine law to be good; they are close-fisted in the matter of spending for the cause of Allah and tend to over-step the bounds of uprightness¹³⁸. The consequence of such people's way of life is ultimately a terrible retribution in the form of hell, and they will indeed abide in the deepest level of fire¹³⁹. You must keep clear of such hypocritical people. However, you should admonish them with such eloquence that would touch their very souls¹⁴⁰. Additionally, you need to strive hard against such people and stand firm against them¹⁴¹.

¹³⁷ Al-Quran Surah 2: Verse 11

¹³⁸ Al-Quran Surah 9: Verse 67

¹³⁹ Al-Quran Surah 4: Verse 145

¹⁴⁰ Al-Quran Surah 4: Verse 63

¹⁴¹ Al-Quran Surah 9: Verse 73

DO NOT RIDICULE OTHERS

Ridicule involves use of words or actions intended to make fun of someone. It may be a sign of inferiority complex or low self-esteem because people often ridicule others to look or feel themselves better than others. To do so they either inflate their own virtues or highlight the flaws of others through ridicule. Playing good-natured pranks among the friends may be harmless but malicious and mean-spirited ridicule may have harmful consequence. The peer ridicule may result not only in psychological discomfort of the ridiculed but also may lead to his depression or other emotional health problems. Hence, let not a group of men or women ridicule any other man or woman; in the eyes of the Creator the ridiculed may be better than the ridiculing¹⁴².

¹⁴² Al-Quran Surah 49: Verse 11

MAKE PEACE AND RECONCILIATION AMONG THE CONTENDING BELIEVERS

Differences are inevitable among human beings. However, if two groups of believers (i.e. two families, two relatives, two neighbours, two parties, two ethnic groups, two countries, etc. or two individuals) fall out and fight each other, then make peace and reconciliation among them (instead of staying indifferent, or adding fuel to the fire). And should one of them commit aggression against the other, then fight the aggressor till it complies with Allah's Command (and turns to peace and reconciliation). Then if it complies, then make peace between the fighting factions with equity and be just and impartial. Surely Allah loves those who do justice. The Believers are but a single brotherhood. So (it is your duty to) make peace and reconciliation between your two (contending) brothers¹⁴³.

¹⁴³ Al-Quran Surah 49: Verses 9-10

AVOID DEFAMATION IN THE NAME OF FREEDOM OF EXPRESSION

Defamation involves statements or activities that may give a negative image to others or harm their reputation. You should avoid giving defamatory, slanderous or libellous statements about others. You are not allowed any scandal-mongering or character-assassination in the name of freedom of expression. You have the freedom of expression only to the extent that does not harm anyone's reputation, hurt anyone's feelings or infringe upon anyone's rights. In order to be regarded respectable in the society, you should improve your own character instead of defiling others¹⁴⁴.

¹⁴⁴ A-Quran Surah 49: Verse 11; Surah 104: Verse 1

DO NOT CALL OTHERS BY OFFENSIVE NAMES

It is not only that your actions should not physically harm others unless warranted by the Law, you should also take care of their feelings and sentiments. Hence, you should never call others by such nicknames which may cause them to feel embarrassed, resentment, indignation, disgrace, disrespect or discredit. Never dub others with inglorious or opprobrious titles. Always call people with the correct names of their liking¹⁴⁵.

¹⁴⁵ Al-Quran Surah 49: Verse 11

BE WORTHY OF TRUST, AND FAITHFULLY DELIVER IT

You should not be treacherous or dishonest in your demeanour nor should you be inept in your occupation. You should develop such a competence in your profession and such a character in your conduct that you become dependable, reliable and worthy of trust by others. And when someone puts confidence in your integrity and ability, you should faithfully deliver it. If you are charged with a responsibility, you should faithfully discharge it and if you are entrusted with a heap of wealth, you should faithfully deliver it to its rightful owner¹⁴⁶.

¹⁴⁶ Al-Quran Surah 2: Verse 283; Surah 3: Verse 75; Surah 4: Verse 58; Surah 8: Verse 27; Surah 23: Verse 8; Surah 70: Verse 32

MAKE EARNEST ENDEAVOUR FOR WORTHWHILE PURSUITS

All great and glorious goals are achieved by hard work. You shall have nothing but what you strive for¹⁴⁷ and ultimately in the court of your Lord, you shall be rewarded for nothing but for your personal deeds¹⁴⁸. Human efforts are quite diverse¹⁴⁹. You must invest your efforts only in pursuing worthwhile goals. There are some efforts which ultimately result in mere fatigue and exhaustion coupled with humiliation¹⁵⁰ but others which ultimately result in eternal bliss and satisfaction¹⁵¹. You must not be amongst those whose efforts are completely lost in the pursuit of worldly pleasures¹⁵². Their mutual rivalry for piling up worldly possessions diverts

¹⁴⁷ Al-Quran Surah 53: Verse 39

¹⁴⁸ Al-Quran Surah 10: Verse 52; Surah 27: Verse 90; Surah 36: Verse 54; Surah 37: Verse 39; Surah 45: Verse 28; Surah 52: Verse 16; Surah 66: Verse 7

¹⁴⁹ Al-Quran Surah 92: Verse 4

¹⁵⁰ Al-Quran Surah 88: Verses 2-3

¹⁵¹ Al-Quran Surah 88: Verses 8-9

¹⁵² Al-Quran Surah 18: Verses 103-104

them from the real purpose of their life¹⁵³. You must direct your efforts to your *tazkiya* or personal development¹⁵⁴ and *falah* or actualization of your divine attributes¹⁵⁵ through *taqwa*¹⁵⁶ and *ibada* i.e. compliance with Allah's Commands¹⁵⁷. If you do well, you will get your reward not only in this world but also in the Hereafter¹⁵⁸.

153 Al-Quran Surah 102: Verse 1

154 Al-Quran Surah 91: Verse 9; Surah 92: Verse 18

155 Al-Quran Surah 2: Verse 189; Surah 3: Verse 130;
Surah 3: Verse 200

156 Al-Quran Surah 2: Verse 21

157 Al-Quran Surah 51: Verse 56

158 Al-Quran Surah 3: Verse 148

LET NOT YOUR WEALTH AND CHILDREN DIVERT YOU FROM THE DIVINE WRIT

Let not your wealth and children divert you from the Divine Writ¹⁵⁹ and let not others' wealth and children impress you as it may be that Allah intends to try and punish them in this very life through their wealth and children¹⁶⁰. Your wealth and children may be a source of trial for yourself, to evince your inner traits¹⁶¹. No doubt, wealth and children are adornment of the worldly life, but the enduring good deeds are far better in the sight of your Lord for reward and better prospects in the hereafter¹⁶², where wealth and children will not be of any benefit¹⁶³. It is not your wealth or your children that will bring you nearer to your Lord in position, but it is your level of conviction in the

¹⁵⁹ Al-Quran Surah 63: Verse 9

¹⁶⁰ Al-Quran Surah 9: Verse 55, 85

¹⁶¹ Al-Quran Surah 8: Verse 28; Surah 64: Verse 15

¹⁶² Al-Quran Surah 18: Verse 46

¹⁶³ Al-Quran Surah 3: Verse 10; Surah 3: Verse 116; Surah 26: Verse 88

Divine values and the magnitude of your righteous deeds that will take you in the higher echelons¹⁶⁴. An example of the competition in increase of wealth and children is like a rain whose resulting plant growth pleases the tillers; then it dries and turns yellow, eventually becoming just a heap of worthless rubble¹⁶⁵.

¹⁶⁴ Al-Quran Surah 34: Verse 37

¹⁶⁵ Al-Quran Surah 57: Verse 20

OBSERVE GOOD BUSINESS AND TRADE ETHICS

If you are involved in a business or trade, then always give full measure and weight to your customers. Do not fraudulently sell them things which are defectives. Never diminish items from the agreed standards in terms of quality or quantity¹⁶⁶. Do not devour one another's property unjustly, nor use it as bribe for the judges/rulers/authorities with intent that you may wrongfully or illegally eat up some of other people's property¹⁶⁷.

¹⁶⁶ Al-Quran 6: Verse 152; Surah 7: Verse 85; Surah 11: Verses 84-85; Surah 17: Verse 35; Surah 26: Verses 181-183; Surah 55: Verse 9

¹⁶⁷ Al-Quran Surah 2: Verse 188; Surah 4: Verse 29

DO NOT ACQUIRE WEALTH THROUGH ILLEGAL MEANS

You must not strive to acquire or consume any public or private land, wealth or property through illegal means such as cheating, fraud, forgery, bribery or misappropriation etc.¹⁶⁸. You must not get involved in any kind of crime against public or private property through theft, looting, robbery, burglary, larceny or embezzlement etc.¹⁶⁹. You must not aid, abet or benefit from the exploitative economic system based on interest or usury¹⁷⁰. You must seek provisions only through genuine efforts and fair means¹⁷¹, and must avoid all forms of easy money such as gambling, betting, match-fixing, or lotteries, etc.¹⁷².

¹⁶⁸ Al-Quran Surah 2: Verse 188; Surah 5: Verse 42; Surah 5: Verse 62-63; Surah 9: Verse 34

¹⁶⁹ Al-Quran Surah 5: Verse 38; Surah 60: Verse 12

¹⁷⁰ Al-Quran Surah 2: Verses 275-278; Surah 3: Verse 130; Surah 4: Verse 161; Surah 30: Verse 39

¹⁷¹ Al-Quran Surah 53: Verse 39; Surah 29: Verse 17

¹⁷² Al-Quran Surah 2: Verse 219; Surah 5: Verse 90-91

NONE BUT YOU ALONE WILL HAVE TO BEAR THE BURDEN OF YOUR DEEDS

Every soul draws the recompense of its deeds on none but itself¹⁷³. On the day of judgement, no bearer of burden will bear the burden (of the consequences of actions) of anyone else¹⁷⁴. Even your closest relative will not bear the least of your burden at the moment of retribution¹⁷⁵. You need to mind your every action and bother least about the deeds and feats of your forefathers. Whatever they did, it is they who will get its recompense and you will get the recompense of only what you do. You will not be asked any questions about the actions of the past generations¹⁷⁶. However, if you misguide anyone without knowledge, you shall have to bear not only the consequences of your own

¹⁷³ Al-Quran Surah 6: Verse 164

¹⁷⁴ Al-Quran Surah 17: Verse 15; Surah 39: Verse 7; Surah 53: Verse 38

¹⁷⁵ Al-Quran Surah 35: Verse 18

¹⁷⁶ Al-Quran Surah 2: Verse 134; Surah 2: Verse 141; Surah 4: Verse 111

actions but also some of the burden of those whom you misguided¹⁷⁷.

¹⁷⁷ Al-Quran Surah 16: Verse 25

YOU WILL BE RANKED ONLY ACCORDING TO YOUR PERSONAL DEEDS

In the sight of the Creator, any ancestral, filial, conjugal or other relationships do not have any value in terms of a person's individual rank or grade. Nor any gender, occupational or other distinctions matter. In the eyes of the Creator, all have ranks according to their personal deeds¹⁷⁸. Being Prophet Abraham's father¹⁷⁹, Noah's son¹⁸⁰ or Lot's spouse¹⁸¹ could not avail them aught in the court of the Divine Law. If you really wish to have a high rank in the sight of your Lord, you must excel in conviction and knowledge¹⁸², establish As-salat, strive hard in the way of Allah with yourself and your financial resources¹⁸³, and perform righteous deeds¹⁸⁴.

¹⁷⁸ Al-Quran Surah 6: Verse 132; Surah 46: Verse 19

¹⁷⁹ Al-Quran Surah 19: Verse 45

¹⁸⁰ Al-Quran Surah 11: Verses 45-46

¹⁸¹ Al-Quran Surah 29: Verse 32

¹⁸² Al-Quran Surah 58: Verse 11

¹⁸³ Al-Quran Surah 4: Verses 95-96; Surah 8: Verses 3-4; Surah 9: Verse 20; Surah 57: Verse 10

You should also keep in mind that all ranks in this ephemeral world are for so that some of you may make use of another for service¹⁸⁵ and for so that Allah may try you for what He has bestowed upon you¹⁸⁶. Ultimately what really matters is your ranking in the hereafter¹⁸⁷.

184 Al-Quran Surah 20: Verse 75

185 Al-Quran Surah 43: Verse 32

186 Al-Quran Surah 6: Verse 165

187 Al-Quran Surah 17: Verse 21

LOOK OUT WHAT YOU SEND FORTH FOR YOUR FUTURE

Whatever good or bad you do in the present is registered in meticulous detail¹⁸⁸ and will have its consequences or repercussions in the future i.e. in your upcoming life before death and the life after death. Surely a day will come when you will get to see what you sent ahead¹⁸⁹. Hence you must look out carefully what you are sending forth for your future¹⁹⁰. Verily, whatever GOOD you send forth, you will find it with Allah, better and greater in reward¹⁹¹.

¹⁸⁸ Al-Quran Surah 36: Verse 12

¹⁸⁹ Al-Quran Surah 78: Verse 40

¹⁹⁰ Al-Quran Surah 59: Verse 18

¹⁹¹ Al-Quran Surah 73: Verse 20; Surah 2: Verse 110