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**SPEECH - "QUR'ANIC TEACHINGS ON ISLAMIC ETIQUETTE - THE
MEANS TO SUCCESS."**

BY

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, Most Gracious, Ever Merciful.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

*None is Worthy of Worship Except Allah,
Muhammad (PBUH) is the Messenger of Allah.*

Salaam... + Tashahhud

الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

Alif, Lam, Ra. [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darkness into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy.

Mr. Chairman,(our most revered Ameer and Missionary In Charge), respected members of the national Amla, elders of the Jama'at, Fellow members of Jama'at Ahmadiyya Ghana, ***assalaamualaikum warahmatullahi wabarakaatuhu***,

The topic of my speech is ‘**Qur’anic teachings on Islamic etiquette**’.

I am privileged for the opportunity given me to deliver a speech on the teachings of a book which claims of its perpetual protection. A book that has not even an iota of doubt, the book whose safety is guaranteed by Allah Himself.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ حَافِظُونَ

Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian. (Al-Hijr15:10)

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is a perfect Book; there is no doubt in it; it is a guidance for the righteous.

(Al-Baqarah 2:3)

Respected chairman, the Oxford Advanced learners Dictionary defines etiquette as ‘*The formal rules of correct or polite behavior in society or among members of a particular profession.* (Oxford Advanced Learner’s Dictionary, 8th edition)

The Holy Quran is a compendium of all moral and spiritual knowledge. It contains seven hundred refined commandments which perfect and **mold** man into a complete being. Man is called انسان i.e a possessor of two loves; the love for his creator and the love for his fellow human beings. Thus, he becomes **insaan** in the actual sense when he adopts and acts upon the commandments of the Holy Quran, the love for Allah and the love for mankind. Allah Almighty says;

الرَّحْمَنُ * عَلَّمَ الْقُرْآنَ * خَلَقَ الْإِنْسَانَ *

It is God, the Gracious (2) Who has taught the Qur'an. (3) He has created man.

Al-Rahman 55:2-4

The above mentioned verse draws our attention to the fact that Allah the Gracious is He who taught man the Holy Quran for man's perfection.

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In this 21st century, man claims to be at the pinnacle of civilization. He lauds himself with his great material advancements. Yet it is unfortunate that while man advances materially, he distances himself from God and fulfilling the rights of his fellow beings. In 2022, where there are certainly huge advancements in science and innovation, the list of immoralities and social injustices continue to grow. Without a definite objective moral compass, we as humanity, are growing spiritually and morally cold.

This period of moral and spiritual darkness that is slowly engulfing our world today, had engulfed the world of the seventh century at the advent of the Holy Prophet Muhammad(saw). The civilizations associated with the names of Egypt, Babylon and Greece were already matters of history. They awaited the researches of the archaeologist, the antiquary, and the scholar to be rescued from oblivion.

Europe was still largely pagan, devoted to the worship of Nordic, Teuton and a host of other gods. In South Asia, Brahmanism and Buddhism had long passed their prime and had entered upon a placid and prolonged old age.

In the Far East, the homely philosophy of Confucius and the "way" of Lao-Tze pursued a sluggish and somnolent course. They had earlier been stirred by the advent of Buddhism into China, but had fallen back into passivity, along with Buddhism. Chinese scholars, feeling that a period of decline and decay had set in, made sporadic efforts at revival.

In Arabia, the gloom was almost unrelieved. The peninsula was an outlying and neglected region, its inhabitants innocent of learning, philosophy, and science, and was in a morally decadent state.

In this abyss of moral and spiritual darkness, the Holy Prophet(saw) transformed the primitive Arabian Peninsula into an

oasis of spirituality and morality just in a span of 23 years through the scintillating light rays of the pure revelation of Allah the Almighty- the Holy Quran.

In the verses I recited at the inception of my talk, Allah introduces Himself by saying *انا الله ارى* which stand for the words *انا الله ارى* i.e. I am Allah Who is All-Seeing. By this introduction, Allah informs us that, He is the All-Seeing i.e He is aware of the moral and spiritual misguidance that has engulfed us, **thus, “This is a Book which We have revealed to thee that thou may bring mankind out of darkness into light, by the command of their Lord”** .

Here, the Qur’ an is described as a torch through which we can escape the darkness of immorality and spiritual death to the heavenly light of spirituality and moral uprightness.

Most revered Ameer Chairman, we would In Shaa Allah be discussing those Islamic etiquettes that brings about this great revolution, in light of the Holy Quran.

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Islamic Etiquettes Towards Parents

-God Almighty has created in human nature the substance of living together and sharing in sorrows, and has established various relationships. The strongest and closest of these is the relationship of parents which is mentioned in the Holy Qur’an. Allah says in the Holy Qur’ an:

Thy Lord has decreed that you worship none save Him alone, and behave beneficently towards parents. If either or both of them should attain old age while you are alive, say not `ugh’ to them, nor chide them, and speak kindly to them. Lower to them the wing of humility out of tenderness and pray: Lord have mercy upon them as they brought me up when I was little. (17:25)

These verses are most significant on this subject. After the unity of God, human beings should through their attitude of love, affection and kindness, give priority over all other things to their parents who have reached an old and difficult age. In explaining this verse the Promised Messiah a. s. states :

”وقضى ربك أن لا تعبدوا الا اياه و بل والدين احسانا” Meaning that, your Lord has ordained that you should worship only Him and show benevolence

towards parents. In this verse the idolaters who worship idols are admonished thus: ‘Idols are nothing and idols have done no favor to you; they did not create you, nor did they provide for you in your tender age.’ Had God permitted the worship of anyone other than Himself, He would have enjoined that you should worship parents too; for, figuratively speaking, they are also sustainers, and everyone—even beasts and grazing animals—protect their offspring in their tender years. Thus, after God’s sustaining Lordship, they also play their role in nurturing, and this impulse to nurture, again, is from God.”

Further, the verses speak of the situations when the behavior of one or both of the parents becomes extremely trying and sometimes offensive. In response to that, not even a mild expression of disgust or disapproval should pass one’s lips. On the contrary, they should be treated with profound respect. Thus, Allah the Almighty further states in the verse that: *“If either or both of them should attain old age while you are alive, say not ‘ugh’ to them, nor chide them, and speak kindly to them.”*

Hazrat Masih Maud a.s explaining this part of the verse states:

فَلَا تَقُلْ لَهُمَا أُفٍّ وَ لَا تَنْهَرُهُمَا وَ قُلْ لَهُمَا قَوْلًا كَرِيمًا“

Meaning that, never say unto your parents any word expressive of ennui, and do not say to them such things as lack regard for their esteem. The Holy Prophet s.a.w. is addressed here, but this commandment is in fact, directed towards the Ummah, because the father and the mother of the Holy Prophet s.a.w. had passed away when he was very young. This commandment also contains a point to ponder, which is that; a sensible person can appreciate from this verse that if this commandment is addressed to the Holy Prophet s.a.w, admonishing him to respect his parents and pay due regard to their exalted station in all conversations, how much respect others need to show towards their parents.”

From this excerpt of the Promised Messiah(as) in explanation to this verse, we get to understand that behaving respectfully and kindly towards them is highly imperative for the completion of the faith of a believer.

The Holy Prophet Muhammad (s.a.w) who understood the Qur’an best, always instructed his companions and the Muslim community to treat their parents with respect and dignity. To illustrate this point.

Hazrat Abdullah Bin Amr narrates that the Holy Prophet^(sa) said: 'The pleasure of Allah lies in the pleasure of father and the displeasure of Allah lies in the displeasure of father.'

Once a person came to Holy Prophet^(sa) and sought his advice about taking part in Jihad with him. The Holy Prophet^(sa) asked him whether his mother was alive? He answered 'yes'. The Holy Prophet^(sa) then told him 'Go back home and serve her as Heaven was under her feet'.

Hazrat Abu Hurairah narrates: The Holy Prophet^(sa) cursed the person three times whose old parents (both or one) were alive and he still did not earn Heaven (by serving them).

- **W**ith the blessings of the Holy Quran, Muslims are endowed with all aspects of social, commercial and spiritual etiquettes for a serene human life. You will all bear witness that **trade and commerce** forms an integral part of human life. Day in day out, we depend on selling and buying. The Holy Quran has been unique in establishing guiding etiquettes which contribute to curbing the difficulties, misappropriations, deceit, smuggle and unfairness in trade. Allah Almighty in several places of the Holy Quran has emphasized on transparent and mutual commerce transactions. An example is where He says;

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُوهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضِلُّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَلَّحْتُمْ فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

O ye who believe! when you borrow one from another for a fixed period, then write it down. And let a scribe write it in your presence faithfully, and no scribe should refuse to write, because Allah has taught him, so let him write and let him who incurs the liability dictate; and he should fear Allah, his Lord, and not diminish anything therefrom. But if the person incurring the liability be of low understanding or be weak or be unable himself to dictate, then let someone who

can watch his interest dictate with justice. And call two witnesses from among your men; and if two men be not available, then a man and two women, of such as you like as witnesses, so that if either of two women should err in memory, then one may remind the other. And the witnesses should not refuse when they are called. And do not feel weary of writing it down, whether it be small or large, along with its appointed time of payment. This is more equitable in the sight of Allah and makes testimony surer and is more likely to keep you away from doubts; therefore omit not to write except that it be ready merchandise which you give or take from hand to hand, in which case it shall be no sin for you that you write it not. And have witnesses when you sell one to another; and let no harm be done to the scribe or the witness. And if you do that, then certainly it shall be disobedience on your part. And fear Allah. And Allah grants you knowledge and Allah knows all things well.

(Al-Baqarah 2:283)

The verse enjoins that all transactions regarding loans should be committed to writing. It is really amazing, and is indeed a wonderful testimony to its Divine origin that the Quran, which was revealed about 1,350 years ago when the art of writing was yet in its infancy, should lay so much stress on writing down all transactions.

The verse should not be interpreted to signify that only such transactions should be committed to writing as have a fixed term for the paying back of a loan. The injunction is general and is meant to obviate or minimize disputes so as to leave no room for doubt as to whether any amount has really been lent and as to the amount of the money lent. The words, *for a fixed period*, have been added to emphasize the additional fact that whenever a loan is advanced, a term must be fixed.

The verse further enjoins that when a transaction is made on credit, the document drawn up should be written by a third person so that there may be little chance of fraud and neither of the parties may have a cause of complaint against the other, both standing on the same level.

The borrower, and not the lender, is to dictate because:

- (1) It is the borrower who incurs the liability, and justice demands that words defining the liability should not only be well known to, but also selected by him;
- (2) The document is to be deposited with the lender and not the borrower. So the borrower has been asked to dictate so that the fact of his having dictated may serve as a proof of the correctness of the amount and the condition about payment, and he may have no ground to deny it. The clause; **he should not diminish anything therefrom**, have been added because loans may be of different kinds. They may not always be in cash and may be for long terms and there may also be certain conditions attached to them. In such cases it sometimes happens that in drawing up documents, people resort to trickery and leave loopholes. So borrowers (who have to dictate) have been warned

against such evil practices and have been enjoined to fear God and dictate with honesty and justice. (Five Volume Commentary Vol. 1 page 434)

The Holy Quran leaving no stone unturned on ensuring fraud free commerce, continues to say;

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتَمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ .

And if you be on a journey, and you find not a scribe, then let there be a pledge with possession. And if one of you entrusts another with something, then let him who is entrusted surrender his trust and let him fear Allah, his Lord. And conceal not testimony; and whoever conceals it, his heart is certainly sinful. And Allah is well aware of what you do.

(Al-Baqarah 2:284)

-At another place Allah says;

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

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. (Al-Baqarah 2:189)

Indeed, one of the greatest evils prevailing in the world is the practice of devouring other men's properties by means of falsehood, fraud and litigation. Many a sin is nothing but an offshoot of this evil. Islam condemns the practice of taking another man's property without his knowledge or consent. Similarly, it is unlawful to appropriate another person's possessions by means of false litigation. If a man takes possession of a property that does not belong to him by right, it will prove his ruin or destruction even if a court of justice decrees the property as his. The Holy Prophet s.a.w. said:

“Beware! I am but a man like you and it sometimes happens that a litigant comes to me and he is more eloquent than his opponent, and I, after listening to his arguments, may give my decision in his favor. But if the property is really not his, my decision will not make it his in the sight of God; in that case it is nothing but a piece of burning fire; so let him put this fire into his belly if he likes, or let him leave it” (Sahih Bukhari)

-Incidentally the verse also forcefully condemns the practice of giving and taking of bribe which unfortunately is so rampant nowadays. In many countries, justice has actually to be bought. What is still worse is that through this evil

practice, the door of justice is often closed to a rightful owner. The practice is to be found even in some advanced Western countries and is said to be prevalent in certain parts of the New World. The Holy Prophet has condemned it in strong terms saying:

“The taker and giver of a bribe are alike, and both stand accursed”

(Tirmidhi)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا.

O ye who believe! Devour not your property among yourselves by unlawful means, except that you earn by trade with mutual consent. And kill not yourselves. Surely, Allah is Merciful to you. (Al-Nisa'4:30)

The holy Qur'an declares all commercial transactions without the mutual consent of seller and buyer to be null and void. The clause, *kill not yourselves*, makes it clear that the devouring of other person's property by unlawful means, or carrying on transaction without the free consent of the parties concerned **brings about the moral death of the guilty party**.

The words, *kill not yourselves*, also imply interdiction of suicide. The Holy Prophet is reported to have said, "Whosoever kills himself with a weapon, will be brought on the Day of Judgement with the said weapon in his hand and will be thrown into the Fire wherein he will abide. And whosoever kills himself with a poison will be thrown into the Fire, with that poison in his hand, where he will continue to take it" (Kathir).

Trade in our contemporary time has become an avenue to usurp the rights of buyers with cunning approaches. The world is replete of commerce abuse which has led some individuals suffer unbearable loss in their daily lives and sellers try to capitalize at the plight of buyers.

The Holy Prophet Muhammad ^{saw} once went to the market and saw a seller cheating his customers by keeping the wet grain under the dry grain. He asked why he has placed the wet grain beneath the dry one. He said; some of the grains were affected by rain. The Prophet said; 'why don't you put the wet one above for people to see for a fair and transparent trade?'

مَنْ غَشَّ فَلَيْسَ مِنِّي (صحيح مسلم, كتاب الإيمان)

Whoever cheats is not of me

-Another sensitive and essential aspect of human life aside trade and commerce is the security of one's privacy. Islam emphasizes on the security and honor of the privacy of people. The Holy Quran chapter 24, '*Suratun Noor*' has

enlightened mankind with a teaching which is unmatched by any other religious book. Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (28) فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (29) لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ (30)

O ye who believe! enter not houses other than your own until you have asked leave and saluted the inmates thereof. That is better for you, that you may be heedful. (28) And if you find no one therein, do not enter them until you are given permission. And if it be said to you, 'Go back' then go back; that is purer for you. And Allah knows well what you do. (29) It is no sin on your part to enter uninhabited houses wherein are your goods. And Allah knows what you reveal and what you conceal. (Al-Nur 24:28-30)

The first injunction is that one should not enter a house other than his own without first notifying his arrival by saluting its inmates and seeking their permission and without first eliciting whether they want to see him. This injunction, though apparently very simple and elementary, if made the general rule of conduct, is calculated to save much trouble and suspicion. It would not only put a stop to possible scandals but would also serve to save people from being seen in conditions likely to give rise to suspicion and the privacy of the houses will also not be intruded upon. **Therefore**, before entering it, permission should be sought from the concerned authority, and visitors should notify their coming by saluting the inmates. Salutation also helps the inmates to recognize the visitor.

- **R**espected Chairman, the holy Quran is not content with merely taking a superficial view of things but goes to their very root. According to it, every good or bad quality springs from a certain root. In the case of a good quality, the Quran enjoins that the root should be mastered and fully kept under control and in the case of an evil it aims at its complete eradication and extermination and thus bolts and bars all the avenues to it. Allah Almighty says;

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ
Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them. Surely, Allah is well aware of what they do. (Al-Nur 31)

It is the eyes through which most evil thoughts enter the mind, so in the verse under comment believing men and women have been commanded to lower their gaze when they happen to meet one another.

- **A**nother Islamic etiquette is the security of the welfare of orphans. The Holy Quran has warned mankind regarding the rights of orphans and has linked

usurping their rights to devouring of fire. Thus Allah Almighty has drawn the attention of believers towards the consequences of devouring the wealth of orphans and their maltreatment. Allah says;

وَأْتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْطَّبِيبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا

كَبِيرًا

And give to the orphans their property and exchange not the bad for the good, and devour not their property with your own. Surely, it is a great sin. (Al-Nisa''

3)

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا.

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 Allah is sufficient as a Reckoner. (Al-Nisa'' 7)

The Quran proceeds to emphasize the need of protecting posterity by safeguarding the rights and interests of orphans. The expression, *and exchange not the bad for the good*, means that if you do not give the orphans their property, the result will be that **your own pure possessions** will become impure and you yourselves will suffer in the long run.

The words, *devour not their property with your own*, contain a warning to guardians not to mix up the property of orphans with their own with the intention of misappropriating it. The clause also hints that **if the guardian of an orphan possesses sufficient** means of subsistence, he should not take anything out of the property of his ward as a compensation for his guardianship.

Guardians of orphans are enjoined to continue to test them so that if, after having reached the age of puberty, which according to some authorities is 18 years, and according to others 21, they are found to be capable of taking charge of their property, it should be handed over to them. But under no circumstances must this decision be taken before puberty is attained and before they are so mature of intellect as to take care of and manage their property. If even at the mature age of 18 or 21, they are found to be incapable of managing their property, it may be withheld from them for a further period, with the sanction of the State.

The words, *when you deliver to them their property, then take witnesses in their presence*, have been added as a safeguard against all possible frauds as well as misunderstandings. The property should be handed over to the wards in the presence of reliable witnesses when both the wards and the witnesses are present.

-Mr. Chairman, about fourteen centuries ago, the Holy Quran had foretold the medical discovery on the effect of exceeding limit in eating and drinking. Eating too much can cause the stomach to stretch past its normal capacity, leading to feeling overly full. This can lead to pressure and discomfort as the contents of the stomach pass into the small intestine. In the short term, an extra-large meal can cause digestive discomfort and possibly acid reflux which can be very unpleasant. This occurs when stomach acid flows back into the esophagus and causes a sour taste or burning sensation. One ends up feeling sluggish and to the extreme, experiences elevation in blood sugar.

The Holy Quran says;

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ
And eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds. (Al-A`raf 7:32)

The words, *exceed not the bounds*, signify: (1) that one should not over eat (2) that one should not always use the same kind of food, but should vary it from time to time. Animal foods, vegetables, fruits, etc. should all be eaten in proper quantity and proper proportion.

In page 9-10 of The Philosophy of the teachings of Islam, The Promised Messiah a.s, regarding one's intake of food writes;

“Experience also shows that different types of food affect the intellect and the mind in different ways. For instance, careful observation would disclose that people who refrain altogether from eating meat gradually suffer a decline of the faculty of bravery; they lose courage and thus suffer the loss of a divinely bestowed praiseworthy faculty. This is reinforced by the evidence of the divine law of nature that the herbivorous animals do not possess the same degree of courage as do carnivorous ones. The same applies to birds. Thus there is no doubt that morals are affected by food. Conversely those who are given to a diet consisting mainly of meat and eat very little of greens suffer a decline of meekness and humility. Those who adopt the middle course develop both types of moral qualities. That is why God Almighty has said in the Holy Quran:

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا
And eat and drink but exceed not the bounds (Al-A`raf 7:32)

That is to say, eat meat and other foods but do not eat anything to excess, lest your moral state be adversely affected and your health might suffer.

As the soul is affected by physical conduct, in the same way sometimes the soul affects the body. For instance, when a person experiences sorrow his eyes become wet, and a person who feels happy, smiles. All our natural actions like eating, drinking, sleeping, waking, moving about, resting, bathing etc., affect our spiritual condition” .

(The Philosophy of the teachings of Islam page, 9-10)

The Holy Prophet Muhammad ^{saw} ordered Muslims to divide their stomach into three portions; a third for food, a third for water and a third for breath.

(Sunan Tirmidhi Kitabuz Zuhd Bab Maa Jaa fii karaahati Kathratil- Akil No. 2380)

-**F**irst impression is the last impression. The Holy Quran has taught its readers a sublime etiquette on human relationship with focus on facial expression. Good facial expression attracts and draws people towards one's self. Allah says;

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

And turn not thy cheek away from men in pride nor walk in the earth haughtily; Surely, Allah loves not any arrogant boaster. (Luqman 31:19)

People who walk haughtily in the earth are known to be arrogant and licentious. Allah continues to say in the same chapter verse 20 that;

وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

And walk thou at a moderate pace, and lower thy voice; verily, the most disagreeable of voices is the voice of the ass. (Luqman 31:20)

In the above verse Allah has drawn our attention towards another salient aspect of peaceful and serene coexistence in the society. Uncontrolled and unbearable noise has become one of the major causes of conflicts in our societies. Thus Islam setting a measure to put a stop to such a bad habit of shouting and uncontrollably speaking on top of one's voice, has attributed the act to the voice of the ass. This is a deterrent to men who engage in such ill conduct as no one wishes to be attributed to the ass.

-**A**t this juncture it is important for me to hint at the fact that Islam is unique in its respect and honor to the Prophets. The Holy Quran is replete of injunctions on the respect of the messengers of Allah. Allah has made it clear that it is the ill-bred who raise their voices above those in authority amongst them. The Prophets are the highest in authority among their people. Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ

O ye who believe! raise not your voices above the voice of the Prophet, and speak not aloud to him, as you speak aloud to one another, lest your works become vain while you perceive not. (Al-Hujurat 49:3)

Obviously the holy prophet s.a.w. is not physically alive, but let us acknowledge his spiritual existence or at least his physical representatives, for instance the Khulafa.

The 2nd Khalifa r.a. says that; the verse lays great stress on observing an attitude of utmost respectfulness towards the Holy Prophet. The Muslims should not talk loudly in his presence or address him aloud. This is not only bad manners but is

calculated to do moral injury to the one who is so rude as not to show respect due to the Leader. (Five Volume Commentary Vol. 5 page 2958-2959)

Allah continues to say;

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ (5) وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (6)

Calling out to the Prophet in a loud voice from outside his house amounts to intruding upon his privacy and shows lack of respect for his person and for his valuable time; and only an ill-mannered person would be guilty of such foolish behavior.

(Five Volume Commentary Vol. 5 page 2958-2959)

The commandments of the Holy Quran left no aspect of human life unaddressed, and due to time constraint we cannot discuss them all now. It encompasses every nooks and crannies of our daily activities, being it physical, moral, spiritual and social. Allah says;

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

We have left out nothing in the Book. (Al-An`am 6:39)

So to draw the curtains Mr. Chairman, I would like to present some sayings of the God-sent reformer of this age, Hazrat Mirza Ghulam Ahmad a.s.

The Promised Messiah ^{as} in relation to the commandments and teachings of the Holy Quran writes;

‘So beware and do not take a single step contrary to the teaching of God and the guidance of the Quran. I tell you truly that anyone who disregards even a small injunction of the seven hundred commandments of the Quran, shuts upon himself the door of salvation. The ways of true and perfect salvation have been opened by the Quran and all else is its reflection. Therefore, study the Quran with deep contemplation and hold it very dear. Love it more than anything else. God has said to me:

الْحَيْرُ كُلُّهُ فِي الْقُرْآنِ

Meaning, all good is contained in the Quran. This is the truth. Pity those who favor anything besides it. The fountainhead of all your prosperity and salvation lies in the Quran. There is no religious need of yours which is not fulfilled by it. On the Day of Judgement, the Quran will confirm or deny your faith. There is no other book beneath heaven besides the Quran, which can directly guide you. God has been most beneficent towards you in that He has bestowed upon you a book like the Quran’. (Noah’s Ark page 44)

The Promised Messiah ^{as} says:

“The essence of my religion is that Quran is complete in its teachings, and there is no true knowledge that is not encompassed within its teachings”.

(Al Haq Mubahasa Ludhiana, Roohani Khaza'in, Vol 4, P 80)

يا الہی! تیرا فرقان ہے کہ اک عالم ہے
جو ضروری تھا وہ سب اس میں مہیا نکلا

***O' My Lord, your book is a whole universe, which provides all that is
of any necessity at all. (Durre Thameen)***