I seek refuge with Allah from the evil insinuations of The Accursed, Rejected Satan. With Allah’s name The Merciful Benefactor, The Merciful Redeemer, Peace be unto you, Sis. Cathryn Kever.

This is the information that you requested about forgiveness in Al-Islam, commonly known as Islam. The tenets of Al-Islam require sincere Muslims to be not only forgiving, but to forget what it was that had to be forgiven, i.e., to forgive and to forget. And it teaches sincere Muslims to be inclusive of the other faiths that received prior revelations, especially those in the faith of the prophet Abraham.

Today, it is hard to find anyone or group, outside of the Al-Islam group, who follow the tradition of worship as established by our founding father Abraham. And you will find many within the Al-Islam group who have gone astray from the tenets and practices of prophet Abraham.

A lot of this is due to the ignorance that has been engineered to come into the religion by corrupt Muslim leaders down through the ages. **Allah**desires that **every** Muslim be educated. Corrupt leaders do not want that because **educated people can not be manipulated**. **Allah** condemns one monotheistic religion putting down another monotheistic religion. All of the monotheistic religions are to stay away from things that lead into paganism and pagan practices.

In the Bible in Arabic the word for the process to go through to live the way that **Allah, that’s His name in the Bible in Arabic,** wants Adam to live is **As-Salaam**. **As-Salaam**is one of the attributes (names) of **Allah**. As it relates to Him it means: The originating source of **The Peace**that goes beyond all understanding. As it relates to His created Adam it means: The voluntary surrender of one’s autonomous authority, and control over one’s self to **Allah**’s dictatorial authority and control. And the submission of one’s will to **Allah**’s will. When one does these with the proper reverence one is hoping for a blessing from **Allah** of **The Peace**that goes beyond all understanding in both forms of life.

Wise people always judge members of a religion or organization, and or a religion or organization by its formal structure, e.g., tenets, constitution and by-laws, etc. Only people with low ethics and or morals and or integrity and or sincerity in their religion would be content with only parroting what they have heard. And this violates the essential Christian teaching found in 1Thessalonians 5:14-23. Especially when the information can be obtained “from the horses mouth.” None of Allah’s holy people that we read about in either the Bible or the Qur’an behaved so insolently.

I will need to state that in Al-Islam a sincere, dedicated, true, educated Muslim will not only study the Qur’an but prior scriptures also. This is due to **Allah**’s mandate in the Qur’an to judge people by their books. And He states it more than once that we, **the members of the monotheistic Way to Be (religion) founded by prophet Abraham are one.**

To know Al-Islam one must study the aforementioned and: the life of prophet Muhammad, of what we now call Saudi Arabia; the history of the development of Al-Islam; and the lives of prophet Muhammad’s close companions (sahabah, disciples) who became Khaliphs (Caliphs) after his death. Combined, they give us **Allah**’s spoken word and the meanings of its principles. **All valid interpretations of Al-Islam, after the first three generations after the death of prophet Muhammad, are to be based on the principles contained within those sources outlined in this paragraph.**

As one becomes more astute in the natural way of living via knowing **Allah**’s words and implementing the meanings of their principles in one’s life one’s character will reflect, as some say, **The Word of Allah taking on flesh, or The Qur’an walking, or something similar to describe the saintliness of the person.**That is the true goal of every true Christian, according to the meaning of the word, and every true Muslim, according to the meaning of the word.

We will start out with **the introductory remarks**to surahs (chapters) in the Qur’an by various translators of The Meaning of the Qur’an; the actual Qur‘an is the Arabic, in any other language it is the translator‘s attempt to give the translator’s understanding of the meaning of the Arabic: **Remarks by F. Malik**: **Surah 74 Al-Muddaththir (The One Wrapping Himself Up):**The earliest revelation to the Prophet (pbuh) was the first five verses of Surah Al-'Alaq, in which it was said: "Read (O Prophet), in the name of your Rabb, Who created: created man from a clot of congealed blood. Read; and your Rabb is Most Generous, Who taught knowledge by the pen, taught man what he did not know."

This was his first experience of revelation, therefore, in this Message it was not told what great

mission he was being entrusted with and what duties he had to perform in the future. He was only

initiated into it and then left alone for a while in order to absorb the great strain this experience had caused him and to allow him to become mentally prepared to receive the revelation and perform the prophetic mission in the future. After this intermission, when the revelation was resumed, the first seven verses of Surah Al-Muddaththir were revealed. In these Ayat, he was for the first time commanded to arise and warn the people of the consequences of the way of life they were following and to proclaim the greatness of Allah in a world where others were being magnified without any justification. He was given this instruction: "The demand of the unique mission that you are to perform now, is that your life should be pure in every respect and you should carry out the duty of reforming your people sincerely, irrespective of any worldly gain." Then, in the last sentence, he is exhorted to endure with patience, for the sake of his Rabb, all the hardships and troubles that he might have to face while performing his mission.

In the implementation of this Divine Command, when the Prophet began to preach Islam and recite the Qur'anic Surahs revealed successively, the people of Makkah felt alarmed, and it provoked a great storm of opposition and hostility. A few months passed in this state until the Hajj season approached. The people of Makkah feared that if Muhammad (pbuh) started visiting the caravans of the pilgrims coming from all over Arabia at their resting places reciting the spell binding and unique verses of the Qur'an to their assemblies, his message would eventually reach every part of Arabia and influence countless people.

Therefore, the Qureysh chiefs held a conference and decided that they would start a propaganda campaign against the Prophet (pbuh) among the pilgrims as soon as they arrived. After they had agreed on this, Walid bin Al-Mughirah said to the assembled people: "If you say contradictory things about Muhammad, we all would lose our trust among the people. Therefore, let us agree upon one opinion, which we should all say without dispute. They all requested Walid to come up with some statement and he said: "Let me think it over for awhile." Then, after prolonged thought and consideration, he said: "The nearest thing to

the truth is that you tell the Arabs that he is a sorcerer, who has brought a message by which he

separates a man from his father, and from his brother, and from his wife and children, and from his family." They all agreed on what Walid had proposed. Then, in accordance to the scheme, the men of Qureysh spread out among the pilgrims of Hajj and warned everyone that they should avoid the

sorcery of Muhammad through which he stirs up division among the families." But the plan, which the Qureysh chiefs carried out, yielded results contrary to what they had expected and actually favored the Prophet and his name became known throughout Arabia. (Ibn Hisham, pp. 288-289).

In conclusion, this Surah clearly states: "Allah does not stand in need of anybody's faith. The Qur'an is an admonition that has been presented before the people openly; now whoever wants may accept it. **Allah has the right that the people should fear Him and He Alone has the power to** **forgive the one who adopts piety and God consciousness, even though one may have** **committed many acts of disobedience in the past."**

**Surah 12 Yusuf (Joseph):** In fact, by applying this story to the conflict between the Prophet and the Qureysh, the Qur'an had made a bold and clear prophecy which was fulfilled literally by the events that happened in the succeeding ten years. Hardly two years had passed after its revelation when the Qureysh, like the brothers of the Prophet Yusuf, conspired to kill the Prophet forcing him to emigrate from Makkah to Al-Madinah, where he gained power similar to that gained by the Prophet Yusuf in Egypt. Again, in the end, the Qureysh had to humble themselves before him just as the brothers of the Prophet Yusuf humbly requested, "Show mercy to us for Allah rewards richly those who show mercy," (Verse 88) and **the Prophet Yusuf generously forgave them**- though he had complete power to inflict his vengeance upon them. He said: "Today no penalty shall be inflicted on you. **May Allah** **forgive you. He is the greatest of all those who forgive." (Verse: 92)**

The same story of mercy was repeated when, after the conquest of Makkah, the defeated Qureysh stood meekly before the Prophet Muhammad (pbuh), who had full power to inflict his vengeance upon them for each and every cruelty committed by them. But instead, he merely asked them: "What treatment do you

expect from me?" They replied, "You are a generous brother and the son of a generous brother." At this, **the Prophet Muhammad (pbuh) forgave them**very generously, saying: "I am giving the same answer to your request that Yusuf gave to his brothers: "Today, no penalty shall be inflicted upon you: **you are forgiven**."

**Surah 110 Al-Nasr (The Help):**In this Surah Allah has informed His Rasool (pbuh) that when Islam attained complete victory in Arabia and the people started entering Allah's religion (Islam) in great numbers, it would mean that the mission for which he was appointed in this world, had been fulfilled. He was then enjoined to busy himself in praising and glorifying Allah by Whose bounty he had been able to accomplish such a great task, **and should implore Him to forgive whatever failings and frailties he might have shown in the performance of the service.**

Here, one can easily see the great difference that there is between a Prophet and a common worldly leader. If a worldly leader in his own lifetime is able to bring about a revolution, which has the aim and objective of his struggle, this would be an occasion for exultation for him. But here we witness quite another phenomenon. The Messenger of Allah in a brief space of 23 years, revolutionized an entire nation regarding its beliefs, thoughts, customs, morals, civilization, ways of living, economy, politics and fighting ability, and raising it from ignorance and barbarism enabled it to conquer the world and become the leader of nations. Yet, when he had accomplished this unique task, he was not enjoined to celebrate it but **to glorify and praise Allah and to pray for His** **forgiveness.** He busied himself humbly in the implementation of that command.

**Remarks by Maududi**: From the above it is clear that this Surah was sent down for two objects: The first object was to give the proof of the Prophethood of Muhammad (Allah's peace be upon him), and that too, the one demanded by the opponents themselves so as to prove conclusively that his knowledge was not based on mere hearsay, but was gained through Revelation. This aspect has been stated explicitly in its introductory verses and explained plainly in its concluding portion. The second object was to apply it to the Quraish and warn them that ultimately the conflict between them and the Holy Prophet would end in his victory over them. As they were then persecuting their brother, the Holy Prophet, in the same way the brothers of Prophet Joseph had treated him. The Quraish were told indirectly that they would also fail in their evil designs just as the brothers of Prophet Joseph had failed in his case, even after casting him into the well. This is because none has the power to defeat the Divine will. And just as the brothers of Prophet Joseph had to humble themselves before him, so one day the Quraish shall have to beg forgiveness from their brother whom they were then trying to crush down. This, too, has been made quite plain in v. 7: "Indeed there are signs in this story of Joseph and his brothers for these inquirers from among the Quraish."

 The fact is that by applying this story to the conflict, the Quran had made a bold and clear prophecy, which was fulfilled literally by the events that happened in the succeeding ten years. Hardly two years had passed after its revelation, when the Quraish conspired to kill the Holy Prophet like the brothers of Prophet Joseph, and he had to emigrate from Makkah to Al-Madinah, where he gained the same kind of power as Prophet Joseph had gained in Egypt. Again, in the end the Quraish had to humble themselves before him just like the brothers of Prophet Joseph, when they humbly requested, "Show mercy to us for Allah rewards richly those who show mercy" (V. 88), and Prophet Joseph generously forgave them, (though he had complete power to wreak vengeance on them,) saying, " today no penalty shall be inflicted on you. **May Allah forgive** **you: He is the greatest of all those who forgive" (V. 92).**

The same story of mercy was repeated, when after the conquest of Makkah, the crestfallen Quraish stood meekly before the Holy Prophet, who had full power to wreak his vengeance on them for each and every cruelty committed by them. But instead, he merely asked them, "What treatment do you expect from me now?" They replied, "You are a generous brother and the son of a generous brother." At this, **he very**

**generously forgave them,** saying, "I will give the same answer to your request that Joseph gave to his brothers: today, **no penalty shall be inflicted on you: you are forgiven**."

**Surah 74 Al-Muddaththir (The One Wrapped Up):**The earliest Revelation to the Holy Prophet (upon whom be peace) consisted of the first five verses of Surah Al-Alaq, in which it had been Said: "Read (O Prophet), in the name of your Lord, Who created: created man from a clot of congealed blood. Read: and your Lord is Most Generous, Who taught knowledge by the pen, taught man what he did not know."

This was the first experience of Revelation met with suddenly by the Holy Prophet (upon whom be

peace).

in this message it was not told what great mission he had been entrusted with and what duties he had to perform in future. He was only initiated into it and then left alone for a time so that the great strain this experience had caused should pass away and he should mentally become prepared to receive the Revelation and perform the prophetic mission in the future. After this intermission when Revelation Was resumed, the first seven verses of this Surah were revealed: In these he Was for the first time commanded to arise and warn the people of the consequences of the way of life they were following and to proclaim the greatness of God in the world where others were being magnified without any right. Along with that he was given this instruction: The demand of the Unique mission that you have to perform, now is that your life should be pure in every respect and you should carry out the duty of reforming your people

sincerely irrespective of any worldly gain. Then, in the last sentence, he was exhorted to endure with patience, for the sake of his Lord, all the hardships and troubles that he might have to face while performing his mission.

In the implementation of this Divine Command when the Holy Messenger of Allah began to preach

Islam and recite the Quranic Surahs revealed successively, the people of Makkah felt alarmed, and it provoked a great storm of opposition and hostility. A few months passed in this state until the Hajj season approached. The people of Makkah feared that if Muhammad (upon whom be Allah's peace) started visiting the caravans of the pilgrims coming from all over Arabia at their halting places and reciting the spellbinding and unique Revelations of the Quran in their assemblies on the occasion of Hajj, his message would reach every part of Arabia and influence countless people.

Therefore, the Quraish chiefs held a conference and settled that they would start a propaganda campaign against the Holy Prophet (upon whom be peace) among the pilgrims as soon as they arrived. After they had agreed on this, Walid bin al-Mughirah said to the assembled people: "If you said contradictory things about Muhammad (upon whom be Allah's peace and blessings), we all would lose our trust among the people. Therefore, let us agree upon one opinion, which we should all say without dispute.

Some people said that they would call Muhammad (upon whom be Allah's peace and blessings) a soothsayer. Walid said: No, by God, be is not a soothsayer. We have seen the soothsayers: what they murmur and what they utter has no remote resemblance with the Quran. Some other people said: Then we say he is possessed. Walid said: He is not a possessed one: we have seen bad and insane people; the way one talks disjointedly and behaves foolishly in that state is known to all: who would believe that what Muhammad (upon whom be peace) presented was the incoherent speech of a madman? The people said: Then we say he is a poet. Walid said: No, he is not a poet, for we know poetry in all its forms, and what he presents conforms to no form of it. The people said: Then he is a sorcerer. Walid said: He is no sorcerer either: we have seen sorcerers and we also know what methods they adopt for their sorcery. This also does not apply to Muhammad. Then he said: "Whichever of these things you said about Muhammad, it would be known to be a false accusation. By God, his speech is sweet, his root is deep and his branches are fruitful.

At this Abu Jahl, urging on Walid, said: Your people will never be pleased with you unless you say something about Muhammad. He said: Let me think over it awhile. Then, after prolonged thought and consideration, he said: The nearest thing to the truth is that you tell the Arabs that he is a sorcerer, who has brought a message by which he separates a man from his father; and from his brother, and from his wife and children, and from his family. They all agreed on what Walid had proposed. Then, according to a scheme the men of Quraish spread among the pilgrims in the Hajj season and they warned everyone they met of the sorcery of Muhammad (upon whom be peace) and of his stirring up divisions in the families by it."

But the result was that by their this plan the Quraish chiefs themselves made the name of the Holy

Messenger known throughout Arabia. (Ibn Hisham, pp. 288-289. That Walid had made this proposal on the insistence of Abu Jahl has been related by Ibn Jarir in his Tafsir on the authority of Ikrimah).

In conclusion, it has been explicitly stated: Allah does not stand in need of anybody's faith that He may fulfill his conditions. The Quran is an admonition that has been presented before the people openly; now whoever wills may accept it. Allah has a right that the people should fear His disobedience and **He alone has the power to forgive the one who adopts piety and an attitude** **of God consciousness even though one may have committed many acts of disobedience in the** **past.**

**Surah 110 Al-Nasr (The Help):**As is shown by the above traditions, Allah in this Surah had informed His Messenger (upon whom be peace) that when Islam attained complete victory in Arabia and the people started entering Allah's religion in great numbers, it would mean that the mission for which he had been sent to the world, had been fulfilled. Then, he was enjoined to busy himself in praising and glorifying Allah by Whose bounty he had been able to accomplish such a great task, and should implore Him to

forgive whatever failings and frailties he might have shown in the performance of the service.

Here, by a little consideration one can easily see the great difference that there is between a Prophet and a common worldly leader. If a worldly leader in his own lifetime is able to bring about a revolution, which has the aim and objective of his struggle, this would be an occasion for exultation for him. But here we witness quite another phenomenon. The Messenger of Allah in a brief space of 23 years revolutionized an entire nation as regards its beliefs, thoughts, customs, morals, civilization, ways of living, economy, politics and fighting ability, and raising it from ignorance and barbarism enabled it to conquer the world and become leader of nations; yet when he had accomplished this unique task, he was not enjoined to celebrate it but **to glorify and praise** **Allah and to pray for His forgiveness, and he busied himself humbly the implementation of that** **command.**

**Qur’anic excerpts referencing FORGIVE: by Muhammad Asad; Surat/Ayat (Chapters/Verses):**

**2:109. Al-Baqarah (The Cow):**“Out of their selfish envy, many among the followers of earlier revelation would like to bring you back to denying the truth after you have attained to faith - [even] after the truth has become clear unto them. **None the less, forgive and forbear, until God shall make manifest His will**: behold, God has the power to will anything.”

(A. Yusuf Ali’s comment on the words translated as forgive/*forbear (overlook*): “Three words are used in the Qur’an, with a meaning akin to ‘forgive’, but each with a different shade of meaning. **‘Afa (here translated ‘forgive’) means to forget, to obliterate from one’s mind. Safaha (here translated ‘*overlook*’) means to turn away from, to ignore, to treat a matter as if it did not affect one.** Ghafara (which does not occur in this verse) means to cover up something as Allah does to our sins with His grace: this word is particularly appropriate in Allah’s attribute to Ghaffar, the One who forgives again and again.”)

**2:284-286. Al-Baqarah (The Cow):**“Unto God belongs all that is in the heavens and all that is on earth. And whether you bring into the open what is in your minds or conceal it, God will call you to account for it; **and then He will forgive whom He wills**, and will chastise whom He wills: for God has the power to will anything. THE APOSTLE, and the believers with him, believe in what has been bestowed upon him from on high by his Sustainer: they all believe in God, and His angels, and His revelations, and His apostles, making no distinction between any of His apostles; and they say: “We have heard, and we pay heed. **Grant us thy forgiveness,** O our Sustainer, for with Thee is all journeys’ end! ‘God does not burden any human being with more than he is well able to bear: in his favour shall be whatever good he does, and against him whatever evil he does. ‘O our Sustainer! Take us not to task if we forget or unwittingly do wrong! ‘O our Sustainer! Lay not upon us a burden such as Thou didst lay upon those who lived before us! O our Sustainer! Make us not bear burdens which we have no strength to bear! ‘And efface Thou our sins, **and grant us forgiveness, and bestow Thy mercy upon us!**Thou art our Lord Supreme: succour us, then, against people who deny the truth!’’ **NOTE**: The word apostles is in reference to all of the righteous, messenger, servants whom Allah sent to instruct Adam in how Adam is to live in all aspects of life. With the rewards and consequences they receive based on their conscious decisions.

**3:31. Al-’Imran (The Family of Amran):**“Say [O Prophet}: ‘**If you love God, follow me [and] God will love you and forgive you your sins; for God is much - forgiving, a dispenser of grace.’”**

**4:64. Al-Nisa’ (The Women):**“for We have never sent any apostle save that he should be heeded by God’s leave. **If, then, after having sinned against themselves, they would but come round to thee and ask God to forgive them - with the Apostle, too, praying that they be forgiven - they would assuredly find that God is an acceptor of repentance, a dispenser of grace.”**

**4:105/107. Al-Nisa’ (The Women): “**BEHOLD, We have bestowed upon thee from on high this divine writ, setting forth the truth, so that thou mayest judge between people in accordance with what God has taught thee. Hence, **do not contend with those who are false to their trust, but pray God to forgive [them]: behold, God is indeed much-forgiving, a dispenser of grace.**Yet do not argue in behalf of those who are false to their own selves: verily, God does not love those who betray their trust and persist in sinful ways.”

**4:116. Al-Nisa’ (The Women):**“**Verily, God does not forgive the ascribing of divinity to aught beside Him, although He forgives any lesser sin unto whomever He wills:**for those who ascribe divinity to aught beside God have indeed gone far astray.”

**5:12-14 Al-Maidah (The Table spread); by A. Y. Ali: “**Allah did aforetime take a Covenant from the Children of Israel and We appointed twelve captains among them and Allah said: "I am with you: if ye (but) establish regular prayers practice regular charity believe in My apostles honor and assist them and loan to Allah a beautiful loan verily I will wipe out from you your evils and admit you to gardens with rivers flowing beneath; but if any of you after this resisteth faith he hath truly wandered from the path of rectitude." But because of their breach of their Covenant We cursed them and made their hearts grow hard: they change the words from their (right) places and forget a good part of the Message that was sent them nor wilt thou cease to find them barring a few ever bent on (new) deceits: **but forgive them and overlook (their misdeeds): for Allah loveth those who are kind.** 713 From those too who call themselves Christians We did take a Covenant but they forgot a good part of the Message that was sent them: so We estranged them with enmity and hatred between the one and the other to the Day of Judgment. And soon will Allah show them what it is they have done. “

713 (5:12): “Israel when it lost Allah’s grace as above, began to sin against truth and religion in three ways: (1) they began to misuse Scripture itself, by either taking words out of their right meaning, or applying them to things for which they were never meant; (2) in doing so, they conveniently forgot a part of the Message and purpose of Allah; and (3) they invented new deceits to support the old ones.”

**5:118.**“If Thou cause them to suffer - verily, they are Thy servants; and **if Thou forgive them - verily, Thou alone art almighty, truly wise!”**

**8:70/71. Al-Anfal (The Voluntary Gifts):**“[Hence,] O Prophet, say unto the captives who are in your hands: **‘If God finds any good in your hearts, He will give you something better than all that has been taken from you, and will forgive you your sins: for God is much-forgiving, a dispenser of grace.’**And should they seek to play false with thee - well, they were false to God [Himself] ere this: but He gave [the believers] mastery over them. And God is all-knowing, wise.

**9:79/80. At-Tauba (The Immunity):**“[It is these hypocrites] who find fault with such of the believers as give for the sake of God more than they are duty-bound to give, as well as with such as find nothing [to give] beyond [the meagre fruits of] their toil, and who scoff at them [all]. God will cause their scoffing to rebound on themselves, and grievous suffering awaits them. **[And] whether thou dost pray [unto God] that they be forgiven or dost not pray for them - [it will all be the same: for even] if thou wert to pray seventy times that they be forgiven, God will not forgive them, seeing that they are bent on denying God and His Apostle. And God does not bestow His guidance upon such iniquitous folk.**

**12:92...97-98. Yusuf (Joseph): “**Said he: “No reproach shall be uttered today against you. **May God forgive you your sins: for He is the most merciful of the merciful!”**...97 [His sons] answered: “O our father! **Ask God to forgive us our sins,**for, verily, we are sinners. 98 He said: “**I shall ask my Sustainer to forgive you: He alone is truly forgiving, a true dispenser of grace.”**

**15:85. Al-Hijr (The Rock):**“AND [remember:] We have not created the heavens and the earth and all that is between them without [an inner] truth; but, behold, the Hour [when this will become clear to all] is indeed yet to come. Hence, **forgive [men’s failings] with fair forbearance**:”

**19:47. Maryam (Mary):**[Abraham] replied: “**Peace be upon thee! I, ask my Sustainer to forgive thee**: for, behold, He has always been kind unto me.”

**20:82. Ta Ha:**“Yet withal, **behold, I forgive all sins unto any who repents and attains to faith and does righteous deeds, and thereafter keeps to the right path**.”

**24:19-22 Al-Nur (The Light); by A. Y. Ali:**“Those who love (to see) scandal published broadcast among the Believers will have a grievous Penalty in this life and in the Hereafter: Allah knows and ye know not. Were it not for the grace and mercy of Allah on you and that Allah is full of kindness and mercy (ye would be ruined indeed). O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan he will (but) command what is shameful and wrong: **and were it not for the grace and mercy of Allah on you not one of you would ever have been pure: but Allah doth purify whom He pleases: and Allah is One Who hears and knows (all things).**

2973 Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen those in want and those who have left their homes in Allah's cause: **let them forgive and overlook: do you not wish that Allah should forgive you? For Allah is Oft-Forgiving Most Merciful.**

2973 (24:21): “Spotless purity in thought, word, and deed, includes the disposition to put the best construction on the motives of others, so that we ascribe no evil motive to the seeming indiscretions of virtuous people. Such a high standard can only come by the grace of Allah, Who hears all prayers and knows all the temptations to which human nature is subject. His Will and Plan make both for spiritual protection and spiritual peace, and we must place ourselves trustingly in His hands.

**24:62: “**[TRUE] BELIEVERS are only they who have attained to faith in God and His Apostle, and who, whenever they are [engaged] with him upon a matter of concern to the whole community, do not depart [from whatever has been decided upon] unless they have sought [and obtained] his leave. Verily, those who [do not abstain from the agreed-upon action unless they] ask leave of thee - it is [only] they who [truly] believe in God and His Apostle! Hence, when they ask leave of thee for some [valid] reason of their own, grant thou this leave to whomsoever of them thou choose [to grant it], **and ask God to forgive them: for, behold, God is much - forgiving a dispenser of grace!”**

**NOTE:**“The personal pronoun in ’with him’ relates to the Apostle and, by analogy, to every legitimate

leader (imam) of the Muslim community acting in accordance with the spirit of the Qur’an and the

Prophet’s life-example.” Prophet Abraham is the father of Ish’-ma-el and Isaac and their

descendants. His progeny are monotheists and they ascribe to worshipping and living in

accordance to the principles that he taught and lived. In its essentials the religion (Way to be) never changed. Only Adam’s ability to understand and incorporate the principles of the religion into Adam’s lifestyle changed. This is due to the evolution of Adam’s capacity to understand the creation and the meaning and relationship of revelation to the creation and Adam’s role in the big picture of creation. That is why Jesus is reported to have said what he said in John 14 - 16 about another comforter coming after him, who would speak of him and take from what he gave.

**26:86. Ash-Shu’ara’ (The Poets): “’And forgive my father - for, verily, he is among those who have gone astray’”**

**40:7. Ghaafir: “**THEY WHO BEAR [within themselves the knowledge of] the throne of [God’s] almightiness, as well as all who are near it, extol their Sustainer’s limitless glory and praise, and have faith in Him**, and ask forgiveness for all [others] who have attained to faith**: ’O our Sustainer! Thou embraces’ all things within [Thy] grace and knowledge: **forgive, then, their sins unto those who repent and follow Thy path, and preserve them from suffering through the blazing fire!”**

**42:37. Ash-Shura (The Counsel): “and who shun the more heinous sins and abominations; and who whenever they are moved to anger, readily forgive;”**

**42:38-43; by A. Y. Ali:**“Those who hearken to their Lord and establish regular prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance 4578 4579 And those who when an oppressive wrong is inflicted on them (are not cowed but) help and defend themselves. 4580 The recompense for an injury is an injury equal thereto (in degree): **but if a person forgives and** **makes reconciliation His reward is due from Allah: for (Allah) loveth not those who do wrong.** 4581 4582 4583 But indeed if any do help and defend themselves after a wrong (done) to them against such there is no cause of blame. 4584 The blame is only against those who oppress men with wrong-doing and insolently transgress beyond bounds through the land defying right and justice: for such there will be a Penalty grievous. 4585 **But indeed if any show patience and forgive that would truly be an exercise of courageous will and resolution in the conduct of affairs.”**4586

4578: “...(5) They are ready at all times to hearken to Allah’s Signs, or to listen to the admonitions of prophets of Allah, and to follow the true Path, as they understand it; (6) they keep personal contact with Allah, by habits of Prayer and Praise; (7) their conduct in life is open and determined by mutual Consultation between those who are entitled to voice, e.g., in private domestic affairs, as between husband and wife, or other responsible members of the household; in affairs of business, as between partners or parties interested; and in state affairs, as between rulers and ruled, or as between different departments of administration, to preserve the unity of administration; (8) they do not forget Charity, or the help due to their weaker brethren, out of the wealth or gifts or talents or opportunities, which Allah has provided for themselves; and (9) when other people use them despitefully, they are not cowed down or terrorized into submission and acceptance of evil, but stand up for their rights within the limits mentioned in verse 40.” 4579 “’Consultation.’ This is the key-word of the Sura, and suggests the ideal way in which a good man should conduct his affairs, so that, on the one hand, he may not become too egotistical, and, on the other, he may not lightly abandon the responsibilities which devolve on him as a Personality whose development counts in the sight of Allah. See the points in head (7) under n. 4578 above. This principle was applied to its fullest extent by the holy Prophet in his private and public life, and was fully acted upon by the early rulers of Islam. Modern representative government is an attempt-by no means perfect-to apply this principle in State affairs. See my Religious Polity of Islam.”

4580 “This follows from the high value attached to an individual soul’s Personality in Islam. Cf. last note. There are four possible situations that may arise: an individual may have to stand up against an oppressor (1) for his own trampled rights, or (2) for the rights of others within his ken; or (3) a community may have similarly to stand up for its own rights collectively: or (4) for the rights of others. Nos. 2,3, and 4 are considered highly meritorious for all, though few have the courage or the spirit to rise to so high a standard. No. 1 is specially liable to abuse on account of man’s selfishness; Nos. 2, 3 and 4 are also abused by men pretending to motives of public good when they are serving their own personal interests or idiosyncrasies; hence the qualifications mentioned in the next four verses and the notes thereto.”

4581 “See last note. When you stand up for rights, either on private or public grounds, it may be through processes of law, or by way of private defense in so far as the law permits private action. But in all cases you must not seek a compensation greater than the injury suffered. The most you can do is to demand equal redress, i.e., a harm equivalent to the harm done to you. Even this may serve to curb your unregenerate soul or a community bent on revenge. But the ideal mode is not to slake you thirst for vengeance but to follow better ways leading to the reform of the offender or his reconciliation. See xli. 34, and xxiii. 96. You can take steps to prevent repetition, by physical or moral means; the best moral means would be to turn hatred into friendship by forgiveness and love. In that case the compensation or reward (if we must use such terms) is infinitely greater, for it wins the good pleasure of Allah. But this active righting of wrongs, whether by physical or by moral or spiritual means, which are commended as better, is an antithesis to the monkish doctrine, when you are smitten on one cheek, to turn the other also. This would not suppress, but encourage wrong-doing. It is practiced by none but poltroons, and is preached only by hypocrites, or men who want to make slaves of others by depriving them of the power of self-defense. It occurs in two of the four canonical Gospels (Matt. v. 39, and Luke vi. 29), but we need not therefore assume that it was preached by Jesus.”

4582 “To love Allah is the highest motive of our conduct, for it leads to the love of Allah’s creatures; to win the approbation and love of Allah, is the highest reward, far transcending any compensation or satisfaction we can obtain in this life.”

4583 “Allah does not love those who do wrong. If, therefore we tolerate wrong, or encourage wrong by allowing it to run rampant when we can prevent it, we fail in our duty to Allah.”

4584 “Such people are not to be blamed, though they are following the lower law. The blame is on those who arrogantly ride rough-shod over the land, oppressing people with grievous wrong. See next verse.”

4585 “The fact that men seek the lower rather than the higher Law is itself a result of arrogant wrong-doing of which the type was the Pharaoh who claimed to be ‘your Lord Most High’ and oppressed the Israelites, and kept his own people under slavery and subjection, and the false glamour of magic and deception.

4586 “It is harder to be patient and forgive, and yet to get wrongs righted, as was done by the holy Prophet, than to bluster about and ‘punish the guilty’ or ‘teach them lessons.’ It may look like futility or lack of purpose, but in reality it is the highest and noblest form of courage and resolution. And it may carry our the purpose of reform and the suppression of evil even better than stern punishment. The gentleness of innocence often ‘persuades where stronger measures fail.’ But of course circumstances alter cases, and there is some allowance also to be made for the personal equation of the men you have to deal with: in some cases severity may be called for, but it should be from a strict judicial motive, and not merely from personal anger or spite or any lower motive in disguise.”

**45:14. Al Jathiya (The Kneeling): “Tell all who have attained to faith that they should forgive those who do not believe in the coming of the Days of God, [since it is] for Him [alone] to requite people for whatever they may have earned.”**

**48:11. Al-Fath (The Victory):**“Those of the bedouin who stayed behind will say unto thee: ‘[The need to take care of] our chattels and our families kept us busy: do then, **[O Prophet,] ask God to forgive us!**’ [Thus,] they will utter with their tongues something that is not in their hearts. Say: ‘Who, then, has it in his power to avert from you aught that God may have willed, whether it be His will to harm you or to confer a benefit on you? Nay, but God is fully aware of what you do!

**59:10. Al-Hashr (The Banishment):**“And so, they who come after them pray: **‘O our Sustainer! Forgive us our sins, as well as those of our brethren who preceded us in faith, and let not our hearts entertain any unworthy thoughts or feelings against [any of] those who have attained to faith.**O our Sustainer! Verily, Thou art compassionate, a dispenser of grace!”

**60:12. Al-Mumtahana (The Woman Who Is Examined):**“O Prophet! Whenever believing women come unto thee to pledge their allegiance to thee, [pledging] the [henceforth] they would not ascribe divinity, in any way, to aught but God, and would not steal, and would not commit adultery, and would not kill their children, and would not indulge in slander, falsely devising it out of nothingness, and would not disobey thee in anything [that thou declarest to be] right - then accept their pledge of allegiance, **and pray to God to forgive them their [past] sins: for, behold, God is much-forgiving, a dispenser of grace.**

**63:1-6. Al-Munafiqun (The Hypocrites):**“WHEN THE HYPOCRITES come unto thee, they say, ‘We bear witness that thou art indeed God’s Apostle!’ But God knows that thou art truly His Apostle; and He bears witness that the hypocrites are indeed false [in their declaration of faith]. They have made their oaths a cover [for their falseness], and thus they turn others away from the path of God. Evil, indeed, is all that they are wont to do: this, because [they profess that] they have attained to faith, whereas [inwardly] they deny the truth - and so, a seal has been set on their hearts, so that they can no longer understand [what is true and what false].

Now when thou seest them, their outward appearance may please thee; and when they speak, thou art inclined to lend ear to what they say. [But though they may seem as sure of themselves] as if they were timbers [firmly] propped up, they think that every shout is [directed] against them. They are the [real] enemies [of all faith], so beware of them. [They deserve the imprecation,] ’May God destroy them!’ How perverted are their minds! **for, when they are told, ’Come, the Apostle of God will pray [unto God] that you be forgiven’, they turn their heads away, and thou canst see how they draw back in their false pride.**

**As for them, it is all the same whether thou dost pray that they be forgiven or dost not pray for them: God will not forgive them - for, behold, God does not bestow His guidance upon such iniquitous folk.”**

**64:14. Al-Taghabun (The Manifestation Of Losses):**“O YOU who have attained to faith! Behold, some of your spouses and your children are enemies unto you: so beware of them! **But if you pardon [their faults], and forbear, and forgive - then, behold, God will be much-forgiving, a dispenser of grace.**

**71:1-7. Nuh (Noah):** “BEHOLD, We sent Noah unto his people, [saying:] ’Warn thy people ere grievous suffering befall them!’ {And Noah] said: ‘O my people! I am but a plain warner to you, [sent to tell you] that you should worship God [alone] and be conscious of Him. **‘Now do pay heed unto me, so that He may forgive you some of your sins, and grant you respite until a term known [to Him alone]:**but, behold, when the term appointed by God does come, it can never be put back - if you but knew it!’

[And after a time, Noah] said: ’O my Sustainer! Verily, I have been calling unto my people night and day, but my call has only cause them to flee farther and farther away [from Thee]. **And, behold, whenever I called unto them with a view to Thy granting them forgiveness, they put their fingers into their ears, and wrapped themselves up in their garments [of sin], and grew obstinate, and became [yet more] arrogant in their false pride.**

**Excerpts from the lives of the Rightly Guided leaders of Al-Islam in its earliest days, they are to be imitated:**

**Prophet Muhammad Ibn Abdullah, to whom The Qur’an was revealed, in the newly formed “Islamic State“:**Hostility of the Jews. When the Holy Prophet came to Madina, a few Jews accepted Islam and they were sincere in their faith in Islam. Some other Jews accepted Islam, but they were not sincere in their faith. They were hypocrites, and their object in accepting Islam was to disrupt it from within. The rest of the Jews were hostile to Islam. They ridiculed Islam and slandered the Holy Prophet and the Muslims. Ka'ab b Ashraf, Abu Afak, and Asma bint Marwan composed filthy songs satirizing the Holy Prophet and the Muslims.

Molestation of a Muslim woman by the Jews. Some time after the battle of Badr, a Muslim woman went to the street in the quarter of Banu Qainuqa', and gave an order to a goldsmith in the street for the making of some ornaments. One of the Jews came behind her, and opened the fastenings of her dress while she

was talking to the goldsmith. She remained unaware of the rascality of the Jew, and when she stood up to depart, her trouser slipped exposing her nakedness. The Jews had a hearty laugh at her exposure. She shrieked and cried for help. A Muslim who passed that way came to her help, and he killed the rascal who

had done the mischief. The Jews in turn fell upon the Muslim and killed him.

The Holy Prophet's ultimatum. In this sad episode the Jews were the aggressors. The Holy Prophet, therefore, asked the Jews to make amends failing which punitive action would be taken against them. The Jews accepted the challenge and replied as follows: "O Muhammad, let not the victory at Badr over a people who did not know how to fight deceive you. By God if you fight us, you will know that we are men who know to fight."

The fight. The Holy Prophet mustered a force, and ordered an attack on the quarter of Banu Qainuqa'. The Holy Prophet gave the standard to Abu Bakr. Banu Qainuqa' did not dare fight in the open. They shut themselves in their strongholds. The Muslims besieged these strongholds. The Quraish of Makkah had promised to help Banu Qainuqa', but no help came. The siege lasted for a fortnight by which time the Jews were brought to bay and they surrendered. The Holy Prophet and his companions were of the view that the treacherous Jews should be killed. Abdullah b Ubayy interceded for them, and the Holy Prophet ultimately agreed to spare their lives provided they migrated from Madina. They were allowed to carry such movable property except arms as they could. They emigrated to Wadi al Qara, north of Arabia, and finally to Syria. Their property left at Madina was distributed among the Muslims. That was the first victory of the Muslims against the Jews. It showed that the Muslims were strong enough to take action against those who fomented treason.

**Khalifa Abu Bakr, the first leader of the Muslims after the death of Prophet Muhammad: Mutilation:**About awarding the punishment of mutilation, Abu Bakr addressed a Governor as follows: "I have heard that you laid hands on a woman who had showered abuses on me, and you got her hands amputated. God has not sought vengeance even in the case of polytheism, which is a great crime. He has not permitted mutilation even with regard to manifest infidelity. Try to be considerate and sympathetic in your attitude towards others in future. Never mutilate because it is a great offence. God purified Islam and the Muslims from rashness and excessive wrath. You are well aware of the fact that those enemies fell into the hands of the Messenger of Allah who had been recklessly abusing him, who had turned him out of his home, and who had fought against him, but he never ordered their mutilation." (Abu Bakr ke Sarkari Khatut by Khurshid Ahmad Fariq.)

**Khalifa Umar Ibn al-Khattab, the second leader of the Muslims after the death of Prophet Muhammad: Human and Civil Rights:**In the conquest of non-Muslim countries by the Muslims, the population which did not embrace Islam were guaranteed life, liberty, and property and were called "Ah Al-Dhimma" or "Dhimmis" i.e. the People of the Covenant or Obligation. In the treaties with the non-Muslims executed during the caliphate of Umar it was invariably provided that the life, liberty, and property of the non-Muslims who accepted to pay Jizyah was guaranteed. In the treaty with the Christians of Jerusalem it was provided: "The protection is for their lives, and properties, their Churches and Crosses. Their Churches shall not be used for habitation nor shall these be demolished, nor shall injury be done to their Crosses."

Umar took pains to uphold the principle that there is no compulsion in religion. Those non-Muslims who chose to become Muslims of their own accord were welcome, but there were no compulsory conversions. The Muslims were forbidden to interfere with the religious freedom of the Dhimmis. The Dhimmis were treated as full citizens of the State. There was to be no discrimination between a Muslim and non-Muslims in the eyes of law. If a Muslim killed a Dhimmi he was subject to the same penalty as if he had killed a Muslim. The lands of the Dhimmis were left in their possession. Umar issued strict

instructions that all assessments in the case of Dhimmis should be fair.

The Dhimmis were required to pay Jizyah, but this was in lieu, of their exemption from military duty. Where the Dhimmis performed military duty, Jizyah was not taken from them. When any non-Muslim was too poor to pay Jizyah he was exempted from the levy.

Umar allowed the Dhimmis to follow their own personal laws. In order to maintain the integrity of the Dhimmis Umar ordered that they should wear the dress which they used to wear before the conquest of their country bv the Muslims. They were required not to imitate the Muslims in the way of dress or otherwise. This order was issued not with a view to humiliating the Dhimmis in any way but to maintaining their cultural identity. The Dhimmis were free to follow their religious practices but they were enjoined in their own interest not to carry such practices in any way offensive to the Muslims. The Christians were free to ring bells in their churches but in the interests of enmity between the two communities they were asked not to ring the bells at the time when the Muslims were offering prayers. The Christians were allowed to take out their crosses in processions but they were advised that such processions should avoid routes passing through settlements populated by Muslims. These restrictions did not in any way interfere with the liberty of the Dhimmis. These were in their direct interests in as much as thereby the risk of any conflict with the Muslims on sentimental grounds was eliminated.

Umar issued strict instructions to his officers that the covenants with the Dhimmis should be enforced in letter as well as in spirit. These instructions provided: "Forbid the Muslims to do any injustice to the Dhimmis. No harm should be done to them in any way."

Even on his death bed, Umar thought of the State's responsibility to the Dhimmis. In his bequest to his successor he said: "My bequest to my successor is that covenants with the Dhimmis should be observed faithfully. They should be defended against all invasions. No injustice should be done to them. They should be treated as full fledged citizens and should enjoy equality before law. Their taxes should be fair, and no burden should be imposed on them which they cannot bear."

**Khalifa Umar on Slavery:**

When Islam appeared on the world stage, the world economy was based on slavery. Islam was the first religion to raise its voice against slavery. Among the early converts to Islam, many were slaves. Indeed one of the reasons for the hostility of the Quraish againt Islam was that they saw in Islam a hostile force

to slavery on which the economy of Mecca was based.

When Umar became the Caliph of Islam, he took particular measures to eliminate the evils of slavery as far as possible. He took a very bold step when he declared that no Arab could be a slave. Arabia was thus the first country in the world, which under the impact of Islam abolished slavery. During the apostasy wars many Arabs had been taken captive and made slaves. Umar emancipated all such slaves.

Umar also decreed that slave women who had borne a child to her master stood emancipated.

The Holy Qur’an laid down: If you see good in them (slaves), make agreement with them."

Umar implemented this injunction and laid down that a slave could make an agreement with the master that he would pay so much within the specified period to secure his freedom. Anas had a slave Sirin by name. The slave wanted to enter into an agreement with his master, but Anas refused. When the matter was reported to Umar, he made Anas enter into an agreement with his slave.

In the matter of stipends allowed by the state, Umar made no distinction between the master and the slave. The slaves were given the stipends on the same scale as their masters.

Umar issued orders that slaves could not be separated from their kindred. Under these orders the child was not to be separated from its mother. If there were two brothers it was obligatory that both of them should be purchased by one master.

Umar was considerate that when some very highly placed person was taken captive, he should be ransomed and not kept as a slave. When in Syria the daughter of the emperor Heraclius was taken captive, she was returned to her father. When in the battle of Babylon, Armanusa the daughter of Maqauqas was taken captive she was returned to her father.

In order to raise the status of slaves, Umar enjoined that the master should generally take meals with their slaves. Occasionally Umar invited slaves to dine with him. Umar said: "The curse of God be upon those who feel ashamed to sit to meals with slaves." Umar laid down that if a Muslim slave gave protection to a non-Muslim such protection was to be honoured like the protection given by any other Muslim.

Umar took pains to provide facilities to slaves to rise to position of importance in the State. During the caliphate of Umar Ikramah who came to be regarded as an Imam of Hadith was a slave. Nafi who was the teacher of Imam Malik was a slave. There were many other slaves who became eminent during the caliphate of Umar.

During the ten years of his rule from 634 to 644 A.D., Umar changed the course of history. Emerging from the deserts of Arabia, the Arabs fortified with the faith of Islam overpowered the Byzantine power in the west and the mighty Persian empire in the east. During the short space of ten years the Muslims conquered countries comprising an area of 2,251,030 square miles. Under Umar the lslamic dominions assumed the dimensions of a continent. These extended from Mecca 1,036 miles to the north, 1.087 miles to the east, and 483 miles to the south. These countries included Egypt, Syria, Iraq, Khuzistan, Fars, Isfahan, Azarbeijan; Armenia, Makran and Khurasan. The dominions extended from the Oxus to the Nile.

There have been many conquerors in the course of history and the record of the conquests of Umar compares very favorably with the record of other conquerors. In one point the conquests of Umar surpass the conquests of all other conquerors. Whereas the conquests of other conquerors did not endure for long, the conquests of Umar in the name of Islam have endured for the last 1,400 years.

In the history of the world, Umar accordingly occupies a prominent position. He is one of the greatest men of all times. The passage of time has in no way dimmed the glory of his greatness. The life-story of Umar which we have tried to narrate in these pages projects in unmistakable terms all the qualities that male greatness. Umar lives in history as a great conqueror, a great ruler and the founder of the Muslim state. Umar lives in legend as an embodiment of all that a great ruler or a great man should be.

The qualities and characteristics of the personality of Umar include: towering personality; robust constitution; great power of mind; inflexible integrity; strong sense of justice; simplicity of habits; contempt of pomp and luxury; strong faith in his mission; strong conviction for the truth; highly developed sense of duty; absolute impartiality; devotion to Islam; extreme sense of dedication; very strong sense of justice; sympathy for the aggrieved; courage against the oppressor; energy; piety; humility; discipline; frugality; morality; political insight; accessibility; vigilance; patience; perseverance; accountability before law; equality for all; and indeed all the virtues that a ruler or a leader of men should possess.

Umar was a man of great knowledge and learning. He was a good orator. Every Friday he would address the faithful in the Prophet's mosque at Madina. Some of the addresses that he delivered on such occasions have come down to us and are masterpieces of religious teaching. While sending his forces on various expeditions he addressed them in very inspiring terms. He was a good writer and some of his letters which have come down to us show the skill of his penmanship. The instructions that he issued to his officers to regulate state business are very much modern in content. Many anecdotes about him have come down to us, and these project his greatness, wisdom, and foresightedness. He was a good judge of poetry. He could freely quote appropriate verses to suit the occasion. He was a good judge of men. He could discern the truth from falsehood. He always called a spade a spade, and would never mince matters. Whatever he regarded as the truth he spoke it even though it might appear to be bitter. He enjoyed the reputation of being hard and harsh, but that was primarily because he always valued the truth, and had no hesitation in expressing it even though it might be displeasing. Howsoever stern or angry he might be, if the verses of the Holy Qur'an were read before him he would at once soften, and even burst into sobs.

Physically as well as intellectually he was a man of towering personality. But he never tried to give the impression that he was in any way superior to the people around him. He was a good critic, but his criticism was not meant for others; alone it was meant for himself as well He listened to his critics with great respect and if such criticism was unfounded he tried to explain things to them. He subjected himself to rigorous self-criticism. Whenever there was any lapse on his part, he would shut himself in a room of his house and then loudly reprimand himself. If he beat anybody with his whip inadvertently and such punishment was found to be unjustified he would ask the person concerned to beat him with the whip in the same way as he had beaten him. During the famine he refused to take ghee or meat simply because the people of average means could not afford such food. He was the ruler of vast dominions but he denied himself all privileges of ruler-ship. The allowance that he drew was just enough for a person of average means. When the people around him insisted that his allowance should be raised, he refused to accept any increase. And when he died he willed that after the sale of his property the entire amount of the allowance that he had drawn should be refunded to the treasury.

He set very high standards of integrity, and was the first to practise what he preached. His son 'Abdullah was a very talented man but he refused to give him any office. One of his sons Abu Shama was found guilty of drinking and Umar had him flogged to death. Once a Governor gave some gift to one of his wives. Umar returned the gift and rebuked the Governor. Once a wife of Umar sent some perfume as a gift to the wife of the emperor of Byzantine. The wife of the emperor of Byzantine sent some gift in return. Umar sold the gift and credited the proceeds to the state treasury. He ate the coarsest of food, and wore clothes of the coarsest of cloth. Once he was late for the Friday prayer and the explanation that he offered was that he had his clothes washed, and they took some time to dry which delayed his departure for the mosque Umar the ruler of the largest empire of the time had only one shirt in his wardrobe and that too was patched. When the envoy of the Byzantine emperor came to Madina, he expected that the Caliph would be living in a heavily guarded palace. The envoy found no palace and no guard. He found the Caliph sitting in the mosque in the company of ordinary people. Umar was the living embodiment of the doctrine of equality before law. Once he appeared in a suit in a law court and when the Judge wanted to show him some respect for the office he held, he desired that no preference should be shown to him in any way and that the law must have its course. When a messenger riding a dromedary came from Iraq carrying the news of the victory of the Muslims at the battle of Qadisiyya, Umar met the messenger a few miles outside Madina and ran all the way by the side of the dromedary of the messenger hearing the news and without disclosing his identity to the man who had brought the news. When Umar went to Palestine to receive the surrender of the city of Jerusalem the world witnessed the strange spectacle of Umar's slave riding the camel, and Umar the mighty Caliph, walking on foot holding the reins of the camel.

Umar would perambulate the streets of Madina at night carrying his whip in his hand. The whip would freely descend on any one found guilty of any lapse or excess regardless of his status. Once a chief was found passing through the streets of Madina at the head of a procession of his followers. Umar whipped

him for this display of arrogance. A prince of Syria who had accepted Islam and was staying at Madina and Mecca as a state guest slapped a man who accidentally trod on his feet in the course of the Hajj. Umar laid down that the man who had been slapped could in turn slap the prince.

Umar kept a watch over the people as a shepherd would keep a watch over his animals. A blind woman in Madina had no one to attend to her needs. Umar visited her frequently and attended to her needs. In a cottage a woman was found cooking stone in a kettle merely to give the children the impression that food was being cooked for them whereas there was nothing in the house to be cooked. Umar carried a bag of flour and other eatables on his own back and handed them over to the lady. A Bedouin and his wife came to Madina and were in a predicament as the lady suffered from the pains of childbirth. Umar's wife acted as a midwife and Umar sat all the time outside the tent awaiting the birth of a child.

He took particular care to appoint men of approved integrity to high offices under the state. He watched over them like a hawk, and as soon as any lapse on their part came to the notice of Umar immediate action was taken. People were free to complain against their officers. Impartial enquiries were held and when any officer was found guilty he was removed and punished. All the Governors were required to assemble at Mecca on the occasion of the Hajj, and here any person could complain against any officer. Umar exhorted all concerned to realize that the officers were not meant to rule; they were there to serve the people, and build up a welfare state. Umar's concept of administration was: "By God he that is weakest among you shall be in my eyes the strongest until I have vindicated for him his right. He that is strongest I will treat as the weakest until he complies with law."

No political thinker or ruler since Umar has been able to come forward with a better concept of the purpose of the state than the concept enunciated by Umar. About the ruler and the ruled relationship, Umar said: "People generally hate their ruler and I seek protection of Allah lest my people should entertain similar feelings about me."

Some of his standing instructions to his executive were: "Avoid vain suspicions; keep away from malice; do not encourage people to cherish vain hopes; be careful in respect of Allah's property in your charge; be accessible to the people; guard yourself against evil men; seek the company of the righteous; attend to your job with due diligence; do not procrastinate in the dispatch of state business; watch your subordinates; take immediate action against those who are corrupt or inefficient; and award merit." All these instructions given 1,400 years ago would be as true today as these were then.

Umar stood for quick and impartial justice. Umar appointed capable and upright persons as Judges. He instructed his Judges in the following terms: "Justice is an important obligation. Treat the people equally in your presence, in your company, and in your decisions, so that the weak despair not of justice and the high placed have no hope of your favour. When you are in doubt on a question and find nothing about it in the Qur’an or in the Sunnah of the Prophet think over the question; ponder over the precedents and analogous cases and then decide by analogy."

Umar took special pains to project Islam in the proper perspective as a living faith. There was a school of thought who held that religion was mystical and supra-rational and as such the injunctions of religion including Islam were not to be tested on the basis of intellect or reason. Umar founded what later came

to be called **Israr Ilmuddin**. **He held that Islam was a rational religion and all its injunctions and practices could be tested and justified on the basis of reason and intellect**. He was the first Muslim to undertake Ijtihad, and lay down new laws in keeping with the spirit of Islam. In the Holy Qur’an no punishment was laid down for drinking. Umar laid down a penalty of 80 lashes in this behalf. The position about Mutah was not clear. ' Umar forbade Mutah. The position about three divorces was not clear. Umar held that even when three divorces were announced at one sitting the divorce was irrevocable. In the month of Ramadan Umar enjoined upon the Muslims to offer Tarawih in congregation.

Umar took pains to ensure that the faith of Islam should remain pure and should have no characteristic of idolatry about it. The tree under which the Holy Prophet took the oath of allegiance on the occasion of the Hudaybiah pact came to he regarded by the people as something sacred. Umar had the tree uprooted to avoid idolatrous veneration thereof. On the way from Madina to Mecca there was a mosque where the Holy Prophet had once said his prayers. It became the practice that the pilgrims offered extra prayers at the mosque. Umar forbade the practice. **The Black Stone at the Kaaba came to be held as sacred. Umar held that it was just a stone.** At one stage the Holy Prophet had ordered Rummal in Hajj, under which the first rounds in the case of the Kaaba were to be performed running. Umar was of the view that Rummal had been provided under circumstances which no longer existed. He did not abrogate the practice but nevertheless held that if somebody could not run that did not matter.

Umar is known for his humanitarian reforms. He provided privileges for slaves. He emancipated girl slaves who bore their masters children. Full protection was afforded to the Dhimmis. In the matter of citizenship they were treated at par with other citizens. In the social field Umar took particular steps to build a social order according to the teachings of Islam. Prohibition was enforced with great strictness. It was the practice with Arab poets to mention the names of their beloveds in their poetry. Umar prohibited the practice. The poets also indulged in satires and lampoons. Umar issued strict instructions that no poet should write satires and lampoons. Umar also ordered that in their verses the poets should not extol non-Islamic virtues. Umar laid down that no person, howsoever rich should build a double storied house, and no house should comprise more than three rooms.

The political and social order that Umar set up by applying the principles of Islam was more democratic than the democracies of today and more socialist than the socialist countries of today. That order has remained the ideal for all Muslim countries to revive.

Because of his achievements, Umar occupies an outstanding place in the history of the world. We do not come across any other ruler in world history who led so simple a life and yet inspired awe and terror among his people and his foes alike. The awe and fear that Umar commanded was because of his high moral character People feared him because he feared God. Umar was an embodiment of the virtues of Islam. About him the Holy Prophet said: "If God had wished that there should have been another prophet after me, he would have been Umar."

**About Umar we can appropriately say what Girami said of Iqbal, namely: "In the eyes of those who know the secret of things, He fulfilled a prophet's role, but he cannot be called a prophet."**

**Khalifa Uthman Ibn Ghani, the third leader of the Muslims after the death of Prophet Muhammad: Forgive:**In 630 C.E. the Holy Prophet mustered a force ten thousand strong and marched to Makkah. The Quraish of Makkah were no longer capable of offering any resistance to the Muslims. Abu Sufyan the leader of the Quraish waited on the Holy Prophet, offered submission and became a convert to Islam. The city of **Makkah was occupied by the Muslims without any battle. The Muslims who had been driven away from the city only eight years earlier were now the masters of the city. Thus God fulfilled the promise that He had made to His Prophet. It was a veritable vindication of the truth of Islam.**

**The Holy Prophet visited the Kaaba, and one by one all the idols therein were broken and destroyed. That marked the coming of the Truth and the vanishing of falsehood. Thereafter the Holy Prophet addressed the people assembled in the Kaaba in the following terms: "There is no god but Allah. He has no associate. He is omniscient and omni-potent. He has made good the promise that He had held to His Messenger. He had helped him in overcoming his enemies. With the triumph of Truth a new era has dawned characterized by the vanishing of falsehood. Henceforward there will be no faith other than Islam, the faith ordained by Allah. I give you the tidings of an era of justice and peace. Bear in mind that every claim of privilege whether that of blood or property is abolished, except that the custody of the Kaaba, and of supplying water to the pilgrims. Let it be known that for anyone who is slain the bloodwit is hundred camels. O people of the Quraish, surely God has abolished from you all pride of the time of ignorance and all pride in your ancestry because all men are descended from Adam".**

**Then turning to the people of Makkah, the Holy Prophet posed the question: "O you Quraish, what do you think of the treatment that I should accord you"? The people said with one voice: "Mercy O Prophet of Allah; we expect nothing but good from you". In the hour of triumph the Holy Prophet was most forgiving. He said: "O the people of Makkah, I speak to you in the same words as the prophet Joseph spoke to his brothers. This day there is no reproof against you. Go your way, for you are free".**

**The announcement was received with great joy and applause. Although general immunity was granted to the people of Makkah, an exception was made in the case of half a dozen persons whose crimes had been too heinous to be forgiven. These persons included Abdullah b Saad a foster brother of Uthman. Abdullah b Saad had accepted Islam and the Holy Prophet availed of his services as a scribe for noting down the revelations. Abdullah b Saad was found guilty of interpolation and falsifying the revelations. When taken to task Abdullah b Saad apostatized and escaped to Makkah. The Holy Prophet was too much annoyed with him, and his orders were that he was to be executed for his sacrilegious conduct. Abdullah b Saad sought the protection of Uthman and prevailed upon him to intercede with the Holy Prophet on his behalf. Uthman was not inclined to undertake the hazardous mission, but when his foster mother, the mother of Abdullah b Saad appealed to him Uthman promised to do whatever he could do to save the life of Abdullah b Saad.**

**When the Holy Prophet granted general amnesty to the people of Makkah Uthman waited on the Holy Prophet, and said, "On this day of triumph I seek a favor from you O Prophet of God". The Holy Prophet said, "Yes, Uthman, you may ask whatever you wish". Uthman said, "I crave the life of Abdullah b Saad. I know of his crimes but he is repentant and God is Forgiving. He is my foster brother and my foster mother has put great pressure on me to intercede in his behalf". The Holy Prophet remained silent. After some time Uthman repeated his request. The Holy Prophet still gave no reply. When Uthman repeated his request for the third time, the Holy Prophet said: "Alright; let him be free. May God forgive him".**

Thereafter all the Quraish of Makkah were converted to Islam and they took the oath of allegiance to the Holy Prophet. These included the mother of Uthman, his step brothers and sisters and other members of his family. The family which had remained apart on account of difference in faith was now reunited, and this reunion was a matter of great joy for Uthman. After conversion to Islam, the people of Makkah began a new life. Heretofore they had been the inveterate enemies of Islam, henceforward they were to be the dedicated servants of Islam.

Uthman addressed a letter to the pilgrims assembled at Makkah. This letter was entrusted to Abdullah b Abbas and he was required to read the letter at the gathering of the pilgrims at Makkah. This letter is contained in Zia Misri's book Uthman b Affan; and Taha Hussain s book Uthman. The letter reads: "In the name of God, the most merciful, the most beneficent. From Amirul Mominin Uthman to all Muslims. Salutations. After offering praise and glory to God, I wish you to turn to God Who had favored you, and chose Islam for you as your religion. Instead of waywardness, He gave you guidance. He released you from the bondage of Kufr. He armed you with guidance. He enlarged your sustenance. He made you victorious against your enemies. He showered His favors on you.

Allah says, "If you take the favors of God into account, you will find them too numerous to be counted. But man is rebellious and ungrateful by nature." O believers have the fear of God in your hearts. Pray that when you die you die in Islam. Be united and hold fast to the cord of God"; Allah also says, "O believers, recall the favors of God. Keep in mind the covenant that you have made with Him of you obedience and faithfulness.,' **Allah says, "O ye believers, if any miscreant beings to you a news, fully verify it before accepting it as the truth."** **Allah says that those who purchase this world are the losers and they will have nothing to their credit in the hereafter.** **Fear Allah, and do not violate the pledges that you have taken.** **Allah has enjoined you to obey Him, obey His Prophet and obey those in authority from among you.** **Those who believe and do good deeds, God has promised them the inheritance of the earth. Those who rebel against authority incur the wrath of God.** **Allah said, "They who pledge allegiance to you pledge allegiance to Me. On them is My Hand."**

**In the light of these verses from the Holy Qur’an bear in mind that Allah is pleased with those who obey authority and who stand for unity and solidarity. Allah has condemned dissension and discord. He has brought home this point to us by narrating the stories of previous communities. Therefore act according to the injunctions of God, and be afraid of His punishment. If you ponder over history, it will be revealed to you that the previous communities were destroyed because they became victims of dissension. For the good of a people, there is no way other than this that they should have a head, in whose obedience they should be united. If you follow the way of discord and dissension, your community would disintegrate, and the enemy would come to dominate over you.**

**If all this comes to pass, then the religion of God would receive a set back, and the community would disintegrate into a number of sects. Allah told the Holy Prophet, "Have no concern with the people who have broken their unity and disintegrated into sects. Leave them to God. God will take them to task for their misdeeds "**

I offer you the same advice as God has offered. I ask you to fear his punishment. Shuaib had told his people, "O people beware lest my opposition leads you to the same end as befell the communities of Noah, Hud, or Salih." Since some time past, some people from amongst us have tried to present themselves as the apostles of truth, who are not interested in the affairs of the world, and who have no axe to grind. But when they were presented with reality, some of them accepted the truth, but some of them disputed the truth. Some of them stood for falsehood, but they posed as if the truth lay with them. Such persons feel upset at my longevity. They covet power. They long for an immediate revolution. Such persons have written to you that they are waging the struggle against me to get their rights. I do not know of which rights I have divested them, which they now demand from me. They demanded that no one should be above the law. I told them that I fully agreed with them. I asked them to bring all cases to my notice and I assured them that the law would be enforced against all, high or low without any distinction. But they could bring no case to my notice where any person had defied the law and proper action had not been taken against him. They said that the injunctions of the Qur’an should be followed. I said that I wholeheartedly agreed with the demand but would not permit any innovation or deviation. The people demanded that the poor should get bread, the laborer should get his wages. I said that I was at one with them, and it is open to them to make their suggestions in the matter. They demanded that, in the matter of Sadaqa and Khums the right of every one should be protected. I said that I agreed with the demand and they were welcome to make their suggestions in that behalf. I saw the wives of the Holy Prophet, and agreed to act according to their advice. **I have accepted all legitimate demands, but in spite of that I am being oppressed and harassed.**

**I have been prevented from leading the prayers in the Prophet's mosque. The rioters have established their full control over Madina.** **The rioters have put three alternatives before me. They demand Qasaas from me for all grievances that any person may have suffered because of any verdict passed by me as Caliph.**

**Their other alternative is that I should abdicate so that they might choose another Caliph. The third alternative is that they should** **assemble the people who support them, and then repudiate the allegiance to my caliphate.** **All these demands are preposterous. There have been rulers and Caliphs in history who had been vested with the authority to pass judgments. The judgments might be right or worn", but nobody has the right to sit over such judgment and demand compensation. Such a demand is against all principles of jurisprudence. As regards the demand for abdication I hold myself responsible to God, and I cannot abandon my post at the behest of any one.**

**The third alternative is ridiculous. No ruler in his senses would provide facilities to the rioters to rebel against him. These people are apparently after my life, and their sole object appears to be to murder me. I have advised my supporters not to use any force. I do not want that the Muslim community should fall a victim to civil war. I will watch developments with due patience, and would await the decision of God. If I have to give my life in the way of Allah I would have no hesitation in making the sacrifice. I know that as Caliph I have done nothing wrong. Nevertheless I seek the forgiveness of Allah. May Allah forgive us all. May Allah have mercy on the Muslims.**Uthman (Othman) was later murdered by the rioters after dismissing his guards.

**Khalifa Ali Ibn Talib, the fourth leader of the Muslims after the death of Prophet Muhammad: Forgiveness:** Forgiveness is the Zakat of success if you wish to succeed in life, learn to forgive others.

**After the three days of mourning were over, Ali entered the city of Basra and occupied it. He declared amnesty for the people of Basra, and asked them to assemble in the principal mosque of the city. When all the people had assembled, Ali addressed them. He said that his heart bled at the tragedy that had overtaken the people of Basra, for this they were themselves to blame. They had taken the oath of allegiance to him, but later they were misguided to repudiate such oath without cause. He observed that particular sanctity was attached to such oath, and could not be repudiated. He narrated at length the circumstances under which Othman had been killed, and how he had been elected as the Caliph**. He added that Talha and Zubair were the first to offer allegiance to him, and they were the first to repudiate it. Thereafter he explained at length how the demand for the vengeance for the blood of Othman was merely a pretext for gaining some ulterior end. As regards Ayesha he said he had the greatest respect and regard for her. There were some minor points of difference between him and her but there was hardly any justification for making such petty differences the ground for an armed conflict.

It was nor worthy of a lady of her rank and status to take to arms when according to the injunctions of Islam, ladies were required to sit in their homes, and the Holy Prophet himself had warned his wives in that respect. **He added that those who had led the revolt labor under some misunderstanding, and they were misguided in taking to arms. Because of such misguidance, the Muslim Ummah had suffered, and at this suffering and disaster none was more grieved than he. He said, at this moment Basra lies bleeding. My heart bleeds at the tragedy that has befallen your city." He observed that he had granted amnesty to the people of Basra, and was prepared to forgive and forget the past, provided the people of Basra assured him of their loyalty. The speech of Ali had its effect. The spokesmen of the people of Basra regretted all that had** **happened, and assured Ali of their loyalty. Thereafter all the people of Basra offered allegiance to Ali.**

'Fatehah' was offered for the souls of the dead from both the sides. Someone asked him whether he regarded the people who had opposed him and had died, as martyrs. He said that he regarded all the Muslims to whatever side they belonged and had died as martyrs, for rightly or wrongly they were of the conviction that they were fighting for cause. Ali led the prayers, and after the prayers, mercy of Allah was craved for keeping the Muslims united. Ali made the necessary arrangements for the administration of Basra. He took hold of the Baitul Mal, and compensated the people who had lost their dear ones. He made arrangements for the treatment of the wounded.

**It was noticed that some people of Basra who were in the forefront in opposition to Ali had escaped to seek the protection of tribes in the desert. Ali issued a proclamation that they were free to come to their homes in Basra and no action would be taken for their sins of omission or commission in the past.**

Zakat is a highly stressed, high form of charity, in some aspects of it, a certain percentage of one’s net worth is obligatory, like, tithes.

**Heresy:**Heresy has four aspects: Concealment of truth, waging of war against truth, going astray from the path of truth, and adoption of an inimical attitude to truth.

**Truth and falsehood**: There is a distance of four fingers between truth and false hood. Falsehood is that you say that you heard it from someone else. The truth is that you say that you saw it with your own eyes.

**People doomed to ignominy**: Two persons are doomed to ignominy, firstly he who creates dissentions and secondly he who levies false accusations.

**The worst enemies**: Before God two persons are the worst enemies, firstly the man who makes innovations, and secondly the man who creates dissentions.

**Things that are worse**: There is no distress worse than ignorance. There is no enemy worse than self-adulation. There is no worse companion than bad conduct.

**Things that are the best**: Resignation to the will of God is the best policy. Knowledge is the best

inheritance. Good conduct is the best ornament. The best wealth is the suppression of desires. The middle course is the best course.

These are taken from the ultimate sources of guidance for the Muslims who practice the religion (Way of life, or Way to be) of Prophet Abraham as revealed to and taught by Prophet Muhammad Ibn Abdullah of Arabia. **Those sources are: The Qur’an, The Sunnah of Prophet Muhammad, and the guidance of The Rightly Guided Khaliphs (Caliphs) as mandated by Prophet Muhammad. These are to be weighed against recorded history, especially as it deals with the religio/spiritual development of Adam,** whom Allah is still molding into shape.

**“There is no compulsion in religion, the truth stands out clearly from error.” But only those who desire to know the truth will find it. Matthew 7 states it so superbly.**

"You cannot bring about prosperity by discouraging thrift. You cannot strengthen the weak by weakening the strong. You cannot help the wage earner by pulling down the wage payer. You cannot further the brotherhood of man by encouraging class hatred. You cannot help the poor by destroying the rich. You cannot build character and courage by taking away man's initiative and incentive. You cannot help men
permanently by doing for them what they should do for themselves.”
- Abraham Lincoln

**One is as one thinks one is in one's heart.  **

**Tadar Jihad Wazir**

The following was not part of this info that I prepared for Sis. Cathryn Kever, an elderly Catholic Nun at the time. Who, a few years later, gave me permission to use this as needed to let people know what Al-Islaam is.

The goal of all Muslims, as Allah defines the word, is to be so in tune with His Word, Will, and Way that when one’s character is analyzed the proper response is that this person is the Word of the only true Deity walking, or the Word of the only true Deity in the flesh. One should be so awe struck with visiting with such a person that, that one will say to its self or to the person causing the awe what amounts to: I see G-d in you, although they will not be seeing the only true Deity with their physical eyes.

Peace be unto you, and feel free to share this information.

I remain, your brother in the struggle;

Tadar Jihad Wazir, Retired Chaplain/Hostage Negotiator, SOMO, DOC, DHS