

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# Majlis Ansarullah UK

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Taleem Paper Syllabus

*Qiadat Ta'leem*



MAJLIS ANSARULLAH  
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fosters shamelessness. The eating of carrion is also prohibited in Islamic law for the same reason; that is to say, it affects the moral qualities adversely and is also harmful to physical health. The blood of an animal that is strangled or is beaten to death remains inside the body of the dead animal and they are all carrion. Can the blood of a dead animal stay in the same condition by remaining inside? No, it is obvious that the blood of such an animal is soon corrupted and corrupts the whole flesh. It is established by recent research that the germs in such blood spread a poisonous corruption in the flesh of the dead animal.

### **Moral Condition of Man**

The second part of Quranic reform is that it regulates the natural conditions in such manner as to convert them into high moral qualities. Let it be clear that this is a vast subject. If we were to discuss this part in detail—i.e. should we wish at this juncture to write out all of those moral qualities that the Holy Quran has discussed—this paper would become so lengthy that not one tenth of it could be read out in the allotted time. We must, therefore, confine ourselves to the exposition of a few moral qualities by way of illustration.

Moral qualities fall under two heads. First, those

moral qualities that enable a person to discard evil; and, secondly, those moral qualities that enable him to do good. Discarding evil comprehends those qualities through which a person tries that he should do no harm to the property, honour or life of a fellow being by his tongue or his hand or his eyes or by any other organ, nor should he design to do him such harm. The doing of good comprehends all those moral qualities whereby a person tries to benefit a fellow being in respect of his property or honour by his tongue or his hand or his knowledge, or by any other means, or determines to make manifest his glory or honour, or overlooks a wrong that had been done to himself and thus benefits the perpetrator of the wrong by sparing him physical pain or financial imposition, or inflicts such chastisement upon him in respect of the wrong which is in reality a mercy for the wrongdoer.

### **Moral Qualities Related to the Discarding of Evil**

The moral qualities that the true Creator has appointed for the discarding of evil are known by four names in Arabic which has a specific name for all human concepts, behaviours and morals.

The first of these moral qualities is called *Ihṣān*, that is to say, *chastity*. This expression connotes the virtue

that is related to the faculty of procreation of men and women. Those men and women would be called chaste who refrain altogether from illicit sex and all approaches to it, the consequence of which is disgrace and humiliation for both parties in this world, and chastisement in the Hereafter, and dishonour and grave harm for those related to them. For instance, if a person is guilty of an approach towards the wife of another which, though it does not proceed as far as adultery, yet amounts to its preliminaries, it would become incumbent upon the self-respecting husband of the woman to divorce her on account of her willingness to tolerate such an approach. Her children would also be sadly afflicted. The husband would have to endure all this injury on account of the misconduct of a villain.

It should be remembered that the moral quality of chastity would come into play when a person who possesses the capacity for the compassing of this particular vice restrains himself from indulging in it. If he does not possess that capacity, because he is a minor or is impotent or is a eunuch or has arrived at extreme old age, we cannot give him credit for the moral quality of chastity. He has a natural condition of chastity but, as we have repeatedly pointed out, natural conditions cannot be described as moral qualities. They become moral qualities when they are exercised or become

capable of being exercised on their proper occasions, under the control of reason. Therefore, as I have written, minors and impotent ones and those who deprive themselves in some way of sexual capacity cannot be given credit for this moral quality, though apparently they would be leading chaste lives. In all such cases their chastity would only be a natural condition. As this vice and its preliminaries can be practised by both men and women, the Holy Book of God sets forth directions for both men and women in this context. It says:

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا أَرْوَاجَهُمْ ۚ ذَلِكَ  
 أَرْزَىٰ لَهُمْ ۖ..... وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ  
 فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ  
 بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ..... وَلَا يُضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ  
 مَا يُخْفَيْنَ مِنْ زِينَتِهِنَّ ۚ وَتَوَبُّوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ  
 لَعَلَّكُمْ تُفْلِحُونَ ۝ 52

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52. Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them..... And say to the believing women that they restrain their eyes and guard their private parts, and that they disclose not their *natural* and *artificial* beauty except that which is apparent thereof, and that they draw their head-coverings over their bosoms,.....And they strike not their feet so that what they hide of their ornaments may become known. And turn you to Allāh all together, O believers, that you may succeed. (The Holy Quran, an-Nūr 24:31-32)

وَلَا تَقْرَبُوا الزَّانِيَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا<sup>53</sup>  
وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا<sup>54</sup>  
وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ ..... فَمَا رَعَوْهَا  
حَقَّ رِعَايَتِهَا<sup>55</sup>

That is, direct the believing men to restrain their eyes from looking at women outside the prohibited degrees so openly as to be sexually excited by them, and to cultivate the habit of guarding their looks. And should safeguard their private parts at all cost. Likewise they should restrain their ears outside the prohibited degrees that is they should not listen to the singing or beguiling voices of women outside the prohibited degrees nor should they listen to descriptions of their beauty. This is a good way of preserving the purity of their looks and hearts. In the same way, direct believing women that they should restrain their eyes from looking at men outside the prohibited degrees and should safeguard their ears against listening to the voices of such men. That is

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53. And come not near unto adultery; surely, it is a foul thing and an evil way.  
(The Holy Quran, Banī Isrā'īl 17:33)

54. And those who find no *means* of marriage should keep themselves chaste,  
(The Holy Quran, an-Nūr 24:34)

55. But monasticism which they invented for themselves—We did not prescribe it for them.....but they did not observe it with due observance.  
(The Holy Quran, al-Ḥadīd 57:28)

they should not listen to the voices which sexually excite them. They should cover up their beauty and should not disclose it to anyone outside the prohibited degrees. They should draw their head-coverings across their bosoms and should thus cover up their heads and ears and temples. They should not strike their feet on the ground like dancers. These are directions following which one can safeguard against moral stumbling.

The second method is to turn to God Almighty and to supplicate Him to be safeguarded against stumbling and slipping. Another direction is: Approach not adultery. This means that one should avoid all occasions that might incite one's mind in that direction, and should eschew all the paths that might lead to this vice. He who indulges in this vice carries his viciousness to the extreme. The way of adultery is an evil way as it obstructs one's progress towards the goal and is extremely harmful to the achievement of the purpose of life. Those who find no means of marriage should keep themselves chaste through the adoption of other means; for instance, through fasting or dieting or exercise.

People sometimes adopt celibacy or submit to castration and take up monasticism. God has not prescribed monasticism and that is why those who

adopt it, prove unable to conform to its discipline. This is an indication that if celibacy and monasticism had been imposed by the Divine, everyone would have had to adopt this discipline, in which case the human race would have come to an end long ago. Also, if chastity had to be preserved through castration or any other such device, it would amount to criticism of the Divine Who has bestowed this capacity upon man. Besides, merit depends upon restraining the exercise of a capacity on an improper occasion, through fear of God, and thus acquiring double benefit through its proper exercise. By destroying the capacity a person would deprive himself of both benefits. Merit depends upon the possession of the capacity and its proper regulation. What merit would a person acquire who has lost that capacity and has become like a child? Does a child deserve merit because of his chastity?

### **Five Ways to Maintain Chastity**

In these verses God Almighty has not only set forth excellent teaching for acquiring the quality of chastity but has furnished man with five remedies against unchastity. These are: to restrain one's eyes from gazing on those who are outside the prohibited degrees; to restrain one's ears from listening to their voices and to

descriptions of their good looks; to avoid occasions which might furnish incitement towards this vice; and to control oneself during the period of celibacy through fasting, dieting etc.

We can confidently claim that this excellent teaching with all its devices that is set forth in the Holy Quran is peculiar to Islam. It should be kept in mind that as the natural condition of man, which is the source of his passions, is such that he cannot depart from it without a complete change in himself, his passions are bound to be roused, or in other words put in peril, when they are confronted with the occasion and opportunity for indulging in this vice. Therefore, God Almighty has not instructed us that we might freely gaze at women outside the prohibited degrees and might contemplate their beauty and observe all their movements in dancing etc. but that we should do so with pure looks. Nor have we been instructed to listen to the singing of these women and to lend ear to tales of their beauty, but that we should do so with a pure intent. We have been positively commanded not to look at their beauty, whether with pure intent or otherwise, nor to listen to their musical voices or to descriptions of their good looks, whether with pure intent or otherwise. We have been directed to eschew all this as we eschew carrion, so that we should not stumble. It is almost certain that our

free glances would cause us to stumble sometime or the other. As God Almighty desires that our eyes and our hearts and all our limbs and organs should continue in a state of purity, He has furnished us with this excellent teaching. There can be no doubt that unrestrained looks become a source of danger. If we place soft bread before a hungry dog, it would be vain to hope that the dog should pay no attention to it. Thus God Almighty desired that human faculties should not be provided with any occasion for secret functioning and should not be confronted with anything that might incite dangerous tendencies.

This is the philosophy that underlies the Islamic regulations relating to the observance of the veil. The Book of God does not aim at keeping women in seclusion like prisoners. This is the concept of those who are not acquainted with the correct pattern of Islamic ways. The purpose of these regulations is to restrain men and women from letting their eyes to rove freely and from displaying their good looks and beauties, for therein lies the good both of men and of women. It should be remembered that to restrain one's looks and to direct them only towards observing that which is permissible is described in Arabic by the expression *ghaḍḍ-e-baṣar*, which is the expression employed in the Holy Quran in this context. It does not

behave a pious person who desires to keep his heart pure that he should lift his eyes freely in every direction like an animal. It is necessary that such a one should cultivate the habit of *ghaḍḍ-e-baṣar* in his social life. This is a blessed habit through which his natural impulses would be converted into a high moral quality without interfering with his social needs. This is the quality which is called chastity in Islam.

The **second** quality in the context of the discarding of evil is the one known as *honesty* or *integrity*, that is to say, intolerance of the causing of harm to a fellow being by taking possession of his property dishonestly or unlawfully. Integrity is one of the natural conditions of man. That is why an infant, who follows his natural bent and who has not yet acquired any bad habit, so much dislikes anything belonging to another that it can only be persuaded with difficulty to be suckled by a wet nurse. If a wet nurse is not appointed for it while it is quite small and has not yet developed a keen consciousness, it becomes very difficult for a wet nurse to suckle it. It is naturally disinclined to be suckled by a woman other than its mother. This disinclination sometimes imposes great suffering upon it, and in extreme cases pushes it to the brink of death. What is the secret of this disinclination? It is that it naturally dislikes to leave its mother and to turn to something

that belongs to another. When we reflect deeply upon this habit of an infant it becomes clear that this habit is at the root of all honesty and integrity. No one can be credited with the quality of integrity unless his heart becomes charged with dislike and hatred of the property of another as is the case with an infant. But an infant does not always employ this habit on its proper occasion and consequently imposes great suffering upon itself. This habit is only a natural condition which it exhibits involuntarily; it is not, therefore, a moral quality, though it is at the root of the moral quality of integrity. As an infant cannot be described as religious minded and trustworthy because of this habit, so also a person who does not exercise this natural habit on its proper occasion cannot be held to possess this moral quality. It is very difficult to become trustworthy and a person of integrity. Unless a person observes all aspects of integrity he cannot be judged truly trustworthy or honest. In this context God Almighty has instructed us in different aspects of integrity in the following verses:

وَلَا تَتَّبِعُوا السَّفَهَاءَ ۖ أَمْوَالُكُمْ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ۝ وَابْتَغُوا الْيُسْرَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ

وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا<sup>٥٦</sup> وَمَنْ كَانَ غَنِيًّا  
 فَلْيَسْتَغْفِرْ<sup>٥٦</sup> وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ<sup>٥٦</sup> فَإِذَا دَفَعْتُمْ  
 إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ<sup>٥٦</sup> وَكَفَى بِاللَّهِ حَسِيبًا<sup>٥٦</sup>  
 وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ<sup>٥٦</sup>  
 فَلْيَقُولُوا لِلَّهِ وَلْيَقُولُوا قَوْلًا سَدِيدًا<sup>٥٦</sup> إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ  
 الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا<sup>٥٦</sup> وَسَيَصْلَوْنَ سَعِيرًا<sup>٥٧</sup>

That is, should there be among you a person of property who is an orphan or minor and it is apprehended that he would waste his property through his lack of sense, you should take charge of his property as a custodian and should not hand it over to him, inasmuch as the whole system of commerce and social security depends upon proper care of property. Out of the income of the property

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56. And give not to the foolish your property which Allāh has made for you a means of support; but feed them therewith and clothe them and speak to them words of kind advice. And prove the orphans until they attain the *age* of marriage; then, if you find in them sound judgment, deliver to them their property; and devour it not in extravagance and haste against their growing up. And whoso is rich, let him abstain; and whoso is poor, let him eat *thereof* with equity. And when you deliver to them their property, then call witnesses in their presence. And Allāh is sufficient as a Reckoner. (The Holy Quran, an-Nisā' 4:6-7)

57. And let those fear *God* who, if they should leave behind them their own weak offspring, would be anxious for them. Let them, therefore, fear Allāh and let them say the right word. Surely, they who devour the property of orphans unjustly, only swallow fire into their bellies, and they shall burn in a blazing fire. (The Holy Quran, an-Nisā' 4:10-11)

you should provide for the maintenance of its owner and you should instruct him in all equitable values that would help to develop his reason and understanding and would furnish him with proper training so that he should not remain ignorant and inexperienced. If he is the son of a merchant he may be instructed in the ways of business and commerce, and if his father followed some profession or other occupation he may be given training in some appropriate occupation. Test him from time to time whether he is making progress in his training. When he arrives at the age of maturity, that is to say about 18 years, and you perceive that he has developed enough intelligence to look after his property, hand over his property to him. Do not deal with his property wastefully while it is in your charge, out of the apprehension that when he grows up he will take it over from you. If the custodian is in easy circumstances he should not make any charge for administering the property. But if he is poor, let him make use of as much of it as is fair.

The custom among Arab custodians of an orphan's property was that the property was used as capital for commerce and out of its profit provision was made for the orphan and thus the capital was not destroyed. The custodian made a fair charge for

looking after the property. This is the system to which reference is made in these verses. Then it is said: When you hand over the property to its owner you should do so before witnesses.

Those of you who are likely to leave behind minor children should give no directions by way of testament which should operate unfairly against the children. Those who consume the substance of orphans unjustly only devour fire into their bellies and shall enter a blazing fire.

It is to be observed how many aspects of honesty and integrity God Almighty has set forth in these verses. A truly honest person is one who keeps in mind all these aspects. If this is not done with perfect intelligence his trustworthiness would cover many hidden dishonesties.

Then it is directed:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَذُلُّوا بِهَا إِلَى الْحُكَّامِ لِيَأْكُلُوا  
فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ 58  
إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا 59

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58. And do not devour your wealth among yourselves through falsehood, and offer it not *as bribe* to the authorities that you may knowingly devour a part of the wealth of other people with injustice. (The Holy Quran, al-Baqarah 2:189)

59. Verily, Allāh commands you to make over the trusts to those entitled to them, (The Holy Quran, an-Nisā' 4:59)

إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ<sup>60</sup>  
 وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ<sup>61</sup>  
 وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْمُوا فِي الْأَرْضِ مُفْسِدِينَ<sup>62</sup>  
 وَلَا تَتَّبِعُوا الْخَيْثَ بِالطَّيِّبِ<sup>63</sup>

Do not devour each other's substance through deceit and falsehood, nor offer your wealth as a bribe to the authorities, that you may deliberately acquire a part of other people's wealth through injustice. Make over the trusts to those entitled to them. Allah does not love those who are dishonest.

Give full measure when you measure out, and weigh out with a true balance. Do not deliver short, and do not go about creating disorder in the land. This means that you should not go about in the land with an evil intent, to commit theft or robbery or to pick pockets or to acquire the property of other people through unlawful means. Then it is said: do not give that which is defective in exchange for that which is good; that is to say, as embezzlement is unlawful, so the sale of defective articles representing them as being in good condition, and the exchange

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60. Surely, Allāh loves not the treacherous. (The Holy Quran, al-Anfāl 8:59)

61. And give full measure when you measure, and weigh with a right balance; (The Holy Quran, Banī Isrā'īl 17:36)

62. 'And diminish not unto people their things, nor act corruptly in the earth, making mischief. (The Holy Quran, ash-Shu'arā' 26:184)

63. And exchange not the bad for the good. (The Holy Quran, an-Nisā' 4:3)

of defective articles in return for good ones, is also unlawful.

In all these verses God Almighty has set forth all dishonest practices in such a comprehensive way that no type of dishonesty has been omitted. He has not merely forbidden theft, lest a stupid person should consider that though theft is forbidden all other improper methods of acquiring property are permitted. Forbidding all improper methods of acquiring property in a comprehensive way is true wisdom. In short, if a person does not possess the quality of integrity in all its aspects, he would not be considered honest even if he exhibits honesty in certain matters. That would be only his natural condition, shorn of reasonable discrimination and true insight.

The **third** moral quality in the context of discarding evil is designated in Arabic as *hudnah* or *haun*, which means refraining from inflicting physical pain on anyone and behaving peacefully. Without a doubt, peacefulness is a high moral quality and is essential for humanity. The natural impulse corresponding to this moral quality, the regulation of which converts it into a moral quality, which is possessed by an infant, is attachment. It is obvious that in his natural condition man is unable to conceive of peacefulness or combativeness. In that condition the impulse of attachment that he exhibits is

the root of peacefulness, but as it is not exercised under the control of reason or reflection and with deliberation, it is not accounted a moral quality. It becomes a moral quality when a person deliberately makes himself harmless and exercises the quality of peacefulness on its proper occasion, and refrains from using it out of place. In this context the Divine teaching is:

وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ<sup>64</sup>  
وَالصُّلْحُ خَيْرٌ<sup>65</sup>  
وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْعَلْ لَهَا<sup>66</sup>  
وَعِبَادَ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا<sup>67</sup>  
وَإِذَا مَرُّوا بِاللُّغُومِ مَرْؤًا كِرَامًا<sup>68</sup>  
إِذْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ  
وَلِيٌّ حَمِيمٌ<sup>69</sup>

That is, try to promote accord between yourselves;  
Peace is best; when they incline towards peace, do

64. And set things right among yourselves, (The Holy Quran, al-Anfāl 8:2)

65. And reconciliation is best. (The Holy Quran, an-Nisā' 4:129)

66. And if they incline towards peace, incline you also towards it, (The Holy Quran, al-Anfāl 8:62)

67. And the servants of the Gracious *God* are those who walk on the earth in a dignified manner, (The Holy Quran, al-Furqān 25:64)

68. And when they pass by anything vain, they pass on with dignity; (The Holy Quran, al-Furqān 25:73)

69. Repel *evil* with that which is best. And lo, he between whom and yourself was enmity will become as though he were a warm friend. (The Holy Quran, Hā Mīm as-Sajdah 41:35)

you incline towards it also. The true servants of the Gracious One walk upon the earth in humility; and when they come upon something vain, which might develop into strife, they pass on with dignity, that is to say, they do not start quarrelling over trifles and do not make small matters which do not cause much harm an occasion for discord. The expression "vain" that is employed in this verse means mischievous utterance of words or doing something which causes little damage and does little harm. Peacefulness means that one should overlook conduct of that type and should act with dignity; but if a person's conduct does real harm to life or property or honour, the moral quality that should come into play in apposition to it is not peacefulness but forbearance, to which we shall revert later. Should anyone behave mischievously towards you, you should try to repel it with peacefulness, whereby he who is your enemy will become your warm friend. In short, peacefulness means overlooking trivial matters of annoyance which occasion no great harm, and are more or less confined to uttering nonsense.

The **fourth** moral quality in the context of discarding evil is courtesy or a good word. The natural impulse which is at the root of this moral quality is cheerfulness. Before an infant is able to express itself in words, it

displays cheerfulness as a substitute for courtesy and good talk. That shows that the root of courtesy is cheerfulness which is a natural faculty and is converted into the moral quality of courtesy by being used on its proper occasion. The Divine teaching in this context is:

وَقُولُوا لِلنَّاسِ حُسْنًا<sup>70</sup>  
 لَا يَسْعَ قَوْمٌ مِّنْ قَوْمٍ عَلَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ  
 مِّنْ نِّسَاءٍ عَلَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ<sup>71</sup> وَلَا تَلْمِزُوا أَنْفُسَكُمْ  
 وَلَا تَتَابَعُوا بِالْأَلْقَابِ<sup>71</sup>  
 اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا  
 وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا<sup>72</sup>.....وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ<sup>72</sup>  
 وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ<sup>73</sup> إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ  
 كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا<sup>73</sup>

That is, say to people that which is good. Let not one people deride another people, haply they may be better than themselves; nor let one group of women

70. And speak to men kindly (The Holy Quran, al-Baqarah 2:84)

71. Let not one people deride *another* people, who may be better than they, nor let women *deride other* women, who may be better than they. And defame not your own people, nor call one another by nicknames. (The Holy Quran, al-Hujurat 49:12)

72. Avoid most of suspicions; for suspicion in some cases is a sin. And spy not, nor back-bite one another.....And fear Allāh, surely, Allāh is Oft-Returning *with compassion* and is Merciful. (The Holy Quran, al-Hujurat 49:13)

73. And follow not that of which you have no knowledge. Verily, the ear and the eye and the heart—all these shall be called to account. (The Holy Quran, Banī Isrā'īl 17:37)

deride another, haply the last may be better than the first. Defame not your people nor call them names. Eschew too much suspicion; Also spy not, nor backbite one another. Do not charge anyone with anything of which you have no proof, and remember that the ear and the eye and the heart will all be called to account.

### Moral Qualities Related to the Doing of Good

The [discussion of] moral qualities related to discarding evil have now concluded. We now set forth the qualities related to the doing of good, i.e. the second type of moral qualities which are related to doing good. The first of these is forbearance or forgiveness. He who commits an offence against another causes him pain or harm and deserves to be punished either through the process of the law, with imprisonment or fine, or directly by the person offended. To forgive him, if forgiveness should be appropriate, would be to do him good. In this context the teaching of the Holy Quran is:

وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ<sup>74</sup>

جَزَاءُ سَيِّئَةٍ سَيِّئَةٍ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ<sup>75</sup>

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74. And those who suppress anger and pardon men; (The Holy Quran, Āl-e-‘Imrān 3:135)