

# 6

## BASIC COURSE FOR STUDENTS (MORAL ETHICS)

### MORAL ETHICS

Respect of Teachers

Truth

Perseverance

Fraternization or Brotherhood

Bravery

Pride

Sacrifice

*Tendered in English By*

**Syed Mohiuddin Mir Lateefullah Shah Quadri**

*MS (ECE), MIETE*

*Son and Successor of Murshadi wa Waalidi Khaja Abul Khair Mir Momin Ali Shah Quadri [R.A]*

سید محی الدین میر لطیف اللہ شاہ قادری خالدی القدییری

سابق متہم پولیس حیدرآباد

**Basic course on moral Ethics  
For Children - Volume 4**

# 6

## LIST OF QUESTION

S. No	Subject	Page No
	<b>Preface</b>	<b>6</b>
Q1	Enlighten the need of the Basic Course on Moral Ethics for Children?	6
	<b>(21 to 25) Chehle Hadith (احادیث)</b>	<b>7</b>
	<b>PART-1</b>	
	<b>1-Respect of Teacher (Ustaad ki izzat)</b>	<b>8</b>
Q2	What is the status of a Teacher?	8
Q3	What are all the gratefulness (Ehsan) of the Teachers on us?	8
Q4	Describe the manner Hadhrat Imam Abu Hanifa ؑ pay respect to his teacher?	8
Q5	Describe an event about serving to the teacher by the two princes of Haroon Rasheed?	8
Q6	What did Khalifah Haroon Rasheed ؑ say on hearing the episode of his sons?	8
	<b>2-Truth (Sachai)</b>	<b>8</b>
Q7	What is the ruling of Allah ﷻ concerning the importance of Truth?	8
Q8	Describe the benefits of telling the truth?	9
Q9	Describe the evil or disgrace of telling lie?	9
Q10	Exemplify any event concerning the truth?	9
	<b>3-Perseverance (Esteqlaal)</b>	<b>10</b>
Q11	What do you mean by 'Perseverance'?	10
Q12	Describe some qualities of a Resolute person?	10
Q13	What are the benefits of resoluteness? What are the benefits of resoluteness?	10
Q14	How had Ta'imoor taken a moral lesson of the perseverance from an Ant (چیونٹی)?	10
	<b>PART-2</b>	<b>11</b>
	<b>4-Thriftiness or Economy</b>	<b>11</b>
Q15	What do you mean by extravagance or luxury also stinginess?	11

Q16	Define the Thriftiness or Economy?	11
Q17	Describe the evils of extravagance or luxury?	11
Q18	Describe the evils of stinginess?	12
Q19	Enlighten the advantages of thriftiness or economy?	12
	<b>5-Amity- (اتفاق)</b>	12
Q20	What do you mean by Amity and Hostility?	12
Q21	How would we get the lesson of amity from the Islamic prayers?	13
Q22	Elucidate the rules concerning amity (friendship)?	13
Q23	Describe the benefits of Amity or unity and damages of Hostility or split?	13
Q24	What should you remember about Amity?	14
	<b>6-Diligence (محنت)</b>	14
Q25	Describe the advantages of diligence?	14
Q26	How do you look at taking benefits from others' diligence and earning?	14
Q27	Elucidate as to how the life of Rasoolullah ﷺ is ideal concerning diligence and hard work?	14
Q28	Exemplify Rasoolullah's ﷺ event concerning diligence and hard work?	15
Q29	Enlighten the event concerning darkening hands of a Sahabi and Huzoor ﷺ kissing them?	15
Q30	What should you remember concerning diligence?	15
	<b>PART-3</b>	16
	<b>7-Fraternization or Brotherhood</b>	16
Q31	What do you mean by Fraternization?	16
Q32	Who are called migrants and who are called residents?	16
Q33	How should you behave with Muslim brothers?	16
	<b>8-Bravery (شجاعت)</b>	17
Q34	What do you mean by the bravery	17
Q35	Describe the benefits of bravery?	17
Q36	Exemplify some events of bravery concerning Rasoolullah ﷺ and Sahaba ؓ?	17
Q37	Describe the types of bravery quoting examples?	18
	<b>9-Pride (غرور)</b>	18

Q38	What do you mean by Pride?	18
Q39	Describe the evils of Pride?	18
Q40	Why Devil was reprobated (مردود ہوا) or reproached (بہتکارا گیا)?	19
Q41	Enlighten the event of Hadhrat Moses ﷺ and Firon?	19
	<b>PART-4</b>	20
	<b>10-Sacrifice (اثار)</b>	20
Q42	What do you mean by sacrifice?	20
Q43	Enlighten a couple of events concerning sacrifice?	20
Q44	How was King Nasir Uddin and describe his good qualities?	21
	<b>11-Jealousy (حسد)</b>	21
Q45	What do you mean by Jealousy?	21
Q46	Describe the evils of Jealousy?	21
Q47	What will be the end of a jealous person?-	22
	<b>12-Simple Life (سادہ زندگی)</b>	22
Q48	What do you mean by Simple-Life, quote instance?	22
Q49	Exemplify few events concerning Rasoolullah's ﷺ simple life?	23
Q50	How was Hadhrat Salman Farsi's ﷺ mode of life on attaining Governorship?	23
Q51	Exemplify the simple mode of life of Syedna Abu Bakar Siddique ؓ?	23
Q52	Enlighten few events of Hadhrat Umar bin Abdul Aziz ؓ concerning his simple life?	23

# 6

## Basic course on moral Ethics For Children - Volume 4

### 1- Preface

*All praise be to Allah, salutations, and blessings be on the Holy Prophet Rasoolullah r.*

#### **Q1- Enlighten the need for the Basic Course on Virtuous Ethics for Children?**

**Ans-** the Holy Prophet ﷺ is reported to have said, “*Talab-ul-Ilmi Fariza-tul-‘alaa kulli Muslim wa Muslima*”, meaning, “Attaining knowledge is compulsory on every Muslim, man or woman”. I would like to start by emphasizing the present situation in the world where parents today, in the name of ‘modern development’, failing to fulfill their duties in paying due attention towards the religious values and ethics in their children. This kind of lack of care may be witnessed all over the nations and their governments. Therefore the parents are now focusing to provide modern (materialistic) education through costly schools and colleges. As a result, students seem to suffer from either inferiority or superiority complex and so, happens that they are unable to find peace of mind. Which often causes frustration in these children leading to grave social problems like suicides, corruption, exploitation oppression, etc. Hence, we feel a basic course on religious (values) and moral ethics for the children is the utmost need of time. Thus, by the blessing of Almighty Allah, the following five volumes (~100 pages each) have been compiled. These books are based on questions and answers format, which has been greatly liked by children and appreciated and accepted by adults.

1. *Tauhiid-o-Risalat (Monotheism and Prophethood) – 104 questions and answers*
2. *Deeniat (Religious Ethics) – 56 questions and answers*
3. *Akhlaaqiaat (Morals and Values) – 66 questions and answers*
4. *Arkaan-e-Deen (Pillars of Islam) – 104 questions and answers*
5. *Tarweed-e-Qur’an (Smart Recitation of Qur’an) - 75 questions and answers*

These books are beneficial for the children, as they help solve important issues like true faith and general Islamic law, in addition to the glorious Seerat (biography) of the Holy Prophet ﷺ, also the bountiful events during the Prophet’s lifetime and the companions of the Holy

Prophet ﷺ, scholars, *Awlia*. Besides, these books serve as a source of improving human character and values while issues deemed not necessary to children have been avoided.

In preparing, the above books, the basic course compiled by the committee of the Department of Education, ex-government of Hyderabad, Deccan have been useful. My Sheikh, Behr-ul-Uloom Hazrat Mohammad Abdul Qadeer Siddiqui Hasrat (Rahmatullah Alaih), former Professor and Head of Department of Theology, Osmania University, had also been a member of this committee. Apart from these books, *Tafseer-e-Siddiqui* and other authentic books have also been of great help in presenting our books.

To conclude, I would like to reiterate that the brothers and sisters in Islam keep these valuable books in every home and plan to regularly teach them the contents of these books. Hence, they may have an excellent foundation of religious values and ethics developed in their childhood and they may live prosperous lives as accountable people with ideal behaviour. May Allah, and His Rasoolullah ﷺ, may children. Ameen.

By Khadim

**syed Mohiuddin Mir Lateefullah Shah Quadri,**  
*Farzand-o-Jaanashen, Dr. Khwaja Abul Khair Mir Momin Ali Shah Quadri (R.A)*

## Forty Ahadees

(Of Prophet Muhammad r)

Rasoolullah r said, “Whoever from my Ummah for the sake of (spreading my Hadees to others) memorizes forty Ahaadees, he will be made as Faqee Aalim (learned scholar) on the Day of Judgment and I will be his intercessor (Shafi’i)”

### CHEHL-E-HADITH (21 TO 25)

- 21- **إِنِّي دَعْوَةَ الْمَظْلُومِ** (It-Taqi Dawatul Mazloom) Protect yourselves from the course of the oppressed-  
-(Mazloom) (Bukhaari)
- 22- **قُلِ الْحَقُّ وَإِنْ كَانَ مُرًّا** (Qulilhaqq-qa wa in kaana Murra) Speak out the truth even though it sounds bitter. (Musnad Ahmed)
- 23- **مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ** (Man Tashab-baha beqaumin Fahuwa Minhum) Whoever adapts the tradition of a -nation will be amongst that nation (qaum). (Abu Daood)
- 24- **لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ** (Laayad khulul jannata qaati) Whoever saver (cuts off) the bonds of kinship shall -  
-not enter the heaven. (Bukhaari & Muslim)
- 25- **أَذَا غَضِبَ أَحَدَكُمْ لَيْسَ كَتِّ** (Iza ghaziba Ahadakum fal uaskut) The world for a believer is like a person -  
and for a disbeliever is like a Heaven.) (Muslim)

**MORAL ETHICS  
PART-1**

**1-Respect of Teacher (Ustaad ki izzat)**

**Q2- What is the status of a Teacher?**

**Ans- Dear children!** The Status of the Teacher is the same as that of parents.

**Q3- What are all the gratefulness (Ehsan) of the Teachers on us?**

**Ans-** The parents looked after proper nutrition for us and take care for overall development and growth of us, on the other hand, the Teacher teaches us reading and writing and help us to develop our physical and intellectual skill ( to make a distinction) in the educational field. The students who respect the teacher, the teacher will also like them wholeheartedly and teach them overwhelmingly. Such children would be fortunately prosperous and become famous in the world.

**Q4- Describe the manner Hadhrat Imam Abu Hanifa ؓ pay respect to his teacher?**

**Ans- Hadhrat Imam Abu Hanifa ؓ** had been a prominent Imam of Muslims. As long as he was alive, he never stretched his legs towards his teacher's house. As a result of this pious manner in respecting the teacher, his teacher also used to so much respect and value him that people used to astonish him. This is the reason even today his name is famous in the world and would remain so till the Day of Judgment.

**Q5- Describe an event about serving to the teacher by the two princes of Haroon Rasheed?**

**Ans- Haroon Rasheed ؓ** had been a prominent pious ruler (Khalifah) who had two sons (prince) namely Ameen and Mamoon. One day when both of them (the sons) were busy reading before their teacher. The teacher had to stand up to go on some work. To set right the shoes (جوتیاں) of the teacher, both the boys (prince Ameen and Mamoon) ran (to the shoes of the teacher) and each of them sought after to serve first the teacher (by putting the shoes before him). Lastly, the teacher sorted out the dispute by guiding them to take up one shoe each and thus both of the boys happily performed the pious service (S'adatmandi) to their teacher and the teacher left wearing shoes comfortably.

**Q6- What did Khalifah Haroon Rasheed ؓ say on hearing the episode of his sons?**

**Ans- Khalifah Haroon Rasheed ؓ** expressed happiness on hearing the event of offering service to their teacher by his sons and called both the sons and rewarded them with valuable prizes.

**Dear Children!** Do you know? If there are no teachers in the world, the people of the world would remain illiterate (Jahl). So, let all of us respect the teachers and serve them willingly.

**2-Truth (Sachai)**

**Q7- What is the ruling of Allah ﷻ concerning the importance of Truth?**

**Ans- Dear Children!** You know that telling truth is a good habit. Now we will let you know about the ruling of Allah ﷻ concerning the truth. Allah ﷻ says at one place in Holy Quran, "O Believers! Be fearful of Allah ﷻ and keep telling Truth." At another place in the Holy Quran, He says, "Abstain from telling lie."



### **Q8- Describe the benefits of telling the truth?**

**Ans- Rasoolullah ﷺ** says in a Hadith, “O Muslims! Make telling truth essential for you, because telling truth will be a righteous act and the righteous act would guide you to Paradise.” When a man keeps telling truth and is striving to tell truth, he will be recognized as Siddique (a great true person) in the view of Allah ﷻ.

### **Q9- Describe the evil or disgrace of telling lie?**

**Ans-** One must refrain from speaking lie because falsehood is an evil act and the evil act will guide you to Hell. When a man keeps on speaking a lie, he will be recognized as “a Kizzaab” or a great falsifier because of Allah ﷻ. As you know yourselves a person who speaks always lies, will lose his credibility and trust amongst people. Nobody views him with respectable sight. Whereas a person who always speaks the truth would be respected by one and all besides he will be saved from all kinds of evil and calamities.

### **Q10- Exemplify any event concerning the truth?**

**Ans- Hadhrat Syed Abdul Qader Jelani ؒ** has been a distinguished “*wali-Allah*” (friend of Allah) whom general folk call “*Bade-Peer.*” He was still a child, his father passed away and except his mother the old lady, nobody remained to take care of him. He was very keen to get knowledge and education from an early age. So, after receiving initial teaching, he presented himself before his old mother and requested saying, “I came to know that there is the best arrangement for getting a proper education in the city Baghdad where prominent traits (Buzarg Hadhrat) and excellent teachers are available. If you permit me, I like to go there and get educated and be benefitted there with the company of venerable.” His mother had permitted him to take up the journey to Baghdad to attain teachings and stitched 40 gold coins (Ashrafiyan) under the arm-pit in his shirt and has seen off to him and instructed him saying, “My dear son! You must adhere to truth under any circumstances.” He promised his mother that he would follow her instructions fully and left along with a caravan to Baghdad.

They even not crossed half the way to Baghdad, robbers had attacked the caravan and began to rob the belongings and provision, etc. One of the robbers asked the young boy (Syed Abdul Qader ؒ), “do you have anything.” He replied that he had 40 gold coins with him. The robber looked at him and thought the boy must be joking. Then after another robber came and asked the same question, he gave the same answer to him and that robber also thought that the boy must be funny but went and informed the same thing to the robber’s Leader (Sardaar). The Leader then called the boy and inquired, “Should you have gold coins, and if so, where are they?” The boy replied saying, “They are in my clothes, stitched under my arm-pit.” The leader asked the robbers to find out “are there the gold coins in his shirt or not?” then they found the gold coins when they checked his clothes and the robbers got astonished and their Leader asked, “Dear boy! You know pretty well that we are thieves and robbed the Caravan then why did you show us your gold coins (Ashrafiyan)?” The young boy (Syed Abdul Qader ؒ) replied that my mother had instructed me to tell the truth always and further he said, “I can’t do against her orders.”

The reply of the boy had such a great effect on the Leader of robbers that he couldn’t resist shedding his tears and said, “You (the boy) have such a regard for the order of your mother that

could you not do against it. But, alas on me that I for the years together was disobeying my Great Malik (Allah ﷻ).” Then he begged repentance holding the hands of the young boy (Syed Abdul Quader ﷺ) and took a pledge by renouncing disobedience of Allah I. By looking at this, all the robbers had also performed repentance and returned the properties of the people of Caravan.

**Dear Children!** Look, with the blessing of a telling truth what benefits could be achieved? Through the truth, the gold coins of Syedna Abdul Qader Jelani ﷺ remained saved. The people of Caravan got their properties and provisions safely. The robbers repented from the act of robbery. So, you too make a habit of always speaking the truth like Bade Peer ﷺ. Whatsoever things you have in your mind speak out the same with the tongue frankly? The matter you tell should it be right the same as you heard or seen.

### 3-Perseverance (Esteqlaal)

**Q11- What do you mean by ‘Perseverance’?**

**Ans- Perseverance** means persistence in doing something despite difficulty or delay in achieving success. A person who works with perseverance, he will be called ‘Resolute’ and the quality of such a person is termed as “firmness”.

**Q12- Describe some qualities of a Resolute person?**

**Ans- Qualities of a resolute person (اوصافِ مستقل مزاج);** A Resolute person will have firm persistence despite difficulty or delay in achieving success. Whereas he will not fear problems, but confidently strived hard and achieve his aim.

**Q13- What are the benefits of resoluteness?**

**Ans- benefits of resoluteness (مستقل مزاجی کے فائدے);** Rasoolullah ﷺ said, “When Allah ﷻ wants to do good for someone, He ﷻ will test him putting into problems.” In this way, every problem is supposed to be a trial (امتحان), whose result would be a success (کامیابی) or failure (ناکامی) too. It means one who is resolute (مستقل مزاج) would be successful because he never is upset and lose courage. And would be successful due to constant striving hard.

**Q14- How had Ta’imoor taken a moral lesson of the perseverance from an Ant (چیونٹی)?**

**Ans- Ta’imoor took a moral lesson from an Ant (تیمور کا چیونٹی سے سبق لینا);** Ta’imoor was a well-known brave king. He conquered many counties with his bravery. It is reported that once he was defeated on a battlefield. His entire army ran away anxiously and he was left alone. He then took shelter in a cave. Suddenly he sighted an Ant (چیونٹی) which was climbing up with a seed (دانہ). The seed was a bit heavy (ذرا بھاری). The ant climbs up a little and falls slipping down. It started again climbing up and attain little more pace, couldn’t hold up the weight of the seed, and fall again. The Ta’imoor was constantly looking at it. Every time the Ant used to be climbing and falling but doesn’t lose its courage. Finally, it had climbed up.

The Ta’imoor was astonished looking at this wonderful (عجیب) event. He started thinking in his heart that, “This little Ant doesn’t lose its hope despite constantly falling, and striving resolutely. Finally, become successful in its purpose. Do am I so petty than an Ant and should I give up my

hope and keep quiet? I am a human being, I mustn't be spiritless (پست ہمت).” With this thinking, Ta'imoor came out from the cave, called back his soldiers, and combated the enemy resolutely (مستقل مزاجی سے) and the enemy ran away.

**Dear children!** Look, Ta'imoor the king, learned the lesson from the persistence (استقلال) of a little Ant (چھوٹی چیونٹی) and also fought resolutely against his enemy. Thus his defeat could be converted into victory and he became a greater king than before. So, you should also learn from this event and mustn't give up your hope due to failures and strive hard again and again persistently facing all those problems and obstructions that come across and achieve your aim successfully.

## MORAL ETHICS PART-2

### 4-Thrift or Economy (کفایت شعاری)

**Q15- What do you mean by extravagance or luxury and stinginess?**

**Ans- Meaning of extravagance or luxury** (اسراف یا فضول خرچی); expending more than the requirement is called extravagance or luxury (اسراف یا فضول خرچی). Expending less than the requirement is called stinginess (بخل یا کنجوشی).

**Q16- Define the thrift or economy?**

**Ans- Thrift or Economy** (کفایت شعاری); expending according to the requirement (ضرورت) is called Thrift or Economy (کفایت شعاری) i.e moderation (روی میانه). Almighty Allah says, “The righteous (نیک) people neither be stingy (بخیل) nor luxurious (فضول خرچ) while expending. But they adopt thrift or economy (کفایت شعاری) i.e moderation (روی میانه).

**Q17- Describe the evils of extravagance or luxury?**

**Ans- Evils of extravagance or luxury** (فضول خرچی یا اسراف کی برائیاں); In the Holy Quran, Allah ﷻ has declared 'brothers of Satan' to those folks (لوگ) who adopt extravagance or luxury (فضول خرچی یا اسراف) and also said that, “Allah ﷻ doesn't hold such persons as His friends.” For instance!

1. The people involved in extravagance or luxury will not only be sinners of Allah ﷻ but also they would be disgraceful (بے عزت) and shameless (بے آبرو) amongst people.
2. They spend the wealth countlessly in worthless the ceremonies during weddings and marriages or expend more than their income for show-put-up (دکھاوے) and decorations (ٹیم ٹام), or destroy their earnings in other unwarranted display of funds, etc.
3. Also if they don't have money, they take loans from the people. When they couldn't pay back the loan, hide their faces from whom they borrow a loan. They will be viewed as disgraceful in society on account of abuse of their wealth.

4. O, Children! Look, due to this misuse of wealth, nowadays, most Muslims have ruined themselves. And so you mustn't be involved in extravagance or luxury (فضول خرچی یا اسراف).

#### Q18- Describe the evils of stinginess?

**Ans- the evils of stinginess (بخل کی برائیاں);** There are some such people whom Allah ﷻ gave money, but neither they eat nor their behavior toward relatives and friends and rightful people, is caring nor they give poor's their due (charity) in the way of Allah ﷻ. Such people are called stingy (بخیل) or miser (کنجوس). For instance!

1. Almighty Allah mentioned about such stingy persons in the Holy Quran, "That those who endorsed stringiness in their wealth, should not think that Allah ﷻ is blameless to them, but surely it is an act of sin and soon those things with which they do misery (بخل) would be made collar of Slavery (غلامی کا پٹہ) and put in their necks in the resurrection day (قیامت)."
2. Rasoolullah ﷺ also said, "A generous (سخی) person is nearby to Allah ﷻ, close to people too. A stingy (بخیل) person is far away from Allah ﷻ, far off from paradise (جنت) and close to the hell (دوزخ)."
3. This means, Almighty Allah holds the generous person as His friend and admits him into Paradise (جنت). He will be liked by his friends and the general public too and will remain far away from Hell. The miser (بخیل) person would be far away from Allah ﷻ and he wouldn't get even the vicinity of Heaven (جنت), his dwelling will be Hell.
4. **Dear children!** Remember, 1) a stingy man will be suffering himself. 2) He will be always fearful thinking his riches be stolen by the robber (چور). 3) He will be disgraced and put to shame amongst relatives and the public. 4) Almighty Allah and His Messenger (اللہ اور رسول) wouldn't like him and his destination (ٹھکانا) is Hell (دوزخ).  
You would have known by now that what a big threat is misery (بخل). So abstain yourself from stinginess (کنجوشی) as well as from extravagance or luxury (فضول خرچی یا اسراف).

#### Q19- Enlighten the advantages of thrift or economy?

**Ans- Advantages of thrift (کفایت شعاری);** One who doesn't expend lavishly (فضول خرچی), on other hand saves out something from his earnings and never does misery (بخیلی), such a person is called thrifty or economical (کفایت شعاری یا کفایتی). A thrifty person (کفایت شعاری) enjoys comfort and pleasure (راحت و آرام). He never asks others to lend a loan and everybody compliments him. This is the blessings (برکت) of thrift (کفایت شعاری).

**O, Children!** You knew by now the benefits of thrift (کفایت شعاری) and the evils of expending lavishly (فضول خرچی) and evil of misery (بخیلی). Now you must remember the following aspects.

- 1) Don't be "expending lavishly" (فضول خرچی).
- 2) Refrain from "misery" (بخیلی).
- 3) Always follow the way of "thrift and economy" (کفایت شعاری) and moderation (میانروی).

#### 5-Amity- (اتفاق)

#### Q20- What do you mean by Amity and Hostility?

**Ans- (a) Meaning of Amity or friendship (اتفاق);** the meaning of Amity is to keep mutual friendship (آپسی میل جول) and help each other at the time of crises (مصیبت میں) and avoid fighting and disputing (لڑائی جھگڑا) amidst each other.

**(b) Meaning of Hostility or opposition (اختلاف);** the meaning of Hostility is not to keep the mutual friendship, fighting and disputing (لڑنا جھگڑنا) i.e. opposing each other and creating enmity.

**O, Children!** As you know by the meaning of Amity (اتفاق) and Hostility (اختلاف), Amity is a good thing and Hostility is a very bad thing. Therefore you must have Amity (unity) with each other.

**Q21- How would we get the lesson of amity from the Islamic prayers?**

**Ans- the lesson of Amity from the Islamic prayers (اسلامی عبادتوں سے اتفاق کا سبق);** For Instance!

1. Muslims meet daily with each other in the mosque and perform five times congregation Salah (جماعت سے نماز). This teaches us the lesson of Amity as well.
2. The benefit of performing Friday congregation Salah (نماز) in a Jaam'a-mosque once a week by the Muslims of the urban areas would in a way, cause progressing the mutual amity (آپسی اتفاق) among them.
3. Similarly, the benefit of performing prayers of Eiden (دونوں عیدیں) at an open place called Eid-Gah (عید گاہ) by Muslims twice a year, would display strong religious amity (دینی اتفاق) among Muslim community (Ummah).
4. Almighty Allah made a pilgrimage of Hajj obligatory for wealthy Muslims and the Muslims of the entire gather once a year at Makah, Saudi Arabia. Thus, they get a privilege to exchange views of their state of affairs (حالات) and business dealings (معاملات) internationally. This way it helps the Muslims to understand each others' views and form amity (friendship). Thus, a pilgrimage of Hajj is, in a way (گویا) demonstration (مظاہرہ) of amity (friendship) on the international forum.

**Q22- Elucidate the rules concerning amity (friendship)?**

**Ans- The rules concerning amity (اتفاق سے متعلق احکامات);** Holy Quran has categorically mentioned the rule concerning amity or friendship (اتفاق یا میل جول) stating, "Hold the rope of Allah ﷻ and don't sow seeds of discord (split) midst (Muslims)." This means "Be with amity and friendship (اتفاق) and refrain from Hostility (اختلاف). The result of opposition (اختلاف) is not good." Therefore we are alerted by the holy Quran saying, "don't be disputing each other else you will be weakened and lose your credit (ساکھ). Rasoolullah ﷺ also said, "Muslims are like the bricks (اینٹیں) of a building that provides support to each other.

**Q23- Describe the benefits of Amity or unity and damages of Hostility or split?**

**Ans- Benefits of Amity (اتفاق) or unity (ملاپ);** Amity (اتفاق) or unity (ملاپ) has great potential (قوت). If you work together with amity (اتفاق), even the hardest work, would become easier.

**Children!** Look, you may break a weak thread (کچا دھاگا) easily, but if the number of threads is folded (بٹ دیئے جائیں) together, leave apart yourselves, it would be tough for a wrestler to break the folded threads. For instance!

1. Those who work together with Amity (اتفاق) or unity (ملاپ), they are like "folded threads." The enemy couldn't overpower them.
2. If they split (and remain individual), their state would be like a single thread. Then the enemy can easily overpower them.
3. **Dear children!** You must remember that if there is Amity or friendship amongst the families (خاندانوں), the communities (قوموں) and the nations (ملکوں), they are deemed to

be free (آزاد) and are also prosperous (آباد).

**Q24- What should you remember about Amity?**

**Ans- Dear children!** Remember the following few things concerning amity (اتفاق) and act upon them:

1. Maintain amity and friendship (اتفاق اور میل جول) from one and all.
2. Give up Hostility (پھوٹ و اختلاف).
3. Don't dispute with anyone. If you develop any dispute, get it resolved soon and Let your heart be cleaned.
4. Let the matters be settled with mutual consultation.
5. To get recognized our point of view (اپنی رائے کے منوانے), don't be ever opposing the upright advice of others.

**6-Diligence (محنت)**

**Q25- Describe the advantages of diligence?**

**Ans- Advantages of diligence (محنت);** we get relief (راحت) by working hard (with diligence), poverty (مفلسی) adapted by riches (تونگری). Health stands firm (قائم رہتی). We attain wealth and effects (مال و دولت), learning and excellence (علم و فضل) are based on diligence (محنت). For instance!

1. In the past, the great learned scholar (عالم و فاضل) attained worldwide repute and respect (عزت و شہرت) only because of their earnest hard work (سچی محنت).
2. When a man works hard (محنت) to achieve his aim, Allah ﷻ bestows His blessings (برکت) in his efforts.
3. This is the reason, there is a saying "work brings gain, he finds who tries" (حرکت میں برکت ہے) means If you work hard, the hardest work could also turn out to be easy.
4. Those who think the work is hardest, hesitate and come to a halt. This is their cowardice (بزدلی) and laziness (کابلی).
5. There is no work in the world which a person cannot execute. If you face failure at any time in your aim, you shouldn't lose hope. Rather (بلکہ) you must keep on striving diligently (کوشش و محنت) unless you get through in your purpose.

**Q26- How do you look to benefit from others' diligence and earning?**

**Ans- To benefits from others' diligence (محنت) and earning (کمائی);** it is a shameful act on the part of a person who doesn't work hard with diligence (محنت) and wants to benefit of others' diligence and earnings. Rasoolullah ﷺ said, "carrying a wood bundle on his back and bring it home, is far better for a person than beseeching (مانگنے) from people and they used to give."

**Q27- Elucidate as to how the life of Rasoolullah ﷺ is ideal concerning diligence and hard work?**

**Ans-** The life of Rasoolullah ﷺ is an ideal (رسول اللہ کی زندگی ایک نمونہ); Rasoolullah ﷺ himself used to perform diligence (محنت) and hard work (مشقت). When he ﷺ was a child, used to graze the goats (بکریاں چرانے). As he ﷺ has grown up and became young, used to do business (تجارت).

When Rasoolullah ﷺ was declared as the Messenger of Allah ﷻ by His commandment at the age of 40, used to do hard work to take care of Muslims and preaching and spreading Islam during the days and in the nights, used to be busy worshiping Allah ﷻ.

Rasoolullah ﷺ used to perform his work himself like giving fodder to castles (چارا ڈالتے), baiting camel to a hook (اونٹ کو باندھتے), cleaning home premises (گھر کی صفائی), milking the she-goat (بکری کا), (دودھ دوھتے), assisting the servants' work (خادم کے کام میں مدد). Visiting the market and carrying things himself, stitching his torn clothes (کپڑے سی لیتے), or repairing shoes (جوتی درست کر لیتے). Thus our beloved Rasoolullah ﷺ is the best ideal for us ideal concerning diligence and hard work.

### Q28- Exemplify Rasoolullah's ﷺ event concerning diligence and hard work?

**Ans- An event concerning diligence and hard work (محنت کا ایک واقعہ);** One day Rasoolullah's ﷺ was on a journey (سفر) along with many Sahaba (companions). For the cooking of the meal, someone Sahabi started slaughtering the goat (بکری), someone was ready to clean the flush. This way everybody took the responsibility for each work. Rasoolullah ﷺ said, "I shall bring firewood (جلانے کی لکڑیاں) from the jungle." As such, he ﷺ went and brought the wood from the forest. Meals cooked and all of them had eaten.

**Dear children!** We can acquire felicity (سعادت) of Deen and Duniya (Hear and Hereafter) by way of following (پیروی) Rasoolullah ﷺ by the event cited. When Rasoolullah ﷺ doesn't consider diligence and labour work (محنت و مزدوری) as ungraceful for himself, then why should we think diligence and labour work immoral for ourselves.

### Q29- Enlighten the event about kissing the dark hands of a Sahabi by Huzoor ﷺ?

**Ans-** Once a Sahabi (companion) came and paid his respect when Huzoor ﷺ was sitting. Rasoolullah ﷺ met him happily and held his hand to make him also seated. He ﷺ noticed that the hand of the Sahabi was blackish. On inquiry, the Sahabi said, "Huzoor ﷺ I do diligence and labour work (محنت و مزدوری). My job is to strike spade over stones (بتھرپھوڑنا) to earn livelihood for my children. Because of striking spade, the mark of corn (گھٹے) caused my hands blackish." Hearing this from the Sahabi, Huzoor ﷺ became happy and kissed his hands.

**Children!** Look, Why not this be so! What pleasant this matter would be, that a poor Sahabi (companion) never beseeched anyone, neither indulge in any kind of fraud nor earned illegal income. On other hand, preferred diligence and labour work (محنت و مزدوری) to subsist livelihood for his children. With so much diligence and labour work that he (companion) had been doing, his hands became blackish. The state of affairs of the Sahabi (companion) was highly appreciable in the view of Rasoolullah ﷺ. That was the reason he ﷺ kissed the hands to encourage the Sahabi (his companion).

### Q30- What should you remember concerning diligence?

**Ans- Dear children!** Remember the following few things concerning diligence (محنت) and act upon them:

1. You master Art & Science (علم و ہنر) by sincere effort and diligence (محنت).
2. Do hard work (diligence), earn honestly, eat yourself, and feed others.
3. Don't be considering diligence (محنت) as immoral (عیب).
4. Don't shirk (جی چرانا) from diligence (محنت).
5. Don't be dishearten if you face failure, keep on striving and making efforts (diligence) till you get success in your aim. (محنت)

## MORAL ETHICS

### PART-3

#### 7-Fraternization or Brotherhood

(أُخُوَّتٌ يَأْمُوخَات)

**Q31- What do you mean by Fraternization?**

**Ans- Mean by Fraternization (أُخُوَّتٌ يَأْمُوخَات);** Fraternization means Brotherhood (أُخُوَّتٌ). It is mentioned in Holy Quran that all Muslims are brothers amongst each other. This means as one brother shares the joy and grief of another brother, in the same way, one Muslim should share the joy and grief of other Muslim brothers.

**Q32- Who are called migrants and who are called residents?**

**Ans- Migrants and Residents (مهاجر و انصار);** Rasoolullah ﷺ when, arrived at Medina after migration, then Muslims (Sahaba) of Makah also went and migrated to Medina. These Sahaba Karam are called migrants or 'Muhajireen' (مهاجرين). And the then Muslims residents of Medina are called 'Ansaar' (انصار). Rasoolullah ﷺ had gathered both migrants and residents (مهاجر و انصار) and established fraternization or brotherhood (أْمُوخَات) among them. As a result, the *Muhajir* became the brother of an *Ansaar*. Every *Ansaar* offered half of his property (جائيداد), effect (مال), and provision (اسباب) to his *Muhajir* brother.

**Q33- How should you behave with Muslim brothers?**

**Ans- Dear Children!** Look, the way the *Ansaar and Muhajireen* (migrants and residents) used to help each other, you should also help Muslim brothers in all aspects. Rather, you should behave them pleasantly. For instance!

1. When you meet a Muslim brother, you wish (salute) him first.
2. You should wish a Muslim brother the same you wish for yourself.
3. Call a Muslim brother with better titles (القاب), because calling with bad titles is sinful.
4. When any Muslim brother calls on you, let him be seated in a better place.
5. Fulfill the need of Muslim brother before he asks for.
6. If any Muslim brother fell sick (بببمار), call on him and enquire after his health (مزاج برسب كرو).
7. If any Muslim brother passes away (انتقال كرجائ), attend his funeral.
8. If any Muslim brother gets displeased (ناراض) with you, don't stop talking with him for more than three days.
9. If two Muslim brothers are involved in a dispute and enmity, reconcile between them i.e. make them again friendly.



10. Safeguard the life (جان), effect (مال), dignity (عزت) and honour (آبرو) of Muslim brothers by all means.
11. Don't commit backbiting (غیبت), fault-finding (عیب جوئی), nor ridicule (ہنسی اڑانا) against any Muslim brothers.

### 8-Bravery (شجاعت)

#### Q34- What do you mean by bravery?

**Ans- Meaning of bravery (شجاعت کے معنی);** the meaning of bravery is courage (بہادری). A person who has the quality of bravery is called a brave (بہادر) man.

#### Q35- Describe the benefits of bravery?

**Ans- Benefits of bravery (شجاعت کے فائدے);** A Brave person prepares his soul (نفس) to take up big tasks and accustom to his heart (قلب) to undergo problems. He accomplishes great spiritual and worldly tasks. Those who have quality bravery (صفت بہادری), attain their goal steadfastly (ثابت قدمی) despite facing problems. Those who are coward (بزدل) and low spirit (پست ہمت), remain failure in achieving their goal due to fear and terror (خوف و ہراس). Rasoolullah ﷺ used to like bravery. He ﷺ said, "Paradise (جنت) is under the shade (سایہ) of swords (تلوار) and fortune (برکت) is tied up to the forehead of she-horse (گھوڑی)." This means Paradise and fortune (برکت) is bestowed to those horsemen (شہسواروں) who combat enemies of Islam putting up a bold front (ڈٹ کر) in the battlefield. Because Almighty Allah and His Messenger ﷺ would like bravery (شجاعت).

#### Q36- Exemplify some events of bravery concerning Rasoolullah ﷺ and Sahaba رضی اللہ عنہم?

**Ans- Some events of bravery (بعض واقعات شجاعت);** Rasoolullah ﷺ and Sahaba رضی اللہ عنہم demonstrated some events of bravery. For instance!

1. **Hadhrat Khaled bin Waleed رضی اللہ عنہ** had been a great commandant-in-Chief (سپہ سالار) of the Islamic army. At the time of his demise (انتقال), he shed tears and said, "Would that! (کاش) would I have been killed while fighting in the way of Allah ﷻ and martyred (شہید)? But I endured (برداشت کیا) strikes of swords, injuries from spears (نیزوں) and now I am passing away like an old man."

**Dear children!** Look, Hadhrat Khaled bin Waleed رضی اللہ عنہ had what a passion to live and die as a braved person, you also become brave (بہادر) like him.

2. **Hadhrat Ali رضی اللہ عنہ** is a great brave person. He رضی اللہ عنہ used to go into enemies so courageously without fear or hesitation that the enemies to run away from the battlefield. Looking at his bravery (بہادری), people used to be extremely astonished (سخت حیران). One day, people asked Hadhrat Ali رضی اللہ عنہ, "Why you go into enemies without fear or hesitation (بے دھڑک), do you fear, not even a little about your life? He رضی اللہ عنہ replied, "Time has been fixed for my death (موت) when it comes, it wouldn't shrink (نہیں ٹلے گی) from occurring, be it the battlefield or a situation (حالت) of peace and security (امن و امان). So, as long as my time hasn't arrived, the

enemy couldn't harm me. This is the reason I go into enemies courageously without fear or hesitation."

- 3. The Prophet Muhammad's ﷺ bravery and courageousness is endorsed by one and all.** Wherever great braves (بہادروں) could no longer stand firm (قدم اکھڑ جاتے), there the Prophet Hadhrat Syedna Muhammad ﷺ has been always steadfast (ثابت قدم رہے). Hadhrat Ali ؑ says, "When furious fights ((گھمسان کی لڑائیاں)) used to occur, we folks (ہم لوگ) go and take shelter behind Rasoolullah ﷺ."

**Dear Children!** Look, what a brave Rasoolullah ﷺ is that the bravery of Rasoolullah ﷺ is acknowledged by such a bravest (بہادر) like Hadhrat Ali ؑ. You become brave, then people would praise you too.

**Q37- Describe the types of bravery quoting examples?**

**Ans- Types of bravery (بہادری کی قسمیں); there are two types of bravery:**

- 1. Physical bravery (جسم کی بہادری);** This means physically overpowering (غالب آنا) the enemy and the problems (مصائب).
- 2. Heart's bravery (دل کی بہادری);** this means despite overpowering (غالب آنا) the enemy, overlooking his mistake (fault).

**1. An example concerning Physical bravery;** It is reported that there was a well-known wrestler (پہلوان) in Arab named Rukkanah (رکنتہ). He challenged Rasoolullah ﷺ that, "If you ﷺ defeat me in wrestling by throwing down on my back (پچھاڑ دیا), then I shall accept Islam." Rasoolullah ﷺ had thrown him down thrice on his back (بچھاڑا). Finally, he regretted and accepted Islam.

**2. Another Example concerning Heart's bravery;** One day, Rasoolullah ﷺ was taking a rest under a tree, at that time an enemy arrived and picked up his sword (تلوار) and said, "now who will save you from me." Rasoolullah ﷺ replied, "Allah ﷻ." Hearing this he shivered and the sword let off from his hand. Rasoolullah ﷺ picks up the sword and said, "Now who will save you." He regretted it and said, "nobody except you." He ﷺ pardoned his omission.

**Dear Children!** Look, Rasoolullah ﷺ could have beheaded (سرقلم کردیتے) the insolent enemy by the sword. But he ﷺ didn't do so and pardoned him. This is the unique precedence (پے) of Heart's bravery (دل کی بہادری) (نظیرمثال).

## 9-Pride (غرور)

**Q38- What do you mean by Pride?**

**Ans- Meaning of Pride (غرور);** the meaning of pride (غرور) or arrogance (تکبر) is to think about ourselves as great and upright (بڑا اور اچھا) being.

**Q39- Describe the evils of Pride?**

**Ans- The evils of Pride (غرور کی برائیاں);** Pride is an extremely dreadful evil (بری بلا). Allah ﷻ doesn't

like to an arrogant (مغرور) person and the people also think him sinful (گناہ گار). Rasoolullah ﷺ says, “The person who has even a bit (ذره برابر) of arrogance (تکبر) in his heart, he wouldn't go to paradise (جنت) and his end would be extremely awful (نہایت برا).”

#### Q40- Why Devil was reprobated (مردود ہوا) or reproached (پہتکارا گیا)?

**Ans- When Almighty Allah created Hadhrat Adam ﷺ and said to the angels (فرشتے), “We direct Adam ﷺ on the earth (زمین) by appointing him our caliph (خليفة), so you prostrate (سجدہ کرو) before him. Hearing this command of Allah ﷻ, all the angels bowed (prostrate) to Hadhrat Adam ﷺ but the devil (ابلیس) refused to prostrate before Adam ﷺ and said, “I am better than Adam ﷺ as I am created with fire and Adam ﷺ with sand (مٹی), how can I prostrate before him.”** Because Satan (شیطان) used to think of himself as great and was proud of his knowledge and intellect (عقل). This is the reason, he disobeyed Almighty Allah and didn't prostrate Adam ﷺ. Satan's ruined himself and Almighty Allah reproached (دہتکار دیا) him. He was called reprobated (مردود) forever and people also cursed him.

**Dear Children!** You too never think yourself greater and more upright than others and don't be proud of your knowledge and intellect (عقل) as being proud is a great foul.

#### Q41- Enlighten the event of Hadhrat Moses ﷺ and Firon?

**Ans- The event of Moses (موسیٰ) ﷺ and Firon (فرعون)?** Firon (فرعون) was a tyrant ruler (ظالم بادشاہ) in Egypt (مصر). He used to always oppress the community of Bani Israel (اسرائیلی قوم) by various types of crucial cruelty (ظلم و ستم). Almighty Allah took pity on the situation of Bani Israel and directed Moses (موسیٰ) ﷺ after declaring him as Prophet (پیغمبر) to protect them from tyranny and oppression (ظلم و ستم) of Firon (فرعون). Hadhrat Moses ﷺ first conveyed the message of Almighty Allah to the Firon and then instructed him to give up tyranny and oppression (ظلم و ستم). But the Firon didn't listen to Moses ﷺ, because he was full of pride in his kingship (حکومت), military (فوج), and treasure (خزانہ) and so, he went on showing obstinacy (ہٹ دھرمی). For instance!

1. Fion (فرعون) was convinced after replying to his every question, finally, he was frustrated (عاجز آگیا) and became enemy of Moses (موسیٰ) ﷺ and his followers and continued causing various types of crucial cruelty (ظلم و ستم).
2. When the tyranny and oppression (ظلم و ستم) of Firon surpassed its limits, Hadhrat Moses (موسیٰ) ﷺ started leaving (چل پڑے) from there along with his followers (Bani Israel). Firon (فرعون) stated chasing (پیچھے چل پڑا) them. There was a big river (دریا) on the way, as directed by Almighty Allah, Hadhrat Moses (موسیٰ) ﷺ stroke at the river with his stick (باتھ کی لکڑی) (called 'Asa/عصا) and the river split off and the water cleared providing a path.
3. Hadhrat Moses (موسیٰ) ﷺ and followers got across (پار اتر گیا). Looking at this, Firon (فرعون) started leaving behind. As he and his soldiers (سپاہی) entered into the river, the path made in the river reverted overflowing the water. Firon (فرعون) and his people drowned (ڈوب گئے) into the river.

#### 4. Dear Children, Look!

- Satan (شیطان) being proud of his greatness, disobeyed Almighty Allah and became reprobated (مردود) and reproached (دھتکار دیا) forever.
- Firon (فرعون) an arrogant king, along with his kingship (حکومت), army (فوج), treasure (خزانہ) and community (قوم) drowned (ڈوب گئے) into the river. It is true “Pride goeth before a fall” (غرور کا سر نیچا).
- So, **Children!** You don't be proud of your knowledge, intellect, wealth, rank, personality, and family at all. Never walk pride vanity (اکڑ کر). consider yourself as lower than others. Always, behave humbly and be friendly with each other.

### MORAL ETHICS

#### PART-4

#### 10-Sacrifice (اثار)

#### Q42- What do you mean by sacrifice?

**Ans- Meaning of sacrifice (اثار);** the meaning of sacrifice (اثار) is to give preference to others' requirements (حاجتوں) than ours. Sacrifice (اثار) is a topmost (اعلیٰ) type of charity (خیرخیرات) which the quality of upright (نیک) people and habit of venerable (بزرگ). Those who perform a sacrifice (اثار), Allah ﷻ likes them.

#### Q43- Enlighten a couple of events concerning sacrifice?

**Ans- The First event concerning sacrifice (ایثار کا پہلا واقعہ);** In an Islamic battle, Hadhrat 'Akrama ﷺ, Hadhrat Harith bin Hashim ﷺ, and Hadhrat Suhail bin Umrao ﷺ, all three companions of the Prophet ﷺ (Sahaba Karam) were seriously injured and fell on the ground. They were in a state of last breath (نزع), a person carried water and would like to give a drink to Hadhrat 'Akrama ﷺ, but 'Akrama ﷺ saw that the Hadhrat Suhail ﷺ looking towards the water, and said to give water first to Suhail ﷺ. When the water is taken to Hadhrat Suhail ﷺ. Suhail ﷺ sighted that Hadhrat Harith ﷺ looking too for the water, so, he said to give the water to Harith ﷺ. By the time water was taken to Harith ﷺ, he passed away. Finally, all three of them gave away their lives without drinking water.

**Dear Children, Look!** think over on the state of sacrificing of those venerable (بزرگوں) (Sahaba) that be the last gasp (عالم نزع), thirsty lips, tongue become gaunt (سوکھ کر کانٹا), but their keen desire was “let us die but let others life be saved.”

**The second event concerning sacrifice (ایثار کا دوسرا واقعہ);** One day, a guest (مہمان) visited Rasoolullah ﷺ but at that time, there was nothing to offer him. In the meantime, an Ansari (Sahabi) ﷺ came and took the guest with him to his house. He ﷺ put the food before the guest and told the wife to put out the lamp (چراغ گل کردے). He ﷺ was moving his hand in the darkness as if he was also eating along with the guest, but not eating until the guest had finished eating. In

the morning, Rasoolullah ﷺ said, "The manner you treated the guest in the night, Beneficent Lord (خداوند کریم) liked very much.

**Dear Children!** Look at the spirit of sacrifice (جذبہ ایثار) of the Ansari Sahabi ﷺ mentioned that he remained hungry and fed the guest bellyful. Earlier venerable (بزرگوں) were models of a corporal form (مجسم) of sacrifice and blessing (ایثار و کرم). They give preference to others on our thrust (پیماس) and needs (حاجتوں), for this purpose they even don't care to give up their lives.

So **Children**, Earlier venerable (بزرگوں) you too rub off selfishness (خود غرضی) from your personality. Do the deed of sacrifice and blessing (ایثار و کرم) by which you may get the pleasure of Allah and His Messenger ﷺ.

#### **Q44- How was King Nasir Uddin and describe his good qualities?**

**Ans- King Nasir Uddin and his good qualities** (بادشاہ نصیر الدین کے اوصاف); Nasir Uddin was one of the very upright (نہایت نیک) and simple-minded (سادہ مزاج) Muslim kings of India. He doesn't take a paisa from the official treasury (سرکاری خزانہ) for his personal use. For him to get along he adopted calligraphy (خوشنویسی). He used to write the Holy Quran and other books and with its earning, fulfills his expenses. For instances!

1. Once a landlord (رئیس) came to meet King Nasir Uddin. The King showed him a Holy Quran calligraphic by his hand. The landlord (Rayees) was happy to see the calligraphic Quran and said after thinking over keenly, that "there are some mistakes in it, please correct them."
2. The mistakes pointed out by the Rayees were not real mistakes, even then King Nasir Uddin didn't mind, on the other hand, he thanked him smilingly making a circle around those mistakes which he pointed out as if they can be corrected later.
3. Despite there were no mistakes, King encircled the words because he didn't want the guest to be ashamed of or be hurt. The King rubbed off those circles after the Rayees had left away.
4. All those who were present at that time were amazed (حیران) by looking at the politeness (خوش اخلاق) of King Nasir Uddin and also impressed (متاثر ہوئے) highly because despite being a great King, he displayed such a strong disposition (زبردست اخلاق) only to please (دلجوئی) an ordinary landlord (رئیس). In a way, this endorsed a type of sacrifice (ایثار) too.

### **11-Jealousy (حسد)**

#### **Q45- What do you mean by Jealousy?**

**Ans- Meaning of Jealousy** (حسد); the meaning of Jealousy (حسد) is to feel Jealousy (حسد) or be Inflamed by looking good condition of others and also wishing that others shouldn't any longer remain in good condition.

#### **Q46- Describe the evils of Jealousy?**

**Ans- The evils of Jealousy** (حسد); The Jealousy (حسد) is the worst type of disease because a jealous person dissolves (گھلتا) into grief and sorrow by looking at the good condition of others and liked

the downfall of others' good things (نعمتوں). But his wish doesn't come through and he is burnt always into the fire of Jealousy (حسد).

**Dear Children!** Remember, to be jealousy is a great sin, because of which the virtues (نیکیاں) of a man destroyed. For instance!

1. Rasoolullah ﷺ said, "Give up jealousy. It eats away virtues (نیکیاں), as a fire to dry wood." Further, he ﷺ said, "Don't bear malice (حسد) between each other and don't give up meeting frequently. O, servants of Allah (اللہ کے بندو)! Be brotherly together.
2. **Children!** Following the teaching of Rasoolullah ﷺ if you are brotherly together and desist from bearing malice (حسد) mutually. Then evil of disputing (جھگڑے) with each other would have vanished forever from the world. Allah ﷻ bestows high ranking (بڑے مراتب) to those who give up mutual Jealousy.

#### Q47- What will be the end of a jealous person?

**Ans- The end of a jealous person is very bad.** A jealous person dissolves (گھلتا) into grief and sorrow by looking at the good condition of others. In this manner, he will always be enflamed in the fire of jealousy and his all virtues (نیکیاں) destroyed. For instance!

1. Once upon a time, Hadhrat Moses (موسى) ﷺ went to converse with Almighty Allah. He ﷺ saw a man under the shadow of empyrean (عرش). He ﷺ thought, "It would be good if I get such a topmost rank (اعلیٰ مرتبہ)." He ﷺ then requested Almighty Allah to express the name of that person.
2. Allah ﷻ commanded! "What concern have you with his name, let you be shown his work." He had three good things, "One, he doesn't bear malice (حسد) by looking at their good condition of others. Second, he doesn't disobey his parents. Third, he doesn't backbite people."
3. **Dear Children!** If you too don't commit jealousy-like sins, don't disobey your parents, and don't backbite others. Then Almighty Allah would grant you high ranks (بڑے مرتبہ).

### 12-Simple Life (سادہ زندگی)

#### Q48- What do you mean by Simple-Life, quote instance?

**Ans- Simple-Life (سادہ زندگی);** Simple-Life (سادہ زندگی) is the name of taking simple diet, putting on simple clothing and adopting the mode of life as simple as possible. For instance!

1. Rasoolullah ﷺ said, "The upright servants (نیک بندے) of my Ummah (امت) is free from formalities (دکھاوا)."
2. He ﷺ too likes a simple life. For instance! Take whatever food is available, put on the clothing is available, never desired for formal (پُر تکلف) diet or formal clothing.
3. He ﷺ often used to take barley bread (جوکی روٹی) and dates (کھجور) to get along the life.

#### Q49- Exemplify few events concerning Rasoolullah's ﷺ simple life?

**Ans- Few events about Rasoolullah's ﷺ simple-life (سادہ زندگی);** Rasoolullah ﷺ likes the simple life very much. For instance!

1. Hadhrat Anas ؓ (a Sahabi) says, "Once Rasoolullah ﷺ went for a pilgrimage of hajj. I Witnessed the sheet (چادر) that he ﷺ was on his blessed body (جسم مبارک) costing not more than 4 dirhams (presently 75-80 paisa)."
2. Rasoolullah's ﷺ dwelling wasn't magnificent (عالی شان) but was comprised of few humble small rooms. The capacity of the room of Hadhrat Aisha ؓ (his blessed spouse) was so small that when people entered for the funeral prayer of Rasoolullah ﷺ, not more than 10 persons could be contained at a time.
3. The belongings in the home were nominal e.g. There was a Tats/Mesh piece (ٹاٹ کا ٹکڑا) in The room Hadhrat Hafsa ؓ (حصہ) (blessed spouse) which is folded and laid for Rasoolullah ﷺ to take a nap. Similarly, in the room of Aisha ؓ (another blessed spouse), there was leather bedding (چمڑے کا بستر) of Rasoolullah ﷺ filled with a string of dates (کھجور کے ریشے).
4. The mode of meeting frequently (ملنا جلنا) by Rasoolullah ﷺ was very simple. He ﷺ normally sits amid poor. Walks along with his companions and perform his work himself like giving fodder to castles (چارا ڈالتے), visits the market and carry things himself.

#### Q50- How was Hadhrat Salman Farsi's ؓ mode of life on attaining Governorship?

**Ans- Hadhrat Salman Farsi's ؓ mode of life (سلمان فارسی کا رہن سہن);** during the time of Hadhrat Umar's ؓ Khilafat, Hadhrat Salman Farsi ؓ was appointed as governor of Madyan (مدائن). His annual salary was fixed at 5000 dinars. When he ؓ gets the salary amount from the official treasury, he ؓ used to distribute among poor and helpless people and he ؓ acquires his earning by weaving palm mat (چٹائی بن کر). He ؓ didn't build his house, on the other hand, lies down under the shed of trees and walls. One cup (پیالہ) and a jug (لوٹا) was all his utensils. Even at this, when his life-ending time arrives, he cried looking at these (utensils) as if this also be known as a burden by him. Thus he ؓ is the best precedence in passing a simple life.

#### Q51- Exemplify the simple mode of life of Syedna Abu Bakar Siddique ؓ?

**Ans- The simple mode of life of Abu Bakar Siddique ؓ (ابوبکر صدیق کا سادہ رہن سہن);** First Khalifah Hadhrat Abu Bakar Siddique ؓ also put on ordinary clothing. His diet is also not formal (پرتکلف) (نہیں). After resuming Khilafat, his simplicity further improved. For instance!

1. At the time of demise, Hadhrat Abu Bakar Siddique ؓ Said to his daughter Hadhrat Aisha ؓ (um ul Mominin), "When I had the burden of Khilafat, I contended (قناعت کیا) with ordinary diet and simple (موٹے دھاڑے) clothing. I have, not more than a Habshi slave (ہبشی غلام), a camel and an old Sheet (پرانی چادر), handover these all things to Hadhrat Umar ؓ (next Khalifah), so that other Khulfah-e-Rashidin also observe the same simple life.

2. **Dear Children!** Look, Rasoolullah's ﷺ life was so simple that there was no formality (تکلف) or show (دیکھاوا) in his food (غذا), clothing (لباس), dwelling (مکان), mode of living (رہن سہن), also in anything. Similarly, Hadhrat Abu Bakar Siddique ؓ was Khalifah of his time, if he (ﷺ) wanted he (ﷺ) would have ceremonious food (پرتکلف غذا) and formal clothing (پرتکلف لباس) for himself. But he (ﷺ) preferred simple (سادہ غذا) food and ordinary clothing (معمولی لباس). So, you too get along with simple life (سادہ زندگی). Be contented with whatever is available for eating and drink. These are the qualities (اوصاف) of the Messenger of Allah ﷺ (خدا کے رسول) and upright servants (نیک بندے).

#### Q52- Enlighten few events of Hadhrat Umar bin Abdul Aziz ؓ concerning his simple life?

**Ans- Simple life of Umar bin Abdul Aziz ؓ** (عمر بن عبدالعزیز کی سادہ زندگی); Hadhrat Umar bin Abdul Aziz ؓ after becoming Khalifah, used to put on simple and ordinary clothing. Even at this, there are patches in it. For instance!

1. Once, there were patches on the front and rear sides of the collar of his shirt. While he (ﷺ) was sitting after finishing the prayer (نماز), a person said, "O, Amir-ul-Mominin! The Lord (خدا) has granted you everything, would that! (کاش) You would have put on nice (عمدہ) clothing."
2. Hearing this, first, Umar bin Abdul Aziz ؓ bend his neck for a while, raised his head, and replied, "Moderation (اعتدال) is better in the state of affluence (مالداری) and forgiveness (عفو و درگزر) is better in the state of power." Being a rich person to get along with simple life is indeed a great thing.
3. Once upon a time, a guest (محممان) visited Umar bin Abdul Aziz ؓ in the night. That time he (ﷺ) was writing something and the lamp (چراغ) be put out (گل ہو گیا) for lack of oil in it. The guest said, "If you tell me, I shall set right the lamp." He (ﷺ) said, "To extract work from a guest is not good."
4. The guest said, "Shall I wake up your servant (خادم)." He (ﷺ) said, "he the servant is asleep just now." And He (ﷺ) only stood up, took the oil can, and put the oil into the lamp. The guest said, "Why have you taken the trouble." Umar bin Abdul Aziz ؓ said, "Look! I was Umar bin Abdul Aziz when I went to take the oil and I came back now still I am still the Umar bin Abdul Aziz (ﷺ)."
5. **Dear Children!** Look, what a fitting answer Khalifah Umar bin Abdul Aziz ؓ gave to the guest (محممان) "when I went to take the oil for the lamp (چراغ), then also I was Umar and now also I am Umar only. "You would also do your work like Umar bin Abdul Aziz ؓ as far as possible, by your hand only, and by doing so, don't be thinking that this is against your dignity and honour.

**Children!** Similarly, in your diet (غذا), in clothing (لباس), and the mode of life (رہن سہن), observe simplicity (سادگی) possibly and don't be greedy in these matters. Because a person who passes his life in difficulties will be surrounded by various anxieties and he will never



have comfort and pleasure in his life. And the man who gets along with simplicity (سادگی), he will always be enjoying leisure and pleasure (سکھ و چین).

وَآخِرُ دَعْوَانَا أَنِ لِحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ  
 بجاہ اشرف الانبیاء والمرسلین سیدنا محمد الرؤف الامین صلی اللہ علیہ و علی آلہ الطاہرین و  
 اصحابہ الراشدین والحمد لله رب العلمین