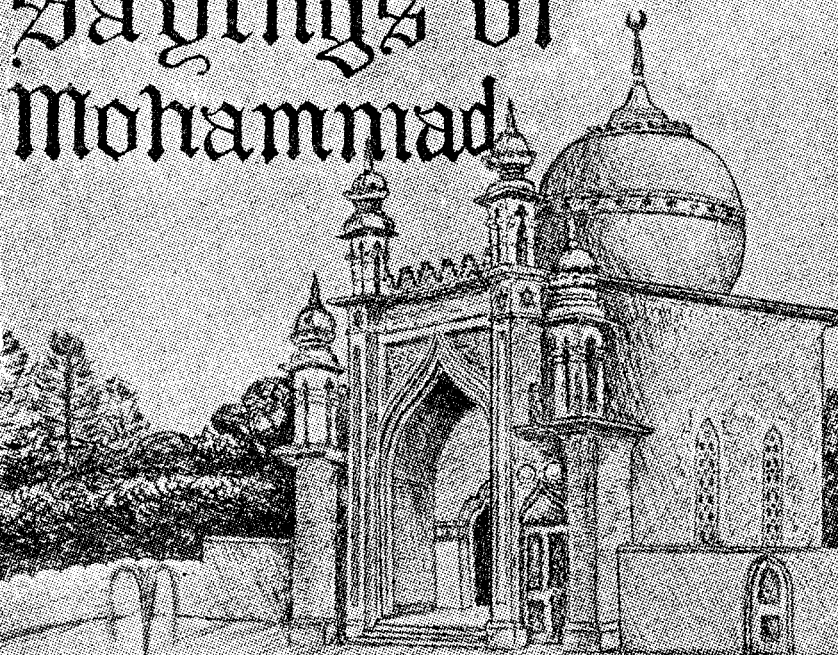


Some of the

# Sayings of Mohammad



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
نُصَلِّیْ عَلٰی رَسُوْلِہِ الْکَرِیْمِ  
سَلَامًا وَرَحْمَةً

The Mosque, Woking, Surrey, England.

SOME OF THE

SAYINGS OF  
MUHAMMAD

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# FOREWORD.

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**I**N placing this brochure, comprising but a few of the sayings of the Holy Prophet Muhammad, before the reader, no one can be more painfully conscious than myself of their incompleteness and meagreness. A more comprehensive and representative selection must perforce, under the present circumstances, be left to some future date, but the conviction that the *obiter dicta* of great men have often helped to reveal their greatness and their character more effectively than long disquisitions on their personalities, has been mainly responsible for the present, admittedly imperfect, attempt.

Nevertheless, these pages will, I am convinced, afford occasion for a study of the heart of that Great Exponent of Islam who to-day commands the allegiance of tens of millions of people scattered all over the globe. A glance at the following pages will also prove convincingly enough that the precepts of Muhammad were not meant only for one race or one particular epoch in the world's history, but that they apply with the same force and truth to all mankind in every age and clime. Their perusal will make it evident, too, that one manifest object of Muhammad's mission was that we should cherish a religion—a system of life—of sincerity and deeds rather than of professions and forms; that our life, domestic and social, business and public, must be steeped in, and permeated with, a religious spirit—a spirit of sincerity and service, of truth and justice, of devotion and self-sacrifice, kindness and sympathy.

I have grouped these few sayings under special heads in order to give an idea of the extent to which they may be said to pervade every single phase and detail of human life.

I preface these few sayings, which govern the conduct of millions of Muslims all over the world, with a brief

sketch of the life of the Holy Prophet, designed especially for such as desire to know something of his life story ; and it may well be, that by its aid they will be the better equipped for attaining a true perspective of the greatness of the Great Arabian Teacher.

Muhammad, the son of 'Abdulla and Ámina, was born on the 12th Rabí 'ul-Awwal—29th August, 570 A.C.—in a family of the Quraish, in Mecca. His father had passed away a few months before his birth, and he lost his mother when he was in his sixth year. The charge of the orphan was undertaken by his grandfather, 'Abd 'ul-Muttalib, who, after four years of fostering, confided the boy to the care of his uncle, a poor but honourable man, Abú Tálíb. At the age of twelve, he accompanied his uncle on a trading expedition to Syria. From his early childhood up till the age of 40, he showed all the noble traits of human character that command respect from friend and foe alike ; and, indeed, the Arabs conferred upon him the sobriquet of Al-Amín, or the truthful one. He married at the age of 25 a venerable lady, Khadíja, in whose service he was a caravan conductor. The lady was fifteen years his senior, and several children were born to them. One notable achievement before his Call to prophet-hood deserves mention ; for it affords us a glance into the heart of the Prophet. He formed a band of honest men, whose aim it was to track down offenders and to bring them to justice, and to adopt means to protect the widows and orphans who were mostly the victims of oppression.

When the Call came to him, the Prophet being weighed down with the sense of onerous responsibility, hied him to his wife to seek relief and consolation. The words she used to comfort him are worth recording : “ God will never forsake you ; for you show due regard for blood ties ; you carry the burden of the decrepit ; you practise virtues that are extinct ; entertain guests ; and stand by what is righteous in the face of odds.” The first to accept his assurance of Divine commission were Khadíja, his wife, and his friends Zaid, 'Alí, Abú Bakr and Arqam.

The hurling of open denunciation at the ancestral idols of the Quraish, by Muhammad, had set all Arabia by the ears. Their resentment led them to approach Muhammad's uncle, Abú Tálíb, to persuade him to silence his protégé. The uncle, under the collective pressure brought to bear upon him, agreed to persuade his nephew to desist from his reckless efforts. Muhammad said, "Uncle dear, even if they were to place the sun in my right hand and the moon in my left to turn me from the work I have in hand, verily will I not pause till the Lord carry my cause to victory or till I perish therein." Upon these words he burst into tears. The uncle said, "Go in peace, son of my brother, and say what thou wilt ; for, by God, I will on no condition abandon thee." This least expected decision of Abú Tálíb to stand by Muhammad came as a surprise to the Quraish. They resolved upon trying to entangle the feet of Muhammad in allurements. They said to him, "Listen : if your ambition is to possess wealth, we will amass wealth for you, as much as ever you wish ; and if you aspire to power and honour, we are prepared to swear you allegiance as our overlord and king ; and if you have any fancy for beauty, you shall have the hand of the fairest maiden in the land." Muhammad's reply was, "Neither do I want wealth, nor do I want power. I have been commissioned by Allah as a Warner unto mankind. I deliver His message unto you. Should you accept it, you shall have felicity in this life and in the life hereafter ; and should you reject it, surely Allah will decide between you and me."

In the meantime Islam had been making slow but constant progress. The Quraish had realised that Muhammad was not to be turned from his aim, so they decided to try the effect of putting the Banú Hashim—the family of Muhammad—under the ban of ostracism, because it had refused to disown him. But, as before, this device died a natural death, and the ban was revoked.

Muhammad's efforts, attended with physical persecutions and mental tortures, extending over a period of

13 long winters, were utterly lost upon his own kinsmen. He now turned, in despair, to the people of Táif to convince them of the truth of his mission. But here, as well, a none too promising outlook—rebuffs and scorn—awaited him. They even went so far as to pelt him with stones, so that his heels bled.

The persecution waxing ever hotter and more intense, he had already advised about a hundred men and women of his adherents to seek refuge from the inhuman cruelties of the Meccans by emigrating to the Christian country of Abyssinia. Shortly afterwards, when he stood sorely in need of the protection of his uncle Abú Tálib and the comfort of his wife Khadíja, like a bolt from the blue, the cruel indiscriminating hands of death snatched them both away from him, thus affording the Quraish a freer hand in dealing with the situation. And they lost no time in deciding upon extirpating his disciples and making short work of Muhammad, on a certain night when the Prophet, under the guidance of Divine Revelation, fled for his life to Medina, 150 miles distant from Mecca, accompanied by his friend Abú Bakr—the precise date being June 20th, 622 A.C. This epoch-making event in the history of the world marks the beginning of the Moslem Era called Hijrah. They were pursued hotly; and on their way they hid themselves in a cave called Mt. Thaur, three miles from Mecca, for three days. On hearing the footsteps of the enemy, who had reached the mouth of the cave, Abú Bakr said, “We are but two, and the enemy are many.” “Do not be downcast,” said Muhammad, “we are two, and Allah in our midst, a Third.” After eight days’ journey, they reached Medina; but there, too, the enemy would not let him be. An army of 1,000 Meccans marched against him, and the Moslems, who were 313 strong, won a victory at Badr, situated 30 miles from Medina and 120 miles from Mecca. Having learnt nothing and forgotten nothing from this defeat, the Meccans rallied once more to the call of Abú Sufyán, their leader, to make another desperate attempt against

the rising tide of Islam. Thus another battle was fought at Ohud, which lies 12 miles from Medina and 138 miles from Mecca. The Meccans were driven off. Having expended their strength, they showed from now onwards no marked signs of hostility against the resistless power of the Muslims. They entered into a truce with Muhammad in the 6th A.H. (628 A.C.)

Two years later Muhammad triumphed over a new foe—the Jews ; and in 630 A.C. he made a bloodless entry into the town of Mecca—his birthplace, from which, eight years before, he had fled a hunted fugitive—at the head of an army 10,000 strong. The Meccans, remembering full well the prodigiousness of their past dark record, were surprised at the general amnesty granted even to such as had attempted the Prophet's life in the words, "There is no reproof against you, O Meccans. God will forgive you ; for He is Merciful and Loving. Go, you are free." History fails to record any other like display of magnanimity ; where a person wielding the sceptre of power freely foregoes his vengeance on the vanquished foe.

The Ka'ba—the House dedicated to the worship of Allah—was purged of the 360 idols standing in it. In another two years Arabia had either embraced Islam or sworn loyalty to the Prophet. Soon before his death, he had succeeded in effecting a mighty reformation. He had swept away all corruption, had stamped out the vice of gambling and female infanticide ; had raised the status of women, had abolished wine drinking, had checked the horrible customs of polyandry and polygamy, had put a stop to all constant and bloody wars, and had welded the warring tribes of Arabia into one brotherhood. The whole of that land was, so to say, transformed into a garden on earth during a short period of but 23 years. And when the Prophet completed his mission, he addressed a vast congregation of over 120,000 in the plains of Miná, in the memorable words :

"Ye people, listen to my words, for I know not whether another year will be vouchsafed to me after

this year, to find myself amongst you at this place.

“Your lives and property are sacred and inviolable amongst one another until ye appear before the Lord . . . . . who shall demand from you an account of your actions . . . . . Ye people, ye have rights over your wives, and your wives have rights over you . . . . . Treat your wives with kindness and love . . . . . Keep always faithful to the trust imposed in you and avoid sins . . . . . The vengeance of blood practised in the days of ignorance is prohibited, and blood feuds are abolished.

“Ye people, listen to my words and understand the same. Know that all Muslims are brothers unto one another.”

A few hours before his death, when all the faithful had assembled around his deathbed, he said: “If there be any man whom I have wronged, I submit my back to his scourge. If I have aspersed the character of any man, let him put me to shame in the presence of all. If I have taken what belongs to another, let him come forward and claim his own.”

These were the words of the man at whose feet the whole of Arabia lay prostrate, and who was the strongest man of his age in the world.

“None else but the Great Companion on high I require,” were his last words of his earnest prayer, in a whisper. It was on Monday, the 12th Rabi’ ‘ul-Awwal—8th June, 632 A.C.—when he breathed his last, at the age of 63. May Allah shower His choicest blessings on him!

KHWAJA KAMAL-UD-DIN.



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نه تنها عشق از دیدار خیزد

بسیار کین دولت از گفتار خیزد

“ Not through sight only is love lit—  
For Gracious words will kindle it.”

SOME OF THE  
**SAYINGS**  
OF  
**MUHAMMAD.**

---

MUHAMMAD says:—

1. Convey to others no words of mine save those you know for a certainty.
2. Whoso ascribeth doctrines or precepts to me, and they are not mine, the same shall go to hell.

**ISLAM.**

Islam consisteth in cherishing the profoundest respect for the Commandments of Allah and extending sympathy to His creatures.

**ISLAMIC IDEAL.**

Imbue thyself with Divine virtues.

**TRUST IN GOD.**

Trust in God, but tie your camel.

**UNION WITH GOD.**

1. God saith: "O man, only follow My laws, and thou shalt become like unto Myself."
2. There is a polish for everything, and the polish for the heart is the remembrance of Allah.
3. Whosoever loveth to meet Allah, Allah loveth to meet him.

**THE HEART.**

Verily there is a piece of flesh in the body of man, and when it is good the whole body is good; but when bad, the whole body is bad—and beware! it is the **HEART.**

## MOTIVES.

1. Actions shall be judged according to motives.
2. No man is true in the truest sense of the word save he who is true in word, in deed, and in thought.
3. He is true who protecteth his brother, both present and absent.
4. My Cherisher hath commanded me nine things : (1) To reverence Him, externally and internally ; (2) to speak truth, and with propriety, in prosperity and adversity ; (3) moderation in affluence and poverty ; (4) to benefit my relations and kindred, though they do not benefit me ; (5) to give alms to him who refuseth me ; (6) to forgive him who injureth me ; (7) that my silence should be for attaining a knowledge of God ; (8) that when I speak I should mention Him ; (9) that when I look on God's creatures it should be as an example for them, seeing that God hath ordered me to direct them in that which is lawful.

## RESPECT FOR PARENTS AND AGE.

1. One who is young shall not attain to Paradise by neglecting his parents when they are old.
2. Paradise lieth at the feet of the mother.
3. To him who, being young, honoureth the old, on account of their age, may God appoint those who shall honour him when he is stricken in years.
4. Allah's pleasure is in a father's pleasure, and Allah's displeasure is in a father's displeasure.

## SYMPATHY.

1. Dost thou love thy Creator? Love thy fellow-creatures first.
2. God is not merciful to him who is not so to mankind. They will enter the Blissful Abode who have a true, pure, and merciful heart. He who is not kind to God's creatures, and to his own children, God will not be kind to him.

3. He who careth for the orphan shall be at one with Me on the day of requitals.

4. Look after the widowed women.

5. Help the needy.

6. One of the acts of charity is to feed the wayfarer.

7. He is not of us who is not affectionate to his little ones, and doth not revere the old.

8. To cheer the heart of the weary, to remove the suffering of the afflicted—these things have their own reward.

9. He who helpeth his fellow-creatures in the hour of need, and he who helpeth the oppressed, him will God help in the time of difficulty.

10. Who is the most favoured of God? He from whom the greatest good cometh to His creatures.

11. He that striveth to supply the want of his brother, God will forgive his sins.

12. The best of men is he from whom good accrueth to humanity.

13. All God's creatures are His family; and he is the most beloved of God who trieth to do most good to His creatures.

14. He that doeth good to the needy, God will do good to him in this world and the next.

15. Seek for my good-will in that of the poor and indigent.

16. Avert the wrath of Allah with charity, be it but half a date.

17. O A'iysha! (The Prophet's spouse) do not turn away the poor without giving them something, be it but half a date.

### SCRUPULOUS PIETY.

1. What is lawful is clear, and what is unlawful is also clear; but there are certain doubtful cases between the two from which it is well to refrain.

2. Leave that which engendereth misgivings, and have recourse to that which is free from reproofs of conscience.

### LABOUR IS DIGNIFIED: WORKING LIFE.

1. Pray to God morning and evening, and spend the day in thy pursuits.

2. He who worketh neither for himself, nor for others, shall not receive the reward of God.

3. Whoso is able and fit, yet worketh not for himself nor for others, God is not kind to him.

4. O God, keep me from inability and laziness.

5. Those who earn an honest living are the beloved of God.

6. God is gracious to him that earneth his living by his own labour and not by begging.

7. Pay the workman his wages before his perspiration is dried up.

8. Whoever monopolises trade is a transgressor.

9. Whosoever buyeth and selleth at a cheap rate gaineth great advantage, and he that purchaseth and hoardeth to sell at a high rate incurreth God's displeasure.

### CHARITY.

1. Charity averteth impending calamities.

2. The tax of charity should be collected from the rich and given away to the poor.

3. To meet friends cheerfully, and to invite them to a feast are charitable acts.

4. To treat a wife tenderly and put a morsel in her mouth is charitable.

5. To treat children affectionately and kiss them are charitable acts.

6. To extend consideration towards neighbours and send them presents are charitable acts.

7. To feed the wayfarer is charitable.

8. To remove obstacles from the path of another is charitable.

### A HYPOCRITE.

1. He is a hypocrite who, when he speaketh, speaketh untruth; who, making a promise, breaketh it; and who, when trust is reposed in him, faileth in his trust.

2. The Faithful (*i.e.*, Muslims) are those who perform their trust, fail not in their word, and keep their pledge.

### PATIENCE IN ADVERSITY.

1. Thus saith Allah: "Verily those who exercise patience under trials, and forgive wrongs, are righteous."

2. Verily Allah loveth a Muslim who is poor with a family, and withholdeth himself from what is unlawful and from begging.

### MODESTY, CHASTITY, AND COURTESY.

1. Modesty and chastity form parts of the Islamic Faith.

2. One who doth not practise modesty and refraineth not from shameful deeds is not a Muslim.

3. Modesty paveth the way for all virtues.

4. Humility and courtesy are acts of virtue.

### MUSLIM BROTHERHOOD.

1. Muslims are brothers in religion, and they must not oppress one another, nor cease from assisting one another, nor must they hold one another in contempt. The seat of righteousness is the heart; therefore, that



heart which is righteous doth not hold a Muslim in contempt; and to take the things of one Muslim is forbidden to another—his blood, property, and reputation.

2. No man hath believed perfectly until he wisheth for his brother that which he wisheth for himself.

3. All Muslims are as one body. If a man complain of a pain in his head, his whole body complaineth, and if his eye complain, his whole body complaineth.

4. All Muslims are like one wall, some parts strengthening others; in such a way must they support each other.

5. Help thy brother in adversity, and redeem him if he go astray.

## WOMEN.

1. The best of you is he who behaveth best to his household.

2. Women are the twin-halves of men.

3. The world and all things in it are valuable; but the most valuable thing in the world is a virtuous wife.

4. When a woman observeth the five times of prayer, and fasteth during the month of Ramazan, and is chaste, and is not disobedient to her husband, then tell her to enter Paradise by whichever door she pleaseth.

5. Help thy brother in adversity, and redeem him women. "Those men who beat their wives do not behave well. He is not of my way who teacheth a woman to stray."

6. He is of the most perfect Muslims whose disposition is most liked by his own family.

7. He is the best of Muslims whose disposition is best; and the best of you are they who behave best to their wives.

8. The thing which is lawful, but disliked by God, is divorce.

9. God commandeth you to treat women well, for they are your mothers, daughters, and aunts.

10. The rights of women are sacred. See, therefore, that women are maintained in the rights granted to them.

11. A virtuous wife is a man's best treasure.

12. Do not prevent your women from coming to the Mosque.

### MANNERS.

1. When three persons are together, two of them must not whisper to each other without letting the third hear, until others are present, because it will hurt him.

2. Leave alone what doth not concern you in preference to that which doth concern you.

3. Much silence and a good disposition; there are no two works better than these.

4. He that knoweth his own self knoweth best how to order his behaviour.

5. The exercise of religious duties will not atone for the fault of an abusive tongue.

6. All kinds of modesty are best.

7. Whatever mishap befall thee, it is on account of something which thine own hands have done.

8. Verily the most beloved of you are those of the best disposition.

### KINGS AND OTHERS IN AUTHORITY.

1. The people for the Abode of Bliss are three: The first, a just king, endowed with virtue and doing good to his people; the second, an affectionate man tenderly disposed to relations and others; the third, a virtuous young man.

2. Verily the best of God's servants are just and learned kings; and, verily, the worst are bad and ignorant kings.

## GOD AND HIS APOSTLE.

I have left two things among you, and you will not stray as long as you hold fast to them : one is the Book of God, the other the precepts of His Messenger.

### MUSLIM.

1. A Muslim is he from whose tongue and hands Muslims are safe; and a Muhajir (emigrant through persecution, or to help the good cause) is he who fleeth from what God has forbidden.

2. Happy is the faithful, for if good befall him, he praiseth and thanketh God; and if misfortune, he praiseth God and beareth it patiently. Therefore, the faithful is rewarded in every affair, even for his putting a mouthful of food into the mouth of his wife.

3. Muhammad said: " He is not faithful (*i.e.*, a believer) who committeth adultery, or who stealeth, or who drinketh liquor, or who plundereth, or who embezzleth. Beware! beware!"

4. A true Muslim is thankful to Allah in prosperity and resigned to His will in adversity.

5. He is not a perfect Muslim who eateth his fill and leaveth his neighbours hungry.

6. A man cannot be a Muslim till his heart and tongue are so.

7. Whosoever believeth in God and the hereafter must respect his guest; and whosoever believeth in God and the hereafter must not incommode his neighbours, and the Faithful must speak only good words, or remain silent.

8. Whoso believeth in one God and the life beyond, let him not injure his neighbours.

9. The Faithful are they who perform their trust and fail not in their word, and keep their pledge.

## THE WORST OF MEN AND THE BEST.

The worst of men is a bad learned man, and a good learned man is the best.

## DEATH.

1. Wish not death, for the increase of a Muslim's life increaseth his good works.
2. Speak well of your dead, and refrain from speaking ill of them.
3. The grave is the first stage of the journey to eternity.
4. Death is the bridge that parteth friend from friend.
5. Remember often the destroyer and cutter-off of delights, which is death.

## CONSIDERATION TOWARDS THOSE WHO PROFESS NOT ISLAM.

1. A bier passed by Muhammad, and he rose up; and it was said to him, "This is the funeral of a Jew." He answered, "Was it not the holder of a soul?"
2. God does not allow you to enter the houses of the people of the Book (*i.e.*, Jews and Christians, etc.) without their permission, or to beat their women, or to eat up their fruits.
3. Should the bier of anyone pass by you, whether Jew, Christian, or Muslim, rise to your feet.

## PARADISE.

Whosoever eateth of lawful food and observeth my laws, and mankind is in safety from him, he shall enter into Paradise.

## ASCETICISM.

1. Torment not yourselves, lest God punish you.
2. Islam doth not allow asceticism.

3. Monasticism is not countenanced by Islam.
4. To commit suicide is one of the mortal crimes.
5. Wish not death before its time comes.
6. A Muslim who mixes with others and shares their burdens is better than one who lives a life of seclusion and contemplation.

### A CHASTE LIFE.

1. The adultery of the eye is to look with an eye of lust on the wife of another; and the adultery of the tongue is to utter what is forbidden.

2. I swear by God there is not anything which God so condemns as his male and female servants committing adultery.

### THE END OF THE WORLD.

Men will be liars towards the end of the world, and will relate such stories as neither you nor your fathers ever heard. Then avoid them, lest they lead you astray and throw you into contention.

### MODESTY OF THE GREAT APOSTLE.

I am no more than man. When I order you anything respecting religion, receive it; but when I order you anything about the affairs of the world, then am I nothing more than *mān*.

### CAPITAL CRIMES.

1. The greatest enemies of God are those who profess Islam and do acts of infidelity, and who, without cause, shed man's blood.

2. Muhammad said: "The mortal crimes are to associate another with God, to vex your father and mother, to murder your own species, to commit suicide, and to swear to a lie."

## FAITH IS SYNONYMOUS WITH ACTS OF RIGHTEOUSNESS.

1. What is Islam? "Abstinence and obedience," answered the Prophet. What is the best faith? "An amiable disposition," said the Great Apostle. What is the best emigration? "Abandoning that whereof God disapproveth." What is religion? "Purity of speech and charity," said the Messenger of God.

2. Charity is a duty unto every Muslim. He who hath not means thereto, let him do a good act or abstain from an evil one; that is his charity.

3. He who believeth in one God and life hereafter, let him not injure his neighbours.

## FAITH.

1. Do not associate any deity with God, nor affront intentionally your parents. Never drink wine, for it is the root of all evil. Refrain from vice.

2. Do not trouble him who shall say, "There is no deity but God"; neither think him an unbeliever on account of one fault, nor discard him for one crime.

## HOW IS THE EXISTENCE OF FAITH FELT?

1. If you derive pleasure from the good deed you perform, and feel grieved for the evil which you commit, you are a true believer.

2. Wherein does a fault consist? "When anything pricks your conscience, forsake it."

## THE APOSTLE OF GOD.

He who seeth me seeth the Truth.

## TEMPERANCE IN EVERYTHING.

1. The best of acts are found in the Golden Mean.

2. Kill not your hearts with excess of eating and drinking.

3. The greatest Jihad (Holy War) is that for the conquest of self.

4. Hell is veiled in delights, and Heaven in hardships and miseries.

5. The love of the world is the root of all evil.

### THOUGHTFULNESS.

An hour's contemplation and study of God's creation is better than a year's adoration.

### GUESTS.

1. Whosoever believeth in one God and in a future life, let him honour his guest.

2. Whosoever believeth in God and the hereafter must respect his guest; and he that believeth in God and the hereafter must respect his neighbours; and a believer must speak only good words, or remain silent.

3. It is not right for a guest to stay so long as to incommode his host.

4. O Apostle of God! inform me, if I stop with a man, and he does not entertain me, and he afterwards stops at my house, am I to entertain him as he did me? Muhammad answered, "Entertain him."

5. It is of my ways that the host should come out with his guest to the door of his house.

### MAN IS SINLESS BY BIRTH.

1. Every child is born with a disposition towards the natural religion (of obedience, *i.e.*, Islam). It is the parents who make it a Jew, a Christian, or a Magian.

2. No misfortune or trial befalleth a person but on account of his own faults; and most of these shall God forgive.

## PRAYER.

1. The Lord regardeth not a prayer in which the heart doth not accompany the body.
2. He whom prayer preventeth not from wrongdoing and evil increaseth in naught save in remoteness from the Lord.
3. Adore God as you would if you saw Him ; for, if you see Him not, He seeth you.
4. Prayer brings the Faithful into communion with his Cherisher.
5. Pray to Allah morning and evening, and employ the day in your avocations.

## MISAPPROPRIATION AND CRUELTY.

Withhold your hands from striking and from taking that which is unlawful and bad.

## THE GODLY MEN.

The best of God's obedient elect are those who, when seen, remind of God ; and the worst of people are the tale-bearers, those who do mischief and separate friends, and SEEK FOR THE DEFECTS OF THE RIGHTEOUS.

## SUPERSTITION.

1. Those who do not use spells, and are not influenced by omens like the people of ignorance, and who put their whole trust in God, will enter Paradise.

2. Do not be superstitious as to eclipses ; they do not occur because of the death of one person or another. Such a serious change should inspire a Muslim to offer special service and adore the Unity of God and ask for His blessings.



## EDUCATION AND PREACHING.

Speak to people according to the level of their intellectual capacities.

## ACTS ARE ACCOUNTABLE.

It is your conduct that will lead you to reward or punishment, as if you had been destined therefor.

## WIVES.

1. Admonish your wives with kindness.
2. A Muslim must not hate his wife; and if he be displeased with one bad quality in her, then let him be pleased with another which is good.
3. Do you beat your wife as you would a slave? That must you not.
4. The best of you before God and His creation are those who are best in their own families, and I am the best of my family.
5. One of the disciples inquired of the Apostle as to what treatment should be meted out to a wife. He answered: "Give her to eat when you eat yourself, and clothe her when you clothe yourself; and do not slap her in the face nor abuse her, nor separate yourself from her in displeasure."
6. Give your wife good counsel, and do not beat your noble wife like a slave.
7. If a woman undertakes more than one day's journey, some of her male relations should accompany her.

## CHILDREN.

1. No father has given his children any better gift than good manners.
2. Cherish your children.
3. Do not let children out at sunset.

4. Treat children with a view to inculcate self-respect in them.

5. Whosoever doeth good to girls shall be saved from hell.

### BACK-BITING AND SLANDER.

Refrain from decrying and speaking of the vices of mankind which you know are in yourself.

### MORTAL SINS.

1. The person who drinketh liquor, committeth adultery, and stealeth, calleth down upon himself severe punishment.

2. The greatest sins are to associate a deity with God, to vex your father and mother, to murder your own species, to commit suicide, and to swear to a lie.

Refrain from setting up deities side by side with God, from embezzling the orphan's estate, and from falsely charging women with obscene crimes.

### THE WORLD.

1. This life is but a tillage for the next; do good, therefore, here that you may reap there; for striving is the ordinance of God, and whatever Allah hath ordained can only be attained by striving.

2. He is the best man whose life is long and his actions good. He is the worst man whose life is long and actions bad.

3. Wealth properly employed is a blessing; and a man may lawfully endeavour to increase it by honest means.

## REPENTANCE.

A sincere repenter of faults is like him who hath committed none.

## KITH AND KIN.

1. The blessings of Allah do not descend upon the family in which is one who deserteth his relations.

2. He who wisheth to enter Paradise must please his father and mother.

3. "O Apostle of God!" cried a follower, "I have done a crime. Is there any act by which I may repent?" "Hast thou a mother?" "No." "Hast thou an aunt?" "Yes," said he. "Go; do good to her, and thy crime will be pardoned."

4. Muhammad used to rise to his feet and spread a cloth for the woman that was nurse to him when young.

5. Muhammad would go out in advance to receive his daughter Fatima when she came from her husband's house.

6. A man must be good to his parents, although they may have injured him.

7. The duty of a younger to an elder brother is as that of a child to its father.

8. Giving alms to the poor has the reward of one alms, but that given to kindred has two rewards.

9. Kindness is a mark of faith, and whoever hath not kindness hath not faith.

10. Whosoever is kind to the creation, God is kind to him.

## REASON AND COMMON-SENSE.

1. The first thing created was Reason.

2. God hath not created anything better than Reason, or anything more perfect or more beautiful than Reason. The benefits which Allah giveth are on

its account, and understanding is by it; and Allah's displeasure is caused by it, and by it are rewards and punishments.

3. Verily a man hath performed prayers, fasts, charity, pilgrimage, and all other good deeds; but he will not be rewarded but in proportion to the sense he employeth.

### PROUD PEOPLE.

1. A community must desist from boasting of their ancestors. Mankind are all the sons of Adam, and he was from earth.

2. The proud will not enter the Blissful Abode.

3. He shall not enter Paradise who hath in him a single grain of pride.

4. God is Beauty and delighteth in the beautiful; and pride is holding man in contempt.

5. A proud monk or mendicant is accursed.

### MEEKNESS AND HUMILITY.

1. Allah is gentle and loveth gentleness.

2. Verily Allah is mild and is fond of mildness, and he giveth to the mild what he giveth not to the harsh.

3. All forms of modesty are best.

4. Meekness and modesty are two branches of Faith.

5. Whosoever hath been given gentleness hath a goodly portion.

6. Verily my Cherisher instructeth me to be humble and meek and no wise proud, and that no one should oppress another.

7. Whosoever is humble to me for Allah's sake, may Allah exalt him.

8. Humility and courtesy are acts of piety.

9. True modesty is the source of all virtues.

## ORPHAN.

The best Muslim house is that in which is an orphan well cared for.

## PUNISHMENT.

Verily your actions will be brought back to you, as if you yourself were the creator of your own punishment.

## HYGIENE.

1. Standing water should not be vitiated by nuisance.
2. God is pure, and loveth purity and cleanliness.
3. The Prophet would often brush his teeth, and laid stress on this part of the toilet. "I would have enjoined cleaning teeth before every service if I were not afraid of the inconvenience to my people."
4. Whenever he took a bath, he would pour water over his head first of all.

## MUHAMMAD JEALOUS OF THE UNITY OF GOD.

On his death-bed the Prophet said: "Cursed be those that adore the shrines of their prophets."

## HONOUR.

1. The upper hand (that bestoweth) is better than the lower (that receiveth).
2. We do not eat of alms.
3. May Allah keep us from cowardliness and niggardliness!

## DEALINGS, SHOPPING, AND PURCHASES.

1. The best of you is he that payeth out in fairness.
2. Whoso borroweth with the intention of paying back, God will pay it out, and whoso borroweth to destroy, God will destroy him.

3. He that helpeth out his brother will be helped out by God, and he that refraineth from exposing his brother will be rewarded by God concealing his faults.

### SERVANT.

A servant is in charge of the property of his master; he should guard it.

### SELF-CONTROL.

He is wise and sensible who subdueth his carnal desires and hopeth for reward; and he is an ignorant man who followeth his lustful appetites, and with all this asketh Allah's forgiveness.

### MANNERS AND CHARACTER.

The best of friends is he who is best in behaviour and character.

### ENVY AND SUSPICION.

1. Envy and suspicion disintegrate society.
2. Avoid misrepresenting.
3. Refrain from ascribing false motives to others, neither be suspicious of others' actions.
4. Suspicion is the blackest lie.
5. Do not look for the faults of others.
6. Do not envy others.
7. Keep yourselves far from envy, for it eateth up and taketh away good actions, like as fire eateth up and burneth wood.

### THE WORLD.

1. Whoso desireth the world and its riches, in a lawful manner, in order to withhold himself from begging, and to gain a livelihood for his family, and for being kind to his neighbour, he shall come to God with his face bright as the full moon on the fourteenth night.

2. The love of the world is the mother of all evils.

## CONTENTMENT.

1. Whoso openeth unto himself the door of begging, God will open unto him the door of poverty.

2. When thou shalt see one who hath been gifted with more than thyself in money and beauty, then look to those who have been given less.

3. Look to those inferior to thyself, which is best for thee, that thou mayest not hold God's benefits in contempt.

4. Be in the world like a traveller, or wayfarer, and reckon thyself as of the dead.

## MANNERS.

In prayer, all thoughts should be laid aside but those of God; in conversation, no word should be uttered which may afterwards be repented of. Do not covet from others, or have any hopes from them.

## ADVICE TO MUA'Z.

1. When Muhammad sent me to Yemen in a judicial capacity he came out to see me off, and advised me while I was riding, and he was walking by the side of my camel; and when he finished his advice he said: "O Mua'z! Verily you will not find me after this year." Then I wept from sorrow at being separated from him. Then he turned aside and wept, and turned his face to Medina and said: "The nearest to me are the abstinent, whoever they be, wherever they be."

2. Muhammad slept upon a mat, and got up very marked on the body by it, and I said, "O Messenger of God, if you had ordered me, I would have spread cloth." "What business have I with the world?" said he. "My condition with the world is that of a man on horseback, who standeth under the shade of a tree, then leaves it."

## DEATH.

1. The Faithful do not die; they are transferred from this perishable world to that of eternal existence.
2. Death is a favour to a Muslim (*i.e.*, is not the punishment inflicted on account of sin).

## PRAYER.

1. Say your prayers standing; but if you are not able, do it sitting; and if not sitting, in bed.
2. He whom prayer preventeth not from wrongdoing and evil, increaseth in naught save in remoteness from the Lord.

## SYMPATHY AND FELLOW-FEELING.

Verily God will say, "O Children of Adam, I was sick and ye did not visit Me." They will say, "O our Defender, how could we visit Thee? For Thou art the Lord of the Universe, and art above sickness." Allah will answer, "O men, such and such an one was ill, and ye did not visit him." Allah will then say, "O children of Adam, I asked you for food, and ye did not give it to me." They will say, "O our Patron, how could we give Thee food, seeing Thou art the Cherisher of the Universe, and art above hunger and eating?" Allah will make answer, and say, "Such and such an one asked you for food, and ye gave it not to him."

## VISITING THE SICK.

1. Feed the hungry and visit the sick, and free the captive if he be unjustly confined. Assist any that be oppressed, whether Muslim or non-Muslim.
2. There is not any Muslim who visiteth another in illness in the forenoon but seventy thousand angels send blessings upon him till the evening; and there is no one who visiteth the sick in the afternoon but that seventy thousand angels send blessings upon him till daybreak, and there will be pardon for him in Paradise.



3. Whosoever visiteth a sick person an angel calls from heaven: "Be happy in the world, and happy be your walking, and take you a habitation in Paradise."

### SPREADING OF TRUTH.

1. Fear not the obloquy of the slanderer in showing God's religion.
2. Say that which is true, though it be bitter and displeasing to many.

### PARADISE.

Guard yourselves from six things, and I am your security for Paradise: When you speak, speak the truth; perform when you promise; discharge your trust; be chaste in thought and action; and withhold your hand from striking, from taking that which is unlawful and bad.

### BACKBITING.

1. Backbiting vitiateth ablutions and fasting.
2. It is unworthy of the Faithful to injure people's reputations, and it is unworthy to curse anyone, and it is unworthy to abuse anyone, and it is unworthy of the Faithful to talk vainly.

### MANNERS OF THE PROPHET: JEALOUS FOR ALLAH—A PHILANTHROPIST.

1. Do not exceed bounds in praising me as the Christians do in praising Jesus, the Son of Mary, by calling him God, and the Son of God. I am only the servant of the Lord; call me, therefore, the servant of God and His messenger.
2. Whoso hath left debt and children, let them come to me. I am their patron. I will discharge his debt and look after his children.

## HOW SLAVERY WAS WISELY ABOLISHED.

1. Shall I tell you the very worst amongst you? Those who eat alone, and whip the slaves, and give to nobody.

2. He will not enter Paradise who behaveth ill to his slaves. The slaves that say their prayers are your brothers.

## GOOD COMPANY.

It is better to sit alone than in company with the bad; and it is better to sit with the good than alone. And it is better to speak words to a seeker of knowledge than to remain silent; and silence is better than bad words.

## EDUCATION.

1. He dieth not who taketh to learning.

2. To listen to the words of the learned and to instil into others the lessons of Science is better than religious exercises.

3. Whosoever revereth the learned revereth me.

4. The ink of the scholar is more holy than the blood of the martyr.

5. He who leaveth home in search of knowledge walketh in the path of Allah.

6. The acquisition of knowledge is a duty incumbent on every Muslim, male and female.

7. Acquire knowledge. It enableth the possessor to distinguish right from wrong; it lighteth the way to heaven; it is our friend in the desert, our society in solitude, our companion when friendless; it guideth us to happiness; it sustains us in misery; it is an ornament among friends and an armour against enemies.

8. Seek after knowledge though it be in China.

## MODESTY AND KINDNESS OF THE PROPHET.

1. One of the followers of Muhammad asked him to curse the infidels. Muhammad said: "I am not sent for this, nor was I sent but as a mercy of mankind."

2. "I served Muhammad ten years," said Anas, "and he used not the slightest expression of displeasure, and never said, 'Why didst thou do so?' Neither did he say, 'Why didst thou not do so?'"

3. He shall enter into the Garden of Bliss that hath a true, pure, and merciful heart.

## PEOPLE OF THE BOOK.

Deal gently with the people, and be not harsh; cheer them, and condemn not. And ye shall meet many people of the book who will ask of you what is the key to heaven. Reply to them "To testify to the truth of God and to do good work."

## PARADISE.

What is Paradise? Muhammad said: "It is such a bliss as the eye hath not seen, nor the ear heard, nor flashed across the mind of man."

## OPPRESSION.

That person is not of us who calleth others to aid him in oppression; neither is he of us who fighteth for his tribe in injustice; nor he who dieth in assisting his tribe in tyranny.

## MUHAMMAD AND HIS PRAYER.

O Lord, grant to me the love of Thee; grant that I love those that love Thee; grant that I may do the deeds that win Thy love; make Thy love dearer to me than self, family, or wealth.

## MARRIAGE.

1. There is no monasticism in Islam.
2. Marriage is incumbent on all who can afford or who possess the ability.

## MUHAMMAD.

The Apostle of God was the handsomest of men, and the most liberal and the most brave.

Muhammad was more modest than a virgin behind her curtain. He said :

1. It beseemeth me to be kinder to Muslims than they to each other. Wherefore any Muslim dying in debt and not leaving property to discharge it, it shall rest with me ; and whoso leaveth property, it is for his heirs.

2. Do not exceed bounds in praising me, as the Christians do in praising Jesus, the Son of Mary, by calling him God and the Son of God. I am only the servant and apostle of Allah.

3. Verily God instructeth me to be humble and lowly and not proud, and that no one should oppress another.

## HUMILITY.

1. Verily God hath made me a humble servant and not a proud king.

2. Whosoever is humble to men for God's sake, let him be exalted.

## FORGIVENESS.

That person is most to be respected and nighest God who pardoneth, when he hath him in his power, the man who shall have injured him.

Muhammad said : God tells me :—

1. I am near the hope of whoso putteth it in Me ; and I am with him and near him when he remembereth Me.

2. Whoso seeketh to approach Me one span I seek to approach him one cubit ; and whoso seeketh to approach Me one cubit, I seek to approach him two fathoms ; and whoso walketh towards Me I run towards him ; and whoso cometh before Me with a world of sins, and believeth solely in Me, him I come before with a front of forgiveness.

### DAUGHTERS AND GIRLS.

1. Whosoever doeth good to girls, it will be a curtain to him from hell.

2. Whosoever careth for two girls till they come of age shall be in the next world with me, like my two fingers close to each other.

3. A giver of maintenance to widows and the poor is like a bestower in the path of God, an utterer of prayers all the night, and a constant keeper of fast.

5. I and the guardian of orphans will be in one place in the next world—like my two fingers, touching each other.

6. Shall I not point out to you the best of virtues ? It is to treat tenderly your daughter when she is returned to you having been divorced by her husband.

7. Whosoever hath a daughter and doth not bury her alive, nor scold her, nor show partiality to his other children, God shall bring him into Paradise.

### CONSTANCY.

1. The best of good acts in God's sight is that which is constantly attended to, though it be in a small degree.

2. Be persistent in good actions and refrain from evil deeds.

## FORTITUDE.

1. Verily you have two qualities which God and His apostle love—*i.e.*, fortitude and gentleness.
2. He is not a perfect man of fortitude who hath not fallen into misfortunes.

## FORETHOUGHT.

1. Deliberation in undertakings is pleasing to God.
2. A good disposition, deliberation in works, and to adopt the golden mean in all affairs are of the qualities of prophets.

## FASTING.

1. A man, while fasting must abstain from all bad expressions, and not even resent an injury.
2. A keeper of a fast who forsaketh not lying and slander, God careth naught for his leaving off eating and drinking.

## CONSIDERATION TOWARDS MUSLIMS.

1. Every man who calleth a Muslim infidel, the same shall return upon him.
2. To abuse a Muslim is disobedience to God, and it is infidelity to fight with one.
3. It is not worthy of a speaker of truth to curse others.