CHAPTER - II

RELIGIOUS STABILITY

(i) Permanent Values
(ii) Code of Conduct
(iii) Social Virtues
(1) Permanent Values -

Any religion can survive and become assimilated with the very fibre of society when its own fundamentals are strongly founded. The foundation of Islam is so general and so human that its relevance for all times stands uncontroverted. Though Islam stands posterior to other Semitic religions, it has developed its own philosophy of religion, which is simple and beyond any reproach, or challenge. Being a religious doctrine, Islam has centred around Godhood. Not only that, it has accepted the belief in God, as its first among the five principles. The five principles of faith, prayer, alms giving, pilgrimage to Kaaba in Mecca and Jehad (at times) are named as the pillars of Islam. These are no doubt, the basic guidelines even to the day today life of any man, whether accepting or not, the Islam. In order to maintain the 'golden path', the balance in social structure, these five principles were judiciously imposed upon every Muslim. He cannot but follow them with sincerely, but he should suffer deadly consequences, in the life hereafter. The functions of religion, to stabilise, society to maintain its harmony and to promote its welfare are well guarded in Islam. Equally ingenious is its argument for the consequences in the breach of religious conduct. They are formulated so as to find a definite place, in the perview of the laymen. Instead of indulging into the metaphysical and oral allegorical language labyrinth, it has plainly mentioned some such phenomenon which have parallels in our own life. Not only that, they are the actualities in heaven, as
much as they are here on earth. Thus, the concepts of hell and heaven and the concept of the day of judgement may be the topics commonly discussed and alluded to in Semitic religions. However, Islam's advocacy of the doctrine of faith in one God is peculiar to it. Islam has equated it with the basic purpose of the life of every Muslim. God is to be worshipped in his Oneness, bi-at-Tawhid, and not through the trinity of the Christians, nor the idolatry or henotheism of other religions.

Such a concept of God forms a strong pillars of their faith, and a revered value in its code of conduct. It is a mode of being face to face with the Divinity, at least five times a day. When a Muslim prays, it is an attempt to regularise any misconduct of daily life, or any breach of conduct. For, if not enforced, then atleast a desirable practice is automatically adopted. Any other pillars of Islam are thus duly implicated; such foresighted is its formation. Faith, no doubt, is the pragmatic principle of practical life. A Muslim has so adopted it, that in many Muslim societies, even to this date, grand transactions are manoeuvred without a single written record anywhere. This pious Islamic value though, is vitiated by the vulgarity of modern faithlessness and greed. Still, every Muslim can yet legitimately be proud of the genuineness with which the Islam has propounded this doctrine. It is this very faith, which sows the seeds of further acceptance of the other principles, and other elaborate and simple virtues of Quran. Thus, faith, the first pillar, inculcates a sense of believing in our own creed. Prayer sustains daily practise fasting attempts
discipline, control and a kind thought for the deprived the
wealth tax redistributes wealth within society, and family, the
pilgrimage to Mecca, only if we can afford, is to consolidate
our faith in the religion.

Thus, Islam builds up its religious doctrine keeping in
view the parallel value system. This value system is double-
edged. Permanently, this system will continue to revere and
regard the five basic values as the five principles of Quran.
Yet, plainly sneaking, the other edge functions as the indicator
which reads the social times. Islam has so set up its value
system that it works effectively, whenever practised, and yeilds
the expected results. It is a unique machinery and Muslim
societies have benefitted a great deal by its efficacy. Despite
constant external attacks, Muslim societies have managed to keep
secure their identity and individuality.

Initial requirement of a Muslim must be his individual
unambiguous faith in Deity, and to pray to Him unflinchingly,
with devotion. Only after this accomplishment, is he competent
to enter further ahead, and qualify himself for this life and
death here after. For which, he has been guided throughly in
Quran. Disbelief, anatagonism and arrogation are serious hurdles,
since they strike directly at the roots of faith, and this blur
our clear vision of God.

The rest of the concepts follow directly from the concept
of faith. For that matter, any number of values may be listed
as the principles, values, or code of conduct, once the basic
Idea of faith is enrooted. It may be recalled that the Islamic way of viewing these values or standards is different. To start with, it is based upon a clear vision of the world and the Deity, which is responsible for its creation and existence. The Arabic word for 'religion' is din, which means something we 'owe' to God; hence, it is binding upon every man to recognise His existence and to present oneself in the manners indicating gratitude. The religion thus, strives genuinely to invoke a sense of balance and view the experience of life in proper perspective. Failure to do this would lead to misery. The temptations and weakness is common to most people. For, deep in the heart of man there dwells a restless thirst for bliss and he expects the world to quench it. Man considers his own will the measure of his rights; but the world takes its own course. Upon disappointment, man looks up to God or chides his fate, as per his religious background. An orientalist of Hinduism and the allied religions will blame his own past deeds instead of blaming God. A western perhaps will feel regret and reproach his tools, more aesthetically oriented amongst them would perhaps accept the will of God. Islam does suggest the autonomous will of God, which cannot be challenged. Though, of course, freedom of action is not ruled out in Quran. Evidently, Quran places no restriction on man's movement either in thought or knowledge or action save those which should suggest themselves to him through a proper exercise of what the Quran calls the 'sense of balance set in the nature of Man'. The provision is of primary importance. One
must know one's limits and at the same time, appreciate the appropriateness of a move in a given situation, exercising his sense of judgement. This sense of balance or the law of harmony, which, as the Quran proclaims, binds and permeates the entire universe; is in the sphere of human life, the supreme moral law. Freedom of will must permeate all human activities, both, in relation to himself, and in relation to the external world, and guide his energies harmoniously to the highest aim. This is the crux of the fundamental Islamic concept of faith, to 'believe and work righteously'.

Righteous activity consists in following some general codes of conduct. Today, though there is laxity in total acceptance of the code of ethics as such, a muslim society, especially in middle east, like Iran and in Asia, such as Pakistan, tend to claim their success in maintaining maximum Islamic standards in daily life. Politics and apprehensions of punishment apart, such maintenance of ethics is a welcome sign, though, Islam never propagates any use of power, politics or coersion. However, any constitutional society, like the Indian society, which accepts secularism can also enforce the desired code of conduct and enlist fundamental human rights and duties, binding upon every Indian citizen, irrespective of his religion attachments. But when an Islamic based politics enforces some such legal codes, they cease to be mere legal and carry a more concerned meaning.

1 Syed Abdul Lateef, Concept of Society in Islam, 1937; P.69.
inducing amongst people, a sense of togetherness, which quickly catches the gregarious nature of man. While secular state does guarantee religious freedom, it falls to bind its people by one single chord of religiosity. That India cannot afford such luxury, is an uncontroverted fact. Elsewhere, muslim societies have enjoyed unity, partly because of the political backing. Whenever a religion is upheld politically, the chances of its longivity and spread are tremendously raised. Strangely enough, this sense of balance is the unerring force in man to which all his activity is to be referred. It should be brought home without any ambiguity that even as he is to confirm to the general laws of nature for a life of order. 'There are signs even in your soul.' The laws of life having an inherent divinity and yearning for excellence, are to be respected. They spell the 'Will of God' and one should confirm to them. In order to achieve peace and perfection, one has to exert from one state to another. Then alone can one confirm the will of God. No doubt, man will have to be at odds with circumstances, if he has to attain moral and spiritual perfection. Such hazards are inevitable, for they do examine the sincerity and faith of the follower. 'We try you with evil and with good, by way of an ordeal'. That is the way of God, and one must accept it cheerfully, ungrudgingly, with unshaken faith. It is in man's own interest.

2 Quran 51:21 40 Q 84:19
3 Quran 2: 150-151
It will elevate him. Instead of grabbing the opportunity in its entirety, modern man wastes his time in questioning, in doubting and in criticizing him. It has stood the taste of time, and of men of authority. "God does not accept belief, if it is not expressed in deed; and does not accept deed, if it does not confirm to belief."  

Being essentially a code of conduct, Quran is particularly different from abstract ethics, and elaborate theories of moral philosophy. Even those who seek, especially in modern age, to follow a simple, unambiguous and practically clear life, without any religious commitments, can also rely upon Quran. To them, Quran has a specific message of having faith in themselves, and to be at peace with their own selves and with the world. This generous perspective cannot be subscribed only to Muslims following Islam. Hence, we have numerous examples of people with highest intellectual and rational standards accepting to live their lives, the Islamic way. It has beyond the purview of abstract ethics, or of any other secular concept of life. This observation is deduced from the concept of life after death, even without which of course, Quran can impose its authority on all men alike, believes in religion or humanists, who do not prefer to carry any religions titles.

In order that the elevated religious standards are attained, Quran has prescribed a way of life, to all who acquire such goals,

4 Quran 2: 2-5.
or even to a layman deserving a general happiness. So universal are its standards, that their formal prescription appears just immaterial, except that, when brought under the banner of religion, their practice is somewhat guaranteed.
(ii) **Code of Conduct**

Any revealed religion such as even Islam, is essentially fortified by the propounder, and also by the scriptures. The scriptures may be the compilation of the founders very own teachings, or, they may be the works of various other followers too, who might have successively added to the original teachings. This act is carried on through comments and counter comments in case of the faiths which have room for public opinion. In case of Quran, it is difficult to envisage any such critical process at work. Nevertheless, it has been attempted to be analysed in modern times, as a genuine book on ethics, or the code of conduct. As much is attempted in the holy scripture itself.\(^5\)

It has a unique style of guiding everyone; those who need it, and even those who have fortunately grasped the meaning of life. To them, it has a special appeal to make, in the name of humanity, the down-trodden, and the suffering masses. It has by far, transgressed abstract ethics, into the concrete life of strife and conflict. These are the grounds upon which the wars between good and evil, strong and weak, the tyrants and the oppressed, are waged. It is here, that a Prophet should stand up to the values which are universal. Quran has shown all traces of a sound religious book which has thus heard the cry of the ailing humanity and accordingly given the code of conduct. Being a religion with godhead at the top, it has easily found the technique of communicating with the devotees through manipulating

\(^5\) Quran 2: 2-5.
even their concepts of joy, happiness, pleasure and those of misery and woe. Thus, Quran as a code of conduct will stand any test of time where it has so sincerely observed human psychology and behaviour.

Quran differs from abstract ethics in this, that it purports to possess a religious sanction for those who choose to follow it. Even to those who emphasise rationality, a line of conduct which is chalked out by Quran does not break down into a mere religious dogma to be placed high and respected. Those who do not believe in any established religion, or may not hold in high esteem, anything in the name of religion. To them, Quran can yet remain a doctrine which lays codes for the development of human personality worth name a civilized human being, of a modern society. Its purpose would be served when man learns to live in peace with himself and with his external world. If he chooses not to believe in God, he still has sufficient reasons to respect the code of conduct, since he cannot refuse the membership of a social environment, which is fundamentally ethically oriented. Belief in God according to Quran, however, simply does not form an issue, because Islam is a god-oriented religion whose very existence is to qualify man for that peace and joy which God has reserved for man, if he lives like a true muslim. Thus, Quran may serve the muslim society to work within its own socio-cultural frame and yet adopt progressive ideas of modern society. For the others, it cannot but aspire the awe for the simple manner in which a common man is beckoned to better himself up to the
universal standards of truth, beauty and goodness. This wider applicability which is certainly not confined to the abstract ethics or any narrow concept of life. The idea of the life beyond death is a sufficient indicator of the width of Islamic view on the importance of a good life. Death is the state where new activities await the human soul. 'From state to state, from lower to the higher shall ye more forward'. The life hereafter is not in isolation from one's activities here on earth. Life at present is the very means towards perfection of one's self and perfection is the uncontroverted virtue that decides the happiness of man. Thus, the life on earth is purposive. It is the very mission of this holy scripture, this training that the mind must undergo. The span of man's life is just not limited to that which is visible. On the contrary, it extends to the life after death. Its 'movements are adjusted accordingly'.

The crux of Quranic prophesy is summed up in the message 'Believe, and work righteously'. It is the only way to develop the mind favoured by Quran. It is the power of belief which produces the person of strong character and it is the belief again, which allots all moral and spiritual subtleties to the mind, and if strongly willed, translate them into action. There is then, no conflict of any kind between the mental and the physical.

Together, they work in unity. The consonance that rings through the expressed actions of such men is the reflection of this.

6 Quran 84:19.
7 Quran 31:28
unity. In order to cherish beliefs, it is necessary for the mind to rest on some sound basic principles. They will inspire him to strengthen his belief in the spiritual, and hence, such principles are worth examination. It is essential thus, to consider the role that is played by the concept of unity of God.

**Unity of God**

It is the concept most fundamental. It initiates human mind into belief. Quran has given it this status of priority. Being one of the five pillars of Islam, belief in God has attained even popular appeal, since it does not involve any elaborate rituals or intelligent arguments. Belief in God aspires awe simply by the power of its simplicity. 'Lailaha illallah'. There is no one worthy of worship, except God is the concept from which the entire Islam has derived its esteemed place in the world religions of all times. The emphasis is so strong that the rest of the Quranic teachings may find their interpretations and meaning therein. The whole Quran has drawn implications from this statement, and has expressed this belief in varieties of expressions. The equation of Quran with this message is not at all far fetched. It is only a natural consequence of so rich a concept.

Pragmatically, this belief in the unity of God has helped society. It has learnt to accept at least theoretically, that barring caste, creed and colour, all are equal before God. The distinctions are only social and hence, superficial. It has
restored to man, his dignity as being 'next to God'. The only distinction worth making is that of conduct. Herein, and here alone, one man is superior or inferior to the other.

**Unity of Man**

The related concept is that of the unity of man. The Quranic concept of 'Tawhid' has two aspects; the unity of God and the unity of man. Unity of man has immensely served the cause of brotherhood and equality. Any discrimination, which is made on the criterion other than human conduct, is condemned by Quran. There is no room for any castism or racialism. The Quranic mission was certainly revolting during the period where the conditions were heavily charged with discriminations. It reads, 'O, mankind, your God is one and you have but one father. You are all progeny of Adam, and Adam was made of clay. O! the noblest among you, in the sight of God, is the best in conduct. No Arab has any preference over a non-Arab save by his piety.

It was this very foundation which fed the Islamic definition of peace. Through peace alone, progress may be inculcated. The very concept of common lineage of God enhances the feeling of fraternity. This spiritual principle of human equality is hailed in Quran as the virtue of the highest order.

The Prophet has considered the entire human society as one

---

8 Quran III; 103 - 3; 1:1  
9 Quran V, 18  
10 Kanz-al-Anwar - Quoted by Dr. Mohd Kanzeoer Alam in Islam - Western Civilisation and Muslim Yough, P-26.  
"All creatures of God are His family, and he is the most beloved of God who loveth best this Creatures". 13

"Respect the ways of Allah and be affectionate to the family of Allah". 14

The Quran observes - So it was that we laid down for the Israelites that if one slayeth another for other than man slaughter or of spreading disorder in the land, it shall be as if he hath slain all mankind. But if one saveth the life of a single person, it shall be as if hath saved the life of all mankind. 15

"The emphasis of Quran has always been on the one human race idea, as such, it did not hail high the different social stratass. The Prophet has earnestly urged "Everyone of you is a keeper unto every other and will be accountable for the welfare of his fold". 16

The unity of man is a logical consequence of the unity of God. It has impact on all social activities, this central theme of Quran. It needs be taken without question that the human personally will have to inculcate the characteristics of a true benevolent person. The followers of other faith should also be

12 Baihaqi, Kitab al-Iman, Shahal Iman; Faizal-Qadir, Vol-III, P-505.
13 Ibid, 505
14 Ibid, 505
15 Quran 5:32
16 Bukhari, Kitab al-Ahkam.
taken into confidence in an atmosphere of fraternity.

"To you hath He prescribed the Faith which He had commended unto Noah and which, we have revealed to thee and which we had commended unto Abraham and Moses and Jesus enjoining. Adhere to this Faith and do not divide yourselves into sects".17

"Say, we believe in God and in that which has been sent down to us and that which was sent down to Abraham and Ishmael and Isaac and Jacob and his descendents, and in that which was given to Moses and Jesus and the Prophets from their Lord; no distinction do we make between any of them and to Him are we resigned".18

"(Bear in mind) we have sent thee rightly equipped to function as a bearer of good things and as a warner; and there hath been no people among whom a warner hath not passed".19

"And truly, this community of yours is one but single community".20

So wide is the catholic attitude of mind intended to be stimulated that the Quran promises salvation not merely to the people of the Quran but to those also among other scriptures have been delivered not merely to those, but to every human being not believing in any established church, but who nevertheless acknowledges the value of Divine Unity in human life and recognises

17 Quran 42:13
18 Quran 3:84
19 Quran 35:24
20 Quran 23:52
responsibility for his actions and lives uprightly.\textsuperscript{21}

The Catholic attitude shown in the Quran is exemplary. It promises salvation not only to the staunch followers of Islam but even to others who are truly desirious of divine knowledge. The privilege of salvation is extended to those who are not attached to any established faith.\textsuperscript{22}

\textbf{Universality of Quran}

'O Ye mankind! Surely we have created you a male and female, and made you tribes and families that you may identify and care for each other; Surely the noblest of you in the sight of Allah is the one among you most mindful of his duty. Allah is knowing fully awake'.\textsuperscript{23}

It is interesting to note that the Prophet had envisaged that the religious thought may lead to religious conflict. Hence he unambiguously encircled the entire humanity as a 'family of God'. Parallel though is glaringly available in Hinduism.

"Vasudava Kutumbakam" - This is the universal character of Quran that it propounds fraternity as the one important virtue of a true Muslim.
(iii) **Social Virtues**

Thus, not only a divine aspirer but every man must find solace in the religion. As the members of civic society, we are faced with innumerable responsibilities. The responsibility of the individual is two-fold. At one level, he has to fight back his own personal short-coming and temptation in order to qualify himself for the favourite of God, or even, for this personal peace. At the other level, he has to remain a virtuous human being as a member of the society, and discharge duties in different contexts. Thus, the complex life of the aware and conscious individual is more demanding, trying and challenging than that of a sage, the unaware, ignorant or those who have renounced the unwritten laws of society for some reason or the other. According to Quran, individual responsibilities are clear because of the commanding presence of God, who is the only authority to make each one of us, acutely aware of his duty throughout the world. Such minute analysis of one's duties in all walks of life is unique to Quran. No questioner or doubter in dilemma can ever be turned away without a satisfactory solution. For example, assures of the wealth tax/redistribution/wealth among the poor and needy so that no one is bereft of bare necessities of life. Being himself an orphan, Prophet Mohammad (S.A.) had the immediate experience of being deprived of the basic necessities of life, and hence he immensely valued public charity.

That such common sense dictates cannot be revealed as such, but are the direct deduction from the world around is the cheap
and vulgar criticism of Quran, challenging revelation. Another change attaches the psyche of Prophet Mohammad (S.A.) whose true personality was sober, and his nature was meditative. Constant pondering upon some aspects of life, such as divinity, led to the obsession that he was receiving divine revelation. In fact, they were his own unconscious projections. Such phenomenon is psychological laboratories are commonplace. In like manner, critics can celebrate their false verbal success. As for practical life, the details of Quran are taken seriously by muslims, and any luxury in their practice is only due to human weakness.

The ethical conduct as outlined by Quran falls under two heads:

a) Those which enable a man to abstain from inflicting injury upon his fellow men and

b) Those which enable him to do good to others

Under the first classification, these rules which regulate the motives, designs and actions of man, so that he may not injure the life, property or honour of our fellow beings through speech, thought and action.

The next class includes all rules calculated to guide the motives and actions of man, making him capable of affecting social good. He is able to extend his own endowment, personal
and material, for the kind deeds. He esteems the honour and glory of others and always refrains from vengeance or punishment.

**Chastity**

Chastity is a noble quality which is thus attained.

"Say to the believing men that they should restrain their eyes (from looking upon strange women whose sight may excite their carnal passions and that on such occasions they should cast down their eyes). Say to them also that they should observe continence for this is the best way of having pure sights and hearts. Surely Allah is aware of what they do".  

"Draw not near unto fornication (ie. keep away from paths which might lead to a commission of this sin) for he who commits fornication does an extremely wicked deed, and it is an evil way, (for it keeps back from the goal and is a dangerous obstacles in attaining the desired perfection."  

"Some people have devised methods of their own restraining themselves from sexual relations as by adopting celibacy or

---------------------------
24 Al Nuh, 31-32
25 Bani Israil 33
monasticism or by submitting themselves to castration, but all these methods have been invested by people themselves. We did not prescribe these to them, and the result was that they could not observe these innovations as they ought to have observed. 26

One who detests passion and wins over them thoughtfully is the genuine aspirer. Unless a person so qualified for social life, he will not be able to donate to chastity, for he will indulge in his own pleasures.

Honesty (AMANAT)

Another social virtue worth consideration is honesty. It consists in possessing only that which is our own right, and not acquire anything or accumulate any wealth that does not properly belong to us.

"And those who are dying and leave behind them young and weakly offspring should be careful lest they make a bequest detrimental to the rights of children. Surely they who swallow the substance of orphans unjustly, swallow but free and they shall at last themselves be drawn into the fire. (Al Misa 10.11)."

-------------------------------------
26 Al Quran Ladid 28
Instead of putting this material and simple quality on lofty alters of religious teaching, Quran has rightly advised that honesty must spring spontaneously in all dealings.

The Holy Quran guides - "Do not consume each others' wealth unjustly nor offer it to judges as a bribe so that with their aid, you may seize other man's property dishonestly". 27

"Verily God enjoins you to give back your trusts to their owners". 28

"For verily God does not love the treachery". 29

"Give hest resume when you measure out and weigh with an exact and true balance. And defraud not men in their substance and do not walk upon the earth with the intention of acting corruptly therein (i.e. committing theft or dacoity, or picking pockets, or otherwise unlawfully usurp other men's property)". 30

All trends of dishonesty is severely condemned by Quran. However, any dealing which does not bear the stamp of honest dealings, but not always so, is an act performed merely out the force of habit. There is no exercise of reason and hence, such acts are to that extent devalued.

27 Al Baqara, 189
28 Al Nisa, 59
29 Al Anfal, 59
30 Al Shuara, 182-184.
Meekness (Hudna or Houn)

Meekness is another quality prescribed by Quran. It ordains human beings to try and establish peace upon this earth. It commands men to practice kindness and refrain from harming their fellowmen. This inclination for peace is natural, though it is disturbed only because of the misbehaviour of men, by neglecting the virtue like charity, honesty and meekness. However, until and unless any of these values are consciously followed, with full respect to rationality, they cannot be called moral. The Holy Quran commands:

"And live peacefully with another". 31
"And if they incline to peace, do thou also incline to it." 32
"And the servants of the Merciful are those who walk meekly upon the earth" (Al Furqan 64).

"And when they hear frivolous discourse (which they fear might lead to altercation) they pass and with dignity (and do not pick up quarrels over trifling matters) i.e. they do not take up a combative attitude so long as no substantial injury is inflicted upon them". 33

The ordain is that amidst opposition, or even if there are unfavourable suggestions violating one's own wish one should keep cool, and not behave insultingly towards those responsible for

31 Anafal 62
32 Anafal 2
33 Al Furqan 73
controversy. Words can injure, and this offense should not be committed over any trivial material issues.

Politeness (Ri̇fa)

The Holy Quran contains the following injunctions upon this point.

"And Speak that which is good to men". 34

"Let not men laugh other men to scorn who happily may be better than themselves, neither let women laugh other women to scorn who happily may be better than themselves. Neither defence are another, nor call one another by nicknames". 35

"And accuse not another of a crime if you have no sure proof of his guilt; verily the hearing and sight and the heart shall all be called to account for this." 35

Forgiveness (Al-Faw)

It is easier to err, but difficult to forgive. Hence, the saying goes that to err is human, to forgive is divine. It demands considerable generosity, not to punish those who have caused us harm. Forgiveness induces in the offender, a feeling of awareness which helps reforming his personality. The Quran says-

"They are the doers of good who master their anger and forgive others when it is proper to do so." 37

"The recompense of evil is a penalty proportionate thereto,

34 Al-Baqara 84
35 Al Hujurat 12
36 Al Imran 135
37 Ibid 135
but if a person forgives and this forgiveness is exercised on the right occasion so that matter amend thereby, he shall receive his reward for it from God”. 38

Though, forgiveness should never be meant that the wrong action and injustice should not be opposed. Quran does not teach the exploitation of this virtue, so that even the intolerable vices may pass unresisted. On the contrary, the wronged is called upon to exercise his judgement, and decide objectively where he should be harsh, and where he should be gentle. Else, the medicine for one, can prove poison for another, and thus, instead of mending the offender's life, forgiveness may pamper and further spoil his criminal nature.

That forgiveness is weakness in which the offender uproots chastity, nobility and self-respect. Such an act would attack all reason, and hence, can never be called a virtue. Hence, forgiveness is a virtue, of practiced discreetly.

Veracity.

Unless there is an incentive to speak the untruth, man is naturally tended to tell the truth. No one appreciates falsehood, whatever he himself is. Normally, unless there is sound reason, or apprehension of whatsoever kind, one does not tell a lie. However, it is only in contrary situations that a persons veracity is tried. It is no virtue, to tell sound truth, and hide some other truths. Truthfulness, when it prevails under all circumstances alike, is a moral virtue of a high quality.
"Shun ye the pollution of idol and shun ye the word of falsehood." 39

"And conceal not true testimony for he who conceals it has surely a wicked heart." 40

"And when you speak a word or pronounce a judgement, be true and just, though the person concerned be your kinsman." 41

"Hold fast to truth and justice and let your testimony be only for the sake of God, and speak not falsely, although the declaration of truth might injure yourself or your parents, or your kindred (such as children etc.)." 42

"And let not hatred towards any induce you not to act uprightly." 43

**Goodness**

Acts of kindness, in return of a kind act is goodness. Kindness, goodness and tenderness are all virtues which qualify a man as Insan. Qur'an says -

God commands you to do good in return for good, and (if you can avail yourself of an opportunity of doing more than mere justice) to do good without having received any benefit, and (if it befits the occasion) you should bestow gifts with the natural kindness of kindred, and He forbids exceeding the limits

39 Al Hajj 31
40 Al Baqara 284
41 Al Anam 153
42 Al Nisa 138
43 Al Maida 9
of justice and directing goodness to a wrong end, the carrying to excess or fixing upon an improper object the feeling of tenderness". 44

The suggestion is to perform a good action without any expectation of reward, or return, not even an acknowledgement.

"The truly righteous are those who, in order to please God, assist their kindred out of their wealth and support orphans and take care of the needy, give to the wayfarer and to those who ask, and spend also in ransoming and in discharging the debts of those who cannot pay". 45

**Courage (Shajaat)**

Courage is a quality which is found in man and beast alike. A beast is naturally disposed to face any threat to his life, or possession. The act is instinctive when thus reflected in human beings, for example, on battle field or in moments of cries, then the act is instructive, and hence, cannot properly be termed as virtuous. Courageous acts, are the result of rationalisation and discretion. Only when displayed after such elaboration, does it become an exalted moral virtue. The Holy Quran directs in the following ways -

"The truly brave are those who lose not their heart but stand firmly and behave patiently under ills and hardships and during battle". 46

44 Al Nahl 91
45 Al Baqara 178
46 Ibid 178
"Their patience in adversity and during battle is only for the sake of God and not display their bravery".\(^{47}\)

"Their courage is not like the poweress of wild beasts, a mechanical reaction stimulated by \textit{passion} and therefore flowing in one direction only. They utilize their courage in two ways. Through it they resist and overcome the parsions of the flesh and again resist the attacks of an evil doer. When it is advisable to do so, not in abedience to brute force but in the cause of truth. They do not, moreover, trust their own selves but have their confidence in the support of God at the time of trials."\(^{48}\)

Again -

"Be not like those who marched forth from their homes in an insolent manner and to be seen of other people."\(^{49}\)

The sole factor which should drive a person to bravery should be his will to please God. Not cowardness, but total consideration of the entire line of action, along with its consequences, is truly, an act of bravery. The difference between rashness and courage is thus, the difference between rationality and sensitivity. An ingeneous definition of courage calls it a rational apprehension of danger, without the emotion of terror.

\textbf{Patience (Sabr)}

That life is an admixture of happiness and unhappiness, of

\(^{47}\) \textit{Al Rad 23}  
\(^{48}\)  
\(^{49}\) \textit{Anfal 18}
fortunes and misfortunes, is an uncontroverted fact. While none can claim total fortune, there are more fortunate amongst us. However, members of such a class are outnumbered. Those who suffer the strokes of misfortune, form a far greater class. The reason for this disparity is not far to seek. It is man's own deeds which often lead him to deplorable state. That apart, Quran has reminded such men to suffer their misfortunes, illness and afflictions patiently. When the initial depression, which is only human, is overcome, man is able to reconcile to the will of God, and believe firmly that God is the best judge of the situation which are beyond human control. A virtuous person submits completely to His will, and endures that which cannot be cured. Quran observes -

"He will surely prove you by afflicting you in some measure with fear and hunger, and decrease of wealth, and loss of lives, and making failure to attend upon efforts or bringing death upon your offspring; but bear good tidings to the patient who, when a misfortune befalls then say, "We are God's creatures and His charges and must relize to the Owner of the Charge". Upon them shall be blessings from their Lord and Merc and they are the rightly guided". 50

A contended person necessarily is the one who has surrendered to divine judgement. For, God is not the punishing agent, when he has blessed man with some good things of life.

50 Al Baqara 156-158
Sympathy (Kuwaaasaat)

It is also a noble virtue worth cultivating. It qualifies the entire nation, as being sympathetic towards others. However, when this is absent, nation's attempt to destroy other nations from the face of this earth. Sometimes, a zealous action springs from instinct, and then, there is absence of reason. An action which has no grounding in reason, cannot legitimately entitle a person to a virtuous being. In order that sympathy receives moral applause, it must be exercised with full awareness, justice and equity, weighing fully, the pros and cons of actions arising out of sympathy. The Holy Quran ordains -

"Sympathy and assistance for your people must be shown in deeds of goodness and piety, but you should not aid one another in evil and malice". 51

"And slaken not in your zeal from prompting the good of your people". 52

"And be not an advocate for the fraudulent." 53

"And plead not for those who defraud one another, verily God loves not him who is deceitful and a doer of evil." 54

Thus, no virtue whatsoever is hailed as a moral quality by Holy Quran, unless it is carried out with full respect to rationality.

51 Al Maida 3
52 Al Nisa 105
53 Ibid 106
54 Ibid 108