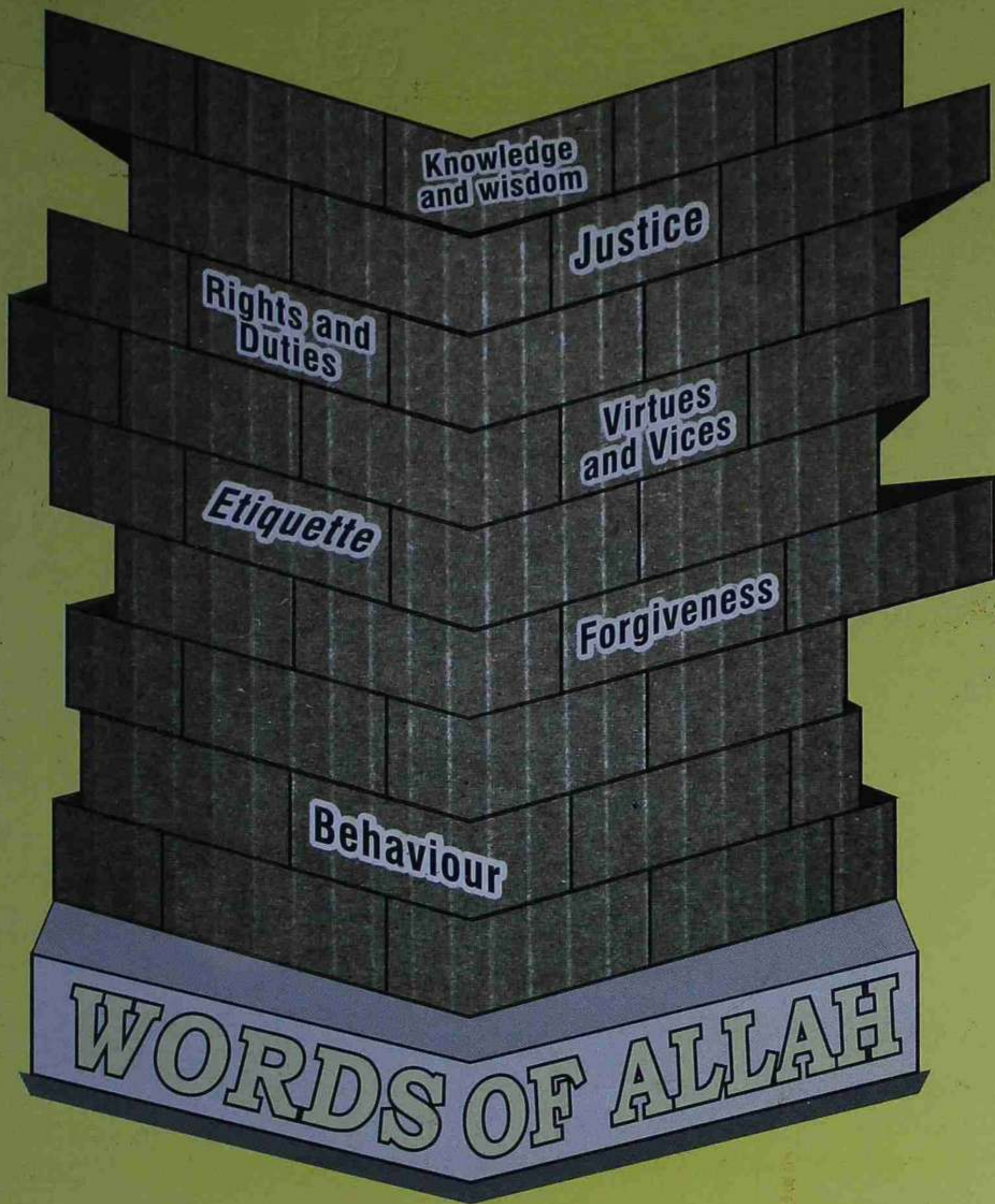


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TAHZEEB-UL-KHASAIL

Character Building





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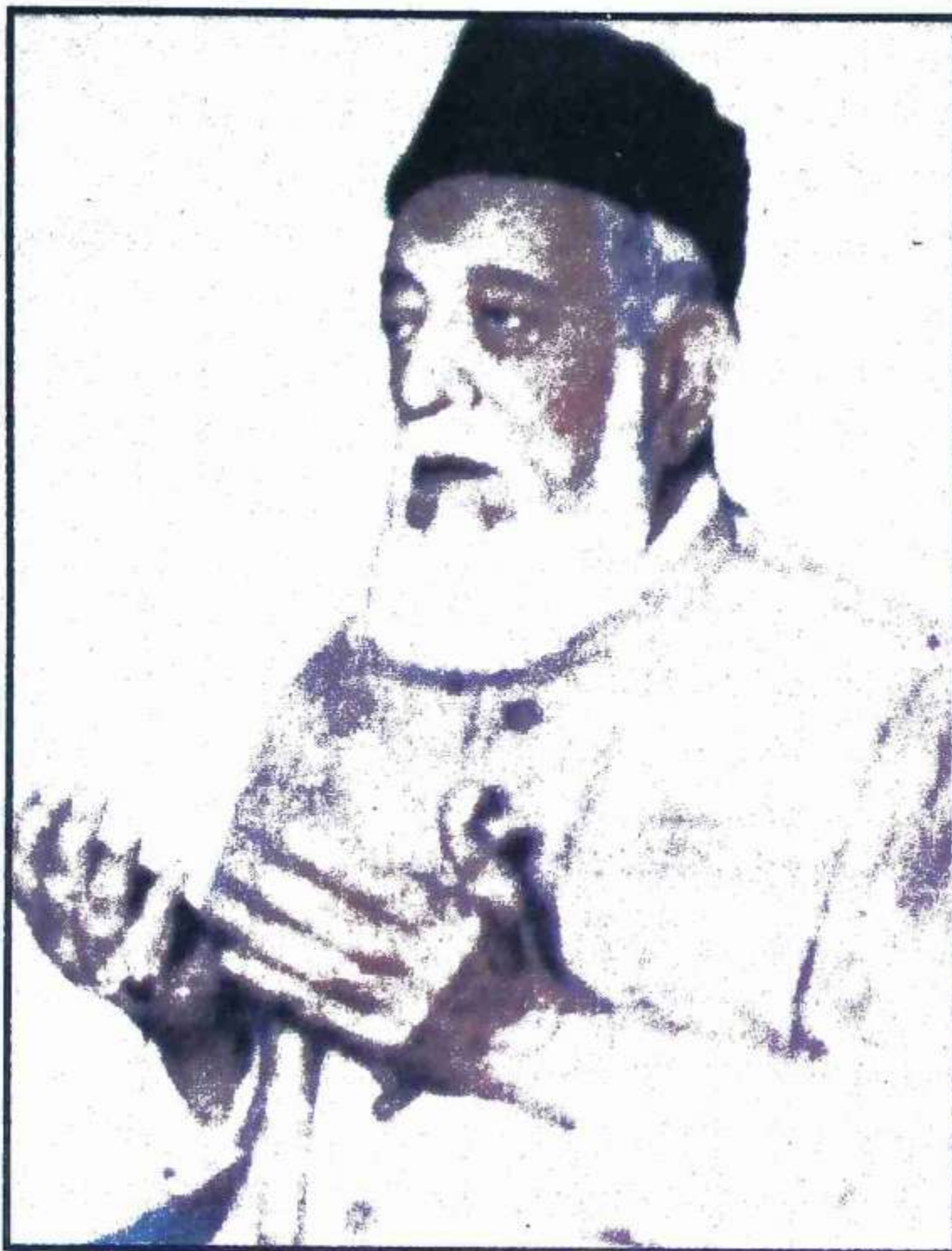
Character Building

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BISMILLA HIR RAHMAN NIR RAHIM

INTRODUCTION

Awadh, corrupted into Oudh by the British, was the ancient seat of Aryan Civilization since the later Vedic age (C. 1000 to 600 B.C.). During the Epic age i.e. "Some where between the first and second millennium before Christ", Ayodhya (modern Fyzabad) was the capital of King Rama, the well-known hero of the world legendary epic the Ramayana. The region has been famous, from times immemorial, for the gallant tribes of Rajputs who were mainly Surajbaneis or traced their descent to the Sun-god.

In 1160 A.D., for the first time, Islam forced its way into Awadh under the banner of the young Syed Salar Masud Ghazi, the son of the famous Sultan Mahmud Ghaznavi's sister. He died a martyr's death and is buried at Bahraich (Awadh, U.P., India). But his blood was not spilt in vain; it attracted waves of Turks, Pathans and Syeds to this corner of the sub-continent, who spread the teachings of Islam all over the region.

After the destruction of Khorasan by the Mongols, in the thirteenth century, some of the leading families of Syeds migrated to India. Syed Abu Talib Ashraf, famous for his piety and learning, settled in Awadh with a estate from the King of Delhi. His family, later, split up into two branches and settled in Kantoor (Dist. Barabanki) and Jarwal (Dist. Bahraich) respectively.

Maulana Syed Zafar Mehdi sahib, author of the present book, was the head of the Jarwal branch of Syed Abu Talib Ashraf's family. He was not only a learned scholar of Arabic and Persian, but was well versed in all branches of theological learning. He was a distinguished Hakim (physician) and gifted with a healing touch. He was also a gifted poet and was one of the leading disciples of the great poet Mirza Salamat Ali Dabeer, the well known rival of Mir Anees. His '*Takhallus*' was Aseem. Being a well known and respected member of the landed aristocracy in Awadh he spent his wealth in helping the poor and providing free medicine to the sick and needy.

Maulana Syed Zafar Mehdi, who was generally known as the *Taluqdar* of Alinagar was born in 1803 at Jarwal. During the war of Independence in 1857, the entire province of Awadh rose against the British. Maulana Syed Zafar Medhi, like other patriotic leaders of the province was also charged with treason. He was arrested and was ordered, by the British to be taken to Fyzabad for trial. While in this predicament Maulana submitted an '*Areeza*' to the 12th Imam. The next day he received an assuring reply and some time later was released. That reply was put in his grave when he was buried in 1901.

He was a prolific writer and had a press of his own in which his books were printed. Besides the present book *Tahzeeb-ul-Khasail*, he had written *Rauza-us-Sadeqeen*, an extensive work on History, in eight volumes. Being an excellent poet he had composed a large number of "*Marsias, Salaams, Nauhas*" etc. but his masterpiece was a

Marsia, relating the history of the Tragedy of Karbala, in five thousand "*baands*" (each Baand contains six lines or in other words 30,000 lines!) the greater part of which has been unfortunately lost. He would compose during the night, while in bed, and having at retentive memory would dictate the entire composition to the Munshi, the next morning.

He was well versed in Astrology, Astronomy and also knew Sanskrit. He had prepared the horoscopes of the twelve Imams which were published ninety years ago, in the first volume of Rauza-us-Sadaqeen. The introduction to this book, spread over five hundred pages, contains 1112 names and titles of Imam Ali (a.s.). Fortunately the remaining six volumes of this valuable contribution to the Islamic learning still remain unpublished in the library of the late Maulana Syed Nasir Husain Saheb, at Khajwa, Lucknow..

The present work (Tahzeeb-ul-Khasail) is on Morals and has been adjudged as a superior piece of work as compared to, Akhlaq-e-Nasiri and Akhlaq-e-Jalali, by other competent scholars.

Maulana S.Zafar Mehdi being virtuous and patriotic would have paid with his life, for the success of the Independence Movement of 1857, but miraculously escaped, as stated above, and the British contented themselves, with confiscating a great portion of his "*Ilaqa*" (estate of Alinagar)

He had two sons and three daughters. The elder son Syed Haider Mehdi, after inheriting the Taluqa of Alinagar became a Civil Judge. The younger son, Syed Baqar Mehdi, was a precocious child from infancy.

He had completed his studies, in Arabic and Persian, at the young age of sixteen and had acquired immense proficiency in the various branches of scholastic learning, that the great learned divines Sultan-ul-Ulema and Taj-ul-Ulema had considered him fit for Ijtihad. He was an able physician, an exceptional rider and consummate swords man. His untimely death at the early age of twenty-eight years broke his father's heart who simply said:

“I had wished you to put me in the grave No choice! But to follow the order He gave!”

Mirza Ali Azhar,
 (Son-in-Law of S.Fazle Mehdi
 Chairman
 Academy of Research,
 All Pak. Educational Conference Karachi
 Vice-President,
 Educators' Club, Karachi
 Joint-Secretary,
 Pakistan Historical Society
 Karachi

FOREWORD

THE REFINEMENT OF MORAL EXCELLENCES

This book is from the pen of Janab Maulana Hakeem Syed Zafar Mehdi, the great grandfather of Al-Haaj Syed Moshin Mehdi, who has placed it at the disposal of the publishers, Peermahomed Ebrahim, Karachi for use in their venture of furnishing the general public with suitable healthy reading material. The author was Taallaqah Dar, of Ali Nagar, Jarwal in the district of Bharaich (Oudh) and as such enjoyed both material and spiritual munificence. He wrote voluminously on the subject of Ethics' and an abridgement of the subject to the general reading public in the form of a compendium. Al Haaj Sayed Muslim Medhi Sahib Jarwali has by way of a gesture of goodwill foregone his claims of royalty.

The book published in May, 1885 A.D. corresponding to Rajab 1304-1305 A.H. It begins with a hymn of praise to the Almighty Allah, whose peerless majesty extends beyond all bounds of human imagination and whose limitless favors are showered every moment on all forms of creation, especially Man the crowning glory of His Handiwork, among whom are to be counted all divinely Messengers, saintly Sages, and eminent scholars of all ages and of all claims. The transcendent position of the Holy Prophet Mohammad (s.a.) among all the Prophets of all ages and all places is certainly unchallengeable. The Holy Quran is explicit on the excellence of his high moral caliber, when it says:

“Verily you (stand) on an exalted standard of Sub-lime morality.” (68:4).

It has been through his graciousness the man has been apprised of his status as the supreme jewel of creation. His code of laws is replete with highest wisdom. His knowledge of the universes is boundless. It is due to his guidance that the genesis of Allah is made possible. Idolatry, polytheism and all other forms of misbelieve were swept off from most parts of the earth, by him and his followers.

We may add here the ideas expressed in verse form by Allama Iqbal in this behalf:

Translation: He was unlettered: yet through his penetrating wisdom, we were led into the mysteries of Fate (of the rise and fall of nations). We were in reality, but a semi luminous spark. A single glance of His changed us into a world enveloping resplendent sun. The guardians of the Kaaba, however, had forsaken the point of Eternal love, with the result that we sank into degradation commensurate with this heinous relapse.

Translation: May The Almighty Allah bestow His blessings on Muhammad and the progeny of Muhammad, just as You favored Ibrahim and his progeny with Your blessings, You are indeed Worthy of all praise and of Exalted Majesty. And shower Your benedictions on Muhammad and the progeny of Muhammad, just as You favored Ibrahim and the progeny of Ibrahim with Your

benedictions. You are indeed worthy of all praise and of Exalted Majesty.

THE PURPOSE IN WRITING

The book according to the author an endeavor to bring home to the people's minds the import of the Quranic pronouncement:

“Verily Allah does not change until they change what is in themselves change in their own mental make up.”

The author felt that the people in general and the Muslims in particular did not give due attention to their moral refinement, and consequently have dragged themselves into moral degradation and material adversity. Through ignorance and self-indulgence, people became heedless of moral restraints and religious commands and prohibitions.

There are books on the subject of moral refinement, such as *Akhlaqe Mohsini* and *Akhlaqe Jalali*, which base their views on the interpretation of the Holy Quran and the traditions. There are others which base their findings on scientific research and experiment. Both in their ultimate analyses arrive at the same conclusions. A book of special merit in this respect is entitled *Kitabut Taharat* from the pen of the renowned philosopher Hakeem Abu Ali Ahmed bin Yaqoob bin Miskoya Khazin Razi. The learned *Mahaqqiq-e-Tossi*, author of *Akhlaqe Nasiri*, is all praises for the above mentioned book. The books mentioned above, however, are written from the point of view of advanced students of the subject of Ethics. The ordinary

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man feels handicapped in understanding what the writers want to put across, because of their style of writing and the abstruseness of the language used, being mostly in ornate Persian.

The method adopted in this book is that of the form of a narrative, which appeals to general readers and the language used is Urdu, which is commonly employed in treatise meant for the use of the ordinary reading public.

TRANSLATOR'S NOTE

Translator's Note to *Tahzeebul Khasail* (The Cultivation of Good Manners) by Janab Maulana Hakeem Syed Zafar Mehdi Sahib Marhoom, Taalaqahdar Alinagar, Jarwal District Bhabha, Oudh (Bharat).

While evaluating the merit of an outstanding book, some commentators speak of it as a book worth its weight in gold. The book **Tahzeebul Khasail** should be allotted a rank among such works of outstanding merit, because of its subject matter no less and its method of presentation. This book was prepared almost a century back. It bespeaks the author's dedication for the task he has set himself to present to the receptive public in a comprehensible form the important aspects of the Science of Ethics, as developed by the oriental scholars and researchers, of the caliber of Avicenna. Who was rightly regarded as the leading figure of the European movement for learning in the fourteenth century of the Christian era.

The author freely acknowledges his obligation to the others works like *Akhlaq Mohsini*, *Akhlaq Jalali* and *Akhlaq Nasiri*, all of whom have been well-known researches in the field. The author's approach to the subject however, is very appealing, in that it takes the form of a narrative. It awakens the reader's interest from the start and maintains it through out the book, so that the attention of the reader is kept focused on the subject matter drawn up in the form of a dialogue. The quintessence of moral value and rationale

mannerisms is as it were imperceptibly allowed to sink into the mind. The King's interpolations are well timed and to the point. His attitude of a pupil absorbed in probing the details of moral health, gives to the whole narrative the color of graceful royalty. While it raises the royal figure into a shining example, of a benevolent ruler who is a devoted servant of the Almighty Allah, at his bequest striving in learning to become more enlightened to serve His creatures. In contrast an indolent, capricious monarch dispensing punishment with childish indifference under the sway of self-seeking flatterers, with no purpose in life but personal gratifications, is very aptly sketched. There is, as a matter of course, disorderliness and chaos in the administration of such rulers. With the change of hands holding the reins of government, there ensues all pervading efficiency and an administration of justice, during the course of a short period of vigilance on the part of the new king, in place of chaos and no governance. He takes the scepter of royalty, reluctantly in view of its onerous responsibilities. He however, brings forth fine sets of talent and an all embracing zeal to do his duty to the Almighty Allah and His creature. For his good intentions and his focused actions as a responsible monarch, he is rewarded in bringing order in place of disorder and peace and prosperity in place of chaos and suffering in his realm.

To his further fine works, he was blessed with the services of a very astute minister, who is thoroughly well-versed in all branches of learning, especially with reference to the science of Ethics the most important aspect of religion and the art of living.

It was this grounding in morals buttressed by the practical example of the elders of a community that the moral tone of the average citizen of the old days was at a desirable level and line. In spite, of many handicaps, it displayed an excellence that we now miss in the glitter of the decades of progress. And it is by a return to the moral learning as embodied in these old monuments of sincerity of purpose, can we hope to salvage our resplendent heritage of the past.

It will take too long to detail the topics discussed in the book. They may be studied in the original form in the book or the abridged version being presented hereby as part of the venture of beneficence inaugurated by Peer Mahomed Ebrahim Trust, to make available to the discreet readers such valuable treasures at an affordable price, seeking no remuneration except the pleasure of the Almighty Allah.

MOHAMMED IBRAHIM

16th June 1969

BEHRAM SHAH AND KHUSRO MIRZA

There was a king, Behram Shah, ruling a area of Western India. He was a person of low intelligence and had a quick temper which was easily provoked over trifles. Being a King had intoxicated him. His conceit and pride were overwhelming.

King Behram Shah's younger brother, Khusro Mirza was the exact opposite. He was good, courageous, mild, modest and intelligent. He kept himself aloof from the affairs of the state. His aloofness from state affairs was misrepresented by the mischief-mongers, around the King. Misgivings of all sorts crept into the King's mind about his younger brother becoming a part of the court.

KHUSRO'S PILGRIMAGE WITH FAMILY

Khusro sent a request to the king to grant him permission to proceed for pilgrimage to the Baytullah (Mecca). The King was only too glad to grant him the solicited leave, thinking it a golden chance to get rid of his brother who was against his evil ways. He, Khusro was promptly provided with everything needed for the journey and allowed to proceed with his wife and his son, Wala Gauhar, to the Holy Mecca.

DEATH OF KHUSRO AND HIS WIFE

Khusro and his family performed Hajj and left for Baghdad (Iraq) to settle there permanently. Reaching Baghdad, his son, Wala Gauhar was admitted in a University to learn the Disciplines and Management.

Unfortunately, after a short period the mother of Wala Gauhar died and soon afterwards Khusro Mirza himself, died leaving their son an orphan.

On completion of his studies at the Baghdad University, Wala Gauhar, wrote to his uncle King Behram Shah, about the death of his parents and expressed his desire to be allowed to return to his homeland.

Behram Shah expressed deep feelings of sorrow at the death of his brother and sister-in-law and welcomed his nephew's request to return.

THE RETURN OF WALA GAUHAR AND DEATH OF BEHRAM SHAH

Elach Khan, an eminent courtier of the King was dispatched to bring the prince back to his home land. No time was lost for the home journey. The prince arrived in due course and encamped for a while outside the capital, to rest and refresh after the long trek.

Next morning he started the journey for the city but found an unexpected scene of mourning; the King had breathed his last during the preceding night. The prince, Wala Gauhar, was grateful that he had encamped outside the city that night. Had he reached the city the same night, there would have been insinuations regarding the complicity of the prince in the King's death. Though he was distressed that he was absent at the time of his uncle's death. His arrival was opportune, as the King had no male issue. There had been no precedent in the history of the country that would make it legitimate for his daughter to succeed to the throne. The Chief Minister after thoughtful consideration offered the throne to him. After a great deal of hesitation the Prince accepted the offer.

ADIL SHAH

The befitting inaugural ceremony of the King was undertaken with royal magnificence. The Prince's aunt, the late King's Queen, herself offered the crown to the king designate Wala Gauhar, who assumed the title of Adil Shah. The coronation ceremonies were performed in an open Darbar, in the presence of the ministers of the realm.

THE ADMINISTRATION OF ADIL SHAH

The new king, now embarked on a scrutiny of the affairs of the State. He directed the Prime Minister to put up the names, the qualifications and the duties of the various heads of the civil and the military departments. The Prime Minister was ignorant of any such records as such matters had never been requested by the previous King. He however, promised to look into these matters, realizing that now an intelligent, alert and vigilant Monarch had taken up the reins of the government.

Through a royal proclamation, it was made known to all, that all talented and educated people would receive royal patronage to work for the common good of the State. The administration was now in a state of alert. The offices of the State began to realize that the days of indolence and luxury were over. Now they had to deal with a vigilant, efficient, honest and hard working Monarch, who would brook no negligence in any department of the State.

The inefficient and the corrupt officials were made to resign. The capable and the sincere workers were encouraged. Their work and conduct received due appreciation and promotion. The King himself set the

example of a discipline worker with a regular daily programme.

He arose during the early hours of the morning to perform his Tahajjud prayers and take his daily bath. He made it a custom in the mornings to go around the country to see for himself how the people in general were treated by the government officials. He gave personal attention to every complaint which came to his notice during his visits to the far flung corners of his kingdom. Every one had easy access to him for the redress of their problems. Rules and regulations for the conduct of the state business were framed for the guidance and strict observance by the concerned departments.

DAILY ROUTINE OF ADIL SHAH AND HIS MARRIAGE

As a part of his regular daily routine, he would visit his Aunt the Queen to pay his respects. He would then devote some time to study in his own apartment. He offered his daily prayers regularly and punctually. In the afternoon he would attend to the business of the state and issue the necessary orders. After the Maghrib prayers he would arrange for private meetings with eminent scholars. After the forty days period of mourning for the King, and on the proposals of the queen, his marriage with the daughter of the deceased king was solemnized, with rejoicing throughout the kingdom.

Adil Shah gave most of his time to the affairs of the administration, appointing honest, capable, skilled, qualified and efficient officials removing the corrupt,

inefficient, lazy, unqualified and unskilled staff. He rewarded some with *jagirs* and some with cash payments of gratuities. He promoted the deserving officials and improved the standard of the armed forces. All this was put into effect with perfect justice and proper decorum, so that there was no complaint or resentment. Due to this policy, persons of merit and skill thronged to the seat of Government. This encouraged the talented of the realm to be drawn to the capital, to receive due recognition.

A GREAT (SAGE) PHILOSPHER ARRIVED IN THE CITY

One day, a reporters of the royal court brought information that a great Sage had arrived in the city. He was dressed in very ordinary clothes with little personal belongings and some books, and had put up an advertisement on the door of his residence.

It declared that he was a follower of the old philosophers and that he aimed at serving the people with following God gifted powers:

- ❖ Bringing back the dead to life;
- ❖ Changing animals into human beings;
- ❖ Conferring sight to those born blind;
- ❖ Bringing light to dark apartments, without employing any torches or candles;
- ❖ Helping the needy to acquire wealth;
- ❖ Imparting virility to the impotent.

The king, impressed by the claim of the advertisement sent for the Sage, who put down the following pre-conditions for appearing in the king's court:

- (1) Nobles and dignitaries of the court should come to receive him.
- (2) The Prime Minister should take him to the King.
- (3) The King should welcome him by standing and seat him by his side.

Adil Shah accepted all the three conditions. The next day, in accordance with the agreement, the philosopher was presented to the Monarch.

On being asked about his particulars, he said his name was Abdul Hakeem and his birthplace was in the neighborhood of Greece. Mazandarem is the home of his ancestors and he was eighty years old.

MEANING OF THE ADVERTISEMENT

On being questioned as to the real meaning of the advertisement, he replied:

“Knowledge corresponds to life while ignorance corresponds to death.”

Just as a corpse is incapable of any action, similarly an ignorant person is incapable of doing any good or harm to any one, unlike a person of learning who can work both ways.

IGNORANCE AND KNOWLEDGE

To the remark that the simile of ignorance and death was not perfect, he replied that a simile does not need to be perfect, just as we speak of a courageous man as a lion, or of a beautiful face as the moon, in both cases, the objects compared are very divergent. Here what was meant to be

conveyed was the helplessness of the ignorant to do any good or harm to any one.

“A corpse thrown on some one will cause damage, while dogs, jackals, can get the benefit of feeding on the same.”
To this the sage replied,

“The damage or the benefit that accrue is the result of the action of some one else and not of the corpse itself. The ignorant person too is capable of doing damage or benefit.”

Due to the stress of someone else's action, like a habit or a mechanical instinct, and not due to deliberate planning. Human intelligence may be compared to the eye-sight which serves as a telescope or a microscope, giving the same a greater range of action. Another point in this simile is that while the words and actions of an ignorant person vanish with his death, those of a man of learning continue in the form of his writings, good examples of his actions and deeds left behind by him, which are appreciated by others and make him immortal. By this statement I mean to say that by imparting learning to men, I cater to their eternal existence.”

SUPERIORITY OF MAN OVER THE ANIMAL

To the request for clarification of the second statement, he replied:

“Men are differentiated from animals because of intelligence and understanding, the obvious symbol of human beings being speech, as a mark of superiority over the animal world. The Almighty Allah has endowed men with three faculties, namely:

- (1) The beastly faculty also termed the libido (*Nafs-e-Ammaara*).
- (2) The faculty of aggressiveness also termed the super ego (*Nafs-e-Lavvama*).
- (3) The rational faculty also termed the imperturbable mind (*Nafs-e-Mutmainna*).

A man, who submits to the dictates of the beastly faculty, sinks to the level of a beast (compare Mark Twain's pronouncement: "All brutes are imperfect animals. Man alone is the perfect brute.) If man were to adopt the ways of rational faculty, he would surpass the angels in excellence. Yet a distinction cannot be made between the two sets of actions except through knowledge. The ignorant people, as a matter of course, following the dictates of the beastly faculty, sink even deeper into brutality.

In the second statement I mean that by instructing men in the distinction between the beasts and the human beings, I can make men familiar with the excellences that go with manliness in contrast with animal nature."

FACULTY OF THE RATIONAL MIND

On being asked for a further clarification of the three fold characteristics of the faculties, he went on to say, "Take the case of the faculty of the rational mind. Its function is to think and reflect the real nature of things, so as to bring out their varied aspects of benefit and harm. The second faculty, that of aggressiveness enables man to struggle to achieve his aims by putting in strenuous effort. The third faculty that of beastliness draws man to sensual gratification.

He was asked why man should be blamed for faults, when all these three faculties are part of the nature of man. He replied;

“No doubt these faculties were part of his mental make up of human being but it is for him to establish a rational balance among them if he aims at qualities of excellence. Any divergence from the state of equilibrium, shall lead to a defect. As such one needs knowledge to escape the defects.”

On further request for details of the effects that arise from the faculties of beastliness (*Nafs-e-Ammaara*), and aggressiveness (*Lavvaama*), he said:

“When the beastly faculty is above or below normal, there will be reprehensible actions, being in intensity proportionate to the divergence from the state of equilibrium. Some may resemble the habits of a dog in the matter of feeding, lowering themselves to act despicably to procure food to satiate their hunger, though even dogs can be trained to have what is given to them. Some may, like the goats, decline, the provisions given them in their own home and are only too happy to graze in prohibited territory, quite oblivious to the loss they inflict upon others.”

“There are some who resemble the rats, inasmuch as they do great damage to others, in order to derive a little gratification for themselves. The thieves, dacoits, fraudulent people, persons adopting anti-social means of income (we may add here the persons maintaining brothels, gambling houses, liquor, opium, and tobacco shops, as well as cinemas, race-courses, lotteries, medical quackery and so on), lose their sense of discrimination between honest and dishonest living. Like the swine, dogs and other

carnivores they crave to satiate their sensual needs and thus indulge unnatural behavior.”

“Some focus themselves in the pursuits of beauty and wild love-making leading to destruction and downfall of domestic harmony and even empires. Some collect huge number of wives and concubines. They incur the natural penalties of evil-doing; they ruin their lives both in this world and the Hereafter.”

“As for the faculty of aggression (*Lavvaama*), its characteristic is to intensify anger, spirit of domination, vindictiveness, callousness and the desire to win eminence. Such people get furious at trifles, are prone to fighting and quarrelling like leopards and wolves, which damage even their own offspring when enraged. Some beasts even eat up their youngs. Similarly some men cause the destruction of their children by denying them proper training. Just as some beasts kill and eat other animals, some men in a state of vindictiveness can kill other human beings. A certain species of deer live in herds under the protection of a leader. None are allowed to leave or enter the fold. Similarly some people get so enamored of high stations that they cannot bear even their dear ones to stand in their way. How many a son has killed his father to get into his seat of authority.”

CHARACTERISTIC OF THE RATIONAL FACULTIES

To the query about the characteristics of the rational faculty, his reply was:

“A detailed account of it shall be undertaken under the relevant heading of ethical discussion. In general the

rational faculty enables a man to avoid occasions for self indulgence and giving way to rage. He keeps himself busy with investigations of the mysteries in the universe. He prefers to attend to matters of special importance to life after death rather than the accumulation of worldly goods.”

“Does the rational faculty destroy the faculties of beastliness and aggressiveness”? Was the next question. To which he replied:

“The balanced mean of every faculty is praiseworthy. Excess and deficiency in each case is to be condemned. The rational faculty, when balanced, smoothes down the intensity of the other two faculties and employs both to its own proper purpose. The two faculties become subservient to the rational faculty, just as when the two are in the ascendant, they overpower the rational faculty.”

IGNORANT IS LIKE A BLINDMAN

The Philosopher was then asked to elucidate the third statement, “Ignorance is like a blind man”, to which his answer was as follows:

“A man without learning is like a blind man, without the ability to decipher the finest writing or the sense of discrimination between a real gem and tinsel. Give the blind man a costly telescope it will be useless for him. The rational faculty drives away the darkness of ignorance and leads such a person into the light of knowledge and beauties of life.”

In regard to the fourth claim, ‘Bringing light to dark apartments, without employing any torches or candles’ he explained:

“The mind of the ignorant is like a dark-room. The furniture of the house serves only as stumbling block to the

blind man. The limitless beauties, the grand panorama of the beautiful heaven and earth, and the wonders within his own body and mind remain hidden from him. And he fails to recognize the benefits and harms inherent in the objects around him. He questions the underlying principle of the phenomena like hunger under the stress whereof he has to beg, borrow or steal. Knowledge lights up the inner darkness and enables him to enjoy the magnificence of his own existence and that of the universe around him.”

To the query as to the meaning of the fifth claim “Introducing the needy to wealth: The Philosopher replied, “Knowledge is a costly treasure, which suffers no diminution when expended, while one without learning is a needy pauper.”

For further elucidation he added,

Wealth really means a state of well being and is a status symbol and compliancy as opposed to neediness. People flock round a philosopher and Sage with their problems. The person of learning is made self reliant by his wealth of knowledge, not leaving anything by way of need to be brought before others. The ignorant patient is in need of a physician. Money in any quantity cannot be worth a jungle herb in case of an illness. A wealthy patient will go to a physician, even though the latter may be poor. In regard even to the simple phenomena of the world, an ignorant person will have to approach a learned person to know the *raison d’etre* of the same.”

VIRILITY

“What does the sixth statement ‘Imparts virility to the impotent’ connote?” was the next question. The reply was:

“By virility is not meant simply the sexual potency of a person or his capacity to use his sword in battle. In scientific terminology it includes the qualities that shall be dealt with under the heading of virtues. Among them are the qualities of high purposes and exalted determination. Ignorance destroys all the three aspects of virility. Ignorance of the medical science entails physical impotency, while lack of knowledge of battle expertise, and makes a man flee from the field in disgrace and dishonour. Lack of knowledge of the benefits of high purposes, dampens his courage. He is thereby deprived of any valuable achievements. With the acquisition of knowledge, one begins to possess true virility by overcoming all three types of incompetence.”

To a request for a further elucidation of the matter, he added, “When one gets to know the meaning of virility, he will avoid those actions that lead to a weakening of the same, for example to use cold water as a wash following the act of sexual intercourse, or over indulgence in sex or completely refraining from sexual union, due to ignorance. Proper knowledge of the subject shall enable him to avoid the conditions likely to harm his virility and to set about rectifying any faults that might creep in due to ignorance. In regard to his competence in battle, his knowledge of the true faith in Allah and His Prophet (s.a) shall enable him to fight for the cause of religion, with perfect confidence in the ultimate victory of Truth over falsehood. He shall, because of his deliberate decision based on his knowledge fight, preferring righteous death to life. He shall never flee from the field, while the person, who is ignorant will not be able to stand the stress, being heedless of the benefits known to the wise.”

On being pressed further for clarification he added:

“For instance, a man of knowledge happens to be encircled by a number of enemies. He is convinced that he is doomed to death whether he fights or submits. Reason demands that he should put up a fearless fight. If he wins he shall have saved both his life and his honor. If he loses his life, his honor will remain untainted. A person who knows the significance of the high purpose will never submit to pusillanimity, which is the outcome of ignorance. His knowledge will present to him the benefits of high purpose, thereby supporting him against all weakness of heart.”

INTELLECT OF AN INSANE:

(i) STORY OF ABDULLAH YEMEN AND BAHLOL DANA

On being pressed for further examples in this respect, he said:

“Books on history have recorded that the Abbasi ruler; Mutawakkel gave an order for opening the grave of Imam Husayn (a.s) with to aim of desecrating it, by using the land for agricultural purpose. Abdullah of Yemen, a well-known Sage of the time heard of these orders. He came to Baghdad, found Bahlol Dana, a sympathizer, who was in the garb of an insane person. Bahlol went to Mutawakkel and reminded him that at his behest he had decided to put up a residential house, and now that he had made up his mind a piece of land should be allotted to him. The King offered him any piece of land to build the house. Bahlol asked for a written permission to building without hindrance from any quarter and the permission was granted. He took the royal authorization to Karbala, and showed it to the workers to stop work, since he had made

up his mind to build his house there, all were dumb founded. The intelligent handling of the matter by the Sage of Yemen saved a great catastrophe, which was beyond the comprehension of a person of ordinary intellect.

Another example may be cited:

Columbus by dint of his knowledge concluded that there should be land beyond the ocean. On the basis of his knowledge, he equipped himself and set out on a long voyage, and discovered the continent of America.

MATTER OF THE NEWS OF RECEPTION EXPLAINED.

The King Adil Shah expressed his satisfaction with the explanation of the points mentioned in the advertisement and admitted to the Sages merit and qualifications. He, however, wondered why he required his reception to be so colorful, having little to gain by such ostentation. He replied. "It is indeed a matter of little importance to be given an apparent honor. The demand on my part was based on two fold grounds. Firstly, I wanted to ascertain the regard for knowledge, which your majesty's servants entertained. Secondly the news of the reception to a humble scholar would create a general desire among the people to seek knowledge to win honour.

HIKMAT, KNOWLEDGE AND PRACTICE

Philosophically Hikmat implies the knowledge of the essence of things, as they are and the execution of every job in accordance with the dictates of reason as far as humanly possible. Since knowledge implies the understanding of the reality of everything, it follows that knowledge shall have

as many sub-divisions as there are the kinds of objects in the universe. There are two main kinds of objects; those that relate to activities of man and secondly those that are beyond man's interference. The second kind is concerned with theoretical discernment (*Hikmate Nazari*) while the first has to do with practical discernment (*Hikmate Amali*). Among objects of the second kind there are those that are independent of matter and those that need matter to exist. Matter needed may be determined or undetermined. There are three main branches of knowledge corresponding to the three kinds of theoretical discernment (*Hikmat-e- Nazari*).

- Meta-Physical science being the first,
- Mathematical science the second and
- Physical science the third, with many sub-divisions in each case.

CREATION AND REASON:

There are two main sub-divisions of metaphysical science, the knowledge of the Almighty Allah , His creation of the soul and Reason of the objects (*uqool wa nafoos*), which, by the order of Almighty become instrumental with creation and other objects and the laws pertaining to them known as **Theology** (*Ilme-e-Ilahaee*) .

The second main sub-division is called **Philosophy**, which has to do with the knowledge of universal phenomena like Unity, Diversity, Eternity, Possibility changes and the like. This branch has further offshoots, for instance, the knowledge of Prophethood, Religious Code, *Imama*, and Life after death.

Mathematical science has four main sub-divisions:

- i. Arithmetic
- ii. Geometry

- iii Astronomy with astrology and
- iv Music

As further sub-divisions we have Algebra and Gravitation (*Jarre Thaqeel*).

Physical Sciences are sub-divided mainly into:

- i. Physiography (*Samae Tabiee*),
- ii. Mechanics (*Samae Alam*),
- iii. Chemistry (*Kaumo Fasad*),
- iv. Atmosphericics (*Athare Alvi*),
- v. Geology (*Maadanyat*),
- vi. Botany (*Nabatat*),
- vii. Zoology (*Haivanat*) and knowledge of human body including psychology.

There are a number of further sub-divisions like medicine (*Tibb*) astrology (*Najoom*), Agriculture (*falahat*) etc.

“Why have the branches of learning like grammar, logic, rhetoric, etc not been mentioned?”

“Since these are similar to tools needed to acquire knowledge and they are not parts of *Hikmat*, they are not included under the heading of the branches.

In regard to the request for the details of practical discernment (*Hikmate Amali*), he proceeded as follows:

“This branch of knowledge has to do with practical applications of the laws of life to the affairs of:

- i). A single individual known as Refinement of Morals (*Tahzebul Akhlaq*)
- ii). A single house-hold (Domestic Science), and
- iii). The social organization of a town or a state called Political Economy (*Siyasate Mudun*) civics or Political Science.”

JURISPRUDENCE:

The next question asked, was "Are the branches of learning like Exegesis (*Tafseer*), traditions (*Hadeeth*) and Jurisprudence (*Fiqh*) excluded from the preview of this survey of knowledge?" He replied,

"The people of wisdom and practical knowledge mainly concern themselves with matters that stand undisputed and inviolable by changing times and circumstances. Though they are included in the general definition of *Hikmat* (Wisdom and knowledge) they do not come under the subdivisions.

Jurisprudence (*Fiqh*) has to do with the individual matters of worship (*Ibadat*), matters of personal relationships (*Uqooa Muami-lat*) and those pertaining to the people of the state known as civics and politics, while Jurisprudence (*Fiqh*) itself is based on Exegesis (*Tafseer*) and traditions (*Hadeeth*)."

SUPERIORITY OF SOME OVER OTHERS:

The King was highly pleased with the intellect and learning of the Sage. He wanted him to give details of the knowledge of practical Discernment (*Hikmate Amali*), so that he may proceed to work out the same in his daily practice. He, specially wanted to know definite insight on certain points. The first concerning the superiority of human being over all other creation. He said,

"God's creations are of three kinds:

1. Inanimate (*Jamadat*),
2. Plants (*Nabatat*)
3. Animals (*Haiwanat*).

The Holy Quran says, "We have granted superiority to some over others."

The cultivable land has superiority over barren tracts, the fruit tree has superiority over the fruitless one, the animals by virtue of their voluntary movement excel the plants, the more intelligent among the animals have superiority over the less intelligent ones and human being by virtue of his power of speech and intellect excels all lower creation.

The animals have been provided with necessary equipment for living, some have horns, and others have talons, stings, wings and fins to enable them to go through life. Human being, however, have to learn skills and work for their sustenance and survival. He must sow in order to reap. Among human beings are those who have characteristics of the animals and there are those with angelic characteristic. This entails superiority of some over others.

The angels, being devoid of the faculties of beastliness and aggressiveness, are incapable of doing any evil. Human's superiority over Angels stems from this particular view point. They are free to choose between good and evil. Their voluntary choice for the righteous conduct raises them to the level of the highest creation in respect of Prophethood, Imamah and saintliness, an honor shared by humanity as a whole."

AKHLAQ (DISPOSITION)

The second point raised was in regard to disposition (*Akhlaq*), and as to whether the same was alterable or not. To this the philosopher Sage gave the following reply: "By disposition (*Akhlaq*) is implied to mental attitude which enables a person to perform certain actions without

having to think and reflect. Such a mental attitude is created in the human mind through:

1. Natural leaning of mind (*Tabeyyat*), or
2. Through habit by way of the repetition of the action till it becomes instinctive.

A person may be enraged by trifles. He may be frightened by scarecrows or he may be over powered by grief due to his state of mind. So also through habit certain action may become automatic.

The philosophers differ in their opinions as to the nature of man. Some regard man to be good naturally; leaning towards evil because of bad training and upbringing. Others look upon man as essentially evil by birth, acquiring virtuous conduct because of right training, and good company. Galen (*Jalinoos*) has, however, held that some are born as good human beings and some are born evil, while the rest occupy a middle position, with a capacity for good as well as for evil conduct. Examples are found of those who refuse to change their dispositions for good or evil, even under the stress of opposing forces, while there are these whose dispositions changed under changing states of the company of others. Instruction and discipline have effect in some cases but not in all cases, and this effect, too, is in different degrees. Just as men differ in their physiognomies, so do they differ in their dispositions. Different people require different treatment to be reformed. Some are influenced by admonitions and sermons; others need the rod of authority to be reformed.

“The foremost to be influenced for reform are the people of the religious faiths, who teach people to work for meritorious reward (*Thawab*) and to avoid the anguish (*Azab*) for evil actions. They also create discipline by virtue

of the preservation of the limits laid down by the Code. The other agencies for reform are the persons of discernment and knowledge who instruct the people to appreciate the worth of virtuous conduct and who keep company with the righteous. It behooves parents to avail their instruction to be able to distinguish between good and evil.”

As the night had advanced and the philosopher-Sage, asked for permission to depart. On the instruction of the King, robes of honor and bullion were brought in, which the king himself presented to the Sage, who requested it be kept with the Steward in trust. The King offered him a special residence near his own apartments, furnished in a royal manner. His meals were to be brought to him from the royal table also. The Sage distributed part of the money among the attendants.

The next morning the King got busy with his usual routine. In the evening the King welcomed the philosopher and requested him to speak on the refinement of virtues.

FIRST SESSION:

THE REFINEMENT OF VIRTUES:

The King asked him to begin the narration with praiseworthy traits. The Sage began as follows:

“It is established that there are three faculties in human being, which interplay and led to actions in accordance with the final plan and these faculties have already been mentioned under the names of the Rational Faculty, the Faculties of Beastliness and Aggressiveness with (*Lavvaama, and Ghazaliya*) their peculiar characteristics. When the Rational Faculty is in equipoise, it will lead to the investigation and realities of the universe. The

excellence of knowledge and in its wake correct judgment will be the outcome.”

He was asked to supply more comments on the excellence of knowledge as defined by him. He explained,

“Take the case of children asking about the nature of the moon. Their parents tell them that it is a sort of a divine lamp, with an old woman working at the spinning wheel beneath it. They accept the statement because of their immature intellect and thereby they submit to ignorance. Knowledge demands that for a matter of certainty one should demand irrefutable arguments to accept the statement.”

The next question then asked was, “What about the other traits?” and to this the Sage said,

“When the faculty of aggression (*Ghazaliya*) is in equipoise, in consonance with the dictates of reason, one shall not give way to rage without good cause. The outcome will be the excellence of leniency, which is accepted as courage. When the faculty of Beastliness is in equipoise and in consonance with the dictates of reason, the outcome, will be chastity which is accepted as generosity.

“When all the three faculties are duly blended, the outcome will be the perfection of all the three faculties, leading to the composite excellence of Justice (*Adalat*).

The philosophers of the past agreed on the point that there are four fundamental virtues, namely

1. Discernment (*Hikmat*),
2. Courage (*Shujaat*),
3. Chastity (*Iffat*), and
4. Justice (*Adalat*).

No one can be worth of merit in the eyes of the people of discernment, unless he possesses one or more of above

fundamental virtues. Further, no one deserves any honor unless the benefit of one's virtues extends to other.

A man shall not be called generous (*Sakhi*) but a spendthrift (*Minfaq*) unless his virtue benefits others.

Similarly a man shall not be called courageous (*Shujja*) but rather high minded (*Ghayoor*), whose quality does not benefit others.

A man of discernment will not be called a Sage (*Hakeem*) but an observer (*Mustabsir*), if the incidence of the quality does not extend to others."

The king then wanted the four virtues to be detailed under subheadings. The Sage described:

"To name all the sub-heads would mean unnecessary digression. Therefore only the better known of them are detailed as follows.

Under Discernment (*Hikmat*) we have:

1. Perspicacity (*Zaka*)
2. Quickness of intellect (*Suraate Fahm*)
3. Clearness of Understanding (*Safae Zihn*)
4. Facility of Acquirement (*Sahoolate Taallum*)
5. Proficiency in Grasping (*Husne Taaqqul*)
6. Retention (*Thaffuz*)
7. Recollection (*Tazakkur*)."

"These terms need to be explained further," said the King and the Sage proceeded to explain the same thus, *Zaka* (Perspicacity) implies skill, result of regular practice which can make deductions from the given premises with the rapidity of lightning. *Suraate Fahm* (Quickness of intellect) implies the passing of the intellect to all the relationships in any given problem without any hesitating tactics. *Safae Zihn* (Clearness of understanding) Implies clarity in the processes of thought without any entanglements.

Sahoolate Taallum (Facility of acquirement) implies the quickness of attention to the object under examination without any dissipating distractions. *Husne Taaqul* (Proficiency in grasping discrimination) Implies keeping in view the proper limits in all investigation and reasoning. *Tahaffuz* (Retention) Implies the fixation in the memory of all the images and ideas that it may be given *Tazakkur* (Recollection) Implies the ability to recall into consciousness the images that have been stored in the memory.”

The Sage was asked to give the virtues included in Courage (Shujaat),

The virtues included under courage (Shujaat) are the following:

1. Magnanimity (*Kibre Nafs*) Implies one's indifference to affluence and adversity, praise and censure, mutations of affairs, and one's readiness to put up with pleasant and the unpleasant in a spirit of resignation to the Divine will.
2. Collectedness (*Najat*) Implies the constancy in its own stability of one's soul, not giving way to any trepidation under any conditions of fear.
3. Exalted courage (*Baland Himmat*) implies ones steadfastness in (to) the pursuit of real perfection by selfless deeds of righteousness, irrespective of any praise or blame.
4. Firmness (*Thihat*) Implies the putting up with the applications and trials of life without giving way to any feelings of frustration.
5. Coolness (*Hilm*) implies such quiescence of mind never to be over come by violence under any offending circumstances.

6. Stateliness (*Sakoon*) Implies that one never shows any leniency in matters of fighting for the sake of the honor of ones' faith and religion.
7. Boldness (*Shahamat*) Implies that one is greedy to execute impressive designs to own heavenly recompense.
8. Endurance (*Tahammul*) implies the undergoing of physical discomforts in order to perform laudable actions and praiseworthy acts of worship.
9. Humility (*Tawazo*) implies the absence of arrogance towards persons of a lower status.
10. Good Sense of Honour (*Hamiyyat*) Implies that one is never slow to act in matters affecting the dignity and honour of Faith and religion.
11. Mildness (*Riqqat*) Implies ones feelings and sympathy for other human beings in trouble, and the will to help them out of the situation."

VIRTUES INCLUDED UNDER CHASTITY

The enumerations on the details of virtues under chastity (*Iffat*) were as follows:

1. Modesty (*Haya*) To Refrains from all punishable situations, and avoids censure.
2. Gentleness (*Rifq*) Readiness to do well for one's fellow beings.
3. Decorum (*Husne Huda*) desire in pursuit of perfection.
4. Reconciliation (*musalimat*) Imperturbable attitude in situations of conflicting opinions and divergent tastes.
5. Contenance (*Da'at*) Restraint in situations of the emotional lust.

6. Patience (*Sabr*) Stability in opposing illicit gratification, forbearance under unpleasant conditions.
7. Contentment (*Qanaat*) Inattention of the Soul to all that is over and above one's needs.
8. Dignity (*waqar*) Spiritual calmness and lack of impulsiveness in pursuit of an object.
9. Piety (*Wara*) Steadfastness in pursuit of noble deeds.
10. Planning (*Intizam*) Execution of every job according to a definite plan.
11. Integrity (*Hurriyat*) One's earnings and expenditure take due cognizance of lawful and unlawful ways.
12. Liberality (*Sakha*) Expend in righteous ways with ease and happiness.

VIRTUE OF LIBERALITY

A point raised during the discussion was to touch upon the qualities of forgiveness and large heartedness. The virtue of liberality is very comprehensive and comprehends the following among other qualities:

1. Forgiveness (*Afw*) Forgiving an evil turn while in a position to vindicate it. Forgetting a good turn one may have done to any one.
2. Benevolence (*murawwat*) longing to do well for others and not to disappoint any one seeking help.
3. Liberality (*Karam*) Habitually easy for one to spend in ventures of common benefit.
4. Selflessness or Altruism (*Eethar*) Preference given for need of an object required by someone else, to one's own need.

5. Acquiescence (*Nael*) to undertake righteous deeds upon oneself and be pleased when someone else acts similarly.
6. Softness :(*Mawasat*) To lend a helping hand to one's kinsfolk and the needy in their means of livelihood.
7. Forbearance: (*Samahat*) To overlook unnecessary things and spend even though one is not duty bound but does as it is necessary.

THE EQUITY:

The king objected that "Equity (*Adalat*) was produced when the three virtues discernment, courage and chastity are in equipoise. He felt it contradicts the statement that Equity (*Adalat*) is the climax of the three fold virtues." The Sage replied to his objection thus: "Apparently there is a contradiction, but on deeper thought it will be seen that I spoke of the equipoise of the threefold virtues as resulting in equity and not that their constituents blended to create Equity (*Adalat*). Therefore the contradiction vanishes. The threefold virtue shall not reach perfection unless equipoise is acquired, which in itself is the Equity. A building is made up of bricks, cement, etc. remains as it is and yet gives rise to a structure with its own name." The King being satisfied requested that an account of the virtues under Equity (*Adalat*) be given. The Sage proceeded, "there are numerous virtues included under Equity, out of which twelve deserve special notice. They are:

1. Fidelity (*Sadaqat*) Sincere love which causes a man to spend for the sake of his friend.
2. Unanimity (*Ulfat*) Co-operation in each others affairs.

3. Exactitude (*Wafa*) performance of the promises one makes, without respite or hindrance.
4. Tenderness (*Shafqat*) ones tendency to relieve others from trouble.
5. Kinship (*Silah Rehm*) Doing good to relatives.
6. Gratitude (*Munkafat*) Returning extra for a good turn and less evil for an evil turn.
7. Good Fellowship (*Husne Shirkat*) Doing for others as one would wish to be done by them.
8. Good Faith (*Husne Qaza*) mediation of the right of one upon the other in an obliging, manner.
9. Cordiality (*Tawaddud*) seeking company of one's superior contemporaries and scholars with sweetness and courtesy.
10. Submission (*Tasleem*) Willing accept Divine commands and laws of institutes as propounded by authoritative scholars.
11. Resignation (*Tawakkul*) Lay aside all thoughts of delay and acceleration, gain and loss in matters beyond man's competence.
12. Devotion (*Ibadat*) Honor one's Creator and those who acquire nearness to Him, like the Prophets, Imams (a.s) and Saints. Respect of commands and prohibitions stipulated by religion, encourages one to acquire self control in every detail."

SESSION II

The second session was conducted with regard to vices and an explanation of the traits that resemble virtues, the canon of health, the treatment of evil habits, the planning for change and the acquisition of an excellent character.

The vices as explained by the Sage are as follows:-

FOUR TYPES OF VICES:

“Actually there should be four types of vices in juxtaposition with the four types of virtues, for instance ignorance as opposed to discernment, cowardice as opposed to courage, lasciviousness as opposed to chastity, inequity as opposed to equity. But on deeper reflection it is found that a disposition is virtuous when in a state of equipoise. It becomes a vice when it inclines to excess or deficiency. These fundamental vices give rise to further branches.

TWO VICES.

In regard to discernment, excess (*Ifrat*) means imprudence (*Safah*), the employment of reason in matters not requiring reflection. While, deficiency implies to silliness (*balah*), the refraining from the use of reason where it is needed. So, also here are two vices in regard to the excess or deficiency in respect of courage or foolhardiness (*Tahawur*), which implies unnecessary hurling oneself into perils, and cowardice (*Jubn*) which implies staying away from the situation where a challenge is made.

There are, similarly two vices in respect of chastity (*Iffat*), lasciviousness which implies a Don Juan sort of sex appetite on the side of excess and celibacy (*Khamood*) on the side of deficiency by way of choice and not through some inherent weakness. Similarly there are two vices as opposed to Equity (*Adalat*) and tyranny (*Zulm*) on the side of excess and supine-ness (*inzilam*) on the side of deficiency, implying passiveness to tyranny.”

VICE AND EVILS

The next question posed was "Are there more than two vices in respect of the virtues?"

"Each vice may be followed by many other evils, in case of lying, which when indulged in may lead to backbiting, carping, swearing and so on. Similarly lasciviousness (*Sharah*) may lead to numerous evils, like extravagance, false promises, dishonesty and even murder, etc. when asked to give the distinction between true virtues and vices, seeing that there is apparently much similarity between them he answered:

TWO VIRTUES AND VICES.

There are those who learn the rudiments of knowledge, without any competence. They are devoid of any real enlightenment and conviction of knowledge. They are like birds who mimic human speech or adolescents who appear as adults. Such people appear like the learned erroneously, as discernment (*Hikmat*) has to do with the rational mind.

In the same way the actions of chastity are noticed in persons devoid of it. Some avoid worldly pleasure, in expectation of other gratifications. Some spend their lives in the wilderness, unaware of pleasures and gratifications. Some suffer sexual weakness as a result of over-indulgence. Such people appear chaste, but are not. A chaste person has comprehensive powers, refrains from excess and deficiency. They only appear liberal. Some do not understand the worth of money, having acquired wealth

through inheritance or unfair means. Liberal is one who chooses to spend for the benefit of others.

Acts of courage may not in reality be performed by a courageous person. Courage is fraught with fear of death, but it leads to laying down one's life in devotional sincerity to Allah by way of *Jihad*. Those who commit suicide are broken hearted not lion hearted. Courage is perseverance in trials and tribulations. A distinction between the truly courageous and the fake is very necessary and for such distinction one needs to have knowledge and discernment; so as not to allow any faculty to overwhelm another. One has to observe the same scruples with regard to virtue of equity (*Adalat*) which should be aimed at as an excellence in it. Without knowledge of virtues one will not gain the insight to distinguish between the intrinsic qualities or their imitations.

“Are all the other four virtues of equal merit or do some have precedence over the others?” The Hakeem replied, “Equity (*Adalat*) has precedence over others, because of its importance in matters of administration, livelihood and final reckoning of humanity. Equity does not imply the creation of things but creation of harmony among them”.

THREE CATEGORIES OF LIVELIHOOD

The three categories of livelihood are: firstly matters relating to distribution of wealth, secondly mutual dealings and thirdly matters dealing with enforcement of the law of the land. In all these matters a balance is to be maintained if equity is aimed at and this requires the arbitrator to use his intuition to appraise the value of things and circumstances

so as to strike a balance between the guidance and principles of the Divine Code of the Almighty Allah.

“What if the person does not adhere to the Divine Code”.

Such a person is an anarchist. He might disobey the Divine law, or the human authority, All these categories of mischief mongers have caused great calamities in the world. The Divine Law aims to inculcate the highest virtues of bravery for Jihad. It helps the learned, author books on knowledge. It encourages the chaste to maintain chastity. It safeguards the interest of equity (*Adalat*) against tyranny, foul dealings and mischiefs.

“All men must have recourse to equity. Men of earning, chastity and courage shall approach the people of authority and receive help accordingly. Vices opposed to equity might intensify the vices opposed to the virtues of discernment, chastity and courage.” The man of equity does not ignore the rights of all and sundry. How can he neglect the rights of men of virtue or fail to appreciate and honor them. Just as equity comprehends all virtues, so does tyranny comprehend all vices. The numerous types of tyranny are illegal gains by burglary, fraud, etc.”

FURTHER BRANCHES OF EQUITY

“As for the occasions where equity has to be observed we may mention first of all the behavior of human beings towards the Almighty Creator and in respect of the obligation due to the prophets, the anointed ones, Saints. Secondly towards the ancestors, family people and all other fellow beings. Thirdly, matters needing adjudication between two parties.”

RIGHT OF ALMIGHTY ALLAH

“What are the rights of Almighty Allah on mankind and how men should discharge their obligations to their Creator, Prophets and the Anointed?” “Equity demands the requital of all limitless favors of Almighty Allah acknowledged in a befitting manner. His foremost blessing is our creation in human form, endowing us with reason, interaction between the five senses, ability to discriminate between good and evil. Our life on earth is blessed with comforts, refinement and enjoyments on all sides. If man remains insensible to such, magnificent favors, he is guilty of the most reprehensible in inequity. It suits us, therefore, to express thankfulness (*shukr*) to Him in the most grateful manner.

“How are we to express our thankfulness to Him? ‘Some philosophers equate thankfulness with devotion (*Ibadat*), in three forms, firstly prayers, fasting, pilgrimage, etc. secondly, belief and contemplation of the mind and soul and thirdly, observance of equity to his creatures. Others say it means belief in the Almighty Allah, truthful speech and righteous deeds. The heart of the matter is that the manner approved by Almighty Allah is the most appropriate way of thankfulness and this can be known through his Prophets, the Anointed and the Learned ones, who are appointed to teach the right way of devotion. To them we owe a tremendous debt, of gratitude and it behooves us to obey them, follow their guidelines to cherish their friends and to regard their enemies as enemies.”

THE MOST URGENT RIGHTS

“What are the rights of the relatives and fellow-beings and how are they to be discharged?”

There are a number of rights and their degrees vary in accordance with the nearness of the relationship. The most urgent rights are those of the parents, who follow the rights of Allah and his Prophet (s.a.), as they have been the means of our coming into the world. To recompense them for their favors, is to obey them and seek their pleasures. The right of the offspring demands their right training and nurture. They should be taught righteous conduct towards all. The rights of the fellow being are in order of their rank. The *Sadat Fatimi* has precedence over the Alviyyeen, over the Hashimeen, the Hashimeen over the Quraish and the Quraish over others. Next in order are neighbors followed by human beings in general. Animals too need consideration, to be relieved of hunger and thirst, and to be used in work, considerately. Fair dealings, the restitution of truth and repayment of debts need attention as well.

DEMANDS OF ADJUDICATION OF DISPUTED CASES.

“What are the demands of the adjudication of cases of dispute?”

“The man of equity should try to mediate in a matter of dispute between two parties and to give his award or bring about compromise without the least inclination in any direction for that implies oppression.

PLANNING AND ACQUIREMENT OF THE VIRTUE

“What are the means for acquiring the virtues?”

‘It is admitted by philosophers that the varied activities of men from the beginning to the end proceed from either natural instinct or through planning. By planning man acquires the virtues in consonance with the natural bend of the mind. The foremost instinct of a child is for food, followed by the instinct of aggression to remove obstacles in way of getting his desires. Then there is the instinct of modesty followed by sexual characteristics that leads to wedlock and the desire to procreate. The faculty of discrimination at its climax leads to the desire for investigation of the merits or demerits of things. “The seeker after virtue should pay full attention to this natural order, by planning the equipoise of instinct of appetite. It is very fortunate if planning follows the dictates of discernment from childhood this would facilitate the acquirement of virtues. It should be known that virtues are not born but acquired by planning, though some acquire them with more ease than others. Practice helps attains a definite mental attitude.”

The medical science is closely related to the ethical science. One aims at bodily health and the other at mental health. Like medical science ethics also has two branches, one caters to the maintenance of the acquired health, while the second caters to the treatment of disorders and vices.

“The seeker of virtues should examine his disposition to start with. Is it in balanced or aberrant? If it is equipoise, one should start to perfect the mind. If aberrant than one should try to liquidate the vices. The appetitive faculty

should be scrutinized first and then the aggressive faculty should be brought into equipoise. Next to be attended to is the faculty of reasoning (*Quwwate Nazari*). To try to learn the art of preserving the mind against going astray. Reason should be trained to overcome all types of observation like superstitions, perplexity etc. The mind should acquire certainty about the reality of things, followed by attending to the fundamentals of equity.

EXTERNAL AND BODILY EXCELLENCES

“He may then proceed with the acquirement of the three kinds of external and bodily excellences. Planning for Mental excellence, should compromise refinement of morals, logic, mathematics, physical science and theology.

1. Bodily excellence, which is concerned with acquirement of learning that leads to the improvement of the body, like medical science and astrology.
2. Cultural excellence (*Saadate Mudani*) which has to do in with the national solidarity, wealth and organization of economic resources, in the form of religious law, jurisprudence, polemics, interpretation and studies, like literature, rhetoric, command of language and so on.

PRESERVATION OF THE VIRTUES

The King then asked him how virtues can be preserved?

To this the Sage answered:

In order to preserve the virtues, one should seek the company of experts in this art, when there is a desire for the acquirement of excellence, just as one needs a healthy climate and healthy diet to preserve bodily health. One

should avoid people steeped in ignorance and frivolity. One should also avoid hearing harmful words and seeing negative scenes.

‘The men whose company is sought should have excellent qualities and virtues as portrayed by their talk and their actions. The seeker of knowledge should at no stage of attainment become conceited, should never give way to apathy and negligence.’”

“It is not a fact that for gains in commerce, one has to undertake all sorts of hazards? Similarly people who seek worldly eminence are subjected to endless worries. They appear well to do but in reality are among the neediest. The blessing of real worth from the Almighty giver and those of learning stand no decline, if we only accept them gratefully and appreciate their worth. The pursuit of pleasures is certainly a mental disorder. Earning a living should not be the only business in one’s life. The faculty of (*Quwwate Shahwani and Quwwate ghazabi*) appetitive and aggressive faculty should not be excited unnecessarily. One should be prepared to penalize himself for indecent behavior by way of fasting and charity.

“In case a man becomes prey to sloth, he should undertake physical fatigue as a remedy. If one evades giving way to appetites, declines to be enraged, restrains his tongue and puts up with the inconveniences of his contemporaries in his youth, he will have no difficulty in acquiring desirable capabilities of character.

“Similar is the case of a man who takes pride in himself and shuns the company those of a lower status. A man needs to build up patience and humility to subdue faculties of appetites and aggression just as the rulers build fortifications to withstand enemy forces.

“The above is the advice of the philosopher Galen. He also points out that good people receive benefits from foes also. Yaqoob Kandi’s advice is that one should be vigilant about the behavior of others forsaking the traits he finds evil in them and adopting the good in them, be they insignificant or great. Thus should the man acquire an inherent hatred for all that is evil and a zest for that is good? The same philosopher points out that it is hardly sensible that one should write numerous books on ethics, but remain stranded in vices himself.”

SESSION – III

TREATMENT OF MENTAL AILMENTS

The Hakeem was asked to speak on the treatment of mental ailments and he proceeded thus:

‘It is as a principle in bodily treatment to use the technique of contrary drugs. For example use of medicines of a cool effect for an ailment of warm nature and vice versa. Same way vices are treated by opposite factors. A disorder is a deviation of the temperament from the equipoise and the treatment aims at establishing the equipoise. As shown above man has three faculties and the disorders related to them are due to excess, deficiency or perversion. In rational faculty, excess results in cheating and defrauding. Deficiency in rational faculty implies dullness and clumsiness in action and feebleness of thought. Perversion implies an eagerness for wrangling and lack of imagination. The man becomes obstinate in his views and goes in pursuit of learning like vaticination and jugglery etc.

“The faculty of aggression implies violent anger and vindictiveness. Deficiency in this faculty implies self-

abasement, despondency and effeminate behavior. In perversion one gets angry at animals, inanimate objects and men for no valid reason.

“Excess with regard to the faculty of beastliness implies overindulgence in eating, drinking, sex and deficiency in this implies slothfulness in seeking livelihood, refraining from sex altogether. Perversion implies appetite for unnatural things like clay and unnatural sex activities.

“These are basic disorders and under them are included sub-disorders of various types. Some of which are deadly and some like perplexity and ignorance are difficult to get rid of and may be caused by psychic or physical factors.

“Violent anger, passion or worry may lead to impoverishment of body and vice versa.”

“The treatment of illness may be dietary medication, poison, or amputation so must one proceed in regard to the psychic ailments. One should be conscious of the vices one has to get rid of, because of the definite harm they do to one’s existence in this life and the next.

A further help in eradicating the same is obtained by generosity against miserliness. Violent anger will be subdued by fasting and so on. Another method of treatment is by stimulating another vice opposed to the one required to be dealt with, for instance, extravagance against miserliness excess to be treated by deficiency and vice versa. If all fail then one should resort to penance and self torture.”

TREATMENT OF PSYCHIC DISORDERS

“The rational faculty is responsible for a number of disorders, the most deadly being:-

1. Perplexity

2. Simple ignorance and
3. Compound ignorance.

They are the result of:

1. excess
2. deficiency
3. perversion, respectively

Perplexity ensues when there is a conflict in some intricate problems between two lines of approach. If the two lines cannot be reconciled, the more sensible of the two should be strengthened by logical reasoning and adopted on the basis of the available grounds.

“Simple ignorance implies one's lack of knowledge but with awareness of one's deficiency. This is not culpable and it serves as an incentive for improvement. Ignorance can drag man to the level of animals.

He should acquire the company of learned people, listen to their discussions, which shall cause discontent as he will not be able to comprehend and this will goad him to acquire learning.

“Compound ignorance implies one's lack of knowledge yet considers him learned. Just as physicians are sometimes incapable of treating certain diseases, so are psychiatrists who are helpless in the face of such ignorance. Mathematics helps reveal the depth of one's intellect and his ignorance may assume the form of simple ignorance and thereby become open to treatment.

THE DISORDERS OF THE FACULTY OF AGGRESSIVENESS

Some of which are:

1. Anger

2. Cowardice 3. Fear
arising from
1. Excess
 2. Deficiency and
 3. Perversion, respectively.

Anger is an upsurge of the physique for revenge. Its vehemence agitates the blood. The brain and the nervous system get filled with its vapors. People differ in their ability to violence. Some, like sulphur, are ignited by a small spark. Others like oil require more heat, while green wood does not catch fire at all. Proper diagnosis of the causes can lead to its treatment.

Ten causes as pointed out by psychiatrist are:

1. Conceit (*ujuh*)
2. Pride (*iftikhar*)
3. Disagreement (*mira*)
4. Contentiousness (*lajaj*)
5. Jocularity (*mizab*)
6. Arrogance (*takabbur*)
7. Ridicule (*istehza*)
8. Perfidy (*ghadr*)
9. Malice (*zalim*)
10. Rivalry (*munafisa*)

There are seven concomitants of anger:

1. Repentance (*Nadamat*)
2. Expectation of the chastisement in this and the life to come.
3. Offence to friendship. (*Maqte dostan*)
4. The disdain of colleague. (*Istehzae Arazil*)
5. Exultation of the enemies. (*Shamatate Aada*)
6. Change in disposition. (*Taghayyur mizaj*)
7. Physical suffering (*Taallume baudran*).

In case any of the above have supervened with anger, but has subsided later on, we shall call it anger, and otherwise it will be termed insanity. The vehemence of anger sometimes is so overpowering it leads to death.

The treatment must be aimed at removal of the causes:

CONCEIT (*Ujuh*) a false opinion about oneself is an odd merit. Anything that tends to damage that opinion causes anger. Eradication of which demands an (searching) in-depth scrutiny of one's abilities in the right perspective of other human beings.

“**PRIDE** (*Iftikhar*) is glorifying some personal or family distinction, like wealth etc. It is characteristics of depraved persons, since family connections and other factors can vanish anytime.

DISAGREEMENT (*Mira*) and **(Lajaj)** **CONTENTIOUSNESS**) are related in meaning. These characteristics bring about discord and enmity and work against the harmony of life.

JOCULARITY (*Mizah*) within limits is pleasant as was the wont of the Holy Prophet (a.s.) and Imam Ali (a.s.). It is not easy, however to maintain a proper balance and often it leads to chagrin.

ARROGANCE (*Takabbur*) is lying to others about merits one does not possess, while **CONCEIT** (*Ujuh*) is lying to oneself. Satan showed pride in regard to Adam, while some Muslim fighters showed conceit at the battle of Hunain, while speaking of their large numbers, steadfastness in battle, which on this occasion the enemy enjoyed in double count.

RIDICULE (*Istehza*) is making fun of another man's word or deed. No honorable man would indulge in it.

PERFIDY (*Ghadr*) is treachery to friends, a universally condemned attitude. Treachery with regard to money matters or honor of a friend.

MALICE (*Zalim*) is to compel a person to undertake an obnoxious job to his disadvantage and to one's own gain.

RIVALRY (*Tallbe Nafais*) concerns the monarchs and the well-to-do, who must bear in mind that their inordinate captivation with objects of value, may lead to chagrin. The person who undertakes to raise himself to the demands of justness, shall find it easy to remedy anger, since it causes injustice. Anger is produced by the vice of greed which pushes a man to violence due to frustration. King Alexander was informed that some one talked ill of him and when asked to take action, replied humility towards him was the most efficacious response. The seeker of virtue should adopt humility as treatment of anger, as a matter of enlightened common sense.

"Cowardice and despondency are opposed to anger. They commit frigidity, while anger means violence with spite."

There are a number of concomitants of this disorder, among them are;

Mental degradations, to be unmoved by disgrace and insult;

1. Dullness of living
2. False hopes
3. Vacillation due to want of poise in emergencies
4. Love of ease and comfort neglecting ones responsibilities;
5. Insensibility to oppressive actions of others;
6. Consenting to the raillery
7. of others for ones own self and one's near ones
8. Bear all sorts of irrational talk

9. Lack of remorse towards matters of honor and self respect;

THE REMOVAL OF THE CAUSES IS THE FIRST STEP IN TREATMENT

One should awaken the Faculty of Aggressions by reflecting on the disadvantages of cowardice and despondency.

The treatment of fear, must take cognizance of its cause, one of which is this same disorder cowardice. Fear whether caused by another or by oneself. It is unreasonable to be agitated by it.

THE FEAR OF DEATH STEMS from an ignorance of its nature. One fears the unknown or entertains misgivings as to the agonies of death. The soul of man is immortal, though the body may disintegrate. Those who do not care for worldly pleasures escape the fears of death. To them the renunciation is a sort of voluntary withdrawal from life accepting death before it really comes. It does not agitate their minds, since it is simply a change towards eternity. One's knowledge of the reality of death as the way to higher life is a means of perfect tranquility.

DEATH IS NECESSARY AND UNAVOIDABLE

“If one's fear is stuck in a sense of guilt, one should resort to penitence and reform, rather than disabling himself to make amends. Had life on earth been eternal, there would hardly be any space for man to stand.” Shaikhar Raees Abu Ali Seena has expressed this idea thus;

“Supposing all the progeny of Imam Ali (a.s.), had been given eternal life on this earth, the number would have been in billions of billions. The wise, therefore, have no fear of death, which is a necessary plan of the Almighty Allah. The desire for eternal life on earth is hardly sensible.

“THE PARABLE OF LIFE AND DEATH was explained as follows:

A king dispatched two slaves with an assortment of equipment to another land, with instructions to make full use of the means thus provided, for profitable business. They were required to report at a definite point of time, when their entire interests, in the task assigned, should receive proper recognition for the purpose of awarding of promotion or punishment. The two started working, one investing, his capital in profitable undertakings; the other wasting his time in useless jobs, and obnoxious activities. One returned to his home land to receive honor and promotion. The other was reluctant to present his record of assignments and tried to evade his return to the monarch. He had not only to render an account of the heavy capital entrusted to him by the monarch, but also to meet demands of the creditors whom he had wronged.

There are number of disorders pertaining to the Faculty of Beastliness among them;

1. Lustfulness as the result of excess,
2. Worry due to deficiency,
3. Envy due to perversion of the faculty, deserves special notice

Lustfulness gets the victim involved in meanness, disgrace and excesses. The man enamored of the fair sex should keep in mind that just as it is not sensible, to beg for food elsewhere when palatable food is prepared at home, even

more so it is not sensible to be seeking other women outside the home.

THREE KINDS OF LUSTS:

There are three kinds of people who are victims of lust.

1. The voluptuous are the people who have a hunger for the female bodies, with no idea of lawfulness or illegality. They generally resort to brothels, resulting in loss of health, wealth, and getting infected with venereal diseases. Hunger, thirst and sex are natural urges implanted in human beings by the Almighty Allah, which are necessary for existence.
2. The other type of men who indulge in such activities are the beauty-hunter. They are like beggars who are found at other's doors when it is available lawfully at home. It happens many times that such men find themselves deceived when they obtain their objects.
3. The third type of men who bow to such an attitude are the lascivious who are constantly seeking new faces. They too suffer grievously in the end. Infatuation may cause serious symptoms of insomnia, loss of appetite, general debility, and melancholy. Such persons should keep company of scholars and stabilize their faculty of Beastliness and resort to proper medication of sexual union elsewhere. Avoid objects of infatuation like pornographic writings etc. Some also pursue males as object of infatuation and sex satisfaction.

Worry (*Huzn*) is a sort of grief for something that has been lost or that has followed some kind of frustration. The person who gets enamored of the transitory pleasures of this life is very susceptible to worries. He should get acquainted with the real and lasting joys of the spiritual world. One must reconcile with everything that life brings to him as the dispensations of the Divine will. Friends of Allah are free from all fears and worries," says the Holy Quran.

A parable to illustrate the points is as follows:

A man attended a feast in a friend's house. The host offered a fragrant object to the guests, which they were to smell and pass on to the other guests. This gentleman took it to be a gift and was displeased on being required to pass it on to others. One should pass on to others their cherished object happily, when the will of the Sovereign Owner so requires it.

"ENVY (*Hasad*) is the disposition to wish the loss of good things to others. An envious person is always in a state of chagrin, wishing ill to others. It is produced by a compounding of ignorance and greed. Ignorance of the laws of this life, which allocate the commodities, not to the likes or dislikes of anyone but according to the unfathomable plans, beyond the comprehension of man.

THE TREATMENT OF ENVY IS THE TREATMENT OF IGNORANCE AND GREED.

The replacement of ignorance by knowledge in a man can bring about decline of ill will against an envied person's well-being. The removal of the avarice from his mind shall ease his feelings and thereby remedy his malady. To some scholars, envy is the worst disorders of the mind. An

envious is always in mental turmoil since the wellbeing of others is painful to him.

“The state of envy among the learned scholars is most culpable, for it is stuck in a knowledge for the worldly possessions, which is sought to be monopolized by the envious person, while true knowledge seeks to benefit the people.

DIFFERENCE BETWEEN ENVY AND EMULATION

Emulation is the wishing for one self to achieve an objective, which another enjoys, without wishing him ill in his good luck. Emulation in respect of wishing for acquiring the excellences is certainly praiseworthy, in contrast with the desire to attain sensual objectives, which is not worth while.

The person who excellences shall by proper efforts attain them and get rid of the vices with ease. Speech enables one to express one's thoughts while lying implies the concealing of thought to gain some worldly end at the risk of one's good name. Lying moves on to false accusation of others as well as backbiting, and bragging. The vice of hypocrisy is a sort of lying in one's speech and behavior. The knowledge of causes of vices will make it easy to avoid the same and enable one to acquire and maintain the praiseworthy excellences of conduct.”

SESSION IV

THE SCIENCE OF ETHICS

Domestic Science and Art, is a very valuable study, enabling man to rise above the level of mere animals to the heights of a sparkling man. It teaches one how to acquire culture by revealing to him the causes of vices and technique of treating the same. Great monarchs in the past controlled their administrations in collaboration with the ethical principles and thereby enabled them to make their empires stable. The learning of the ethical science, however, underwent neglect, with the consequent break-up of the empires and the disintegration of families and homes. This book has availed of the works of Hakeem Ahrass, Khawaja Abu Ali Hasnain bin Abdullah Ibn Seena, Maulana Khawaja Naseer uddin Toosi Muhaqqiq.

PRINCIPLES OF THE SCIENCE OF DOMESTIC ECONOMY

The Hakeem explained the principles of Domestic Harmony to King Adil Shah.

The outline of the talk is as follows:

1. The necessity for a family Home,
2. Livelihood, the accompanying benefits and mishaps,
3. Planning of Family,
4. The up bringing of children,
5. The Rights of parenthood,
6. The Principles of dealing with dependents.

The King asked him to proceed item by item.

“The life of a man is dependent on the provision of food, which requires various stages of preparation harvesting of

crops, grinding of grain, kneading and baking of flour with necessary tools and equipment. Whereas animals, get their food ready made. Humans require storing and upkeep of their food articles, which necessitates building structures to save the essentials against weather, pests and other human beings. To fulfill his life's needs man engages in arts and crafts outside the house. He needs a partner to look after his house in his absence and a helping hand for arrangements of his comfort and food. He also needs someone to bring up the next generation and this has been provided for, by the Almighty Allah in the form of a female partner. This is the logical sequence of the requirement of the human life in this world the institutions of wedlock and family.

DIVERSIFIED NATURE OF HUMAN

The King agreed with the arguments of the sage but it appeared that the objective of wedlock could be attained by monogamy. He asked what justification there was for polygamy. As for polygamy, the Sage replied, "though the question does not concern the *Science of Ethics*, yet as it pertains to the closely allied subject of the Islamic code, I would answer it. Human nature is very diversified as far as their potential is concerned. Some have more intense urges than others. Sex instinct of some demand a more extensive satisfaction, therefore, it has been made lawful to go for more than one wife, so that no one feels any obligations for any extra-marital connection. The All-knowing Almighty Allah has, fixed the limit of four wives and that too has inviolable conditions that provisions of justice are provided to them a condition not easy to fulfill."

"Why are women not given a similar choice?"

“Because marriage does not only satisfy a sex urge, it also serves as the vehicle of procreation. A male can inseminate a number of women to bring forth more than one offspring at a time, while a woman can bring forth only a single baby at a time. The problems of inheritance and responsibilities for maintenance etc are also affected. (A woman after conception ceases to function as a reproductive agent any more, for almost two years, while the male’s reproductive powers are intact all the time.)”

The institution of wedlock encompasses the three fold function of house-keeping, procreation and the upbringing of the children. Husbands and wives are thereby drawn into a yet closer union by the nature of their respective function. He looks to the needs of the house-hold, like a shepherd tending his flock, making use of tenderness as well as admonition as the occasion demands.

“The science of Domestic Economy has to do with the principles which govern the smooth conduct of a household each member doing his appointed duty, to the collective benefit of the whole house-hold and of the whole society in general. A tradition of the Holy Prophet (s.a.) says:

“All of you are shepherds and you are all answerable for your conduct toward the flock.”

FUNDAMENTAL PRINCIPLES OF THE SCIENCE OF DOMESTIC ECONOMY

The fundamentals of this science stand on the same footing as those of the Medical Science in respect of the physical body. The physician gives special care to maintain an equilibrium among all the relevant organs. In case of any deviation from the normal, he deals with matters to re-establish the equilibrium and treat the deformity of

organs. In case the relief of a symptom is impossible, the physician resorts to surgery or amputation in the interests of the entire organism. The head of a house-hold, too, is like a physician. He keeps a vigilant eye on each member of the house-hold. Any deviation detected receives his prompt attention to bring the same back to a condition of stability, by gracious tact. He should, however, avoid too much concern in the matter of treatment. It is for the head of the household to bring about a state of harmony from the varied elements and this requires on his part a high discernment. It is on this account that the head of a house-hold is like heart in the body.

The building requirements of the house are matters concerning the engineering science.

Just as a good location, proper construction, keeping in view all the factors required for a comfortable living without hitch or hindrance. The foremost consideration in selecting the site for a house is the quality of the neighborhood. The residents should be people of good conduct who can be trusted not to cause inconvenience but should be reliable enough to be entrusted with safeguarding the house in the absence of the master.

When asked to explain the methods of earning a livelihood and the planning in that behalf the philosopher went on to say." No one can be independent of the need for food and drink. The need of humans for food is different from that of an animal. Food materials have to be gardened and protected from the influences of the climates, heat humidity and other ravages. Coinage has been invented to serve as a medium of exchange for equitable dealing between men. It enables men to have one's needs for food and clothing to be met adequately anywhere at any time. Money is valued by every one. It has taken up a very important role in the

affairs of men and it is sought after by all and sundry. Because of its important role in human affairs, a very careful management is required in the interests of sound domestic economy in all financial matters. Its expenditure has to be controlled very carefully, while its waste is most senseless. Every one as such must understand the working principles of financial matters, their limitations and conditions, for actual practice in life.

PLANNING OF INCOMES

KINDS OF INCOME

There are two kinds of incomes, firstly the incomes earned by one's planning and efforts and secondly those that are got without one's planning, in the form of inheritance or endowments or state grants for services. Planned incomes are derived from industrial professions and commercial undertakings. Incomes from professions do not demand much investment. Earnings should not entail dishonest and fraudulent dealings. Such methods are contrary to ethical and moral values. They are a source of mischief to the general welfare of the people, which depends on fair dealings and mutual confidence.

“Do not give short measure”, and other commands on this point are stressed a number of times in the Holy Quran. Imam Ali (a.s.) would relegate such evil practices, loudly in no uncertain terms, standing in the Market of Kufa. The Holy Prophet (s.a.) and the leaders of righteousness have all condemned such nefarious dealings.

Secondly whatever the kinds of livelihood one adopts, there should be no mockery or ridicule. As the poet expresses it humorously:

“Go and adopt mockery as a profession and learn the art of a minstrel, so that you may win the approbation of the young and old.”

Thirdly one should avoid condemnable professions when honorable ones are available, the same being the demand of moral culture.

KINDS OF PROFESSIONS

“There are three kinds of professions the noble, the moderate and the despicable. The noble professions pertain to the mental faculty and the physical organs. They are known as the professions of the free people. Among them are the professions which have to do with intellectual planning and counseling on matters of statesmanship and learned scholarship of those who have acquired the necessary knowledge of the relevant discipline together with practical training in moral dispositions, manliness and nobleness as a result of the cultivation of the faculties of discernment, courage and chastity, etc. Some professions, demand a co-ordination of the intellectual faculties and the physical organs, like the arts of calligraphy, literary writing, medical and mathematical sciences. The professions which require prowess and courage are horsemanship, archery and the defense forces, in the interests of the safety of the country. “The despicable professions, too, are of three kinds.

The first pertains to professions which are against the general good, being harmful to the people, like wizardry, pick-pocketing, robbery, etc.-the evil professions.

The second kind of profession antagonizes moral excellence like those of minstrels, dancers, gambling, etc.-the meanly professions.

The third profession relates to those which are naturally abhorrent to good taste, like leather tanning, scavenging, butchery, barber's profession, etc. which are lowly professions, albeit necessary.

Whatever profession one adopts, he must put his best efforts to excel in them. Moreover one should have an eye on the economical aspects both in the matter of the expenditure of money and time. Expanding one's income has a great attraction for the most desirable of the professions yielding good profits taking due cognizance of the quality of equality, avoiding all obnoxious activities, like extortion, quarreling, malice, hatred, intolerance, misappropriation, defrauding, lying, bribery, false advocacy and the actions of insane and foolish people. This ultimately will rebound to greater prosperity in this world and bliss in the Hereafter.

II-PLANNING FOR SAFEGUARDING PROPERTY IN PROFITABLE INVESTMENT:

Money should be invested in profitable undertakings, if the intention is its enhancement. Money is earned for the sake of a comfortable living of the whole household and should be made the sole concern for accumulating it.

Secondly money should not be saved at the cost of ones honor. It is against ones integrity to withhold expenditure to be used for the needy, charity and giving sacrifices is essential.

Thirdly one should not give way to miserliness and avarice, both being moral vices of the worst kind.

“Keeping these points in view, the safeguarding of property shall be encompassed by the following three means.

1. Keep one's expenditure below the earnings. Have an estimate of the amounts of income that one expects during the year. Part of the earnings should be set aside for emergencies of drought and of the loss of earnings due to illness or slump in other cases. One has to budget one's earnings to one's expenditure, any surplus can be invested in profitable business.
2. One should not spend money in undertakings, if the advantages may be doubtful in the eyes of the discerning persons, like the utilization of sterile land or manufacture of unwanted good.
3. One should make one's investments in undertakings which are in general demand and which yield consistently some profits although the same may not be very high.

The safeguard of property, in short, is part of good domestic economy. A part of the earnings should be put aside for the rainy day.

III. PLANNING EXPENDITURE

FOUR CONSIDERATIONS IN PLANNING EXPENDITURE

The four considerations to be observed in planning expenditure are as under:

1. There should be no stinginess in regard to the needful expenditure on people of one's household as far as one's means allow.

2. There should be no extravagant expenditure on senseless recreations like dancing, lewdness, bird-rearing and other items of unnecessary activities.
3. Discerning reason does not countenance any expenditure on display of one's wealth and rank on flatterers and egotism.
4. One should avoid expenditure on mismanagement. Avoid spending more than necessary.

THERE ARE THREE KINDS OF EXPENDITURE

1. For the pleasure of Allah like (khums) fifth part the Zakat (poor-rate) charity, pilgrimage to Karbala and other Holy Shrines of Imams etc.
2. For the sake of kindness, like the gifts to friends, feeding guests, helping the poor and relatives.
3. For the day to day needs of food, clothing, etc.

The first kind of expenditure must be purely and solely for the sake of heavenly blessing without a hint of inconvenience, with the most agreeable intent, deeming it a favor to have been able to render unto Allah what really belongs to Him.

A second consideration in this behalf is that it should avoid any indebtedness on the receiver.

The third consideration in respect of such expenditure is that secrecy should be observed in its operation, so as to avoid even the least inclination to display.

The fourth consideration is not to disclose the names of the beneficiaries, who may feel disgraced.

With regard to the second kind of expenditure there are five considerations to be kept in mind;

1. Once decided do not delay.
2. Secrecy in this matter, so as to make it all the more praiseworthy;
3. Money given in this way should not be regarded of any great value;
4. Gifts should be repeated often, so as to make it a part of one's disposition,
5. The beneficiary must be deserving of the gift.

In regard to the third kind of expenditure, one should have an exact balance of the needful which should be met in full, while the unnecessary items should not receive anything. One should have a liberal hand in giving yet evade extravagance. In accordance with the Divine Command of the Holy Quran: "Do not tie your hands to your neck, nor extend them altogether, lest you sit condemned and helpless."

NEED OF WEDLOCK

There are the fundamentals of the planning for expenditure and it is for the intelligent person to apply them in details of practical life. The need for wedlock terms from two factors, these being the requirements of procreation and the safeguarding of domestic economy. Man should look to these two requirements rather than the sexual satisfaction and beauty of person. A woman being a partner in life should possess wisdom, uprightness, tact, chastity and modesty, so as to carry on the responsibilities of a household efficiently and be able to stand as the substitute of her husband in all matters in his absence. She should be obedient to her spouse, be well poised and friendly. She should safeguard her chastity and honor. If she is devoid of

these qualities, and the wedlock has been based in the greed for wealth or the beauty of face, the husband is likely to remain in a state of perpetual travail and chagrin.

Facial beauty should not be the basis of wedlock, since it ill sits with chastity. The consequences of such marriage may be disastrous for this world and the Hereafter.

After wedlock the husband should carry out the subjection of the wife by way of his manliness, his generosity and his proper occupation.

Manliness is one's attitude that impresses the wife with the sense of her husband being in a position of benefit and harm, such that she willingly submits to the behests of her husband. Generosity goes a long way to win the love and respect of the wife, who should feel that such behavior is bought with willing submission. A husband should keep his wife well provided and respected amongst her circle. Keep her in seclusion that not even her voice or any other activity comes to the notice of stranger. He should, from the very beginning have her confidence as an adviser in domestic affairs without giving her an impression of his own submission to her. She should have full authority over the household matters management and servants. He should be solicitous for the welfare of her relatives and family

He should not have another wife, if her own conduct is praiseworthy, for there is a sense of rivalry among women, in general which may cause mischief.

Proper occupation means the wife's being kept busy in household responsibilities and management, inasmuch as an idle brain is a devil's workshop'. A lot of mischief ensues when a woman is freed from the upbringing of her children and other daily routine, and spends her time in loitering about amidst promiscuous social gatherings.

THREE THINGS SHOULD BE AVOIDED IN DEALING WITH, THE WIFE

“The husband should avoid three things in dealing with the wife.

Firstly, expressions of excessive love may encourage the wife to prevail over the husband as the dominant authority in the home with evident damage to the domestic economy.

Secondly, one should not take the wife into confidence in matters of fundamental importance, where secrecy is the right course, in matters like one's property etc.

Thirdly, one should not permit one's wife to indulge in undesirable activities, such as attending mixed gatherings, going out in the company of undesirable women who attend mixed parties, in particular where love affairs are talked about and discussed.

“Womenfolk should never be permitted to use any intoxicants, even opium; as such articles are powerful stimulants to lustfulness and immodesty, two of the most destructive traits of womanly virtue.

There are five points which enhance the worth of a wife in the eyes of the husband.

1. Regularity;
2. Zeal in domestic responsibilities;
3. Being fearsome of the husband's authority;
4. Serving the husband joyfully and avoiding insubordination;
5. Being over pleasant to the husband even on occasions of his offending moods.

CHARACTERISTICS OF VIRTUOUS CULTURED WIFE

The following are the characteristics of a virtuous, cultured wife:

1. Always being fond of her husband's presence
2. Always being averse to separation from him
3. Bearing patiently any inconveniences to please him
4. Being pleased with whatever he may give her
5. Not being chagrined with what he fails to give, regarding him excusable
6. Not tightfisted about her own property from her husband
7. Being in complete accord with the habits and disposition of her husband
8. Being subservient to his wishes
9. Serving him properly
10. Putting up patiently with any insults
11. Giving full credit for any kindness on his part
12. Overlooking any shortcomings in him
13. Being grateful for the favors she receives
14. Not giving way to anger if anything undesirable comes about from the husband.

An undesirable woman shall have the contrary distinguishing characteristics to those of the desirable spouse, she shall be lazy, evil-tongued, slandering the husband, easily offended, careless as to what pleases or displeases her husband, degrading his honor, offensive in attitude, ungrateful for the favors, persisting in undesirable behavior, false in her declaration of love, selfishly inclined. Any one wedded to such a woman should get rid of her at the earliest. She is more obnoxious than the snakes, the scorpions and man-eaters.

“If he is unable to divorce her, he should so arrange matters that she herself decides to quit. If this does not help, he should go on a long journey, such that she would opt for separation. Some one may be deputed to bring her round to see reason.

FIVE KINDS OF WOMEN

The philosophers of Arabic have advised that one should avoid five kinds of women:

1. Hannanah: a woman who has children from her first husband living with her and being brought up at the cost of her new husband.
2. Mannanah: a woman who has great wealth, which she uses as a means of burdening her husband with her debts of financial favors.
3. Annanah: a woman whose former husband has been of a higher status than the present one, of whom she is constantly complaining.
4. Kutaibatul Qafa: a woman of ill-repute who is constantly being condemned in gatherings, when the husband leaves.
5. Khazar-ul Daman: a woman who comes of a lowly family but has a beautiful face to recommend her.

SOMETIMES BACHELOR'S LIFE IS BETTER THAN WEDLOCKS

“The man, who is unable to manage the womenfolk, should not go in for wedlock at all but to pass life as a bachelor. Evil minded women not only cause the ruin of a name and property, they may cause even destruction of life as well.”

NURTURING OF CHILDREN

The principles that govern the training of the offspring are: One should start with a good name for the new arrival at birth. If a wet nurse is employed, she should not be lowly in intellect or sick in body. A nurse of high pedigree and moral character should be sought out for the purpose. Her habits should be watched and any tendency to vice should be checked. This creates the risk of bad habits being generated in the child, even though it is an age when consciousness is at a very immature stage. A mother is the most suitable person to feed the child.

As soon as the period of lactation comes to an end, attention should be directed to its moral upbringing, to prevent its imbibing undesirable traits of character, which if once engendered are hard to get rid of, because of the immature intellect.

“One should proceed along the natural lines of growth of the child, starting with the training of the faculty that makes its appearance at the beginning. A sense of modesty is very important. He should shun evil and love good. He should be disallowed to go into the company of wicked children, lest he should imbibe undesirable habits, because he is easily impressionable. Truthfulness, respect for other's property, obedience, mild talk, fellow-feelings for others, willingness to share good things with others and similar good traits should be inculcated in the child. Training in the articles of Faith, learning and practicing the daily prayers are to form part of the necessary training. Good deeds should receive prompt approbation, while undesirable ones should be promptly dealt with. They should be taught to prefer others to themselves. Children learn inhuman habits

through evil company. Lying, envy, thieving, maliciousness towards other children are acquired from bad company and are difficult to cure in later life. They should read stories of virtuous men to stimulate them to righteousness and not direct themselves to obscene and undesirable fiction and poetry. If a child conceals a misdemeanor, it should not be exposed. If, however, it is repeated, he should be admonished in secret or through his play mates. He should not be snubbed too often; a balanced approach should be used in dissuading him from misbehavior.

“He should be taught table manners. The real purpose behind feeding, is to build up health and vitality, as a sort of medication. Over-eating should be discouraged. Breakfast should not be heavy, for it causes listlessness and drowsiness, besides mental inactivity. Avoid sweet meals and drink little water during the course of the meals is desirable. Intoxicating materials that lead to evil dispositions should be disallowed. Too much sleep also causes mental weakness and physical apathy.

“He should be discouraged against the use of female dress, adornments and make-up. He should be regular in daily exercise, with a special emphasis on a tough life. Humbleness towards all, particularly towards the family should be their distinctive forte. Lying and swearing should be discouraged. They should talk politely and seek to serve their teachers and their elders.

“In case a teacher is in demand, he should have the qualifications for teaching the various subjects of literary and scientific nature with a pronounced back-ground of correct religion and moral caliber. He should be sympathetic and well acquainted with the social etiquette, with knowledge of the habits, activities and social manners and customs of the people.

“Schoolmates should possess good manners and praiseworthy habits so that right habits may be learnt in their company. The child should try to emulate the accomplishments of pupils of the superior qualities. The teacher has to see that no pupil takes liberties with his schoolmates; rather pupils should be mutually helpful and co-operative as a team. Pupils should have opportunities of play, designed to build a good physique and a habit for strenuous work. Students should have due respect for the teachers as well as the parents. Education should enable the student to exercise due control over their passions and to exercise themselves in appropriate and desirable activities, making them worthy of the company of scholars and the learned.

“On reaching the age of maturity it should be impressed upon the child that power is only a means to achieve an end; that of acquirement and the maintenance of bodily health and vigor, is necessary for activities leading to eternal bliss. It is in the fitness of things that his natural bent of mind should be ascertained by a scrutiny of his habits and aptitudes and to devote his capability to the arts and sciences best adapted to his conditions as, not every man is fit for every or any task. The Almighty Creator has endowed every person with unique aptitudes, though there are some men who are versatile genius. But for this Divine Endowment every one would have adopted only the nobler professions and exalted station in life. Here, due to this difference of aptitudes, the Almighty Allah has planned limitless advantages for the smooth running of the universe. In brief one would reap quick reward if he undertook the particular line for which he has been gifted by the Almighty Allah.

“It is important for one to grasp the fundamentals of any learning that he decides upon, e.g. Calligraphy. He should practice writing in an elegant hand such mottoes, verses and sentences that have a special bearing on character. In case the particular subject chosen does not suit the natural bent of mind of the student or the equipment for the same is lacking, he should shift to something more suitable. Whatever the choice, the steady application to the pursuit of the same, should be done and no diversion of attention should be allowed. The art learnt should be practiced to acquire insight depth as a means to achieve excellence. It is a common practice for the children of well-to-do parents to get conceited due to their parent’s wealth and to neglect any art. Such people find themselves targets of derision and misery, when a turn of fortune reduces them to want and helplessness.

“When a young man has acquired the necessary art for earning a livelihood, he should get married. The royal houses of Iran, would give their offspring for training to the wise and reliable people in the country, so that the princes could be brought up under conditions of hardship and severity, instead of in the lap of palaces luxury, pampered by the servants. The Muslim kings of Dailamiyyah, also made it a practice with their own offspring.

THE TRAINING OF FEMALE CHILDREN

“This account relates mainly to the training of the female children. Girls should receive training in according to their particular needs. They should be taught to love the seclusion of the home. The special virtues of female excellence should be inculcated in their case like sincerity, sobriety and modesty. From the very start they should learn

to observe Hijab and their learning should be confined to the subjects, like the arts of cookery, tailoring, needle work, etc. they should be wed upon reaching maturity. The match should be of the same creed and status, so as to have a harmonious relationship between the couple. Matters like nursing the child, suitable foods, clothing and exercise belong to the domain of medical science.”

THE WAY OF MUTUAL TALK

“The Sage was asked by the king to give a detailed account of the manner of speech approved by the science of Ethics. The philosopher Saadi, says in regard to the tongue:

Translation:

What is a tongue in the mouth, O, discreet one? It is the key to the door of the treasure chest of the man of talents. If the door is locked, how can one know, whether it is a jeweler or a wrestler?

The tongue has been bestowed upon man by the Almighty Creator, as an instrument of the organization of words, as the vehicle of the expression of ones ideas. But for the tongue, there could have been no expression of one’s thoughts and there could have been no learning possible in any field. It is of utmost importance that the tongue should be made subservient to a set of rules, to utter the exact meanings which are required to be conveyed. As Saadi puts it:

Translation:

Man is superior to animal by virtue of speech. The animal would be superior to man, if he does not speak the right.

One should be governed by set principles of speech, whether one is a child, a youth or an old man. The tongue is meant for the expression of thought. Every word should be meaningful and it should be calculated to stir up feelings. It should not offend or create hatred. For this reason several branches of learning have been invented, like grammatical rules, oratory, rhetoric etc.

“One should not talk too much in an assembly nor should one cut short the speech of another. If a question is asked of another person, one should not make the reply unless referred to. If a question is addressed to a whole group where he, too, is included, he should take precedence in giving the answer. When the man has finished, he may add only what is necessary, and then too without casting any aspersion on the previous speaker. One should not eavesdrop when two persons are talking in secret, nor should he join in a consultation unless asked to do so. He should not talk in a secret language when speaking with elders. He should not raise nor lower, his voice in speech, but be moderate. In case there happens to be an awkward point during the talk, he should explain by appropriate illustrations and similes. When some one is speaking, one should wait to give a reply after the other person has finished. The manner of talk should be visualized beforehand.

“One should not repeat the same words again and again, nor use vile language. Even if one is obliged to say something unpleasant, it should be in a pleasant manner and no inappropriate remarks should be made. In meetings with scholars, poets, with fellow friends due consideration should be given to the tempo of the gathering. If he is among people who have a different religion from his own, he should avoid any talks in the manner, but if he is obliged

to say something it should be implied in words which do not offend the susceptibilities of the gathering, without having to compromise his own religious views.

“If a reference is made during his talk to some one, the person referred to should be well-known to the listeners, else some introductory remarks should be made about him if the reference is to a standard authority in religion, and if possible the exact quotations of the book should be given with full reference to the book, pages etc. If the life history of some one is narrated, his merits alone should be mentioned, care should be taken when giving some historical event, to do so in the relevant perspective. Nothing should be said with exaggeration to the audience.

“One should avoid gesticulations with the hands or the eyes during a speech and in case a point needs stressing by gesticulation it should be made in a way that does not offend good taste. One should not insist upon ones own point of view against the general consensus of opinion of the gathering, especially against the elders and the ignorant. As far as possible one should avoid addressing strangers, adolescents, women, the intoxicated ones and churlish people. He should not mimic the actions and words of anyone, nor should he use unpleasant expressions. One should observe due decorum when talking to superiors. One should steadfastly, object to and avoid backbiting, slandering and lying. He should even avoid the company of those who are addicted to the vices mentioned above. Be brief in words, as the poet says:

“The man with few words sitting in a corner is preferable to one whose tongue is not within his control.”

A wise man was asked as to why he talked less and listened more. He replied, “Because the Almighty Allah has bestowed upon me one tongue but two ears”.

ETIQUETTE OF GENERAL MOVEMENT

It is necessary that in every movement and rest, one should avoid haste, as it is a sign of both anger and fear, nor should one move too slowly, for that is a sign of weakness and tardiness. One should not move about proudly, or like the women nor sway one's arms and buttocks, nor should one move about glancing at one's own dress and body a trait of the proud and debased people. One should not turn to look about, as it is a mannerism of the fools nor should one walk with the neck bent; it being a sign of sorrow and chagrin. One should not move about hand in hand or arms round another's neck or shoulder it being a habit of the unmannerly loafers, one should as far as possible avoid the paths where women sit, or at best one should show no interest in them. If one comes across some noteworthy object in the way, he should not get absorbed in its observation. One should always walk on one side of the road, to avoid fast traffic. One should not go in front of elders, except, in case of apprehension of an enemy or showing the way.

"It is related that Abuzar was mourning the death of his son. Some one asked the reason for such immense mourning seeing that he himself was so devote a Muslim. He replied that the son was gifted with magnificent qualities of virtues and intelligence. On being further asked to speak on some of his son's virtues he said, "Among the good points he possessed was that he would walk behind me in the day to avoid the dust of his feet falling on me and he would walk in front of me at night time to save me from knocking against an obstacle, and thereby hurting myself.

FINANCIAL CIRCUMSTANCES

“If one meets a friend or a relative on the way, one should not indulge in long conversation with him.

As narrated by a poet:

“It suffices to ask about the well-being of an acquaintance. Why go into the details of his financial circumstances.”

RIDING

When riding a horse, one should observe the correct etiquettes. He should not make the horse trot or gallop or dance on the road. He should neither sit proudly nor bend listlessly. It is even improper to indulge in talk while on horse-back, without good reason.

SITTING

When sitting one should not stretch their legs, nor sit hunch-backed. The proper sitting posture is to keep one knee raised or squat. Sitting on both knees is allowable only in the presence of elders, as it is inconvenient. One should not sit with the chin resting on the knee, or with the head held in the palm of the hand, it being a sign of sorrow and dejection. The neck should not be bent. The common practice among students to study with the body resting on the two elbows and with the knees folded under the belly is not healthy. It may cause gastric trouble and may weaken eye-sight. One should sit straight to study with books, which should be held at a convenient higher position. The book should not be placed on the chest to read while lying on one's back.

“One should not twist one’s moustaches. Yawning in a gathering with or without making a sound is unmannerly. Blowing the nose or spitting should be done in a proper way, so as not to offend others. A handkerchief should be used for cleaning the nose and not the sleeve or shirt. Betel leaf chewers should not spit indiscriminately here and there. At a gathering one should choose a seat in as per one’s status in life. Due care should be taken to cover one’s private parts. In case one feels sleepy in a gathering he should retire quietly for rest.

SLEEPING

“One should not lie face down-ward while sleeping especially if he snores in his sleep, nor lie on his back. Grinding teeth in sleep is an undesirable habit. One should sleep alone. Sleeping in one bed undermines vitality and virility.

One should conduct himself in such a way that he does not infringe medical and balanced rules. One should protect himself in the above matters so that they get fixed as habits. The advantages of good habits are manifest and their understanding should serve to form good habits and renounce immoral ones; mental determination will easily effect either end, with resultant honest morals.

TABLE MANNERS

The philosopher proceeded thus,

“I have already pointed out that children should not be overloaded with food at any one meals, but instead should be spread over a number of smaller meals. This shall prevent weakness and languor creeping upon them. The

same principles should hold in the case of young men too. Three meals is usually the most suitable routine. The morning breakfast should be consumed to boost vim and vigor.

The mid-day meal should be a full meal, as approved by the medical profession. The evening meal should not be delayed till late in the night, as it may cause late sleep and late rising in the morning.

The most important consideration in this behalf is that one should eat when one feels really, hungry. The food should be wholesome as well as appetizing.

The diet should serve to generate vitality and health, besides building up the body. In cooking the cleanliness of the utensils is of paramount importance.

Closed vessels should be used as far as possible for cooking food. Iron and bronze utensils for cooking are to be preferred because of their beneficial effect on the quality of the food prepared in them. The utensils are best used after properly tinning and removing the rust from them. Leaving the utensils unwashed after use is not a healthy habit because of the danger of attracting rats, cockroaches and other pests.

Food cooked properly, should be served tastefully on a clean table cloth in chinaware or clay pots, which would add to the taste and appetite. Spare plates should be placed for use of the varieties of food and for depositing bones etc. Food items should be placed within easy reach of everybody.

Wash the mouth, hands and face before eating. Start eating once the host gives the signal. If he happens to be the host, he should start the proceedings himself. One should not soil his clothes while eating; take a moderate morsel with three fingers. One should not lick his fingers often. If there is a

variety of items on the tablecloth, a guest should start with the food items before him. The host should see to it that each guest received his due share of everything on the tablecloth. Any particular dish which maybe in small quantity, should be given to the guests, rather than be reserved by the host for himself. As a guest one should share any special dish with the host. He should so manipulate matters that his fingers and clothes are kept unsoiled. One should not look at the manner of eating of the others companions. The host should be the last to stop eating even though he may have eaten his fill. When eating alone however, he is free to do as he likes. If one needs to have water the during course of the meal, one should see that no sound is produced while drinking. No sounds should be made while one is eating food. If a toothpick brings forth any piece of food, one should throw it in such a place that it does not give offence to those present.

EXERCISE

The philosopher was requested for an account of physical exercise. He enlightened those present by pointing out that, exercise is a supporter of health, fortitude and equipoise of bodily energy as well as a remedy against weakness and laziness. A brief account would not be out of place in these discussions. It is admitted by the scholars of medicine that all the food that is taken into the body is not absorbed. If exercise is undertaken properly, man is relieved of any necessity to take any kind of medication. It is held by many medical authorities that all sorts of ailments assail the body in the absence of proper exercises. "Exercise is of two kinds, one that affects the whole body, for example, wrestling, riding, walking, etc., the second kind affects a

particular organ or set of organs, for example reading aloud, archery, etc. As a matter of course, the organ that is exercised most gets the greatest benefit, just as speech enhances the power of expression and thinking increases the power of the brains.

THREE POINTS MUST BE KEPT IN MIND IN REGARD TO EXERCISE IN GENERAL

The person undertaking a course of exercises should, first of all, have due understanding of his temperament, and the particular kinds of exercise that will be beneficial for him, especially if he undertakes a strenuous course of exercises. He should start with a lighter regime and gradually build up his energies. Timings should also be considered, for example mornings are suitable in summers, after sunrise or late in the afternoons in the winter. In any case it should be performed at a time when the process of digestion has nearly finished. The amount of exercise also must be regulated, so that it affords a sense of well-being and not one of fatigue and weakness. It should be given up, the moment it appears to cause any dejection and weakness. If these considerations are lost sight of, exercise, instead doing any good, may become productive of serious harm, particularly in the case of children who are unable to decide such guidelines for themselves.

CLOTHES AND DRESS

The King then wanted to know about etiquettes regarding clothes and dress.

The Philosopher said that "The matter is mainly outside the domain of the science of Ethics.

People of different lands, cultures and creeds have varied types of dresses and are often known by their particular dress. The seeker looking for moral perfection should select a type of dress that suits the majority of the people of his own status and profession. Clothes should also answer the demands of tolerant common sense.

“As for the dress manners, clothes worn should be clean and tidy. One should change the dress daily or on alternate days. Clothes that are dirty and untidy, besides being distasteful, give an impression of carelessness and lethargy. Clothes should be simply but clean and wash. Clothes should be separate for different occasions, for example those worn in the night should be loose and comfortable, whereas those to be worn for a journey should not fade easily, an official dress will be formal, while a dress worn for a gathering of mourning will express ones sorrow. Dressing for different seasons demands its own particular form of dress. Clothes worn everyday should be coarse. A garment made of fine, see-through cloth produces ailments and it is ill mannered to making an exhibition of the underlying body. Men’s clothing are inappropriate for women and as are women’s clothing inappropriate for men. One should avoid both extremes, neither be extravagance nor stingy in the matter of dress, A man is often recognized for his worth by the dress he wears.”

RIGHTS OF PARENTS

The Almighty Allah has in many places in the Holy Quran revealed the rights of parents next to the endless boons of the Almighty Allah, parents stand as the highest benefactors of an individual. Father is the one person who is nearest in kinship, cause of his existence and to whom

the physical constitution and material resources for the maintenance and advancement and perfection of the individual life is owed. His is the influence which guides one to the acquirement of learning, both worldly and spiritual. It is, he who works hard and endlessly to promote the health and prosperity for his children. The role of the mother is even more self-sacrificing. She is also the cause of the child's existence and accepts to undergo all the hardships during pregnancy, she feeds the fetus for nine months on her own very blood and later on her milk. She sacrifices her own comfort to afford comfort to the suckling infant and can sacrifice her own life if the occasion arises. The sense of equity demands that the debt of gratitude to the parents should be discharged most willingly and joyfully as a means to win the goodwill of the Almighty Allah, who Himself is above all need of recompense. It is the parents nevertheless, who require the help of their offspring in their days of old age. They are entitled to the comforts, they provided to their offspring. It is for this reason that service to the parents is part of obedience to the Almighty Allah.

THREE WAYS TO SERVE THE PARENTS

“There are three ways in which the service to the parents can be rendered.

1. The first thing that children can do, is by showing sincere love and obedience to them by adopting a respectful attitude when addressing them. The only occasion when one can deny their obedience is in matters which offend against loyalty to the Almighty Allah. Even then one should observe due decorum

and not displease them, as their displeasure will result in Allah's Wrath.

2. Secondly to attend to their needs before, there is any demand from them so as not to make them feel obliged and to do good for them positively.
3. Thirdly by showing sympathy for their welfare in this world and the Hereafter openly as well as in secret, and by attending to the fulfillment of their wills and wishes which pertain to their existing life or to the time after their death. It should be noted that love for children by the parents is natural while the love of the children for their parents is an acquired trait. It is for this reason that the Divine code emphasizes the duty of gracefulness to the parents on the part of the children rather than otherwise. Even the rights of the mother and the father stand on a different footing. While the rights of the father are more in the nature of the spiritual and instructional, tending towards the perfection of moral excellence, those of the mother are more in the nature of the physical being based on the comforts provided by her in the form of suckling and later building up physically with proper food and clothing. As such the role of the mother is appreciated more by boys than for the father. As for, the discharge of obligations to the father, greater attention should be paid to the matters which are spiritual in nature, for example obedience, supplication and good wishes, while in respect of the mother greater consideration should be given to providing her with physical comforts, like good food, etc. Ungratefulness towards parents is a vice and is of three kinds:

1. Giving them pain by word or deed, by disobeying them or being disrespectful to them in their presence or absence.
2. Being stingy in providing their needs, asking for compensation for the services rendered to them making them feel obliged for serving them, make them feel they are a burden and behave unpleasantly when doing them a favor.
3. By being indifferent about their requirements and consider them unimportant and insignificant, during their lifetime or after their death.

The natural belief man has in Almighty Allah's benevolence towards his erring servant, is contrary to parents disowning their children. All those relatives who fall into this category should be given the respect that is given to parent in this way one would be expressing his gratitude towards the Almighty Allah for His limitless favors to His creatures.

MANAGEMENT OF SERVANTS

The king expressed the desire to know the best way to manage servants. To this the Sage replied as follows:

“Servants in a household are like the limbs of the body. They provide comfort to their master and are Almighty Allah's bonus. One should be grateful and look upon them as a Divine Trust. One should behave kindly and considerately towards them. They deserve justice and harshness is not permissible. Their remunerations should be paid promptly.

THE WAY OF EMPLOYMENT AND ADMINISTRATION

When employing someone, care should be taken regarding the qualifications of the candidates with reference to their experience and efficiency. Person having poorly developed limbs should not be employed. Persons with ailments, particularly contagious diseases, should not be employed. A man of sharp temper should also be avoided, since such people do not come up to the standard of integrity. A man of modesty should be preferred, this virtue being of the best excellences.

One should employ a man in keeping with the natural talents he possesses. When an order is given to a servant, no excuse on his part should be accepted if he means to evade due to compliancy except when the excuse is worthy of credence. The servants should know that failing at their present employment, they would not be able to get the same emoluments and concession available at their present place, anywhere else in the area. Such servants will adopt loyalty with sincerity and efficiency in the discharge of their responsibilities. These virtues of sincerity and efficiency shall be stimulated when the servants feel he is a co-sharer in the general prosperity of the master, looking upon his comfort as their own comfort and his loss and adversity as affecting themselves, being confident against dismissals and suspensions.

“When a servant realizes that the master is feeble minded and errant ever ready to dismiss him on a paltry fault, he will not serve his master whole-heartedly but will plan to leave him after having collected an good amount of money,

like a robber whose sole concern is to obtain money, and escape.

“The motive behind an occupation should neither be out of fear or necessity, nor hope of reward, but love for the job, which then assumes the nature of a friendly service. A person who works for wages, is like a businessman, while it is like a slave if one serves because of fear.

FACILITIES TO THE SERVANTS

The servants should be well-provided. In fact their needs should have preference over one's own needs. It should be made obligatory on oneself that any harshness or hardship is relieved, which may affect a servant.

DISTRIBUTION OF THE WORK

“In apportioning work, every servant should be assigned a definite job for which he should be made answerable. No one else should be allowed to interfere with his job, so as to prevent any excuses by him if questioned at a later date. In case several men are assigned to a job they should work in co-ordination with one another and due regard should be given to the status of each. Therefore a job assigned properly will be executed efficiently. When the responsibility is well defined, the servants and the members of the household, will do his part of the job whole heartedly, without giving way to laziness, negligence or making lame excuses. The head of the household, has to exercise vigilance in supervising the execution of tasks, reprimanding laziness and unpunctuality and praising as the occasion demands. One should give appropriate consideration to the status and rank of different categories

of servants. Action against any of them should be taken in keeping with the occasion, pardoning and forgiving when needed. For first offence they should be made to admit their fault and they should be pardoned on repentance. But on repetition of the offence they should be reprimanded properly. Unless they are guilty of moral misbehavior one should not be dismayed. If the offence is inexcusable, like malpractices, the offender should be dismissed at once, before he corrupts the others.

JOB EMPLOYMENT

“For jobs that require aptitude, like administrative work and highly regarded jobs, the man selected should be well-qualified by virtue of his intelligence and should possess efficient mastery of language. He should be a man of modesty and chastity. Business dealings should be entrusted to a person whose integrity is beyond suspicion and who is economical and well informed in financial matters. For landed property, the management should be entrusted to one who is strong of body and quick in implementation with executive capacity. For animal husbandry, the man should be strong-hearted and have a loud voice, with little desire for rest or sleep.

THE CATEGORIES OF SERVANTS

“There are three categories of servants. The free or temperamentally independent ones, the temperamentally slavish and the temperamentally self-indulgent ones. The first category, the free, should be cherished like one’s own children, if they happen to possess good habits and fine qualities. They should be further groomed in virtuous

conduct. The second kind the slavish ones, who do not work without persistent admonition, should be treated like cattle. They should be allowed full meals and made to work adequately. If they are slack in their jobs they should be subjected to strict reprimand. The third type, the self indulgent ones, should be cared for but they should be subjected to a strict work regimen.

THE VARIETIES OF HUMAN TEMPERAMENT

There are a variety of human temperaments, just as there are a variety of climatic conditions. The temperaments of some towns are warm, while those of others are cool. Some are hot tempered while others have placid temperaments. In the same way the people of certain regions have distinct characters. The people of Arabia are noted for their eloquence, courage, hospitality and truthfulness, though among them there are those who are overcome with lust, aggression and hard hearted. The people of Ajam are distinguished for their wit, reason, good breeding, planning, learning, elegance and sweetness of tongue, though some of them are exhibitionists, flatterers, querulous, greedy and have an unbridled tongue. The Romans are noted for faithfulness, loving nature and frugality. Among them there are those who are stingy, frauds and prone to impertinent. The Turks are known to possess courage, spirit and suave manners with handsome faces, though among them there are those who are treacherous and hard hearted. The Chinese are hard-working, obedient, docile and intelligent workers, though among them are those who are conceited, cowardly, fraudulent, evil and lazy. The people of Tibet are strongly built, steadfast in their promises and good natured, though there are some among them who are simpleton and

shallow brained. The Indians are well proportioned, well meaning, ready witted, superstitious, with quickness of understanding, good imitators and intelligent people, though there is a mixture of laziness, hypocrisy and maliciousness in their moral makeup. The people of Bengal have a refined taste and a loyal nature, though there are some among them who are mischievous, disorderly, lazy and selfish men. The people of Burma and Thailand are active and shrewd, yet with a disposition for touchiness, and dishonesty. The Punjabi Sikhs are men of courage yet they are noted to be conceited and foolishly scheming. The Afghans possess great valor, yet among them are those who are ill-bred, ill mannered, and tyrannical. It is therefore important that when employing any of the categories of people, proper consideration should be given to the suitability of the candidate for the job that is to be entrusted to him, with regard to his ability to discharge his responsibilities swiftly and efficiently. The employer should consider the merit of a person and overlook his flaws. He should not ignore the faults of a person on account of his apparent qualifications. The Almighty Allah alone is above all kinds of flaws. The account given about the respective characteristics of the diverse regions is on the basis of experience and conjecture.

SESSION V

THE CANONS OF CIVILIZATION

The King invited the Hakeem in the evening after his daily routine had been wrapped up. He asked him to explain why mankind needed civilization? The Hakeem proceeded thus, "Your Majesty has referred to a very abstruse point of

philosophy, which is generally out of the grasp of ordinary men. In another connection I made the observation to the effect that all things created in this wide universe; tend to reach a climax of perfection.

There are some which come into existence in a state of perfection at their very point of inception, like the heavenly bodies which shine from the moment of their birth. There are other objects which by stages evolve slowly into a state of perfection, like the products of the earths. Such evolution into a state of perfection, however, does not take place without the aid of external factors.

There are two aspects of this problem firstly, those that have the state of perfection in their own essence like the human sperm, which is led by Divine planning to develop into a piece of flesh, which then forms bones, muscles, hands, feet, nose, ears, eyes, and finally into the fully developed body of man. It takes nine month for the fetus to come into the world, progressing, step by step into full adulthood. There are in the second place objects which aid the forces that lead to perfection, like food resources. These aid the forces of growth.

FORMS OF SUBSTANCES

There are three forms of substances which help growth: Substances which become, part of the body that uses them, just as grass aids the living ability of animals. The form of substances which serve as medium for transfer of the aid to the body which needs it, just as is water, which itself does not go into the body as food, yet it serves to help assimilation of food and as a carrier of the food energy to different parts of the body. The form of substances that neither enter into the constitution of the body, nor are they

the instruments for the transfer of growth energy. They are of two kinds. Firstly those whose aiding activity in itself is designed for service to the organism, just as is the service of a servant to his master. Secondly the activity was not designed or an aid, but as a side issue it serves that purpose. An example of such aid is the service rendered by the shepherd to the sheep which was planned for deriving advantage but incidentally it serves the purpose of the bodily growth of the sheep as well. The devouring of man by a wolf is for the purpose of the natural need for food on the part of the animal, yet it leads to the destruction of man. The loss of human life in this case takes place incidentally and is not directly aimed. To rise to a state of perfection, man too, is in need of aid, which may be rendered directly or indirectly. If this fact is borne in mind, it would be seen that the inanimate and the animate objects render aid to man, some directly and others as instruments or by way of service. Man, on the other hand, does not render aid to any of the elements except in an indirect way. By way of service, he renders aid to other human beings. He is in need of such mutual aid, just as he is in need of aid from the inanimate and the animate objects as also from other fellow creatures. There are aquatic animals which have no differentiation of males and females for the purpose of reproduction. Other kinds of animals depend upon their copulation between the males and females for propagating their species. For their individual survival they depend upon mutual aid. The bees, ants and certain kinds of birds depend for their collective and individual survival upon gregarious living. The vegetable kingdom depends upon the inanimate objects for their growth. Some plants, for example, the date tree has need of other of its species in the interests of survival, for the male plants are needed to

pollinate the female plants before reproduction can be expected. Man is the supreme genius of the entire world of creation, yet he has to depend upon the rest of creation as well as upon his own fellow beings, both for individual and collective survival. If man had to depend upon individual resources, he would have had to prepare his own tools to plough the earth, to sow the seed, reap the harvest, thrash the grain, grind the flour, knead and bake it into bread. He would also have to undertake all the processes for getting himself clothed. Hence rises the need for mutual help and cooperative living. When Prophet Adam came into the world, he had to perform a thousand details of the process needed for obtaining his food, one of the details being to cool the food before eating.

DIVISION OF LABOUR

A Division of labour is necessary, with different tasks being undertaken in co-operation by different persons and group. It is in this manner that the needs of every man can be equitably met with for personal as well as collective survival. Different crafts must be adopted by different persons and Divine Providence has created man with different mental attitudes to influence this. Every man is fitted for a special line of social activity, which he performs with ease. By exercising his intellect one can gain efficiency and mastery in a line of activity suited to his aptitude. But for this natural and acquired difference of aptitudes, the world could not have carried on the business of life.

MUTUAL ASSISTANCE

Mankind needs mutual assistance, which cannot be organized without social organization or what is technically

known as civilization. Different activities are undertaken by different people for a mutual assistance of each other. Men must observe definite limits in their relations, so as to mitigate friction and inequity among them in the interests of smooth conduct of the society. Left to the whims and fancy of men, the whole fabric of social organization would be destroyed by the warring desires and ambitions among them. It is necessary, therefore, that matters should be so arranged that no one is allowed to interfere with the rights of others, so that each one can pursue his vocation undisturbed. This arrangement by way of definite planning is the sphere of political economy and administration. If this arrangement is in consonance with the Divine law leading to the perfection of human race, called Divine Statesmanship.

FOUR FORMS OF POLITICS

The philosopher Aristotle has named four forms of politics, the exalted, the national, the dominant and the comprehensive.

The exalted politics (*Siyasate Karamat*) refers to a state which plans to organize the people for the development of virtues and excellence. The head of the state should, based on exalted politics endeavor to provide all possible resources for acquisition of excellence and perfection, for instance sermons, advice and persuasion for the acquirement of exalted virtues, the educational system, publications pertaining to moral values. It advocate that peoples lives should be regulated in relationship with the limits laid down by Divine commandments and prohibitions. The dominant politics (*Siyasate Ghalbah*) refers to the improvement of constraints of the lower

classes so that they are obliged to follow the lead of enlightened common sense.

The national politics (*Siyasate Jamaet*) implies the organization of varied groups of the people under a common system of rational law and enlightened constitution of the land.

The comprehensive politics (*Siyasate Mumlekat*) refers to an all comprehending organization of the resources of the land, so as to bring forth the inherent excellence of the people into action.

POLITICS WITHOUT DUE KNOWLEDGE

One can not undertake any kind of political responsibility upon himself without great expertise and perfect knowledge. The person undertaking legislative responsibilities should be one who should be inspired by the Divine forces for the task, so that none have any objection in obeying him. Such a person is called Divinely Ordained (*Sahibe Namoos*) in the terminology of the philosophers, while his endorsements are called Divine authorization. In the language of the traditionists and the jurists, he is called the divinely guided (*Shari*) and his performance goes by the name of the Divine Code.

IMAMAT (VICEGERENT) AN ESSENTIAL REQUIREMENT OF SOCIETY.

For the enforcement of the provisions of the legal code, society has need of a person who should have Divine Aid from the Almighty Allah so that he may be in a position to bring about the perfecting of the social milieu.

Such a person is called a Monarch in the terminology of the ancient philosophers and his government as a monarchical one. The traditionists call such a person an Imam (Vicegerent) and his jurisdiction as Imamah. Plato terms such a person as the *Mudabbare Alam* (the planner of the worldly affairs). Aristotle named him as *Insane Madani* (the man of civilization). The term *Malik* (Monarch) does not mean a person who holds sway over a kingdom, commands an army and other royal paraphernalia but it refers to a person who is entitled to the authority of leadership by virtue of his personal merits, even though apparently not a single person may take any notice of him. The world does not require the presence of a *Sahibe Namooos* (the divinely ordained personage) at all times. A vicegerent (*Mudabbare Alam*) is needed at all times, however, if the planning organization ceases at any time, the worldly order suffers in consequence, jeopardizing the survival of mankind. It is the responsibility of the Vicegerent to safeguard the respect of the Divine Code by his personal example and precept.

RAISON D'ETRE OF CIVILISATION

Men are dependent upon each other for their survival as individuals and as a species. The conditions of survival precede any consideration of a state of human perfection. A prerequisite for human perfection demands mutual assistance amongst men. As such it is necessary to probe into the factors that lead to a disturbance of the orderliness of the affairs of the world, so that the same may be organized on an orderly basis. The knowledge of the art of civilizations is necessary for everyone so as to be able to arrange his affairs on a rational basis, and to facilitate his

acquirement of perfection of excellence. Without such knowledge his affairs will not be free from error and transgression, with consequent inconvenient effect on the orderliness of the world. The manifest advantage of the knowledge of the art of civilization needs no enunciation. Without such knowledge the demands of civilization are not met with adequately, just as physician can do little to protect health and guard against disease unless he has acquired complete mastery over his art of healing, similarly the votary of the art of civilization, when possessing complete knowledge of the subject, shall be able to maintain the health of the society and to remedy any disorders therein. Such a person is, as a matter of fact, the physician of the worldly affairs. As such the fruits of his knowledge would be for the betterment of the affairs of the world and the removal of the disorders of the society as far as possible. This subject deals with the fundamentals of the social organization of the human beings.

THE TYPE OF SOCIAL ORGANISATION

The household is a unit of social organization. Then there is the organization of the neighboring quarters. Thirdly we have the city, fourthly the country and then the international society of mankind. Each type of social organization demands a head, which should have an insight with the affairs of the unit over which he holds sway, with the definite aim of benefit to the entire expanse of humanity.

NATURE OF INTER-SOCIAL RELATIONS.

Different organizations may be related to one another in different forms. One organization may be a part of another

organization, just as a household is a part of the city, or a city is part of the country. Another form of association by way of one organization being subservient to another organization, just like the village labor class are subservient or helpers of the capitalist classes in the cities and towns.

People who do not working for the mutual benefit of the society do wrong to the society as well as to themselves. Among them are those who take to seclusion, as recluses and monks, regarding their attitude as piety. There are others who depend on the earnings of others, for their livelihood doing nothing on their own and call this attitude Faith. Others travel about from town to town and country to country, not associating or co-operating with anyone in any useful activity, nor profiting by any lessons learnt during their travels. They expect their demands and needs to be provided by others without doing any good in turn. They also get their food and clothing from others without paying for the same.

Some people are victims of immoral attitudes due to poor intelligence regard themselves as endowed with virtues, while the fact is quite the contrary. Chastity does not imply complete abstinence from sex. It is rather the observance of the limits laid down in this behalf by the Divine Law, and at the same time the fulfillment of the obligation laid down by the same law in the matter of the reproduction of the species, but avoiding both the extremes. Similarly, equity does not mean refraining from doing injustice to the people. It is rather the observance of the principles of justice in one's dealing with other people. How can magnanimity be practiced unless one deals with others? How can courage be displayed unless he courts dangerous situations? How can the question of chastity arise unless one encounters attractiveness that incites men to indecent conduct? People

of indiscrimination and merit never deviate from the principles Almighty Allah has ordained for the orderly conduct of this universe. They follow the guidance of the All-wise Creator in their conduct and habits to the best of their ability.

PRINCIPLES OF THE STATE OF CIVILIZATION

At this delineation of the foundation of civilization and the need for a knowledge of the principles of the social science, King Adil Shah expresses his great admiration, giving as his convinced opinion that no one, even though he may be the monarch of the whole world or only the head of a small household could manage his affairs satisfactorily unless he is conversant with the principles underlying the state of civilization. It was like a veil lifted from his mental vision which enabled him to perceive actually the natural scheme of things that is the basis of the orderly conduct of the affairs of the world.

UNION IS STRENGTH

“Man, alone is incapable of any solid achievement. Many individuals are required to gather to achieve any worthwhile objective, while perfection is inconceivable without co-operation on the part of men.

Men need a factor which will bring them together in spirit of co-operation and collaborations, just like the hands, feet, the eyes, the ears, the intellect work together in any assignment. Love is the most potent force in the world for human unity and accord. Justice and legal provisions are in place no doubt, yet their action is based on coercion.

EQUITY OF LOVE

The obedience accorded is a sort of artificial homage. With love as the leveling force, every man feels pleased in helping others. The Almighty Allah has created man as the seeker of perfection, which can only be achieved through aid of other human beings such aid is accepted in mutual dealings. It is ingrained in the very nature of man to seek accord with one's fellow men. If such accord is expressed gladly, it is termed love. It is clear that real accord is born of love while equity brings about artificial accord. Justice is required to be applied where love does not play its part. Equity is called for where there are two or more contending parties, while love does away with any sort of contention; love causes unity of parties whereas coercion causes disunity.

“The philosophers have taken great pains to emphasize the role of love in human relations. They say the whole of the world is founded on love and nothing in the world is devoid of love. They also say that just as love is the foundation of the sound orderliness of the universe, so is coercion and contention the ground for mischief and harm. Love that is desired is in the interest of union, which is of value in the goal of one's perfection, just as the perfection and excellence of every created being lies in the one-ness that has been bestowed by the Almighty Allah.

“The later philosophers have restricted the use of the terms love and enmity to be applicable only to those objects which possess reason. For other forms of objects they make use of different terms, for example, the inclination of the elements to their centers, repulsion towards objects of an

antagonistic nature or the attraction of iron to a magnet. They call these forces the natural properties of objects.

“It should be borne in mind that there is, in man, a natural and an acquired emotion of love. The natural love of the mother for the child is part of the endowment of Divine Providence. But for this natural love, there would have been no patience with the labor and hardship borne by a mother for her children. Acquired love is of four kinds:

1. The love that is quick to be born and quick to die.
2. The love that is slow to be born and slow to dissipate.
3. The love that takes long to come into existence, but evaporates in no time.
4. The love that is born quickly but takes a long time to die.

There are three main causes. It has been pointed out already that men desire all kinds of perfection. If we associate the three kinds of causes with the four kinds of love as given above we shall be able to specify the different kinds of love.

When for instance, the underlying cause of love is pleasure, it shall be quickly born and it shall vanish quickly, as pleasure is quick to die, and the emotion it will give rise to, will soon dissipate. When benefit is the underlying cause, it will take time to fructify, but it will die quickly as the attainment of lusting benefit is very rare. When goodness is the underlying cause of love, it will soon develop and it will be lasting, as such love animates two breasts. The fourth kind of love which is slow to be born and slow to wear off is a composite emotion, being compounded of benefit and goodness. Both these causes play their part to give permanence to the emotion. Hope of benefit takes time to arouse love, while goodness gives it a lasting quality.

IMPLICATION OF THE RELATED TERMS OF LOVE

Let us try to grasp the implications of some of the related terms for they will be used in their well-defined senses in later discussions. They are love (*Muhabbat*), friendship (*Sadaqat*) affection (*Muaddat*) and passion (*Ishq*).

Love may subsist between two person and two groups of people. It is a general term with a wide application.

Friendship has to do with the emotion subsisting between two persons.

Affection has ante of fervor in love. Passion is also closely related to affection, but has a tone of intensity. Passion is limited to two persons only, whereas affection has a wider application.

Passion may be commendable or it may be condemnable. If it is a passion for greater excellence in moral virtues it is to be commended. Passion is seldom prompted by the hope of gain. The sex urge usually rises to a high pitch of passion and in most cases, it is never commendable.

LOVE OF YOUNG PEOPLE

“Young people are prey to sensual pleasure in their sincerity, and for that reason their friendship is always fleeting. They get into and out of friendships very quickly. In case any friendship is lasting it would be found to be based on some hope of gain, with the feeling of the hope for gain, the friendship too, bids farewell.

THE FRIENDSHIP OF THE AGED PEOPLE

It is based on hopes of gain. As the hope changes into despair, the friendship also vanishes. Since the hope of gain is a lasting one, their friendship, to, has a tone of staying on, as compared with the friendship of young people.

THE FRIENDSHIP BETWEEN GOOD MEN,

The friendship between good men is based on good attitudes and is more stable than any other kind of friendship. It is immune to most influences of disruption and rupture, as goodness is a quality that is lasting. It does not submit to change easily.

DIFFERENT TEMPERAMENT

Men have different temperaments. They possess different tastes and inclinations. Some like certain objects, while others may dislike the same. One is bent on getting his desired object, for which he is prepared to undergo all sorts of hardships with a smiling face. The other one regards the hardships that come in his way in the pursuit of his object of desire as quite welcome but hardships borne by others he looks at with distaste. He can gladly forsake the pursuit of another object of desire on this account.

TASTE AND DISTASTE OF PASSION

The pious feel gusto in contemplating the Omnipotence of the Almighty Allah and in adoration. They have distaste for accumulating wealth or succumbing to sensual pleasures. Such people feel at ease when any obstacle comes in their

particular religious practices. Those who have taste for sensual pleasures will be enamored of accumulating riches, pursuing physical beauty and indulging in all sorts of enjoyment of food and rich clothes.

“The love of the people of goodness for people of their own nature is due to the very essence of goodness and accord. The friendship which is prompted by the hope of gain exists among the dishonest people for one another and for the people of goodness. Such friendship is not lasting as the object of benefit and pleasure is sought not for itself but as a means to some other end.

CAUSES OF THE DEVELOPMENT OF FRIENDSHIP

“A friendship may develop as a matter of being placed together, just as is the case of two fellow travelers in a strange land. They become companions of solace for each other’s feelings of loneliness. Many of the scholars of Ethics are of the opinion that the word “*Insan*” connotes the intrinsic quality of man of instinctive ‘*Uns*’ (love) for his fellow beings. It goes well with man, therefore, that he should express his instinctive nature to the point of perfection to deserve the name of ‘*insan*’. Man is for the same reason called a social being. The founders of legal codes have kept in mind this basic instinct while laying down the provisions of the legal systems.

FOUNDATIONS OF ISLAMIC SHARIAT

All the forms and rites of worship of the Islamic Shari’at are grounded in commonsense and enlightened wisdom. The Holy Prophet (s.a.) himself says to the effect that he

has been sent to perfect moral excellences. We find in the Holy Quran the emphasis for righteous action repeated hundreds of times. No philosopher of the past expects Luqman has been referred to as a philosopher of this very philosophy of moral excellences. We find a thousand directives given by him to his son, detailed in voluminous books. We find a great emphasis laid by the Shari'at on hospitality and the invitations among the Muslims for this purpose. Prophet Ibrahim (a.s.) had many qualities. But Almighty Allah has made special mention of his hospitality in the story of the guests of Prophet Ibrahim (a.s.). Mutual friendship and harmony are enhancement by dining together. Generosity and sacrifice are also called for culinary enjoyment; gain and goodness all contribute to the mutual accord that result from such social functions.

CONGREGATIONAL PRAYERS AND MOSQUES

Congregational prayers, where the Muslims gather five times a day, afford opportunity for mutual interaction before and after the prayers. They come to know of one another's circumstances. They also learn the etiquette of social gathering and praise worthy conduct and habits, thus contributing to the common good, for the benefit of the poor and needy among them. The mosque is set aside for such a gathering.

As an additional reminder of the obligation of *Salat*, the call to prayer (*azan*) has been prescribed, lest the people in their miscellaneous activities and business might forget. The mosque is required to be kept clean. As it would be inconvenient for every body to be present all five times in one place in a town, the obligation to do so is prescribed only for the people living in a particular locality while a

general congregational prayer is ordained once a week on Friday in the Jam'a Masjid. When the call to prayers is sounded, all business should stop, as being unlawful. As a still more efficient provision for expanding the benefits of mutual accord and harmony among the people yet farther off, there have been prescribed two occasions of the *Eids*, when people of the neighborhood also join the congregation to cement the bonds of friendship among the people. For this large gathering a place outside the town in an open area is made available, so as not to cause congestion and over crowding. This gathering of thousands of persons would be an influence for good purpose, propagating the manners and etiquette most worthwhile for the Muslim society. A farther step in the interests of human civilization is planned for the entire globe is the pilgrimage (*Haj*), which is made obligatory on every Muslim. The most suitable gathering place for this global assembly is the one from where flowed the light and guidance for the whole world, and where we find the memorial which remind us of the grandeur and magnificence of the Shari'at and the exalted majesty of the Divine Guide and Messenger (s.a.). This is a pervasive influence rousing the pilgrim to live up to the directions laid down by the Islamic Code. This is further augmented by the subsidiary directives which add materially to the benefits that one reaps from the main commandments, for details the works that deal with the subjects of pilgrimage (*Haj*), fasting (*Saum*), prayers (*Salat*), and purification may be consulted. These details have been a deviation from the subject of Ethics.

LOVE WITH ALLAH

Love for the Almighty Allah is supreme over and above all the types of love that have been enumerated. In other types

of love, there are two parties, but not so in case of love with Allah. There may or may not be a perceptible response from the exalted Majesty of the Almighty Allah.

LOVE BETWEEN HUSBAND AND WIFE

Love between the husband and wife may be based on mutual pleasurable sex relationship, or it may stem from considerations of benefit. Pleasure as a basis of conjugal harmony is very temporary. It is not approved to base conjugal harmony on pleasure. Mutual benefit is a better basis for such relationship.

Different causes are responsible for various types of love. There may be one cause for the expression of love on one side and quite another cause on the part of the second party. One party may be prompted by considerations of benefit, while the other may be led to it by the lure of pleasure, as in the case of singers and dancers, whose singing and dancing charms please the man who is then enamored. So is the case with the lover who enjoys the sight and company of his beloved, who has an eye to the benefit derivable from the love. Grumbling and complaining are the usual lot of such love.

BICKERINGS

“There may be cases where the love is for each others charms; such love generally leads to disgrace and final ruin of the parties. The love between the monarch and his subject, the master and the servant is not without bickering, because the expectations are entertained by the subjects are seldom fulfilled. If the parties concerned observe the demands of equity, no cause for bickering arises. Often the

master demands more work from his servant while the servants demand more emoluments for the work they put in. If both parties behaved equitably towards each other, no friction would take place between them.

LOVE BETWEEN GOOD MEN

“The love that subsists between good men is based neither on the hope of gain nor on the search for pleasure, but pure honesty for the sake of unity. As such no occasion arises for any friction or quarrel among them. They admonish each other on the basic wisdom of moral excellence and praiseworthy habits. There is no bitterness even in their otherwise unpleasant words of advice. The philosophers of the past have said that a friend is one who is united in sincerity and love. Two bodies united by a single soul. Such states of love, however, are rare, among the common people just as people in general are oblivious to its benefits, their friendship is based on hopes of benefit or the search for pleasure. Friendship needs to be of an equal status, free from feelings of inferiority or superiority.

LOVE BETWEEN FATHER AND SON

The love between the father and the son, too, does not fall within the limits of friendship as there is a sense of superiority of the father and a corresponding feeling of inferiority of the son. The love of the father with the son is of a more sincere kind, the son being the spiritual prototyped of the father, just as are the two copies of the same book. The father regards the son as his own soul and wants him to excel in all the qualities that he possesses. His son's superior position in any point of merit, would be very

welcome to him. With the advance in years, his love for him enhances. He is the apple of his eye and prop of his old age. If the son makes amends for the sins of his father, the latter may win salvation. The son is so endeared by the father, so much so that he would gladly give up his own life to save the life of his son.

The love of the son for the father is not of the same intensity. When a son reaches an age of reason and understanding he will acknowledge the labor of love which the father had been showering on him, long after he has enjoyed his care and affection. It is then that he recognizes his own being has been derived from the being of his father. The Almighty Allah has emphasized the obligation of the offspring towards their parents, because of this disparity of natural aptitude. The parents are not commanded to discharge their responsibility to the offspring, the parental instinct of love is the best to lead and guide him to perfection.

LOVE BETWEEN BROTHERS

The love of a brother for a brother is both instinctive as well as acquired. They are also co-sharers in the benefits of inheritance and if they exceed the limits of justice, there arise occasions for chagrin and complaint. There should be an element of unconditional love and sincerity because of their common spirit. A brother is equivalent to one's soul. He should be the arm of strength. The stability of a household depends upon the accord among the brothers. Union is strength. The wise person, should take great care that the demands of justice are observed in all dealings. He should not allow this state of union to disintegrate. Real brothers constitute a single unit by virtue of their common

interests of livelihood, residence, and loyalty. Just as the union of brothers makes for the stability of the household, so does the strength of the people of nation.

RELATION BETWEEN THE KING AND THE PEOPLE

The King resemblances a father in many ways.

1. There should be benevolence at all times towards the subjects like that of a father's towards his children.
2. Clemency which means, forgiveness for the pardonable faults that may be committed by the subjects but not to the extent of condoning the transgression of lawful limits. If a penalty is imposed; there should be no impoliteness to the guilty person.
3. The monarch should bear in mind his responsibility and his declarations in the interests of the comfort and prosperity of his subjects.
4. Consideration for the welfare of the subjects in the matter of aid to earn their livelihood, to encourage their trade, to promote their industries and to safeguard their honor, life and prosperity.
5. The moral development of the people, their education and comprehensive development.
6. He should be merciful to them and in case of poverty; should provide them with the means to meet their needs.
7. He should always be in search of new avenues of benefiting them.
8. He should plan affairs to forestall natural calamities like floods etc.

- 9 He should arrange for all such things which benefit them morally as well as help them in their industrial progress.
- 10 He should steadfastly suppress all activities that cause mischief among the people." The King should behave with his subject as a compassionate father behaves with his son.

SUBJECTS AND GOVERNMENTS

1. Subjects are duty bound to render obedience to the Government orders.
2. They should be alert to all things that affect the welfare of the state as far as possible.
3. They should do him honor and be respectful to his officers.
4. They should express gratitude for the favors that may have received.
5. They should appreciate the King's kindness however small it may be, while maximizing ones services to the King.
6. They should put up with any inconvenience patiently that may be caused in the course of administration.

In short the attitude of well-being of the two parties should be reciprocal, both working for natural benefits.

- i. The people should have sentiments of friendship and harmony that encompasses the mutual relationships among the subjects.
- ii. They should exercise mutual care, succor and helpfulness among themselves.
- iii. They should support each others crafts and business ventures.

- iv. The well to do should be generous towards the needy among them.
- v. They should ward off any cruelty that may be pointed towards any one among them.
- vi. They should endeavor to achieve moral excellence for each other.
- vii. They should feel pleased at the advancement of other fellow beings in various fields.
- viii. They should give worthwhile advice and guidance in a pleasant manner about human virtues.
- ix. They should work for the good upbringing of the younger generation of all people.
- x. They should hold in sacred trust the property of each other and also safeguard each others honor. They should co-operate with each other on all occasions of emergency.
- xi. They should all zealously support the law of the land, giving it unconditional obedience.
- xii. They should carefully maintain the demands of justice and the legal restraints imposed in this behalf.
- xiii. They should have due regard for each other rights.
- xiv. They should observe very meticulously the claims of truthfulness.

In case the monarch in his dealings with the people, or the people in their dealings with the government or the people in their mutual behavior, fail to give consideration to these matters and avoid the demands of justice and truthfulness, there is sure to ensue an immense ill will and mischief in the land leading to disorder and unhappiness. There will be mutual enmity, selfishness, injustice, trampling of each others rights, destruction of valuable property, dishonor and blood-shed. The vices of malice, envy, pride, deceit and

inhumanity would rise to immeasurable heights, leading to political unrest and perdition for all the people in the land.

LOVE FOR ALMIGHTY ALLAH

The love for the Almighty Allah is not well understood by the majority of the people. It is really a very deep matter of love for the Almighty Allah, wherein many people err. They are led astray by a misunderstanding of the real nature of the problem. They profess with their tongues to love the Almighty Allah without really knowing what it connotes. It goes without saying that there can be no love for one another, unless one knows the circumstances, and conditions of the other party. It is quite obvious that love cannot be bestowed without an excellent knowledge of the subject of love. How can man, being possessed of reason and intellect, be expected to love any object without a good knowledge of the situation he proposes to negotiate? The love of the Almighty Allah is also possible only with a proper knowledge of the Essence and Qualities of the Almighty Allah, and this knowledge is possible for those who possess Gnosis, the Qualities of the Almighty Allah. They just get enamored of the name, as Shaikh Muslihuddin Sadi Sheerazi puts it: "*To the ignorant one cannot cognize Allah.*"

Such an attitude is not different from the one where a man may make a statue of clay and dubs it as the King, and asks someone to respect it as such. The people of knowledge regard this attitude of a man devoid of all reason, as figures of clay lifeless objects and no more. This same is the case with those who set up in their imagination a semblance of the Almighty Allah as the centre of their worship and ecstasy.

LOVE FOR THE PARENTS AND TEACHERS

The love for parents is second only to the love for the Almighty Allah in its essence, or the love for the teacher who taught him the essence of his existence, while a teachers guide is the medium for the creation of the faculty of discrimination and reason. In fact we may say that a teachers guidance is instrumental in achieving the love of the Almighty Allah, the love of the Almighty Allah is not attainable without due knowledge, and can be acquired only through the teachings of the teachers guidance. Alexander was asked the reason he respected his teacher even more than his father. He replied that the father is instrumental for bringing him into the transitory life of the body, while the teacher was responsible for giving him the means to the eternal life of the soul.

A version of the reply of Alexander purports him to have said to the effect, that his father was the means of bringing him down to the earth from the heavens, while his teacher was instrumental in raising him from the earth to the heavens.

It is an accepted fact that philosophers have regarded the status of the teacher as superior to that of the father comparing it to the status of the soul to that of the body. The love that is due to the Almighty Allah is inadmissible if given to parents. Similarly the love that is due to the parents, if applied to the persons of high office would be senseless. Each subject should be recognized purely on merit of the case, without any sort of intermingling. Such attitudes generally arise from undesirable training and ignorance. One can avoid such pitfalls if one acquires the necessary knowledge of the matter. Injustice does not only imply the usurpation of others property. In fact the person

who usurps the rights of someone is even more unjust. It would be appropriate to say that he is truly the dishonest and evil-minded one. A sincere friendship gets stronger more quickly as compared with a counterfeit coin. Therefore a sensible person, has to be of good intent, and mindful of the limits of all kinds.

REGARD FOR THE STATUS OF A FRIEND

One should regard the status of a friend as ones own, wishing him all the good that one wishes for oneself and disallowing evil for him which one shuns for himself: One should make his friends share the good one cherishes and prevent the incidence of the malice to them. Friends should occupy a status in his eyes higher to that of acquaintances, whom one should endeavor to enlist among one's friends, so as to benefit them with the good one can do, and be benefited by good they can do for him.

Some one asked Alexander how he got possession of such vast territories. He replied that the sole technique adopted by him was that he perfected his friendships with them, never allowing them to turn into his enemies. He transformed the enemies into friends by acts of benevolence and grace. It has been beautifully put by the poet Hafiz of Sheeraz:

"The blissfulness of the two worlds is expressed in the two-fold maxim be good to your friends, be considerate towards the enemies."

"To have many sincere friends, is a symbol of good breeding and virtuous conduct. One who can claim a number of friends is lucky and is entitled to achieve all round perfection. The fewer the friends one may have the more probable is it that he lacks magnanimity. It may be

that he does not discriminate between good and evil, being careless about the observance of the demands of love and friendship. His friends may be grumbling about his carelessness of the dictates of responsibilities of human brotherhood. He is oblivious to the conditions of lasting gain and loss. He is ignorant of the benefits of knowledge and discernment. He is likely to evade occasions which lead to excellence and perfection and may be engrossed in his own self and desires of flesh and bone, to an extent that he forgets the consequences of such actions and declines to listen to the voice of reason which would awaken him to the responsibilities of life and love. His company of friends consists of people of a similar caliber who strengthens his ignorance and self-indulgence. A person of this nature falls into a number of psychological disorders, which he may not ever be aware of, for instance, worry, chagrin and fear. He falls prey to contrary emotions such as lustfulness and arrogance, generally the latter not be attainable without refraining from the former. He suffers disappointment on failing to attain self-importance.

A change in habits implies a change of temperament, which he dreads to do. In short, such a person loses the sense of discriminating between his own inclination as he cannot give attention to his own condition, His preoccupation with the desires of the flesh, and the company he keeps who are ever eager to grind their own axes of seeking advantage for themselves by inciting him to go deeper into his errant ways and to earn the repugnant loss of this world as well as of the hereafter. Had he been his own friend, he would have tried for the betterment of the self. How can such a person be a friend of other men, when he is not even a friend to himself?

His own ego is not his friend and the end of such a person can be better imagined than described. In short an overflowing sentiment of love for humanity and the abundance of friends do make such excellent character traits that books have been written on this subject. Such people derive advantages for themselves and they also do good deeds for others. Even the strangers will be desirous of cultivating their friendship with him and yielding to him due to his love and friendship, thereby contributing to the orderliness of the world. Such people are always gracious and benevolent, intentionally as well as unintentionally. The whole world is his well wisher because of the influence of his praiseworthy qualities.

Their graciousness extends far and wide. He may undergo death but his good deeds endure after him. Such graciousness is above the acts of goodness which comprise some aim at gain or pleasure, which are always fleeting.

The love of the gracious one for the beneficiary is greater than the love of the beneficiary for the beneficent. The creditor wishes for the well-being of the debtor as the latter's insolvency or death spells the impossibility of the repayment of the debts. The creditor in his graciousness advances the debt and at the same time prays for the debtor's long life and prosperity.

THE GUIDE

The great philosopher Abu Naser Farabi has said that a person who gives guidance has more friendly sentiments towards the person who receives the guidance, even though he entertains no hope of a worldly recompense from him, as when a man makes anything, the thing made is cherished by him. The man, who serves as a guide has great regard

for the one who accepts his guidance, the greater the acceptance the more he is valued in his eyes, the person who is accepting the guidance does so for his own good. Similarly is the case of the teacher-guide. The greater proficiency which the pupil acquires in this matter of improvement, the more gratified is the teacher who has effected the improvement, as the labor and care on the part of the teacher results in bearing good fruit.

One has to put in a great deal of effort to achieve any worthwhile objective and one cannot tolerate to see his efforts go to waste. The property which one inherits from his ancestors has not got the same value as that which is earned by dint of one's own efforts and planning, nor is the money won in a lottery or received as a gift or reward of the same value as that got as a result of personal hard work.

MOTHERS LOVE FOR SON

A mother because she undergoes much hardships in bringing forth and nurturing her offspring, has more intense love for them than the father who does not have to undergo any part of the mother's travail. The cause of displeasure of the poet, Firdausi, against the King, Sultan Mahmood, was his paltry appreciation of the poet's great epic 'Shahnama'. Few poets will be found to have the large-heartedness to applaud the poetical works of other poet. This supplies the reason for the love of the beneficent person in favor of the beneficiary.

THE GRACIOUSNESS OF MAN

There are various grounds for the graciousness of a man. He may be gracious just as a matter of his wide-ranging

sympathies; or his magnanimity and he may do it to earn the reward of the Hereafter. He may show generosity just for the purpose of display and to hear words of praise for himself as a generous person. Of these three reasons for generosity, the really valuable attitude is the first one.

A saying that is universally recognized is that the most cherished being of all creation is one's self. How should one be best gracious to one's own self? It has been pointed out already that the reason for friendship is three fold; the good for its own sake and the hope of gain or pleasure. The man, who is ignorant of this threefold basis of friendship, will not be able to discriminate between the real and the spurious approach to the problem of love. He will not know how best to befriend his own ego, because of ignorance of the fundamentals of friendship. Some people pamper their egos, familiarizing the same to ease the pleasures of the flesh. There are others who act only with the hope of gain or lofty mention among their peers, all because they do not recognize the worth of goodness for its own sake; they are unaware of the outcome of the same. There are persons who have relished the fruits of graciousness. The yearning for the fruit of graciousness for its own sake and nothing is more sweet or valuable to them than the relish derived from acts of magnanimity. The man possessing such caliber is in a way, imitating the limitless Graciousness of the Almighty Creator, and attaining spiritual gratification. It is only such persons who are fountainheads of graciousness for the people in general, benefiting friend and foe alike. This is a synopsis of the detailed account given by Abu Naser Farabi the great philosopher, whose original works may be consulted for further elucidation of the subject.

THE LOVE OF WISDOM

The love of wisdom is a spiritual phenomenon, which is inborn in man by the Divine. It is free from all physical flaws. It is concerned with the Reality of the objects as they are in their real essence. It is inclined to the moral excellence of man. The philosophy of ethics terms it the Divine part of man. This love is more stable and more powerful than all other kinds of love and it has nothing to do with the search for gain or pleasure, and as such it is quite immune to death or destruction. As long as this love exists, its centre of attraction is always Reality. It suffers no decline, except when its activities cease because of the filthiness of self indulgence in vices. Though this love is not dependent on moral excellences, yet the cleanliness and enlightenment it assumes cannot be attained without proper improvement in the moral sphere, nor can this love be perfected.

The person who attains this love of wisdom is always engaged in a struggle with the lower urges of his physical mind. He is ever eager for self improvement through persistent devotional rites.

MAN AND ANGELS

The Philosopher Aristotle says that the perfect state of blissfulness can not be attained by anybody in this world. The comparison of man with angels is pathetic as the angels have no need of mutual intercourse, no bargains to settle, no debts to incur, no gains to expect, no trusts to maintain, no pleasures to seek, no trade to indulge in. The angels have no problems of equity. How should they tyrannize each other? What meaning has the term courage

for them, when they experience neither fear nor opposition? What can generosity mean, when they have nothing to give or receive or to do with monetary dealings? When they have no urges or appetites as a matter of their very essence, what can chastity mean to them? They have no need for human virtues. In the court of His holiness Almighty, actual attribution of the virtues is considered to be worthless.

THE RANGE OF FLIGHT OF HUMAN INTELLECT

As a matter of fact any attribute that pertains to the Almighty Allah in particular, is beyond the comprehension of the human intellect, as our intellect has no range of flight beyond the Sensorial and Physical objects. Imam Ali (a.s.) has hinted to this fact in the saying:

"The perfection of His oneness is today of attributes from Him."

Everyone has his own notion of the attributes of the Almighty Allah. It is only the spiritually free who have no base trait in his mental makeup that attains this rank. Those who get blessed with this excellence and precious favor are ever eager to seek Divine pleasure to the best of their capacity by way of devotional rites. The philosopher Aristotle goes on to say that when a man attains this state he acquires the status of a friend of the Almighty Allah. There then follows an unending stream of the choicest favors from the Divine Imminence. The person, who acquires the love for wisdom, gets indescribable pleasures, which have no parallel in human experience. The spiritual ecstasy is real and permanent, while all other pleasures are fleeting and temporary.

SPECIAL FAVOUR FROM THE ALMIGHTY ALLAH

He goes on to say that the Supreme All Wise Allah is the fountain head of all perfection of wisdom. He does not bestow His friendship except on those who have a righteous mental makeup. To such persons this great good luck is the highest of all fortunes. Such huge good luck is attainable only as a very special favor from the Almighty Allah. The great poet Hafiz of Sheeraz said:

“This great good luck is not attained by dint of one’s own strength of arms, unless it is bestowed by the All-Beneficent Almighty Allah”.

It may be safely vouched, that besides the particularly endeared ones, those who by persistent adoration, patience and resignation acquire the capacity for it. The person who is not prepared to undertake all the hardships of this path is a seeker of selfish pleasures and ease can never be blessed with such immense good luck.

DISTINGUISHING FROM ANIMAL

“The foremost topic stated by the philosophers Hakeem Abu Naser Farabi says that although man is created apparently weak, yet it does not suit him to act in a weakly spirit. He should act in a way that should reflect his Divine origin, which is distinctive to him of all creation and which distinguishes him from all lowly animals. In other words his approach to the problems of life should not be on the score of his animal faculties, but rather on the score of his spiritual inheritance of the clear light which has been bestowed upon him. He should employ his hands and feet

together with his intellectual faculties to the best of his ability.

Man, apparently in his physical body is a weak creature, yet because of his immense intellectual powers, he is the mightiest of the mighty among creation. Physically he may be very deprived, but his intellectual faculties, raise him above all creatures, none among whom can come up to his caliber. He has the spiritual equipment which forces all other forms of creation to render homage to him as their absolute Lord. Man needs the aid of supernatural agencies to attain his full stature. He should, however, never relax his search for the better and still better state of spiritual achievement. Over and above his worldly achievements he should be strenuously seeking spiritual perfection.

ACQUIREMENT OF VIRTUE AND WEALTH

It is clear that one should not get too absorbed in earning a living that he may have no time to live, nor should he neglect the acquirement of wealth altogether, and be dependent upon others for his needs. The two matters, the acquirement of virtues along with the acquirement of wealth, seldom go together. It is for its practical importance that the science of Ethics is known as practical wisdom.

VARIOUS CATEGORIES OF HUMAN BEINGS

“Men can be grouped into various categories. There are those who are instinctively, inclined towards good and who respond to the influence of teaching and sermonizing. They are however, few in number.

There are those who, though not instinctively inclined to good, yet they are open to the influence of the penal laws,

and they desist from evil for fear of the consequences. There are some who are inherently virtuous and some are inherently non virtuous. There are some who are captivated by the limits laid down by the Shariat and yet others who are engrossed with the habitual attitude of working. Those who follow the path of righteousness under the influence of the manifest provisions of the Shariat, are likened by the sages to a person whose throat is blocked but which gets cleared when a drink of water forces the material down the throat. As such their apparent observance of the laws of the Shariat becomes real obedience with the lapse of time. Those who are not bound by the provisions of the Shariat, but are engrossed with the customs of ignorance, are likened to a man who is choking and his throat does not clear up with water, resulting in death. They fail to attain any wisdom. The man who follows the path of righteousness is alone the favorite of Allah, who is his sure patron.

THREE CATEGRIES OF VIRTUOUS MAN

There are three categories of virtuous men.

1. Those who had in their very mental make up a natural zest for virtue since their birth. They were fortunate enough to have a good up-bringing in modesty and benevolence. The company they got, also, favored the growth of good moral conduct. They shunned the company of the evil doers around them.
2. Those people who were not so profusely favored by their innate disposition. They got improper up-bringing and grew up in the midst of undesirable company. Yet they possessed robust commonsense to distinguish between good and evil, approving the

good and disapproving the evil in others. Gradually, they shed off their evil habits and adopted praise worthy modes of activities. Such people should be even more vigilant in the pursuit of good habits, till they acquire the right conduct in all bearings and their knowledge gets perfected.

3. The men who do not follow the path of righteousness through the force of an inner urge for goodness, but they are forced to virtuous conduct under the stress of circumstances. Such people seldom reach to the heights of perfection. It follows that the science of Ethics has a special value in respect of the people of the second category.

AN ACCOUNT OF SOCIAL GROUPS AND EXPLANATION OF THE CONDITIONS OF CIVILIZATION.

KIND OF SOCIAL GROUPS

For an orderly state of affairs in this world the demands of civilization have to be meticulously observed. Civilization is a composite state, and like every other kind of composite nature, its constitution varies in accordance with the nature of the composing elements. The elements have their individual properties but when they combine to form new compounds they give rise to quite different properties. So do the individuals which come together to give rise to social groupings, cause new properties to come into existence. Since men are possessed of different temperaments, the social groupings, too, will have different complexion according to the temperaments which the

various individuals bring to bear on the social groupings. We may, however, categorize men into two main groups, the righteously inclined and the evil minded. The group composed of the former category of people have a uniform pattern of well meaning, homogeneous nature. This pattern of grouping constitutes, what in the language of the philosophers, is termed an enlightened society '*Madeena Fazilah*'. Only good can come out of them.

The second pattern which may be composed of mainly evil minded people is termed the backward society '*Madeena Ghair Fazilah*'

KIND OF BACKWARD SOCIETY

This may be of three kinds. The people composing it may all be ignorant people without any knowledge, and without an eye to the consequences of their actions. They may have come together by a mere chance. They may be acting upon hearsay in the solution of their social problems, as are the Panchayats of some of the lower castes of the Hindus. Some dozen or two weavers, grocers, and tailors etc, sit together to settle the problems of their community according to their sweet will without reference to the principles of equity or commonsense. Such a grouping is called the Association of Ignorance '*Madeena Jahilah*'.

The second grouping pertains to a set of people who have commonsense, and the power of discrimination between right and wrong, though not to the extent which is demanded by the principles of justice and impartiality. They are exemplified in some of the townships and the neighborhoods. Such a grouping is known as the association of indiscipline '*Madeena Fasiqat*'.

Thirdly is the grouping which because of the misplaced powers of thought and action, legislate on wrong lines against the dictates of reason, which they impose upon their community, calling this a superior pattern. However enlightened and intelligent a man may be, if he does not subscribe to their views, he is looked upon as a good for-nothing in their eyes. The sages term such a prototype as the Misguided Society '*Madeena Dhallah*'.

The world is full of such examples. Each of these prototype is further sub-divided into sub-patterns infinitum, as there is no limit to the types of trouble in a society. It is possible that the inferior types may get mixed up with the superior types giving rise to new pattern of society heading towards perfection. It must be borne in mind that by an enlightened superior pattern, the philosophers imply a social set-up which is always prepared to achieve honesty and well-being of the people and to check the evils and mischief that may spring up in society. The Enlightened pattern lays on them the obligation of the propagations of virtue and good conduct. As a matter of course they will be united in the cause of moral goodness. The people who are to be included in this pattern must in their individual conduct, too, be of high character and superior ideals. They have as a matter of course to be in accord with each other in their creeds and faith, so as to have uniform patterns of activities. They would meticulously observe the demands of justice and fairness. Such a situation of complete harmony among individuals composing a social organization is not possible to get in its entirety. Individuals differ in their temperaments as they do differ in their physical forms. As such differences are bound to creep in. It would suffice if there is accord among them on the fundamentals of their religion and faith that would prevent

any serious friction arising among them. The love and harmony which is the essence of union among people will be preserved if there is agreement on the fundamentals of social organization.

It is also well-known that the human mind has a number of faculties with which it recognizes spiritual and material affairs, like the thinking and the imagination faculties. Some times these faculties grow or they decrease. Some times they are clear, at other times they get hazy and clouded due to moral lapses and vices. They are, however, always active, whether one is awake or asleep. They do not, however, meddle with the affairs which are under the control of the mind altogether, like the knowledge of Reality etc. The status of the spiritual mind is very high indeed. The more fine the faculties the finer the perception of Reality and the greater the potency of the mind to frame exact judgments and to serve the needs of civilization. The people, who are possessed of clear and precise perceptions, are termed the organization of the Philosophers and the Learned. People, who do not possess such fine faculty for perception, do not get to a realization of the Reality, as is attained by the Philosophers. They like the philosophers and the learned do not indulge in nonsensical bothers. They cannot recognize the fine and the delicate problems of gnosis as the philosophers do but they accept what they learn from the philosophers. Their gnosis has therefore not reached the level of perfection reached by the learned. There is a third group who depend on nothing but superstition and mind-wandering. They confuse the spiritual and the material aspects of the mind. They depend on objects perceived by the five senses. The philosophers call them (*'Asbabe Tasleem'*) People of Assent. To the fourth category belong people of a low caliber, with poor

faculty of perception. Their minds are undeveloped. They base their findings on the material from others. Such people are called '*Mustazaf*' of lowly belief. These four kinds of people may be thought of as follows:

1. The first ones are similar to Reality.
2. The Second category resembles the apparent aspect only.
3. The third sees the reflection, as it were in the mirror or water.
4. The fourth is regarded only as a sketch by an artist.

Man's cognitive faculty, however, is not constant. With the increase in perceptive powers, the cognition of Reality grows finer. As such we should not dub any group as of low caliber. They may improve themselves at any time. Seeing that human intellect is of different degrees in different persons, each individual would wish for a state of perfection. How can they be dubbed as inferior? Even in regard to the matter of faith, the method of approach takes due note of the individual who is being addressed, as is seen in the addresses of Imam Ali (a.s.).

DIFFERENT VIEWS OF RELIGIONS

The level of intellect of different men are different, this being the reason why different individuals hold different views on religion. The fountain head of Authorities, the Almighty Allah never gives any weight to such points. He deals with his creatures on the basis of equality, except in particular cases, which do not follow the general pattern of dealing. The differences in views or religions and nationalities, in the eyes of the rightly informed scholars, are comparable to the varieties of foods. Some are salty, some sweet, some sour, others pungent and so on. One may

associate the comparison with varieties of cloth; some are fine, others coarse or soft. All are intended as covering for the body, while the differently tasting foods make up the nutrition for the body. The most important men of any of the various religions have no right to find fault with the views held by others. One should allow everyone to discharge his rites according to his own views. The chief of the leaders of the various parties should keep all in their appropriate areas.

THE DOWNFALL OF CIVILIZATION

“There are a number of causes which bring about the downfall of a civilization. Among them are:

1. Self-conceit (Taassub), which implies one's unreasonable insistence on one's own point of view and line of action. One gets into a frame of mind which seeks to do a great deal of damage to others just to reap a little gain.
2. Under the influence of malice one seeks injury to another's' honor and property and is pained at another's stroke of good luck or amelioration.
3. The third cause is religious intolerance which is shown as antagonism to others on the basis of difference in the religious beliefs and rites. One may show contempt for the place of worship of the people of a different denomination, deriding their rites of worship and causing hindrance to the performance of their religious ceremonies, while performing the rites of one's own religion in a way which may cause deliberate inconvenience and provocation to the religious susceptibilities of others. Such attitudes

create disparity and discord among people, resulting in a general catastrophe for the entire nation.

There are in every society people who have an eye for their own selfish motives of self-aggrandizement in situations of national unrest and commotion. They are ever ready to add fuel to the fire and stir up trouble among the groups, so as to create occasions which may benefit their own schemes of selfish gain.

“It is quite obvious that on deeper reflection that all the religions of the world, whether true or false, have many common features in their fundamentals or details. It seems obvious that the myriad of religions that have originate have been derived from one single True Religion.

The principles of conduct approved by various religions and the records of World’s History give full justification to this stand. The enlightened society may be scattered in the far off territories of the world, yet it is one in its essence, seeking the well-being and improvement of all. Despite the vast distances separating the territories, we find the light of wisdom and the sincerity of accord every where. It is on this account that the possessor of knowledge and wisdom to a supreme degree, rules his devotees all over the globe. What is however necessary for such Authority, is to frame principles that may be applicable universally, allowing for the formulation of sub-rules suited to the intelligence of the people in various regions, so that no friction may arise with the fundamental principles and the sub-rules that have been formulated.

KNOWLEDGE AND WISDOM

This is the basis of the statement of the Philosophers of the past, who referred to religion and over lordship as twins,

which means that religion fosters knowledge and wisdom while over lordship should espouse the cause of knowledge and wisdom as well. The Persian King Hakeem Firus Urdsher Babkan in his last will observes that over lordship and religion are twin sisters. Just as the roof of a building need foundations and supporting pillars to be laid properly, similarly over lordship cannot be established without religion, while religion without over lordship is spoiled. "Just as distances do not count in reference to the enlightened society so, too, time does not count in reference. It is for this reason that the extensions and interpretations of the statues of the previous sovereigns which the later authorities make in respect are not regarded. A sovereign may, for instance, issue an order in view of a certain contingency and then on the remedying of the situation may issue another order. The second order will not be considered as disregarding the first one. Actually both the orders serve the situations on hand, they will be looked up on as complementary to one another. To give a concrete example from the religious traditions, Prophet Musa (a.s.) said to the effect that he was a consummator of the Torah, not its abrogate. Similarly the Holy Prophet (s.a.) accepted the laws of the Old and the New Testament. "There are five sections of the enlightened society.

1. The first section comprises the group of the stalwarts of the land who possessed perfect powers of intellect, sound judgment, expansive insight into the national problems, having a depth of vision of the fluctuating conditions of living, well informed about the reality of everything, well-versed in the intricacies of administration and faithful upholders of the national interests. They are called '(Afazil') the eminent ones in the language of the philosophers. A foremost

requirement for them is the perfection of the faculty of reasoning and of the practical art of living, together with the other mental faculties by way of acquired proficiency of the sciences of Astronomy, Philosophy, Geometry, Ethics, etc. or by way of a special Divine gift or as the votaries of statesmanship.

2. The second section comprises of the group next in order of attainments. Their function is to enforce the orders received from the Eminent Ones. These high officials constitute, on the one hand, the grandeur of the state and on the other the dignity of the scholars and the jurists. The Philosophers of the science of civilization call them people of the Tongue (*Dhaivil alsinah*), being the mouthpiece of the controlling Authority.
3. The third section comprises the group who has to carry out the orders of the high officials effectively on a lower level of the dispensation of justice and administration. They are concerned with the functioning of daily routine of offices, implementing the provisions of the state procedures on the one hand, and, managing the official business in the interest of the public on the other. These officials have to conduct the business of accounts, the collection of taxes and other routine jobs. They need to be well-versed in the sciences of Accountancy, Menstruation, Medicine, Astronomy, Legal procedures and other related subjects. They constitute, in the terminology of the philosophy of civilization, the Executives (*Muqaddarane Mumlekat*).
4. The fourth section comprises the group who has to do with the duties of supervision and safeguarding of the

religions and secular affairs of the people, against the inroads of tyranny and aggression of the people inferior civilizations. They are the States' Militia and the police force. They must be well-versed in the arts of war, horsemanship and the equipment relevant to their assignments.

5. The fifth section comprises the general public. They have to carry on agriculture, trade, business and industry in the general interests of all the people in the land. The professionals among them serve as suppliers of wants like clothing, instruments, domestic needs etc. they need to achieve proficiency in their relevant assigned services. They undertake vocations such as agriculture, tailoring, business routine, accountancy and the related branches of learning.

THE SEVERAL FORMS OF GOVERNMENT

The Sections of government, which are enumerated above, may take any of the following four forms:

1. It may be in the form of a single head or sovereign, who should organize all the four sections under his own plan, assigning to each section the responsibilities corresponding to the appropriate talents. The head should have a high level of judgment; have knowledge of the reality and essence of all matters to prevent any mischief in the affairs of the State. In case he has an average degree of commonsense, he should at least be sufficiently intelligent to make use of the data available to him in respect to the affairs of the state in a resolute manner. As the last resort he should be able to prevent

mischievous either by way of personal prowess or psychological approach. Such a state is based on political acumen.

2. The government may be run by an aristocracy comprising a number of people instead of a single head of state. They should in their aggregate possess the qualifications laid down for the single head of state. They have to act as the cooperating parts of a single entity, like the organs of a single body, such a government is called an aristocracy of eminent people.
3. The government may be in the hands of a single person, who may not be of the highest caliber but who may follow the precedents of the eminent sovereigns of the past, following the principles and rules laid down by them. Such a government is one based on tradition.
4. This capacity to profit by the past traditions of good governance may be adopted by a number of people, instead of one man.

THE EXTENSION OF MANAGEMENT

“It is possible that proper management may improve the government to an extent that it approaches one of the higher categories. These conditions should prevail even in the smallest units of the states. Such states in British India existed under the Rajahs and Taluqdars. They were on the one hand subjects of the supreme British power, while on the other hand they held sway on their own subjects.

“A state may come into being by:

- i. The need of some men for others to carry on the affairs of living,

- ii. The need for a common purpose,
- iii. The need for division of labor, different persons carrying on different professions i.e. two persons working for the benefit of a third person.

ENUMERATION OF THE BACKWARD SOCIETY

“The types of backward society (*Madeena ghair fazilah*) may be listed as follows

1. A group is organized because of the necessity for cooperation, just as a number of men may undertake to engage in farming or weaving etc. The groupings get classified into distinct communities. They may be proper like, the grouping of farmers, or improper, like gangs of robbers and thieves.
2. A group may be organized for accumulating wealth, without having any aim for its expenditure in proper or improper ways, for instance money lenders *Sahookars* and *Mahajins*. An organization of hoarders is called (*Ijtima e Nazalet*).
3. (*Ijitma e khissat*) The association of meanness has to do with the cult of pleasures. The people who are engrossed in vain activities like the patronage of coffee houses and cinemas, etc.
4. The grouping may be on the pattern of mutual benefit (*Ijtaimae Karemat*). Such a grouping may be on the basis of past traditions where some one in the past may have acquired superiority, which is traditionally respected by others as in the case of some of the religious leaderships and hereditary aristocrats. They require for the maintenance of their status the paraphernalia of peculiar dresses and dwellings. They are even generous to some extent and appear to

resemble the people of a superior civilization, but in their essence they are based on ignorance and as such are far beneath that standard.

5. The grouping may be organized with the aim of subjugating other groups called the (*Ijtimae Taghallubi*) Domineering regime. They may resort to force and fraud to attain their aims. Their policies depend on calculated planning and the caliber of their workers and their material equipment. They are generally hard-hearted, offensive and greedy. Some among the group may be inclined to goodness but may be forced by circumstances to serve as the instruments of the highhandedness of the rest of them.

KINDS OF AUTOCRATIC REGIMES

The people of a dictatorial approach may be of three kinds.

- i. They may love dominating others just for power. They may have no zest for riches or any other pleasure, as was the case among the Arabs before the advent of Islam.
- ii. They may acquire domination only to indulge in sensuous pleasures of wealth or sex. They will never try to overpower others if their desired objects of indulgence in sensuous pleasure are available without resorting to force.
- iii. This kind is enamored of their display of prowess, so as to be known as great heroes. A very prominent characteristic of the domineering trait is that the common people regard these types worthy of reputed magnanimity, which they applaud at all times leaving no stone unturned in praising their self-advertised achievements. They get infatuated with their own

power of intellect and cleverness. They provide immense publicity in favor of their megalomaniac plans. The whole of mankind is looked upon by them as fools and dull witted. In their self-conceit of superior talents they refuse to listen to the voice of reason and commonsense. Tyrannical outlook gets stamped in their very being.

FREEDOM OF POLICY

“Freedom policy (*Ijitemae Hurriyat*) comprises of people who do not owe allegiance to any person or group. They have full freedom of action to choose their own form of government and leadership. If any one commands respect among them, it is because of some special talents in him. The people of this group are of varied temperaments and aims. People of similar temperaments form groups. They may have some resemblance among them. Their leadership is noteworthy as it does not dictate but is dictated to by the followers. The leader has to do what is palatable to his clients, a task which naturally requires great powers of understanding of human nature and the virtues of patience and forbearance, so as to have his personality impressed upon the followers, who should be convinced that the leader has their interest at heart and that he has no axe of his own to grind. Yet such is their hypnotic hold on their followers that they are not dislodged easily from their seats. One characteristic of this type of association is that notwithstanding their personal differences on many points they can collaborate on matters of common interest. Many philosophers, scholars, orators, poets, industrialists, scientific administrators and merchants have come out of such environs. Such persons deserve to be included among

superior civilization. Equally big lists of villains, delinquents and felons are present among such societies, which boast of freedom. The more prosperous they become, the greater the abundance of genius' both praiseworthy and vile.

"The leadership in all these forms of backward societies falls to the lot of those who can afford to spend money or to whom people can look for profit or fulfillment of their lowly needs. It is for this reason that men of enlightened civilizations can ill afford to be their leader. If forced by circumstances to act as their leader, he will be dislodged by the populace for endeavoring to introduce enlightened and sensible policies, or he may be done to death by conspirators or the state may be subjected to disorder and mischief, as he would be putting restraints of moral righteousness and commonsense on them.

It is not easy to transform such uncouth societies into enlightened ones. These Societies have a special tendency to acquire the dominating nature. There is no hard and fast line between various forms of backward society from the others. They are easily converted from one to the other, being fundamentally derived from the untutored appetites. The people representing them are in general hard-hearted, stiff-necked and aggressive in their behavior. Their chief occupation is with athletics and the art of fighting and wrestling, unless they submit themselves to the dictates of reason, their faults continue to flourish and in times of provocation they lose all sense of proportion.

Such imbalance of faculties is witnessed in the nomadic Arabs and the people of desert regions. Their preoccupation with sex on the one hand and their mutual strife's and warfare are matters of common experience.

THE INDISCIPLINED SOCIETY

“The Undisciplined Society the (*Madeena Fasiqah*) believes in the tenets of the Enlightened Society, but their actions do not conform to their beliefs. They too have been classified into similar categories as the people of the previously mentioned class. So is the case with the other type of Society called the Misguided Society (*Madeena Dhalla*). They too profess to subscribe to the principles of the Enlightened Society, yet they have swerved from the path of rectification as has been pointed out before. They should not be given any further notice, as they are also classified on the same pattern.

CERTAIN GROUPS IN THE ENLIGHTENED SOCIETY

There are certain groups which spring up amidst the Enlightened Society when Backward society (*Ghair-e-fadhila*) mixes with the Enlightened Society and which resemble thorns midst flowers. They are known as adventitious growths (*Nawahat*). They may be classified into the following five categories:

1. The Hypocrites (*Marayeen*) are the people whose actions resemble those of the eminently moral persons, yet they proceed for motives of selfish gains, pleasure, megalomania or mere outward display.
2. The Temporisers (*Muharrafeen*) are the people who in their real intent love to lead the society of the ignorant but having been forced by circumstances, they follow the lead of the eminent people of discernment, much against their natural inclinations. They in their low down aims try to change the

meanings of the commandments to suit their objectives. They make irrational distortions in the fundamental principles of life so as to avoid the restraints and are enabled to indulge in the physical urges of the mind. Their main characteristic is that they are subservient to no rules or regulations, may they be of the Divine Code or of human reason. Their life's motto is to change with the change in the surrounding milieu, to acquire the goods of this world and to make merry while the sun shines. They sacrifice their faith and creed for the sake of the fleeting pleasures. They care little for religion which they rebut in their actions.

3. They are the Rebellions (*Baghi*) group, unhappy with the government and desire anarchy and disorder, inciting people to action against the Enlightened group, belittling their achievements in the eyes of the people so as to cause dissatisfaction in the minds of the general public as a means to overthrow the Government and pave the way for assumption of power.
4. This category comprises the ill-advised people, who because of a perverted intellect are against the principles of Truth. They are the people who can be brought to understand their errors, who are likely to benefit by a sensible approach to lead them to the path of refinement. These people are known as *Maareqeen*.
5. Distracted group the (*Muthayyareen*), are those who have the ideas of Reality in a crude form. They may talk quite sensibly on certain matters, but in general they are far from being well informed. By their apparent reasonable talk they sometimes confuse even

the most versatile geniuses. Once such people, even succeeded in disconcerting the great philosopher poet Mulla Jami. They asked him in a general assembly as to what a particular verse of the Holy Quran meant. *“We have no knowledge, except what You (O’ Allah) have taught us (the reply of the angels to a question by the Almighty Allah).”*

A group of such people who had put the question with the intent to create a confusion started to protest that the Mullah had admitted his ignorance and he was not to be given any credence for what he says while addressing the assembly.

SESSION VI. PART-II

GOVERNMENT SET-UP AND ENLIGHTENED ETIQUETTE

This Session gives an account of the Administration of Government and the Conduct rules of Government servants, the essentials of friendship and harmony and of the Enlightened Social Relations. The next day after sunset, the King received the philosopher for audience with a lot of respect.

MAIN CATEGORIES OF STATE

As has been explained already proceeded the philosopher “There are two main categories of states. The state administrated by the Enlightened Society composes by eminent scholarly groups, run by a person or group characterized by the perfection of human excellences, shunning all the misdemeanors and abominations. He has

to be capable of physical and spiritual perfection, termed by the ancient philosophers as the Authority par excellence, called by Aristotle the organizer of the world, and known by the appellation of the Prophet and Imam in the terminology of the traditions.

The Second type of the state is administrated by the Domineering motive, the (*Az rooe Ghalbah*), also called the inferior or backward state. Such a state aims generally at domination, outward splendor, prestige, wealth and so on.

There are two main types of such a state.

1. The state may marshal its resources for the upkeep of justice and the right principles of civilization, the fostering of sciences and arts, the protection of personal liberty, honor, life and property of its citizens the adjudication of mutual conflict, the enforcement of ethical norms. The leadership of such a state shall endeavor to arrange for steps to achieve these aims, being subservient to the dictates of justice, there shall be a persistent planning to maintain the cause of justice at all costs. The state funds shall be utilized for the welfare of the people. Only such forms of the display and coercion shall be resorted to as are necessary for the maintenance of law and order in an inferior section of the society. The difference, however, lies in the fact that in the Enlightened state the methods are those of admonition and instruction while in the other case there is force and coercion as the instrument. The two can unite at any time when circumstances favor the process.
2. The other form of such a state is where the objective is to enslave the people and to provide for the luxurious and pleasure filled living of their

leadership. Such a state shall maintain a respectable distance between the rulers and the governed. The rulers shall demand all kinds of fake mechanisms. There shall be no care for the observance of the demands of justice and fair play. The land shall be infested with all sorts of evils, incidental to a tyrannical form of government. There shall be little harmony and kinship among the masses. It is true that the people take on the complexion of the ruling class. If the rulers have high purposes, so shall the populace be imbued accordingly.

REQUIREMENTS FOR RULER OF AN ENLIGHTENED STATE

There are seven requirements for a ruler of an Enlightened state:

1. Noble lineage, so as to command prestige among the general public. A Ruler should stand in place of a father to his subjects, winning their hearts by love and sympathy.
2. The second requirement that the leadership should possess is large heartedness and magnanimity as a result of the cultivation of the moral instruction and the eradication of vices of the faculties of aggression and appetites.
3. The third requirement is for the leadership to possess sound judgment, efficient planning, and working, either by way of discussions and consultations or through historical research and social science studies.
4. The fourth requirement is the possession of high ideals and purposes. Courage, a virtue which is attained by steadfastness and application to one's

responsibilities. This virtue supplies the leverage for the achievement of noble ends and for the eradication of vices. It is in fact the basic qualification for all kinds of achievement.

POWERS OF MENTAL DETERMINATION

It is recorded that the Abbaside Caliph Mamoon Rashid was afflicted with the obsession for eating clay, a habit that made him sickly and pale with general weakening of his physical and mental powers. He invited a number of physicians of great standing who used all their knowledge of medicine to cure him of his obsession. Nothing, however, availed. An attendant of the royal court said, "Why does the Caliph make use of such external medication? Why does he not marshal his powers of mental determination to give it up?" On hearing this Mamoon bade all the physicians' farewell. He said he would employ his own will power to get rid of the obsession and he succeeded. Another historical event pertaining to the French Emperor Napoleon may be mentioned. On one of his expeditions, he found a mountain range obstructing his path. He was advised to make a detour to reach his destination. He, however, refused to swerve from the direct route and made his way right across the mountain range. He is credited with the saying.

"The word impossible is found in the dictionary of the fools".

Similar events have been recorded in the life stories of other great figures of History, which show that there is nothing which strong determination cannot achieve.

5. The fifth requirement is the capacity for putting up with hardships characteristic of high determination.

No hardship can stand in one's way if one makes up his mind to overcome the same. As expressed by a poet: "There is no difficulty which may not be overcome. Man need not to be dismayed."

- 6 The sixth requirement is financial soundness, as money is required in most human activities, quote a poet: "O' gold, you are not god, but it is admitted that you are the concealer of faults and the provider of needs."
- 7 The seventh requirement is that there should be sincere and upright helpers and workers. They should collaborate with the leadership to carry out the state policy. The philosophers of social science are agreeable on the excellences of all these seven requirements. Yet there are four of these requirements which are indispensable, and these are magnanimity, determination, patience and sincere upright workers. It is also an admitted fact that the leadership must be competent enough so as to meet all possible emergencies and catastrophes by deliberate planning and sound measures, like a good physician, who tries to establish equilibrium in case an imbalance among the bodily humours takes place.

The two main causes which lead to disorders in a state, as noted by the scholars of social science are:

- i. The political leadership of the country that rules the land by force and oppression. Force and oppression imply self-indulgence in pleasures, which is antagonistic to moral perfection. Such force is condemnable and no one willingly submits to it, except the mischievous.
- ii. The second factor is the friction within the land among different people and classes which impoverish

the land and ultimately lead to the downfall and ruin of the state. It is necessary that the government authorities should work for a harmonious relations among the people, who can then be expected to cooperate in the plans and policies of the state. Accord on right is praiseworthy while that on evil is surely damnable.

THE TYPES OF STATES IN REGARD TO THEIR SOLIDARITY AND DOWNFALL

A Society comes into being when a number of individuals decide to be organized on certain principles under an agreed leadership, giving full loyalty and obedience. A single individual is possessed of limited resources of energy, but when a number of individuals pool their energies in one direction, the leadership begins to possess multiple energies. If such leadership works for the amelioration of the subjects in consonance with the principles of social organization, there shall be solidarity and energy in the state. If the leadership due to its shortsightedness gives up objectives of good governance there is sure to ensure condition of individualisms, in place of the unity of action in the affairs of the state. History has recorded that the leaders of the people who worked for the people's good gave an impetus to solidarity and national progress. People love to be guarded against the influences of comfort and opulence, so as not to sink into slothfulness and indolence. Such a contingency is likely to excite the greed and love of domination of the neighboring states. It will be clear from this that for a state to prosper two conditions should be fulfilled, the amelioration of the loyal elements and the suppression of the mischief mongers.

DISUNITY BY SELF DIVIDING

It is recorded as a matter of history that after Alexander of Greece had vanquished Dara, he found the people of the land, Persia to possess great qualities of manliness. They possessed courage, and were adept in the use of military strategy. He was at a loss to find a way out of his fear for their united action which seemed to be powerful enough to throw away his supremacy. He wrote to his teacher Aristotle for advice, who suggested that the people should be led to disunity and by creating a division among them he could carry on his rule undisturbed by any united action. Alexander adopted the plan by creating rivalries among the leaders with gifts of estates and principalities and the plan succeeded extremely well and from then onwards he was left in peace. The Greek rule continued over Persia, till Urdsher Balikan rose to frustrate the designs of the foreign masters. On the same plan, Alexander created a rift among his generals when he decided to return home from India lest they overthrow him by a united action.

CAREFUL WATCH OVER THE PEOPLES ACTIVITES

The leadership of the land has to keep careful watch over the people's activities and to take timely action in the event of any unusual unforeseen event rising to disturb the peace of the land on the basis of justice and discernment. The state should give due consideration to the competence of the citizens, foremost among whom are the people of the pen, the scholars and the office hands. The second category of the people are the Military personnel, the defense forces

of the country. Third category refers to the business community and those engaged in professions. The fourth category comprises the people engaged on land for the production of food materials. These four categories of people correspond to the four characteristics of the body. And just as these traits have to be maintained in proper balance, similarly the above-mentioned categories of society have to be kept in proper balance. The domination of any one of them leads to disorder in the body, no less than in the body of politics. They are all necessary, but no imbalance can be healthy in this as in any other case. The state leadership has to keep careful note of the different types of citizens in the interests of social organization.

THE DIFFERENT TYPES OF CITIZEN OF A STATE

May be classified as follows :

1. Those citizens who are instinctively inclined towards righteousness. Their goodness influences others as well. They are possessed of moral excellence. They are the people who conduce to the good management of the world. The state, too, should have regard for this class of people. They should be the closest advisers of the state. Their advice is of immense value for the administration of the land.
2. Those citizens who are inclined towards righteousness. They are possessed of great moral excellence. Their kindness is limited to their own persons. It does not influence the milieu around. They too deserve honor, though not much help can be obtained from them in the interests of the state.
3. Those citizens who are inclined neither towards righteousness nor towards evil. They should be

encouraged to improve and to come to par with those who possess high standard of citizenship.

4. Those citizens who are instinctively inclined towards evil though their evil does not affect others. Their activities are to be depreciated. They are to be induced by instruction and admonition to give up their evil ways and to acquire moral excellence. If they change for the better, it shall be a piece of good fortune.
5. Those citizens, who are naturally of an evil disposition, while their evil is contagious affecting the environment around for the worse. They are the worst of all types of citizens. Their existence spells mischief. They have to be condemned and deplored as being the most dangerous for the state. They may belong to a number of types. There may be among those who do not submit to admonitions and penal measures. They may be, kept segregated from the civilized citizens, by being banished from the towns, or they may be jailed or if they are still a danger to public peace, they should be outlawed. There is a difference of opinion among the scholars of social science as to the manner of dealing with those whose conduct even after being outlawed pose a danger to the state. Some of the scholars are in favor of destroying them by the sword. Some are of the view that they should be disabled by having such limbs destroyed as have been the medium of mischief, like the hand, the foot or the tongue. The death sentence against them is not desirable except if it is demanded by the dictates of the Islamic Code. A life sentence of imprisonment is suggested by some of the scholars. In

any case the punishment should be designed on the principles for the general good of the people.

DISTRIBUTING FAVORS

The third condition is that after due scrutiny of merits in the interests of civilization, the state should according to the level of attainments, distribute its favors. The scholars have said that in case an individual has been injured by the action of another the court or the highest authority in the land is not able to grant pardon, without the afflicted person's active consent. As a matter of fact even the heirs of the injured person are not authorized to grant pardon. They go further and say that even if a pardon is granted by the afflicted party such pardon being his individual act of benevolence, without costing the offender any retribution. The fourth condition is benevolence (*Ehsan*), which next to the quality of justice is the most precious ornament of authority. Benevolence implies that the individual receives some consideration over and above the dictates of justice. Such favors do encourage people to be steadfast in their loyalty to the state.

FORCE OF BENEVOLENCE

In this context stands the relationship between Qutbuddin Ameer Taimoor Gorgan and Toqtmash Khan Uzbek. A number of battles were fought between the two monarchs, the outcome of which in each case was victory for the forces of Ameer Taimoor. Vanquished in the field, he was pardoned by the Ameer. It happened four times that he suffered defeat, followed by pardon and then again by his insurrection and so on. The repeated acts of pardon on the

part of Ameer Taimoor at last won over the opponent, and he became a devoted follower of the Ameer, such that his dedicated service to the Ameer became great events of history during and after the year 800 A.H. during the expeditions through the desert of *Qahchaq*. Such is the force of benevolence in the human relationship.

MATTERS CONCERNING JUSTICE

The most important function of a state is the establishment of the institutions of justice. In the absence of real discernment and justice, the state will fall a prey to disorder and tyranny. "There are certain matters concerning Justice, among which some may be mentioned these being:

1. Entertaining public complaints and their requirements should as far as possible be granted.
2. No ear should be given to back-biting and slandering but if an ear is given a full inquiry should be made.
3. Giving a hope of favors to the creatures of the Almighty Allah.
4. Planning for the removal of the misbehavior of enemies.
5. Impressing awe and fear of the law in the people's minds.
6. Keeping the highways and travelers' lodgings safe for travel and transit of goods.
7. Defense of the frontiers territories of the state.
8. Honoring the services of militia.
9. Cherishing people of merit.
10. Propagation of the discernment of Ethics especially the knowledge of social science.

11. Keeping personal pleasure under proper check, and catering to the welfare of the public as a means to spiritual gratification.
12. Avoiding oppression and the display of authority.
13. Never being oblivious to the plans for good administration.
14. Giving more weight to the enhancement of mental powers, than to the enhancement of the army.
15. Preserving the secrets of the state and giving no clue to the plans, so as to avoid its escape.
16. Taking council on important issues.
17. Preserving the praiseworthy traditions of the state.
18. The state leadership should observe the same limits of land as do the people.
19. Organizing an effective intelligence force in the land.
20. Studying the annals of good statesmen as guide for action.
21. Training the militia for efficient defense service.
22. Breaking unlawful assemblies by proper psychological approach and encouraging useful associations.
23. Investigating the untoward happenings in the land and providing safeguards against them.
24. Listening to the speeches and talks of the young men, children and common people with a view to benefit from them.
25. Paying due heed to the complaints and requests of every one, whether of high or low status.
26. Adopting ways of increasing the number of friends and keeping their friendship on a permanent basis.
27. Benevolent attitude towards foes and efforts to turn them into friends.

28. As far as possible avoiding war, bloodshed, except when absolutely necessary.

PRINCIPLE OF WARFARE

It should be borne in mind that the basis of war is rooted in the faculty of aggression in man. The manner of sublimation of the faculty of aggression has already been dealt with. It may happen that the characteristics of courage, chastity, good judgment or equity may motivate war, as for instance, oppose the tyranny of some tyrant in the cause of those who may be oppressed. The chastity of an honorable lady at stake or the demands of justice may have to be met when verbal admonition may fail to avail. In any case the blood-shed incidental to war must be avoided as far as possible by way of sensible planning. It is only as a last resort that the perils of armed conflict may be undertaken and that too with the greatest circumspection. If the enemy leaves the field, one should not plan another attack. One should refrain from giving way to any vendetta in the matter, either against those who have fled or those who have been remiss in coming to his aid or those who were found to have been planning to aid to the enemy. The state monarch or leadership should not personally go into battle.

The command of the armed forces should be entrusted to a person who has the following qualities.

1. Possessing Courage and physical strength and having a towering personality.
2. Intelligent enough to handle the field technique, with the motto "War implies clever maneuvering".
3. He should be well seasoned in the art of war, so as to be able to calculate any impending contingency. Says

Urdsher Babkan, that it is not sensible to use a rod when a nod can serve. Why should war be resorted to if diplomacy can succeed in achieving the desired target? In short it is desirable to evade an armed conflict when an objective can be attained without it. Just as the surgeon takes to the cauterization or amputation of a limb only as a last resort. No dishonesty or dishonorable conduct is permissible. The state intelligence department should do all in its power to be kept well-informed about the enemy's strength. An efficient system of espionage is a most essential part of the preparation for war. The enemy should never be taken lightly. Even in the event of victory one should remain circumspect and cool minded. The distinctive services of the war veterans should be duly acknowledged by suitable rewards and military insignia. Those who lay down their lives for the cause of the state should have their dependents well cared for by provision of appropriate amenities of living. It is also a matter of far-sighted policy to show magnanimity to the vanquished enemy, who may turn out to be a friend in the future. No prejudices on any account should affect the negotiation for peace.

FORGIVENESS AND FORBEARANCE WITH POWERFUL AUTHORITY

It is recorded in the *Tarikhul Hukama* (History of the wise ones), that the Greek King Alexander on his occupying a certain city gave it up to plunder, arson and mass murders. The news reached his tutor Aristotle who reprimanded him for his action of cruelty "The enemy was your co-peer

before the battle, but he was not so after his humiliation. Is it reasonable then to have tyrannized over the weak one"? The philosopher demanded of his errant pupil Alexander. "Forgiveness and forbearance come nobly to those who have power and authority".

This has been put to verse by Shaikh Saddi;

"Humility befits those, who are highly stationed. The mendicant, if he employs humility, does it because it is a characteristic of his."

TAKING COUNSEL (*MASHWARAT*)

After listening to the discourse on the requirements of equity in war, King Adil Shah desired to know of the conditions that should govern the conduct of consultative forums. It is a well-known fact that persons in power generally are averse to seeking or accepting advice from others. Yet human beings are in need of collaboration from others to achieve their ends. The job which an organization can accomplish is out of the reach of a single person in effectiveness. Cultural needs necessitate the association of different person to work together for the common purposes of life. The state leadership, being burdened with gigantic responsibilities is in special need of such collaboration of effort, for any slip on their part leads to catastrophic consequences in the affairs of the world.

Such being the case it is imperative that the qualifications of those fitted to give advice on matters of state policies, must be formulated clearly.

Those who have the following qualifications are eligible to give advice:

1. The persons required to give advice in this behalf should possess knowledge of the noble arts, such as

the value of moral excellence, practical discernment, besides the academic knowledge of the subjects of logic etc. they should be free of any vices. They should possess the positive virtues of courage, judgment and chastity. They should be well-versed in the studies of the biographies of great men. There should be among them learned men of literary accomplishments and adepts in civil and military matters.

2. They should be persons of high ideals and purpose. Their magnanimity should not be wavering. Their minds should consistently be applied to noble thoughts of importance to raise the states to the leadership of the world's nations.
3. They should be loyal servants of the King, and all their efforts should be directed for the solidarity and stability of the state, with prosperity for the citizens and all the professions.
4. They should possess the virtues of coolness and forbearance, never giving way to trepidation and hastiness of action, to face unforeseen emergencies unflinchingly and stand like unperturbed rocks of steadfastness and firmness, especially in dangerous situations.
5. They should have the right principles of life. They should not be self-centered and should be able to vouch for any flaw in themselves, when asked about an opinion on that behalf.
6. They should be well informed on the affairs of the state, the past traditions and future plans. They should be acquainted with the temperamental traits of the people of the land, so that they may be able to give the right advice on the measures calculated for the

good of the people. Just as a physician is in possession of the information regarding the various organs of the body, which is necessary for locating the disorder and applying the requisite remedy in the form of precautionary measures or the appropriate remedy.

7. They should be worthy of trust in regard to state secrets, which should in no case be divulged by them to the advantage of the enemy. They should strictly guard all information they may gather in secret sessions of the counselors.

TAKING COUNSEL IN STATE AFFAIRS

The second point on behalf of taking counsel in affairs of state is the manner in which such counsel is to be sought. This may take different forms:

1. It may be a written query and reply in their individual capacity or by way of a circular. The points on which advice is to be centered should be made very clear, so that the person approached for advice should not be in any ambiguity as to the precise nature of the matter. He will then be able to weigh all the pros and cons of the matter and give clear cut advice to the best of his ability.
2. If the matter is one which requires the considered opinion of the collective deliberations of the whole body of councilors a meeting may be arranged for the purpose.
3. Arrangements for the meeting should be made in a place which is best suited to the self composure of the councilors. An extensive assembly hall may be required with protection against heat and cold. It

should have in its surrounding, setting preferably a flower garden with water fountains and other available tranquillizers. We have historical data of the assembly halls of the ancient rulers. The Persian King Nausherwane Adil had such an assembly hall, called the *Bagh-e-Dad* (the garden of Justices,) which name still present in the name of the city of Baghdad.

4. When the assembly of competent persons has gathered, the secretary should take up the items on the agenda, one by one for discussion with its pros and cons and note in writing the arguments of the individual participants of the Assembly. These proceedings of the assembly should then be collated for final action by the authorities.
5. It is better for The Chief of the state to remain behind the scenes, to allow unfettered freedom of speech to the members of the assembly, lest they should be swayed by the personal inclination of the Chief of the State. Saadi: Says "*Trying to express an opinion against the views of the ruler, is tantamount to washing one's hands in ones own blood*".
An atmosphere perfect of freedom should prevail in the interests of the expression of frank opinion.
6. Talking should not be permitted among assembly members, nor should the speakers be allowed to wander away irrelevantly from the point under discussion. All should attend to the speaker who may happen to be in possession of the floor. When he has ended his speech, only then should some one else be allowed to speak. If an elucidation is sought on any point it should be addressed to the chair, who would deal with the point of order thus raised with a suitable decorum.

7. At the end of the discussion, there should be an appropriate recognition of the part played by the members, to encourage them to further express their opinions with frankness.

THE METHOD OF FORMULATING RESULT

The third point in this behalf is the method of formulating the result of the discussions. Some of the scholars are in favor of deciding the issue on the basis of a majority of votes. A prevalence of view in favor of a point at issue is regarded by them as an argument of its correctness. They argue that if the majority were the sole criterion of the justification of a view, there would not have been any occasion for anything in the way of fresh research and new modes of thought, which are avenues aside the beaten path of the majority.

The Almighty Allah grants any gift to whomsoever He wills, and He does not allow any other to interfere in His munificence. How can it then be allowed to say that the majority is always in the right? It is possible that the majority may err and the minority views may be the correct ones, for the simple reason that falsehood is most widely spread, while truth is scantily found. As such no guarantee can be given in respect of the correctness of the views of the majority. The fact, however, is that both views deserve consideration.

In case the strength of arguments can be tested in concrete experience, the method which hinges on the cogency of arguments should be adopted in arriving at a decision. Such procedure should suffice to silence all differences of opinion in the matter. Resorting to the majority vote should be availed. Resorting to the majority vote is dictated by

necessity in spite of its draw backs. This procedure is designed for the most reasonable approach to the problem of counseling.

The records of ancient history are also in a way serviceable for drawing conclusions for action in the present, profiting by their experience, avoiding their errors, of course, by giving due weight to the change of the context in the present as compared with the circumstances under which the people of history adopted the measures under consideration. As such blind imitation of the procedures of the ancients is not a rational approach to the problems of the present. Yet another way of taking counsel is to take a lesson from the misfortunes of others of the past. The poet Saadi says about the great Luqman, who when asked as to whom did he owe his great wisdom, he replied that it were the fools from whom he learnt his ways of wisdom.

It sometimes happens that a simple child strikes the target by his errant arrow. While sometimes it so happens that an experienced person fails to get a plan right.

THE JUSTICE OF NAUSHERWAN

The King referred to a statement of the Sage where he had spoken of Baghdad, the Garden of Justice of Nausherwan, and asked him to give some more details of the dispensation of justice by Nausherwan. To which request the Hakeem acceded. Saying "This is a subject that pertains to the subject of history and not one of Ethics.

NAUSHERWAN DECLINED THE OFFER TO TAKE OVER THE GOVERNMENT

The ancient historians have recorded among the events of the year 6124 of the Hubooticra, that on the death of

Qubad, the nobles approached Nausherwan with the request that he should assume the reins of government. He declined the offer on the ground that the people were accustomed to the terms of tyranny and oppression; they would turn against him if he tried to set up the institutions of justice and fair play. As such he thought it convenient to keep away from this responsibility, working out his own salvation. At last the nobles prevailed upon him to accept the offer, giving him pledges of unwavering loyalty and obedience. Nausherwan on ascending the throne addressed the people telling them that his rule could not be extended to their minds for that was a domain penetrable only by the Almighty Allah. He promised to work for their betterment. The people assembled cheered his oration with laud acclamations of joy.

ANNOUNCEMENT OF STATE POLICY

The Historians record that at this announcement of state policy, getting a hint as to the shape of things to come, no less than three hundred and sixty philosophers of the highest caliber of the land presented themselves before the King to offer their services to the state. The philosopher Bardoyah from among them made a request to the King to be allowed to visit India, as he had come to know that a herb grew there, which would bring back a dead man to life. The King arranged for his journey and the philosopher departed to India. The Indian King Partap Chand made every arrangement that could help him in his search. All was in vain. At last an old Sage told him that he was engaged in, was an altogether fruitless job.

The reference was to a book with the title *Kalela Damanah*, which was so full of wisdom, that a man dead in the sense

of being ignorant of all knowledge, would gain enlightenment of knowledge and become a conscious human being, full of light and life. With the gift of the book in his possession, the philosopher returned to Nausherwan who ordered it to be translated into the Persian language by the great scholar and statesman Bazurjmehr. The translation of the book was used by the King as his guide for his life's conduct. He was enabled by the wisdom of the book to rise to the eminent title of Nausherwan.

AMBASSADOR OF ROMAN CAESAR

The story goes that one day the Ambassador of the Romans Caesar presented himself to Nausherwan and noticing a flaw in the structure of the royal palace, asked the people there as to what was the cause of the flaw. He was told that at a corner of the palace was the hutment of an old woman, who declined the highest price for it and so the palace had to be built with the flaw which had been noticed. The King Nausherwan was not prepared to take possession of her space which would have given the palace its exact symmetry.

“On another occasion the King was busy dispensing justice. He was asked as to how he had learnt the principles of justice so well. He replied that in the prime of youth, he once happened to see a man breaking the leg of a dog with a big stone. A short distance away the same man got a kick from a horse and got his leg broken in turn. A little further on the same horse got his leg struck in a hole which broke its leg. This series of event made him conscious of a grand scheme that worked to bring about retribution inevitably. He became convinced of the great purpose of justice in the affairs of life.

ORGANISATION OF JUSTICE IS MOST VALUABLE ASSET OF THE STATE

Among his other wise sayings he says that the state depends on an army, an army depends on wealth and the wealth taxes from the people. As such the land should be well populated, for which the organization of justice is necessary.

The rulers to be vigilant must have perfect self control under the guidance of true knowledge and discernment. To this may be added the statement that the improvement of the human mind presupposes the knowledge of Ethical science and that "government without such discernment is weak. This then is the implication of the saying of Nausherwan, that the people's welfare demands good official caliber and the organization of justice is the most valuable asset of the state.

THE BASE OF KNOWLEDGE

The saying that, a good time is fleeting while the moments of trouble stay. Nausherwan, advised his son Hurmuz to expend the royal treasures for the betterment of the army and the people's safety of life, honor and property. People should have free access to the Rulers so as to bring to their notice whatever is necessary. Seeking counsel with the wise is as fruitful as is keeping aloof from the fools flattering. To him the solidarity of the state rests on five factors.

1. The organization of the Defense Forces on right lines.
2. Strict adherence to the law of the land.
3. Honoring the righteous people.

4. Suppression of the evil doers.
5. General benevolence towards the people as dictated by reason.

He goes on to advise his son to avoid:

- i) Hastiness.
- ii) Indolence.
- iii) Conceit
- iv) Deception.

There are four things that undermine the soul:

- i) Avarice.
- ii) Fear.
- iii) Disgrace.
- iv) Debt.

He adds that there are somethings which are especially inappropriate for certain persons. Among them are :

1. Tyranny for the ruler.
2. Avarice for the scholarly persons.
3. Miserliness for the well-to-do.
4. Indolence for the youthful person.
5. Imitating the youth for the aged ones.
6. Immodesty for the womenfolk.
7. Ignorance for the nobility.

NAUSHERWAN EMPHASISING TO HIS SON

He emphasized to his son the need for engaging such ministers of state who would induce the rulers to virtuous activities of conduct. One should seek friends who prefer friendship to self interest. The sensible method of administration is to be tolerant and forgiving and to discharge ones own responsibilities with punctuality. Firdausi the great poet has given details in his epic poem the Shah Namah. There are other historical works which

record the achievements of the reign of Nausherwan, the just. Among them worth mentioning are the histories by Khavind Shah and Muhammad Taqi Mirza.

SERVICE RULES OF PUBLIC SERVANTS

The rulers need to have a pleasant sense of proportion in all details of administration, for any slip on their part will encourage the subordinate staff to play havoc with people's property, honor and life. In the words of Saadi:

In case the ruler allows himself to do injury by half an egg, his officials will roast a thousand fowls.

The officers of State must be very circumspect in their duty to the State. They must see to it that whatever has to be brought to the notice of the higher authorities is executed with the utmost care and decorum. Relevant to this theme is the story about his preoccupation with the training and rearing of his younger son Mamoon-ur-Rashid in preference to the elder one, Ameen. It was, according to him, the greater sense of discrimination possessed by the younger son as disclosed by the intelligence tests applied by the Caliph that he was considered fitter for the task of government than his elder brother.

The rulers are inclined to be offended by very minor faults and as such they need to be kept in good humor.

The public servants should always keep the good of the state at heart, by their endeavors to maintain conditions of righteousness in the land and foster moral excellences. They should perform their duties in strict accordance with their decorum. Public service is not a bed of roses; it is rather a bed of thorns. It should be avoided as far as possible by men of discernment, except when they find that by their collaboration in the government they can bring

about amelioration in the lot of the common people by preventing tyranny the rulers.

CONTROL OVER THE STATE AFFAIRS

The story goes that one day on a moonlit night, the Emperor Jehangir, happened to pass by the door of his mother's house, who on seeing him in his merry making walk heaved a heavy sigh. Jehangir enquired why she was sighing so sadly. She told him that his conduct reminded her of the working habits of his father, Akbar who would sit up for nights engrossed in the affairs of the State. Jehnagir then and there ordered his attendant to go to his minister Todar Mal and to bring him immediately. The attendant found the Minister busy with state papers informed him of the royal command and led him with his pen in his hand and bare headed to the King's presence. The King asked him as to what he had been doing during these hours. Todar Mal made the submission that he had been busy with the revenue records of a certain district, the cultivated land of a village having gone down during the year. The decrease in the arable land of one village had been made good by the increase of a similar land in the other village across the river. The King allowed Todar Mal to depart and then turning to his mother said,

“Here are the people who shoulder my burden of responsibilities, leaving me free to go on in my ways of easy living. The queen drew his attention to the fact that Todar Mal's sense of responsibility had its origin in Akhar's vigilant control over the affairs of the state.

The story illustrates the value of vigilance on the part of the state rulers, the King and his ministers.

THE BEST COURSE OF ACTION

Public servants must be careful to adopt the best course of action in discharging their responsibilities. There are two ways of doing a job, the efficient or the desultory way. It is the efficient way of doing a job that pays in the long run.

Tact is another impressive qualification of state officials. The matters should be executed in a way as to give no offence to the higher authorities. The temperament of Rulers is compared to the flooding river, which if an attempt is made to dam it tactlessly, will swell up all the more, while if the torrent is allowed to be diverted into a number of channels, it will lose its fury and flow peacefully.

The state secrets are a valuable trust and the public servants should guard them at all costs. Any hint about such a secret is likely to spread abroad. It is also imperative that no aspersions should be cast on the conduct of the higher authorities by the subordinate officials.

The rulers have to be strict at times in order to get work out of the subordinate officials and sometimes it is their love of flattery that pushes them to such action. A constant stream of flattery, however, turns their heads and they begin to consider themselves above all errors, and very wise.

SACRIFICE IN THE INTEREST OF STATE

Public servants should always be ever prepared to sacrifice their own comfort for the interests of the State even when no monetary recognition of their services is in sight. The man of fewer wants is always at an advantage in this world. He is entitled to honor in the eyes of the wise. The man of avarice is seldom satisfied with what he gets.

“The public servant should be a zealous guardian of the State property. Any harm to it should be regarded as his own personal loss.”

He should avoid extravagant living and to avoid seeking means of increasing his income by fair or foul means.

“The public servant should try to reconcile his duty to the state and his duty to the public in such a way as to acquit himself honorably on both counts.”

The Book “*Al Adalie*” of bin Muqanna gives details of the conduct of State officials as expected in autocratic regimes.

The King then requested the Hakeem to elaborate on the characteristics of friends and other types of associates. The Hakeem proceeded thus:

“It has already been explained during these dissertations what friendship means along with the other relevant topics; the different forms which love may take have been dealt with. We shall now take up other matters in this connection, for instance, the questions as, how to win friends and how to hold on to them ?

MUTUAL RELATIONSHIPS AMONG MEN ON HUMAN BASIS

“Your Majesty is well aware as to the meaning of the word civilization, which connotes the mutual relationships among men on a human basis. The more appropriate and numerous the threads that man has as connecting links with his fellow beings, the happier he will be, since most problems of life are not solved without a wide circle of collaborators. The person aiming for perfection will try to win as many friends as he can due to necessity. He will try to transfuse his own good points into the minds of his friends. He shall cater, in this way, for the real and lasting

gratifications of life, which are derived only through love of Divine Grace and Heavenly favors, of which an account has already been given under the discourse of love. Love as a matter of fact satisfies one's longing for the transient object and the eternal satisfactions of life. The point to be borne in mind, however, is that the love of the transient objects is also transient while the love of the eternal satisfactions is a permanent possession. Such love, however, which is real and which is based on the eternal good, is very rare, while the love for the physical objects is very common. An object loses worth when it is found in great abundance, yet both kinds of love, the one for the material and love for the spiritual are needed for the desirable conduct of life. One should recognize the worth of eternal satisfactions, which at the same time make use of the material satisfactions by way of fulfilling the needs of living. Condiments have no value as diet, yet it serves to give zest to the food. Love of the eternal values by itself is insipid without the mixture of material satisfactions. It is for this reason that the Scholars are of the opinion that the love of the Eternal is essential, his kinship and love with good breeding and formal intercourse are also necessary. Just as the conditions of friendship need to be employed in the service of Eternal Reality, so also it is necessary to employ them out of their sphere, as it is possible that a sincere expression of love may lead to the love of Divine Truth. The great philosopher Aristotle says that for man there is no escape from love, whether the man is rich or poor, as the more a man has of the goods of this world the greater is his need for the collaboration in his responsibilities of the generality of men. A poet says:

"The wealthier a man the more needy is he."

ONE CANNOT RUN THE ADMINISTRATION SINGLE-HANDEDLY

To carry on the task of administering a large territory requires the collaboration of a large number of people of different capabilities. It is said that there is an instinct in human nature to bring men together. Without love human society cannot exist. All the possessions of this world would not atone for the lack of love in a person.

The worth of friendship does not suffer reduction if some people do not give importance to it. Such people are degraded in the eyes of the wise men. Friendship is not an easy job to accomplish. Real friends who have been tested on the touchstone of sincerity are very rare. The same philosopher goes on to say that in the eyes of the men of discernment, the worth of sincerity and friendship is greater than all the treasures of the earth. A friend in need is a friend indeed. The person who is blessed with such remarkable good luck is fortunate indeed, even though he may not possess much in the way of worldly goods.

As to what factors are conducive to the achievement of a sincere form of friendship, it should be borne in mind that a lot of worthless rubbish is paraded as friendship. The story goes that a man bought a fat sheep at a good price for its meat, but found that what had appeared as fat meat, was only a swollen state of diseased glands. One must exercise great discrimination in the matter of friendship. Many people are able to put on the garb of virtuous qualities, which in reality cover only the meanest vices. One needs to be very circumspect in the choice of friends to escape the tinsel that one meets in general.

“The same philosopher, who has been quoted extensively before, says that when in search of a friend, one should

investigate the life patterns of the man who is intended for friendship. What has been the attitude of the person towards his parents since his childhood? How did he deal with his kinsfolk and the elders of his community? It is only when his relationship with such persons has been on praiseworthy basis that he can be expected to fulfill the responsibilities of friendship. Next is his behavior towards his friends, whether he is ready to help them in the hour of need? If so he is a person fit to be taken into the fold of friendship. Even then these should be a probationary period to test his general outlook on the responsibilities of friendship.

TEST OF FRIENDS

It is enough for the purpose of a test that he should be mindful of his obligation to him. A clean mind is ever conscious of any debt of gratitude he may owe to any one. The ungrateful man shall have no consideration for his benefactor. Such a person can never be expected to value the gift of a friend. The same philosopher says that there is no vice more reprehensible than ingratitude. There is no virtue more becoming than gratitude, so much so that notwithstanding the fact that the Almighty Allah is above any need of gratitude from his creatures. He approves of this attitude in the Holy Quran to the effect.

If you are grateful, I shall increase the favors surely, while if you are ungrateful. My torment is severe". (14: 7.)

It follows that this attitude is very essential as a basis for friendship. It should then be ascertained as to what attitude he brings to bear towards the pleasures and incitements of this world. If he is enamored of sensual pleasures and lustfulness, he shall hardly be fit for fulfilling the

conditions of friendship. He shall be unable to forsake his pleasures and comforts for the sake of friendship. There shall be found among men, those who profess friendship at all times but who are found to be incapable of making any financial sacrifice.

SCISSORS FOR FRIENDSHIP

Loan has been called the scissors for friendship, because of the love of some for money to an abnormal extent. People whose love for money excluding the finer sentiments of love and sympathy has to be compared to dogs throttling each other over mere bones. The Holy tradition from the Holy Prophet (s.a.) also is in the same context, when it says to the effect that the world is a carcass, while the seekers are like dogs. This is illustrated in the case of a landlord who owned two hundred villages as his estate with other assets typical of a wealthy person. He was involved in a dispute with a neighbor. The dispute led to a nasty problem, which had to be dealt with in a court of law. The estate was sold off, leaving the landlord a pauper, who had to work for his family's living by selling grass cut from the jungle. As he was quite illiterate and unskilled he was unable to do anything else but cut and sell grass. He was tired of life but even death declined to have mercy on him.

“The same philosopher goes on to say that a person who has such inordinate love of money so as to be oblivious to fellow human's feelings does not deserve to be taken into one's circle of friendship. The next point to be investigated to judge the fitness of a person for friendship is to see if the man is not obsessed with grandiose ideas about himself. A person of such a disposition cannot be expected to do justice to the demands of friendship, as he will

perpetually be under mental stress to place himself and his own interest above those of others. He will be prone to insult and disgrace his friends, a condition which contradicts all sentiments of sincerity and friendship. Next, one should find out whether such a person has a weakness for dancers, singers and buffoons. Such habits have a great bearing on the affairs of friendship.

“Over and above the conditions mentioned by the eminent philosopher, the following may be added:

1. Stupidity contradicts friendship.
2. A short temper is not befitting in a friend.
3. Fickle-minded persons are undependable.
4. Suspicious people too need to be avoided.
5. Credulous people wavier easily believing all that they hear.
6. He who cares not for his self-respect cannot become a good friend.
7. He should also be free from indolence.
8. Carelessness about religious obligations whatever one's creed maybe, is also to be dreaded.
9. Absence of decorum and stolid temperament do not go with sincerity.
10. Lowly and dishonorable professions do not fit in with fine sentiments.
11. Criminals and police suspects are not fit for government service.
12. One suffering from contagious disease.

All these points should be borne in mind in the matter of a choice of friends. When a person has gone through a complete scrutiny in this way, one should become friendly and then ways and means should be adopted to strengthen the bond for such a person is very rare. According to a

Sage, who is of the opinion that he feels astounded when he finds anyone dejected and morose. Since it appears that his condition is due to the absence of any friendship. The same Sage goes on to say that even a single friend who meets the above conditions is enough for anyone. Contradictory demands may have to be met when there are two friends. One of them may demand attendance at a wedding while the other may demand attendance at a funeral procession at the same time. The emotions of pleasure and sorrow will demand expression at the same time, surely an impossible task.

“But as things stand, it would be hard to come by all these conditions in any one person or to find any sizeable number of persons answering all these conditions. And yet for one’s own mental perfection there is need for the expression of love and friendship. As such one should try to increase the number of one’s friends giving weight to only the most important of these conditions as a matter of necessity. In this respect the uprightness and virtuous conduct of a person is of paramount value. The more upright a person the greater the honor should be accorded within, the limits of equipoise.

“As for the right of friendship, the foremost point is for one to come up to the full stature of a friend on his part, as required by the conditions laid down before. The holy tradition from the Holy Prophet (s.a.) puts the matter in the following way:”

Lucky is the man who is engrossed in probing his own faults when he sees similar faults in others.

In this context also is the verse of a poet, who says:

Every one is a preceptor for others. Few and far between are the preceptors found for their own selves.

1. One should not take notice of minor faults, for to err is human and to forgive is divine. If one tries to be too finicky about such points, he will not find anyone in the world who will measure up to his expectations, except the "Immaculate Ones" (a.s.). It is, however, hoped that one may reach a stage where one's actions are free from neglect and excessiveness due to practice to. It has been recorded in the biographical sketch of the great Muhaqqiq Toosi by Allama Muhammad bin Yusuf Mutahher Hilli that he remained for eighteen years in the service of Hazrat Muhaqqiq Toosi under all sorts of circumstances, including traveling and camping. He says that he never found even the slightest lapse or saw even the slightest hint of sin. Such persons must indeed be regarded as divinely supported. The excellence of virtue was deeply ingrained in their nature. They were the true followers of the "Immaculate One's" (a.s.). One can imagine that state of perfection of these Holy Personages (a.s.) by observing that even the habits of their followers have attained high levels of purity of conduct. What is required, however, is that no attention should be paid to minor lapses of friends, else there shall ensue nothing but disappointment.
2. One should forgive one's friend as one does himself.
3. An enemy of your friend should not cause you to get estranged with your friend. As a matter of fact, if possible, one should try to bring about an understanding between the two, for there is nothing as disadvantageous to the health of the society as discord and enmity. If both of them happen to be his friends then in such a situation, he should retain links with one who is morally superior.

4. Once a man of such qualification is found one should do one's best to treat him with the utmost consideration. He should never be negligent about his welfare and no right of his, however trivial should be ignored.
5. One should always feel happy to meet his friend and should express his joy graciously and with civility.
6. One should discharge the responsibilities of friendship in his absence even more sincerely than when he is present, as expressed by a poet:
"A friend, is like a mirror, and should tell the faults to his face, and not like the comb, which going on the back of the head tells each hair with a thousand tongues."
7. One should not overdo granting favors to friend, so as to give an appearance of flattery nor should one be too wary giving praise when it is duly deserved. Flattery implies falsehood, undeserved praise and is a form of hypocrisy, while caution in giving due credit is conceitedness.
8. One should always be mindful of the obligations of friendship, never giving way to any neglect. Feelings of good companionship, lures others to join this circle of friends.
9. If one is blessed with a piece of good luck from the Almighty Allah, one should not forget to share the happiness with his friends.
10. In case anything untoward has befallen a friend, one should not wait to be duly apprised of this fact. Rather one should gauge the trouble from the general demeanor of the friend and sympathetically come to his help.

11. In case any misbehavior is experienced from a friend, one should not hesitate to probe the cause and should not give way to any misunderstanding on that score. If the cause is not resolved, the misunderstanding may deepen and so vitiate the relationship. A philosopher has said that there is no intercession as effective as frank admission or frank expression of a grievance. One should try to act upon the conditions enumerated before him without waiting for the other to implement them. The consequences of such a rift can only be imagined than described. The harm that can be caused from avowed enemies is nothing as compared to the harm that may ensue from friends turning hostile.

Nothing should be done half heartedly in relations with a friend, for that means hypocrisy a characteristic which is reprehensible even when one is dealing with strangers. It is a state which contradicts friendship. There are people who are found to be lavish in their praises for the wealthy land lords and the gentry in their presence, using a language which is far from their rational characteristics. There is not the least sincerity in their confessions of loyalty. They are indeed transgressors.

MISERLINESS

One should never be miserly towards one's friends. Miserliness is a vice even when one is dealing with strangers. It is especially reprehensible in respect of friends, whatever the nature of this trait, whether in regard to material goods, or in regard to any kind of knowledge or craft.

BACKBITING

One should not permit any ill to be spoken about a friend in his absence, even by way of making innocent fun. Listening to the shortcomings of friends tantamount to listening to one's own ill.

GOOD ADVICE TO FRIENDS

One should never hesitate to give advice to a friend who may be doing wrong. Not to inform him about his shortcoming is against the principles of honesty and feelings of well-being as is listening to ill, about him. The Sages in this behalf suggest that the matter be approached by way of an anecdote, with an introduction suited to the taste of the man being approached. The whole affair should be conducted in privacy, to avoid unnecessary publicity.

No slandering or accusations should be allowed to pass unnoticed; people with this sort of attitude are apt to make mountains of mole-hills, by the power of their tongue, due to enmity. They are comparable to thieves who scratch the wall with their nails, using shovels later on when the situation is favorable for ransacking a house. Therefore all those factors which are conducive to harmony among people need to be attended to very meticulously. Man needs to attend to factors which are advantageous to the orderliness of society. One needs courage to oppose enemies, as one needs to look to the most fundamental of human requirements, the sentiments of mutual love and accord.

CO-OPERATION AND LOVE

“Expressed in a nutshell there is no virtue superior to right action and there is no vice worse than inaction. The more

the activity of the right kind there is in any society, the greater is its prosperity and the higher the state of its civilizations. People who forsake the principles of civilization are bound to suffer from bewilderment and aloofness. They cannot be looked upon as living human beings. And hence the emphasis is laid on sentiments of love and harmony in these dissertations. Man by nature is dependant on the co-operation and love of other human beings from cradle to grave.”

THE DECORUM OF SOCIAL LIVING

The king then requested the philosopher to speak of other matters pertaining to social life. The philosopher then went on to say,

“We may now take up the subject of the Decorum of Social living. This involves the discussion as to how one conduct's himself in his dealings with other fellow human beings and creatures of the Almighty Allah. It has been demonstrated already that men are differently endowed. A good deal has been said already in regard to people, who may be senior or junior to one another under the discussion of the Conduct Rules of state servants, which will apply to other cases as well. As for the conduct in regard to those of equal status, we may note that such persons may be our friends, enemies or they may be neutral. We shall deal with our real friends as mentioned earlier in the lecture on friendship, while those who pose as friends, have to be treated with due consideration to bring them closer. Our personal problems should not be discussed with such friends, nor our personal secrets disclosed to them, lest they exploit the same to achieve their own ends. They may not be depended upon in all affairs, yet they need to be

accorded all possible consideration and help in their personal problems, this may turn them into real friends. The relatives of such friends should also be kept under one's obligation by benevolence. And on meeting such friends one should make a show of happiness.

THE ENEMIES

As for the enemies, they may be open enemies or secret ones. Those whose malice is known are to be regarded as open enemies. Those, whose envy is not manifested, are to be counted among secret enemies. It should be kept in mind that it is part of righteousness to return good for evil done by others. Even though the enemy is not possessed of much intelligence, one should beware of his machinations, for even the insane have moments and occasion of activities, which may be harmful to another's interests. Time does not wear off the edge of an enemy's malice. Smoldering fires generally set ablaze and similarly the enmity of a foe may come into action at any time. It is therefore, in the interests of prudence not to allow the enemy to harbor his malice but one should endeavor to remove the cause as early as possible.

The causes of the enmity, they may be due to the following reasons:

1. A cause that is not easily negotiated is the conflict for the possession of some asset or estate, of high or low worth.
2. A conflict over elevation or promotion to a covetable position.
3. A friction caused over success of a plan for an identical objective where one person fails and the

other is successful, thereby arousing feelings of enmity.

4. It may be that the cause lies in some animal urge, the outcome of which is the dishonor and disgrace of one.
5. Differences of opinion may arise over certain problems, leading to mutual enmity.

The remedy for all such situations lies in a clear understanding of the causes and the appropriate efforts to remove the same. The philosophers have emphasized that upright conduct on one's part is the best safeguard against the machinations of the enemies. One should not allow anything to be manifested in action that would be construed as unfavorable by the other. One's own conduct should be fair and authentic never allowing any suspicions to be entertained about one's noble intentions. No injury to the life, honor and property of the enemy should ever be contemplated, nor should abusive language be used which is likely to offend the enemy. History records that Abu Muslim Marozi waged war for eighteen years against Nazr Sayyar, and at last he was able to capture him and bring him to his capital. Abu Muslim was highly incensed at the conduct of a man who used bad language in respect to Abu Nazr, saying that it did not befit him to use those words against him as those words did not benefit anybody.

"One should not rejoice if an enemy is found in an affliction, as there is no guarantee that the same fate might not overtake him too, and he might be put to similar disdain? One should be prepared to give refuge to an enemy if he solicit it. If the enemy places anything in trust one should never betray the trust. It is useful that the enemy should be won over to one's side by benevolence and kindness.

TACKLING THE ENEMIES

Three ways of tackling enemies are suggested by the great Muhaqqiq Toosi:-

1. Try to reform the mind of the enemy.
2. A circumspect attitude towards him.
3. Planning to disabled him to stop him from doing any harm.

This last technique is to be resorted to when nothing else works and this is conditional:

1. In case the enemy is essentially wicked, beyond any hope of reformation.
2. When no other remedy is available except infliction of physical injury.
3. When one is sure that in case of victory, one shall be able to make amends.
4. There should be concrete evidence in several instances of the incurable mischievous nature of the enemy.
5. No underhanded and deceitful means are to be adopted in this behalf.
6. The methods employed should not lead to one's disadvantage in this life or the hereafter.

In regard to the enemies whose enmity is restricted to their attitude of envy, there is no better technique than to try to excel in the particular object of envy, so that the envious will have him burned to destruction with his envy. There is, however, no justification for any one to adopt any underhand means in regard to such enemies.

BEHAVIOUR WITH THE NEUTRAL, THE FOOL AND ARROGANT

“As for one’s behavior towards a neutral person one should keep in mind their status in life, for example those who are engaged in instruction and sermonizing should receive due deference and attention, weighing their words on the touchstone of commonsense and reason. One should look at the worth of the words and not to the personality of the speaker. It is part of the mental makeup of men of discernment that they can discriminate between the good and evil aspects of what is said. It is on this account that the words of the Immaculate Ones (a.s.) is to be accepted without dispute because their immaculateness is established by reason. If any contradiction is felt in any of their statements, one should hold one’s own intellect at fault. One should therefore pay due deference to the guidance given by them in the interests of the general public. No regard should be paid to any manner of aspiration when truth is at stake. The words of a fool should not be taken seriously and they should be ignored rather than be given a reply. The proud should be dealt in a similar manner. They expect humility he really does not deserve from others. The most becoming attitude on the part of person of an exalted status is that they should behave towards others with humility.

In the words of a poet of Shiraz:

“Humility is becoming on the part of the exalted ones, while if a beggar practices humility, it is part of his very nature.”

COMPANY OF DIFFERENT TYPES OF PEOPLE

One should endeavor to keep company of the righteous as a means to acquire their virtues and excellence. One would do well to follow in their foot steps. One should try to do good to one's neighbors, the person following the same profession as oneself, as well as those who resolve their problems on the same pattern. In case one comes across anything untoward in their temperament, one should not burst out in condemnation, but should use patience and forbearance. One's behavior to the rest of the creation should be oriented in a spirit of reformation and good nurturing with those who are subordinate. One's behavior should be prompted by the requirements of each case. With students who are desirous of learning one should be prepared to help them in their goal if they aim righteousness, and to work for their reformation in case their goal is inappropriate. In brief, one should undertake to furnish the material best suited to the individual case. Discrimination should be made between people who beg, those who beg excessively and those who are not so inclined, being more sympathetic to the latter. In any case, the greedy and the needy should receive their respective due, while the able bodied among them should be encouraged to follow some useful line of craftsmanship.

"There is the anecdote concerning the revered Subhan Ali Khan. A fashionable dressed man came to him one day. The Khan Sahib treated him with due respect and when he was departing offered him a large sum of money, asking him to return again the next day. Another man appeared shortly after his departure weeping and crying with a child in his lap. On being asked why he was upset he said that the child's mother had died and her body needed to be

shrouded and buried, for which he sought help. The Khan Sahib allocated a small sum of money to him. A man was deputed to followed him to see what actually did with the money. He found that the man gave a small sum out of what he had got to the child's mother who was hale and hearty and with the rest of his money he paid a prostitute. It was discovered that the man was a habitual imposter. He would hire a child in this fashion, pay its mother a part of his ill-gotten money and the rest he would misuse. It is therefore important that while giving away anything in charity, one should be very cautious, so as not to be swindled by people of such nefarious habits. At this the sessions came to an end.

ADDENDUM

The next evening the philosopher made his obeisance to the King who asked him to give a biographical sketch of Aristotle whom he had mentioned in the course of his dissertations so often. The philosopher proceeded to speak as follows." The biographers have recorded that one hundred and sixty five years before the birth of Christ, he had acquired a reputation for his superb learning and erudition. His name is synonymous with high attainments. He remained a pupil of Plato for about twenty years and under his instruction he acquired such proficiency in the current traditions that Plato referred most of the men who approached him with their intricate queries to Aristotle for solution. He enjoyed great fame for his knowledge and acumen among the Greek Schools of philosophy. From among the various philosophical systems, those founded by Pythagoras, Plato and Aristotle have achieved an advanced

state of acceptance by the Greeks and other Western nations. These systems have been popular up to this day. In short, as long as Plato was alive, Aristotle was constantly with him. He was thirty seven years of age when Plato died. After his death he moved to his native town where he set up a new School, which he managed till the time when Philip summoned him to Macedonia to act as the tutor of his son Alexander. After the death of Alexander he again moved to his native town where he taught his pupils for ten years. Due to the machinations of a local soothsayer (*Kahin*) he was put to a lot of unnecessary inconvenience. One day while studying the phenomenon of the tides, he was washed away by a great wave. His body was fished out by his reverent pupils and given a befitting burial. His tomb became a centre of attraction for many of his admirers, who sought enlightenment from the departed soul.

This philosopher attained an age of sixty eight years. He was busy for most of the mature years of life in writing books, which number no less than some one hundred and twenty volumes on various branches of learning. The Abbasid, Caliph Mamoon-ur-Rasheed saw Aristotle in his dream. He asked him as to whom the philosopher regarded as man of superior attainments. He replied that it is the man whom human intellect accords the place of superiority. He asked him for a piece of advice, to which he told him to get well versed in the unity (*Tawheed*) of the Almighty Allah, and to seek the society of the righteous people.

THE TRANSLATION WORK OF THE BOOKS OF PHILOSOPHERS

“On awaking Mamoon-ur-Rasheed ordered that the works of Aristotle be collected and translated into the

Arabic language. A message was sent to the Roman King to dispatch all the available works of Aristotle to him. The Roman King learnt that since the time of Constantine there was a great treasure hidden in locked chambers of ancient Kings. It was in reality a collection of books of ancient lore, which the Emperor Constantine had collected and stored with the purpose of preventing that learning to intimidate the Christian teachings. The Roman King gave orders for the store to be opened. The King consulted his advisers as to the wisdom of making an offer of those books to Caliph Mamoon. They agreed unanimously that it would be befitting to dispatch the set of books to him, which might overawe the religion of the Muslim Society. The King without any further delay packed the lot of books and loaded the same on five camels for transportation to Mamoon. Mamoon-ur-Rasheed employed a number of the most erudite scholars to translate the Greek works into the Arabic language. A number of these books were translated in their complete form; while the translation of some were incomplete and have not to date been completed.

FOUR CATEGORIES OF ARISTOTLE'S WORK

“Aristotle's works are divided into four categories.

- i. Logic and its derivatives,
- ii. Physical science,
- iii. Theology,
- iv. Ethics.

A detailed list of the books was prepared by the author of the *Tareekhul Hukama* (A history of philosopher.)

One of those books is *Kitabun Nafs* (The Book on Psychology). It has been translated by Yahya bin Adi, and also by Ishaq and Husain. The book was commented upon and further improved by other authors, while yet other scholar's prepared summarized versions of the same. "Another Book titled *Hiss O Mahsood* (the senses and the sensorial). This is a book very rare. Another is captioned *Kitab ul Haiwan* (The Book of Animals). This book has been conveyed by Ibn Batreeq. This book has also been abridged and translated. An important book by Aristotle is *Kitabul Akhalq* (The Book on Ethics). A commentary and translation of this book was also prepared. Many of the points have been incorporated by Hakeem Muhammad bin Yaqoob bin Miskoyah Razee in his book *Kitabul Taharat* (The Book of purification), and by the Muhaqqiq Toosi in his book *Akhlaqe Nasiri* (The Book on Ethics)"

AXIOMS OF WISDOM

The author of his book *Kitabul Fazail* (The book of Excellence) deems it a fitting ending of the book to give some of the axioms of wisdom which Plato had given to his pupil Aristotle by way of his parting will.

1. Try to recognize your sovereign Lord and pay homage to him.
2. Devote your time to study and teaching.
3. Give preference to the acquirement of knowledge and perfection above every other matter.
4. Do not weigh the people of learning by the amount of their knowledge, but evaluate them by their capacity to avoid mischief and vice.
5. Do not ask of the Almighty Allah a boon which is transient.

6. Have the conviction that what ever the blessings, they are all a gift from Allah.
7. The blessings of the Almighty Allah are all enduring and they will not leave you.
8. Beware of mischief always, for there are so many sources thereof.
9. One must never desire the undesirable.
10. The Divine vengeance is not by way of anger and chagrin but by way of admonition and correction.
11. Do not seek for life which is liable to termination by death.
12. Give no weight to life and death; only regard them as a means to earn righteousness.
13. Do not move on to rest, unless you have called your own ego to account on three points:
 - Have you done no wrong that day?
 - Have you done any good deed?
 - Have you shown any negligence in any task assigned to you?
14. Keep in mind what you have been in your origin and what you will be after death.
15. Do not cause damage to anybody, for everything in this world is subject to change.
16. Most unfortunate is he who becomes negligent of the Hereafter.
17. He is unlucky who does not recover from a slip.
18. Do not have your stock in trade in things external to you
19. Do not wait for a supplication on the part of the needy in doing a good deed.
20. Try to supply a needy one's want before he speaks.
21. Do not look upon a person as a wise man who is enamored of the pleasures of this world.

22. Do not regard any one as wise, who gets worried on account of the troubles of this world.
23. Keep in mind the hour of death and learn a lesson from the dead.
24. One is disgraced by a meaningless talk.
25. You should know the worth of the man who speaks without being asked.
26. The person, who contemplates the mischief of another, has an evil mind in himself.
27. One should deliberate twice before one speaks.
28. Old order changes giving place to ever new situations.
29. Be friendly to every one.
30. Do not give way to anger in a hurry, lest the habit of getting angry be engendered.
31. Do not put off to the morrow the good you can do today, for who knows what may happen on the morrow.
32. Help the one who may be in a fix.
33. Do not go near a man who is suffering the consequences of his actions.
34. Do not give your decision in any matter, unless you have understood it.
35. Do not pose to be wise by mere talking. Your actions and professions should both be in consonance with reason.
36. The wisdom of the tongue tarries in this world, while the wisdom of action profits in the Hereafter.
37. The inconvenience undertaken in respect of good deeds passes away, while the good deeds are lasting.
38. The pleasure of sin does not last, while the retribution thereof is lasting.
39. Bear in mind the day when you will hear the call but fail to respond.

40. One goes from this world to a place where there is no distinction between friend and foe.
41. Do not harm anybody, lest you be harmed.
42. You have to go to a place where the master and the servant are equal, to each other.
43. Have the provision for the journey ready who knows when the hour of departure may arrive?
44. There is no boon as valuable among the blessings of the Almighty Allah as that of discerning reason.
45. He alone is really wise who holds a balance between his thought and talk.
46. Do good. Avoid evil.
47. Listen and remember.
48. Know what you have to do.
49. Be mindful of your own state of mind.
50. Do not be worried in any worldly affair.
51. Never give way to indolence or to hurry in any affair.
52. Do not overstep the golden mean in doing good.
53. Never be inclined towards evil.
54. Do not mix good with evil.
55. Do not leave off an important affair for the sake of a little pleasure.
56. Do not earn eternal trouble for the sake of a little pleasure.
57. Be friendly towards discernment, and listen to the talk of the wise ones.
58. Give up the sensual urges of the mind, but do not forsake good manners.
59. Do not do anything before due time.
60. Do everything you may have to do after due deliberation.
61. Do not be conceited with wealth.
62. Do not get frustrated by troubles.

63. Behave towards your friends in a way that you do not have to resort to official intervention.
64. Behave towards your enemies in a way that makes you triumphant over them.
65. Never behave foolishly towards any one.
66. Meet everybody with humility.
67. Do not regard any one as lowly on account of his humility.
68. Do not blame any one for a thing you are yourself unable to do.
69. Never be satisfied with untruths.
70. Do not rely on fate.
71. Do not be sorry for doing good.
72. Do not do anything by way of making a display.
73. Be bound by the dictates of justice.
74. Get into the habit of doing good.
75. Avoid the society of the evil-doers.
76. Your children are born for another age, which has its educational, requirements, different from your own.
77. Do not hurry in any affair, for what is gauged is the quality of the work done and not the haste in which it has been executed.
78. Do not look down upon one inferior to you. May be he is superior to you.
79. The charity of the Scholar is tantamount to Divine beneficence, for it never gets wasted.
80. A peculiar excellence of Knowledge is that no one can render any real aid to its seeker.
81. No one can rob knowledge. Everything else may be robbed.
82. Doing good to the righteous is to express a desire for righteousness. Doing good to the evil doer is to make him habitual to begging.

83. When a man has found a place higher than his deserves, his mind may get deranged.
84. The evil-minded appreciate the evil-doers, just as the flies settle on decaying meat.
85. The wise one should not lose sight of the bitterness of the medicinal pill, while enjoying the sweetness of the luxurious fire.
86. The rulers should more properly keep aloof from the common run of people, lest they too acquire the same characteristics.
87. The malicious minds desire others disgrace. They never honor any one
88. The generous ones should be honored, on being tested for generosity.
89. A distinctive characteristic of the ignoble is that he behaves shoddily even towards the reasonable attitude.
90. The rulers should not get intoxicated, lest they become dependent on others in such a state of unawareness.
91. The really free is he who is more tolerant to the lowly people than the strong ones.
92. The really noble is he who helps the weak more than the strong.
93. The mind is better subdued in four situations:
- When anger is controlled;
 - When one is in poverty,
 - When one admonishes the fools
 - When one is ridiculed in discussion.
94. He is worthy of friendship who holds one back from three things:
- Luxurious living
 - Fraudulent and conceited behavior;

- Frustration and meanness.

95. What is the use of applause for a man who does not discriminate between the noble and the ignoble?
96. The executive officers should be inclined sympathetically towards the offenders. But for them they would not be occupying their chairs of authority.
97. The opinion of a friend for you is superior in worth, than your own opinion, being devoid of your own personal interest.
98. The wise one, who is under the official thumb of an ignoramus, is ill-fated indeed. So is the strong man's fate pitiable, who is under authority of a weak one, as also is that magnanimous man, is unfortunate indeed who is dependent upon an ignoble person.

Plato has another complete book comprising words of wisdom, captioned *Alfazate Aflatoon* (The saying of Plato). This book has been translated by a number of scholars in different languages.

The philosopher then begged leave to retire. The King thanked him for the precious dissertations on such varied topics of life. He ordered that robes of honor be bestowed on

him and asked him to take charge of the state academy and impart instruction to the scholars seeking knowledge which he was so eminently fitted to provide.

THE AUTHOR'S NOTE

All praise befits the Almighty Allah, who has enabled me to complete this thesis; it was not an easy task to render into Urdu the abstract ideas and the relevant terms, so as to make them intelligible to the general reader. I have tried to facilitate such understanding by all means at my disposal. I have been very careful to maintain an interest in the exposition of the principles of social life, doing my best at the same time to keep up a running continuity of the subject matter. Yet the subject being so abstruse there may be a requirement that certain intricate explanations need further elaborations, which are incidental to the dissertations of this kind and as such they are excusable. If there appear any errors due to oversight, the same may be condoned in view of the pressure of other affairs that demanded time and attention on the part of the author. In fact, I wonder how this work has been completed under the other circumstances that exerted their influence all along the execution of this labor of love, which has been undertaken solely for the purpose of the general benefit of the public, under the hidden patronage of Divine Guidance. I pray to the Almighty Allah to make this contribution of mine a source of real benefit to the fellow human beings. On him do I rely for succor, on His favors do I depend for Grace, to grant me and my two sons the capacity to carry into practice the principles laid out in this book. May the Almighty Allah vouch to the discreet readers the favor of practical guidance and the honorable life that this sets out to expound in this world and the hereafter May they be gifted with all the relish-able fruits of this endeavor. And our lasting prayer is that all praise is due to the Almighty

Sustainer of the Universes and His choicest blessing be the portion, of the best of creation, Mohammad (s.a.) and his beloved progeny from this day to the Day of Judgment, completed this month of Rajab 1302 A.H. (May 1885).

Every one who seeks perfection in virtue has a place among the angels. If he opts for vice and error, he is lowered in estimation below the animals.

CONCLUSION

The book Tahzeebul Fazail wa Tahzeebul Khasail is offered to the Trustees of the Peer Muhammad Ebrahim Trust, as one more instance of the labor of love to the already glorious record of numerous publications of general interest and benefit to the people of taste and discernment. In this book the readers will find an immense store of practical guidance on most vital matters of personal and social conduct, from the parental responsibilities of child rearing to the administrative government of a large state.

The whole matter is presented in a very readable style. It is so very pleasant to go through the book, which tastes so modern all through the discussions of the subject. It also brings out in very clear relief the most outstanding fact of the History of modern Sciences that Muslim Thinkers have supplied the fundamentals of the knowledge which the West now claims as its supreme achievement. This impression is created throughout the study of this works on Ethics, and it is maintained to the last. As a matter of fact, the whole book is a running commentary on the achievements of the Muslim in the various fiales of scientific activity.

The Muslims in the past not only carried on original research in various subjects of human interest, but also they resuscitated the work of the Greek Philosophers, particularly Plato and his brilliant pupil Aristotle, for whom the author has great admiration as shown by extensive excerpt taken from the writings of that Greek genius in the course of the dissertations of his book. And what gives a very unique value to the book, is the strain of the Islamic outlook that permeates the entire evaluation of the subject matter in hand. The author in a very scholarly manner, touches upon the rationale of such Islamic institutions as the pilgrimage (*Haj*), prayers (*salat*), the Friday (*Juma*) and Eid congregational prayers, the general and particular aspects of the Islamic code. This conviction, on the part of the author as to the fundamental truth underlying the Islamic way of life, has given to the whole tenor of the book a very refreshing and enlightening complexion on the one hand and on the other the force of conviction and positiveness to the views expressed by the author. This is quite unlike the hesitating attitude of many other authors whose views are deprived of the solid foundations which only right religion can supply. In expressing these views, such authors, make strange statements which appear ridiculous to the ordinary intellect. Hume and Berkley, for instance are both great philosophers, yet a critics of these philosophers says humorously, maybe derisively, "Hume destroyed mind, Berkley destroyed matter and some one may say "No matter, never mind." "One is amused by the writings of many of these irrational authors. Our author of *Tahzeebul Khasail*, however, stands in very wholesome contrast to those writers. He proceeds with assured conviction sustained with boundless faith in the rightness of his opinions, as judged on the eternal standard of inviolable

truth. Speaking, for instance on the rationale of the daily prayers in congregation, he says, "The commandment concerning the five-time gathering of prayers implies the association of the people of the neighborhood and their likely acquaintance with the day to day nay the hour-to-hour condition and circumstances of each other. They get the benefit of each others companionship and the instruction in practical training of virtuous conduct. Their manners of moving about in association and their etiquettes get a streamlining by mutual contact and intercourse. They are enabled to learn of each others difficulties and in some cases hardships, which they would be enabled to relieve." For the Friday congregational prayers, the benefits are still more extended, opines the author, as requiring the gathering in one place of a still wider circle of the community. The author goes on to elaborate on the benefits that accumulate as a result of the occasions of the two Eids and finally the world wide congregation of the pilgrimage. The author also gives the rationale of the institution of the mosque as a place of common meetings for the purpose of prayers and the incidental benefits of social contact. Without such provision people would be required to go to the houses of their neighbors to get acquainted with their circumstances, which is not an easy job in view of the diverse activities of the people at odd hours of the day and the night. So also, is the call to prayers (*Azaan*) and the man who delivers the call (*Muazzin*), these are the most appropriate institutions of their kind among all the religious systems of the world. Unique distinctive features of the planning of Islam designed to reap the advantages of this life and of the Hereafter. The author has stressed all

these points in his own style, which may appear to some critics as rather wordy. This, however, should not allow the reader to detract from the value of the book, seeing that the age to which the author belongs was noted for very flowery diction in speech and writing. The wealth of material offered in the book is really great. Not only is the subject of Ethics which is the main theme of the discussions treated exhaustively, the other subjects related thereto have been discussed appropriately, outstandingly and emotionally, bearing on the inculcation of moral virtues, and close relation of Ethics to the political affairs of the state.

Dated, the 18th July 1969

Muhammad Ebrahim

Translator





HOLY PROPHET (S.A) SAID

- No advice can be fruitful unless and until the self is prepared to counsel itself.
- One who induces another to do good is like the one who does it.
- If you have a power do not injure the weak.

IMAM ALI (A.S) SAID

- Guide yourself by the lamp of counsels of those who practice what they counsel.
- Whoever seeks and follows the advice of another, avoids many errors; whoever acts, following no counsel but his own, exposes him to the risk of making many mistakes.
- The man who gives advice that he does not follow himself, is like a bow without a string.
- Take counsel with your enemies, in order to learn from their thoughts the extent of their enmity, and the ends they are seeking.
- Take counsel even of an enemy, if he is wise. Follow not the advice of an ignorant friend.
- He is a true adviser who points out your mistakes.
- The mind of a wise man is the safest custody of secrets, cheerfulness is the key to friendship; patience and forbearance will conceal many defects.

PEERMAHOMED EBRAHIM TRUST