

## **A Guide Line For Successful Life**

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The sources of human knowledge are too limited to provide him unalloyed truth. That is why ALLAH has spared man of the risks of trial and error and revealed to him the LAW which is the right and complete code of life for the entire human race. That code of behaviour is called: THE SHARI'AH.

The SHARI'AH stipulates the Law of ALLAH and provides guidance for the regulation of life in the best interest of MAN. Its objective is to show the best way to MAN and provide him with the ways and means to fulfill his needs in the most successful and most beneficial way. There is nothing in it which tends to waste our powers, or to suppress our natural need and desires, or to kill our normal urges and emotions.

These have no relevance to the law - a law that has been formulated by ALLAH, who has created this world for the benefit of mankind. It is His explicit Will that the universe - this grand workshop with its multifarious activities should go on functioning smoothly and graciously so that MAN - the agent of ALLAH, the viceroy of ALLAH one earth should make the best use and most

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productive use of all his powers and resources of everything that has been harnessed for him in the earth and in the high heavens. He should use them in such a way that he and his human beings may reap handsome prizes from them and should never, ever intentionally or unintentionally be of any harm to ALLAH's creation.

Although, ALLAH has given MAN the freedom to do GOOD ACTIONS or bad actions. But He has not given MAN the freedom of choice over the consequence of his actions. If he does good actions, it is for the good of his own soul, which will earn ETERNAL PEACE. If he does evil actions, he is hurting his own soul. In this respect, ALLAH says in the Holy Qur'an:

“And a soul and Him who perfected it, and inspired it (with the conscience of) what is wrong for it and (what is) right for it. He is indeed a successful who causeth it to grow. And he is indeed a failure who stunteth it.” (Al-Qur'an : XCI : 7-10).

From the above verses of the Holy Qur'an, one can also observe that MAN has been endowed 'with the conscience' - the mental power to differentiate between RIGHT and WRONG. Therefore, it is the duty of every individual to programme his mental computer - the BRAIN and cause it to grow in the RIGHT directions. Also, in this regard the acclaimed psychologist Dr. Shad Helmstetter said:

“The human BRAIN, that incredible powerful personal computer control center that each of us has, is capable of doing for you anything reasonable that you'd like it to do. But you have to

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know how to treat it. If you treat it just right and carefully and give it the right directions, it will do the right thing - it will work for you in the right way. But if you give your mental computer the wrong directions; it will continue to respond to the negative programming that you and the rest of the world have been giving it without even being aware of it.”<sup>1</sup>

Now, it is high time that we must programme our mental computer - the brain with THE RIGHT DIRECTIONS and with the data from SHARI’AH<sup>2</sup>

A Muslim is he who feeds into his mental computer - the brain, everyday, 5 times a day the data from the Divine Guidance and pray in the following manner:

In the name of Allah, Most Gracious, Most Merciful.  
Praise be to Allah, the Sustainer of the Worlds;  
Most Gracious, Most Merciful,  
Lord of the Day of Judgment  
Thee (alone) do we worship  
And Thee (alone) do we ask for help  
Guide us on the straight path  
The path of those on whom Thou has bestowed Thy Grace  
Upon whom is not (Thy) wrath, and who go not astray.

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<sup>1</sup>- What to say when you talk to yourself

<sup>2</sup>- SHARI’AH is an Islamic Law, based on Qur’an and Sunnah-the Traditions of the Holy Prophet Mohummed (Peace be upon him).

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Ameen! (be it so)

This short simple opening chapter and prayers of the Holy Qur'an set before mankind in the most clear-cut terms the following basic spiritual lessons:

The first verse of the first chapter of the Holy Qur'an opens with PRAISE, just as the one who sets out in the quest of Truth; with rapt attention; the very first impression on his mind and instinct is that of PRAISE and ADMIRATION.

And, the first attribute of ALLAH referred to is that of the CHERISHER and SUSTAINER of the Universe. Firstly, it tells MAN of ALLAH who gives him all the needs by way of Sustenance – material and spiritual.

Secondly, it tells him that ALLAH is the Lord of the Universe and not of any one part. There is no room at all for any narrow mindedness, prejudice and exploitation, whether individual, tribal, communal, racial, national, religious, or of any other kind. His Grace and Gifts are meant for all mankind, not any one particular group nor any one particular religion. Thus, universality of ISLAM is established.

“ALLAH's attributes of 'MOST GRACIOUS', 'MOST MERCIFUL', have been used again and again in the Holy Qur'an: 'ALLAH is Affectionate, Merciful to mankind (2 : 143)'. He has prescribed for Himself the rule of mercy and this has been stated in the numerous other verses of the Holy Qur'an:

'Tell My servants that I am the Oft-Forgiving, Most Merciful' (15 : 49)'. 'Say: O My servants who transgress against

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their souls! Despair not of the Mercy of ALLAH; for ALLAH forgives all sins; for He is Oft-Forgiving, Most Merciful.’ (39 : 53). ‘His Mercy extends to all things.’ (7 : 156). ‘ALLAH forgiveth not that partner should be set up with Him; but He forgiveth anything else to whom He pleaseth....’ (4 : 48)”<sup>1</sup>. Therefore, He is the most Merciful to begin with and the most Merciful to the end. Hence his Mercy is Infinite.

“The Infinite Mercy of ALLAH:

To believe that ALLAH’s MERCY is show only in return for something (like an act of penance) is to show an ignorance of ALLAH’s attributes. One of His Glorious names in Arabic is Ar-Rahman. Translated as ‘The Most Gracious’ it refers to different aspects of ALLAH’s attribute of MERCY. One of these aspects is to create and provide all the means of sustenance for MAN long before his coming into this world.... His bounties are unlimited and are provided to the sinner and the righteous alike in this world. ALLAH’s MERCY is not subject to Justice. He is the Creator and the Supreme Being, having complete power over all His Creatures. If He can show His MERCY to human beings before their birth, (by providing all the means of sustenance) who can stop Him from pardoning the sinners in the life after death? To grant pardon or to punish the rest entirely with ALLAH ...”<sup>2</sup>

He is the LORD OF THE DAY OF JUDGMENT. Firstly, He is the Supreme Judge; to none else is given to sit in judgment upon

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<sup>1</sup>-“Message International” August - Sept., 1985

<sup>2</sup>-ISLAM–The Universal Divine Message”–by Abdul Basit Quraishi.

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MAN on the Day of Judgment. Secondly, MAN must be prepared to face the consequence of his worldly acts on that Day. Thirdly, MAN should expect only justice, the due result of his acts; ALLAH is neither arbitrary nor revengeful.

In making submission and acknowledging and seeking help, it is not said merely that we worship Him and seek His Help. It is said instead: THEE (alone) WE WORSHIP, and THEE (alone) WE ASK FOR HELP.

Not only has it fixed relationship between MAN and his LORD, but it has also proclaimed in unequivocal terms the Deity of ALLAH, and it closes all paths to polytheism in any form, whatsoever.

The path of Profit and Grace is described as the STRAIGHT PATH. The Straight Path is easier to recognize and follow and the more one deviates from it the greater will be the complications and the danger of one's going astray. However, it is often not easy to distinguish the STRAIGHT PATH. MAN is helpless, for the answer to the question is hidden in the womb of the future and he can but proceed on the basis of his very limited knowledge and very restricted reason. He can then but Seek the Grace of ALLAH and Prays: O LORD, DIRECT US ON THE RIGHT PATH, 'THE PATH' (for I know not which it is) OF THOSE ON WHOM THOU HAST BESTWOED THY GRACE, not of those who brought upon themselves Thy wrath and have gone astray.

Whether we ask ALLAH for the Divine Guidance or not He guides us in THREE STAGES as under:

The first stage that of INSTICT: this is present even in a new

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born baby; no sooner is he born than he begins to cry for food, and then without any external instruction sucks at his mother's breast to find it.

The second stage that of SENSES: this gives us the faculties of sight, hearing, taste, touch and smell, through which we acquire knowledge of external world. The first and second stages of guidance are for animal also but for MAN, there is yet a higher stage that of intellect.

The third stage that of INTELLECT: this guidance has opened for MAN the gates to limitless progress and has given him the highest place in creation.

All these three stages of natural guidance have their well-defined limits and cannot exceed them. INSTINCTS makes us aware of the needs of life and gives us the faculty of striving for their fulfillment, but it cannot help us to acquire knowledge of the world outside our own being. That function is left to the SENSES, but senses too can only take us thus far and no further. The eye, for instance, sees but only under certain conditions; if there no light or the distance is too great, we cannot see any object even though it is there to see. Our knowledge, therefore, remains imperfect, and there is need for deducing knowledge through reasoning from cause and effect, and laying down rules and principles of universal application. That is the function of INTELLECT, but intellect, too, can guide us only to a certain point; beyond that, there is need for further GUIDANCE. That is why, ALLAH set upon the earth and provided the very first human beings Adam and Eve with HIS GUIDANCE in accordance with which men were to live on the earth. Thus, MAN's

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life on this earth did not begin in utter darkness.

The very first MAN received revealed knowledge from ALLAH Himself. He had knowledge of the reality and was given the code of life - the SHARI'AH by following which he could have a life of bliss and success. This code of life was and is ISLAM, the attitude of obedience and complete Submission to ALLAH - the Creator of MAN and the whole universe - as discussed above.

Although MAN had departed from the Path of truth, disregarded and distorted the SHARI'AH (the code of conduct) and some even revolted against the Code of Divine Guidance, yet ALLAH did not destroy them or force them to the right course. Forced conversion to the RIGHT PATH is not in keeping with the autonomy He had given to MAN. Instead, ALLAH appointed certain virtuous persons from amongst the people themselves, to discharge the responsibility of reminding and guiding MAN to the RIGHT PATH. These men believed in ALLAH, and lived a life of SUBMISSION and OBEDIENCE (Islam) to Him. They are known as Prophets (Peace be on all of them). Every Prophet had tried to fulfill the mission of calling to the RIGHT PATH of ALLAH in the best possible way. The last of the Prophets was Prophet MOHUMMED (Peace be upon him).

Who was this great personality MOHUMMED (Peace be upon him)?

ALLAH says in the Holy Qur'an: He is the "Mercy to all nations and the last of the Prophets." (Peace be upon him).

J.H. Denison said: "In the fifth and sixth centuries the



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civilized world stood on the verge of a chaos... It seemed that the great civilization which it had taken four thousand years to construct was on the verge of disintegration and that mankind was likely to return to the condition of barbarism where every tribe and sect was against the next and law and order was unknown.<sup>1</sup> At this hour, the Comforter, the Spirit of Truth, the Final Messenger MOHUMMED (Peace be upon him) about whose advent into this world, Jesus and other Prophets of ALLAH (Peace be on all of them) had given the good news, was born at Mecca in Arabia in the year 570 A.D the Christian era.

At the time he was born, the true religion had been forgotten or distorted all over the world. The people among whom the Apostle of ALLAH was born the Qureishite Arabs were polytheists and idolaters. They were sunk in vice and superstition of every kind. There was no law among them except the law of the jungle.

He grew up to be a MAN of ALLAH, among people who had drifted far from ALLAH's way. He felt extremely concerned at the depraved and corrupt state of the people around him. Pure hearted and beloved in his circle, his love of truth and compassion extended to friends and foes alike. They called him: AL-AMIN, the trustworthy, the faithful, and the upright one. This could best be testified in the following words of Major A.G. Leonard.

“.....Mohammed (Peace be upon him) was no mere spiritual pedlar, ... but one of the most profoundly sincere and earnest spirit of any age or epoch. A man not only great but one of

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<sup>1</sup>- Studies in Islam, Series No. 16, 1967 by Ismail Kashmiri.

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the greatest, i.e. truest man that humanity has ever produced.....<sup>1</sup>

At the age of twenty-five, he married a lady of forty, named Khadijah (May Allah be pleased with her) a relative and a rich widow. They lived happily together for twenty five years and had four daughters and two sons.

MOHUMMED (Peace be upon him) was a devoted, loving father; he was kind to children, in general. In his 25 years of life with revered Khadijah, (May Allah be pleased with her) he was an ideal husband. When she expired he remained several years without a wife, and even after he married for certain reasons several wives, he always remembered the revered Khadijah (May Allah be pleased with here). ‘When I was poor, she enriched me, when they called me a liar, she alone remained true.’ It is an undisputed fact that the revered Khadijah (May Allah be pleased with her) was the first to believe in MOHUMMED’s (Peace be upon him) mission - before anyone, even the Prophet himself believed in it.”<sup>2</sup>

Finally, ALLAH raised Prophet MOHUMMED (Peace be upon him) the last of the Prophets, and assigned to him the completion of the mission for which earlier prophets were ordained. He presented anew the teachings of Islam in its pristine purity and provided humanity once again with the Divine Guidance they had lost in its original form. He organized all those who accepted his message into one UMMAH (community) which was charged with reconstructing its own life in accordance with the teachings of Islam

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<sup>1</sup>-ISLAM –The First and the Final Religion.

<sup>2</sup> -STUDIES IN ISLAM SERIES – by Ismail Kashmiri NO. 16, 1967.

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and calling humanity to the PATH OF RIGHTEOUSNESS and with establishing the supremacy of the World of ALLAH on the earth. This Guidance is enshrined in the HOLY QUR'AN and the TRADITIONS OF PROPHET MOHUMMED (Peace be upon him) which constitutes the only right code of conduct for the mankind - the SHARI'AH: the path of RIGHTEOUSNESS and GOOD DEEDS.

See THE IMPORTANCE OF RIGHTEOUS DEEDS or RIGHTEOUSNESS is reorganized by ISLAM in its nascent stage. Only recently, the scientists and renowned scholars all over the world have come to know the importance of righteousness and righteous deeds. These Scholars and learned men are now calling people to practice RIGHTEOUSNESS. Because righteous deeds have healing effects on our body and soul.

Also the scientists are telling us today to do GOOD DEEDS as it benefits the immune system. They said the mind and immune system are intimately linked. Neural pathways, they said, connect the brain to the bone marrow and spleen, which produce cells needed to fight infection.

“Researchers are only now starting to figure out why SOCIAL INVOLVEMENT promotes health and well being. The late Hans Selye - a pioneer in modern stress research, thought that by helping people you inspire their gratitude and affection, and warmth that results somehow helps protect you from stress. That warm feeling may well come from endorphins – the brain's natural

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tranquilizers.”<sup>1</sup>

“....At Harvard University, psychologist David McClelland showed students a film of Mother Teresa, the embodiment of altruism, working among Calcutta’s sick and poor. Analyses of the students’ saliva revealed an increase in immunoglobulin A, an antibody that can help combat respiratory infections....”<sup>2</sup>

Therefore, practice altruism and :

Do all the good you can,

By all the means you can,

In all the ways you can,

In all the places you can,

At all the times you can,

To all the people you can,

As long as ever you can. (John Wesley)

and become the RIGHTEOUS MINDED people. Because there is a LIFE AFTER DEATH, beyond grave, more wonderful, more beautiful and more promising than the one we saw first after the birth for the GOD-FEARING PEOPLE.

To those God-fearing people ALLAH says in the Holy Qur’an:

Save him who shall repent and believe and do right Such will enter the Garden, and they will not be wrong in aught-

Gardens of Eden, which the Beneficent hath promised to His

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<sup>1</sup>. Reader’s Digest, August 1988.

<sup>2</sup> -ibid-

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slaves in the Unseen. Lo! His promise is ever sure of fulfilment.

They hear therein no idle talk, but only Peace; and therein they have food for morning and evening.

Such is the Garden which We cause the devout among Our bondmen to inherit. (19 : 60 – 63).

Where is MAN going?

“Unto God is the journeying. Unto God is the return. Lo! We are God’s and Lo! unto Him we are returning.” (Al-Qur’an 2: 156). “Grant us Thy forgiveness, our Lord, Unto Thee is the journeying.” (Al-Qur’an : 2: 285)

Our Holy Prophet Mohummed (Peace be upon him) said:

“The successful is he who achieve great achievements in the worldly life and works sincerely for the **HEREAFTER**, contented with whatever has been granted to him by **ALLAH**.”

**HEREAFTER** according to Islam means **HEAVEN/HELL**. Today more people are believing in the **HEREAFTER**: heaven or hell - than before. Recent telephone poll of 1018 adult Americans taken for **TIME/CNN** indicates:

81% believe in the existence of heaven, where people will live forever with God after they die;

63% believe in hell, where people are punished forever after they die.

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57% believe that GOOD THINGS they do and FAITH in God - both things will get them into the HEAVEN.<sup>1</sup>

“.....heaven is the appropriate reward for a life of faith and work. They were, in fact, always reminding us that this life is not all there is. We’re being called to do something much greater. That it is the ultimate goal for all of us.”<sup>2</sup>

Now it has been accepted that FAITH and WORK is the only ultimate goal for eternal success and salvation. In this connection, ALLAH defines clearly the criterion for eternal Success and failure and provides adequate GUIDANCE for one’s salvation in the following verses of the Holy Qur’an:

In the name of Allah, Most Gracious, Most Merciful.

“1.By the Time,

2. Verily all human beings are in loss,

3. Except those who have achieved ‘Faith’ have performed ‘Righteous Deeds’, and have emphasized to each other the teaching of ‘Truth’ and (the value of) ‘Patience’

(Perseverance and Constancy). (103 : 1 – 3)

If we want to live A SUCCESSFUL LIFE in this world and HEREAFTER, let us reconstruct our lives with FAITH and WORK (RIGHTEOUS DEEDS) in accordance with the TEACHINGS OF ISLAM and furnish our mental apartment - the place where we live with our thoughts and ideas - with the WORDS OF ALLAH from

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<sup>1</sup>-Time Magazine, March 31, 1997.

<sup>2</sup>-ibid-

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the Book : AL-QUR'AN and the TRADITIONS OF THE HOLY PROPHET MOHUMMED (Peace be upon him).

What is AL-QUR'AN? ALLAH says in Al-Qur'an :

“This is a Book which We have revealed unto you, in order that you might lead mankind out of the depths of darkness into light.” (14 : 2)

Harry Gaylord Dorman says .... (QUR'AN) is a literal revelation of God dictated to MOHUMMED (Peace be upon him) by Garbriel, perfect in every letter. It is an ever-present miracle witnessing to itself and to MOHUMMED (Peace be upon him) the Prophet of God. It's miraculous quality resides partly in its style, so perfect and lofty that neither MAN nor jinn could produce a single chapter to compare with its briefest chapter...”

“Whenever MOHUMMED (Peace be upon him) was asked to perform miracle as a proof of the authenticity of his mission, he quoted the composition of the Qur'an and its incomparable excellence as proof of its Divine Origin.....”

In the Words of the Holy Qur'an, ALLAH challenged MAN in the following manner to produce, even unitedly, just a few line, comparable to those of Qur'an:

“And if ye are in doubt concerning that which We have revealed unto Our bondman (Mohammed) then produce a Sura of the like thereof and call your witnesses beside ALLAH if ye are truthful.” (Al-Qur'an: 2: 23)

and this challenge still remains unanswered to this day after fourteen hundred years of its injunction. Thus, the Divine origin of the Holy

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Qur'an is proved.

The QUR'ANIC LAWS and the TRADITIONS OF THE PROPHET MOHUMMED (Peace be upon him) when practised together is called ISLAMIC SHARI'AH - A COMPLETE CODE OF LIFE FOR ALL SORTS: social, political, moral and religious.

THE ISLAMIC SHARI'AH have laid down definite laws and rules to govern the affairs of an individual and that of the state of defines MAN's relationship with ALLAH. And on the other hand it has laid an equally emphatic stress on his social behaviour with his fellow-beings which creates an equilibrium in the long run and sets up a balanced society. John William Draper writes in this respect:

“The Koran (QUR'AN) abounds in excellent moral suggestion and precepts; its composition is so fragmentary that we cannot turn to a single page without finding maxim of which all men must approve. This fragmentary construction yields texts, and mottoes and rules complete in themselves suitable for common men in any of the incidents of life. The QUR'ANIC laws and their amplification with the help of Traditions delineate definite lines of policy to run the government, to conduct wars, to conclude treaties, to divide the property after the death of a Muslim, to divorce a wife or a husband, to levy taxes, to enlist army, to run business and to regulate the machinery of law and jurisprudence. The guiding principles of the Islamic law are: (i) to dispense evenhanded justice as it is nearest to ALLAH; (ii) to give evidence even if it goes against your kith and kin.



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ALLAH says in the Holy Qur'an:

“O’ ye who believe! Be steadfast witness for ALLAH in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to ALLAH. Lo! ALLAH is informed of what ye do.” (5 : 8)

“Confound not truth with falsehood, nor knowingly conceal the truth.” (2 : 42)

The following is the Traditions of our Holy Prophet (Peace be upon him):

Our Holy Prophet enjoined upon the masters to feed their servants with the same food to clothe them with the similar cloth, and to house them comfortably. He also, insisted upon the rich to feed the poor so that they may be free from starvation.

Besides, our Holy Prophet (Peace be upon him) emphasized that if one’s neighbour goes without food his prayer and piety are of no avail. And the term “neighbour” according to him means not only the immediate neighbour but also of houses on all four sides.

The Holy Prophet (Peace be upon him) stressed that livelihood must be through moral means. His guidance for all the working people and businessmen was “Earn the bread by sweat of the brow” And he laid great stress on the weighs and measures of scales, and slightest inaccuracy in weights and measure of scales meant great injustice.

Also, the social pattern of ISLAM could be seen in the last sermon of the Holy Prophet MOHUMMED (Peace be upon him).

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During the course of his pilgrimage, addressing tens of thousands of pilgrims, he said among other things:

“Your lives and properties are sacred and inviolable amongst one another until you appear before the Lord, as this day of this month is sacred for all. And remember that you shall have to appear before your Lord, Who shall demand from you an account of all your actions.”

“O people! You have rights over your wives and your wives have rights over you. Treat your wives with LOVE and kindness. Verily you have taken them as the trust of ALLAH, and I have made their persons lawful unto you by the words of ALLAH, keep always faithful to the trust reposed to you, and avoid sins.”

“ O people! Listen to my words and understand the same. Know that all Muslims are brothers unto one another. You are one brotherhood. Nothing which belongs to another is lawful unto his brother unless freely given out of goodwill, guard yourselves from committing injustice.”

“Verily I have fulfilled my mission, I have left that amongst you a plain command, the Book of ALLAH, the manifest Ordinances, which if you hold fast, you shall never go astray.”

The Words of ALLAH in Al-Qur’an and the TRADITIONS of the Prophet consists of GOOD IDEAS: that is, loving ideas, beneficent ideas, merciful ideas, grateful ideas, benevolent ideas, forgiving ideas, constructive ideas and selfless ideas. When we put into a nutshell all these ideas together, as stated above, it is called: ALTRUISM meaning: devoting to the welfare of others. Then we

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must practise ALTRUSM and formulate a right Psychology for its success as illustrated in the following verses of the Holy Qur'an:

ALLAH says in the Holy Qur'an:

“It is not RIGHTEOUSNESS that ye turn your faces to the East and the West; but RIGHTEOUS is he who believeth in God and the Last Day and the angles and the Scripture and the Prophets; and giveth his wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and those who ask and to set slaves free; and, observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and at the time of stress. Such are they who are sincere. Such are the GOD-FEARING.” (2 : 177)

Before we formulate A RIGHT PSYCHOLOGY let us research and find out what Psychology is all about?

According to Webster's New World Dictionary, Psychology is defined as: the science dealing with mind and with mental and emotional process, or in other words, Psychology is defined as the science of human and animal behaviours. To formulate a right Psychology the method of observation is necessary as all the sciences uses the same method and Psychology is no exception.

Therefore, let us ponder on the observation of a famous authority on THE STRESS OF LIFE, the late Hans Selye, doctor and scientist, in almost 40 years of his research work and experience in the laboratory with the behaviour of the basic unit of LIFE - the single cell, he described as under:

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“.....first let’s talk about a quality that all living organism share: the quality of self-centeredness.”<sup>1</sup>

He added: “..... there can be no doubt at all that it’s the instinct and perhaps the obligation of every organism to look out for itself. Call it self-preservation, selfishness, what you will, it’s built into all of us.”<sup>2</sup>

“Now in human society if this built-in selfishness is not modified or controlled it becomes dangerous. All great religions have known this and tried to combat it with the noble principle ‘like love thy neighbour as thyself’ great good has come from such a principle, but men can never fully do it. It’s almost impossible to LOVE on command. Furthermore, the principle can run counter to great law of biology that we’re talking about.....”<sup>3</sup>

In other words the late Dr. Selye had said that selfishness cannot be eradicated just on the command of LOVE and it is against the law of biology.

He added further “... when life first appeared in the form of most primitive organism. That organism had to compete with other organism for food, for space, for all the necessities of its tiny, primitive existence. But then a remarkable thing happened. Somehow some of these warring selfish entities learned that if they combined to form a more complex organism, they were better off. Somehow they worked out mutually supportive roles: one group of

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<sup>1</sup> -R.D, Mar’74 “Four Words to Live By”

<sup>2</sup> -ibid-

<sup>3</sup> -ibid-

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cells might take over nourishment, another locomotion, another defense, and so on. Each cell was serving its own purpose, which was to keep on existing, but each was also serving the purpose of the others...<sup>1</sup>

It is understandably clear from the above observation that LOVE is not a priority factor for the organisms' cooperation and co-existence, certainly, it is the FEAR of their own destruction which comes first that made them cooperate and support each other. And when they learned that if they combined to form a more complex organism they were better off. With that HOPE they worked out mutually supportive roles in accordance with the law of nature and OBEYED to the Divine Will. Thus, the hostile and selfish entities became selfless hence LOVE and cooperation prevails among each other.

Do you see such similarities in the behaviour of a single cell and that of a human being? was asked

“Yes”, said Dr. Hans Selye: “and even in behaviour of groups of human being...”<sup>2</sup>

Therefore, PSYCHOLOGY, the science of human and animal behaviours can be condensed into four words: “FEAR, HOPE, OBEDIENCE and LOVE” thus, FEAR is a priority incentive to human action.

That is why 1400 years ago, the Holy Qur'an teaches its adherents the same truth from the very beginning and in the

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<sup>1</sup>.R.D.,March'1974 “Four Words to Live By”

<sup>2</sup>-ibid.

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beginning chapter of the Al-Qur'an as to how to combat the built-in selfishness and reform the society with the eternal Guidance as under:

“In the name of Allah, Most Gracious, Most Merciful”

“This is the Book; in it is GUIDANCE sure, without doubt to those who FEAR ALLAH.” (Al-Qur'an: 2: 1-2)

The religion of Islamic, knowing the nature of MAN's being makes no blunder and starts organizing an individual (an individual is the basic unit of a society, a society cannot be reformed without reforming the individuals) with the word: “FEAR” for a sure GUIDANCE. There is no GUIDANCE without the FEAR as observed in the behaviour of a basic unit of life - the single cell, in the preceding chapter. So let us seek GUIDANCE through:

### **FEAR**

FEAR of what? FEAR of the Displeasure and wrath of ALLAH when one disobeys or deviates from the 'RIGHT PATH' and GUIDANCE. Hence FEAR of the Displeasure of ALLAH prevents MAN from committing evils.

Before, laying down any moral injunctions Islam seeks firmly to implant in MAN's heart the conviction that his dealings are directly with ALLAH. Who sees him at all times in all places; that he may hide himself from the whole world, but not from Him, that he may deceive every one, but not ALLAH, that he can flee from the clutches of anyone else but not from the sight of ALLAH, that while the world can see MAN's outward life only, ALLAH knows his

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inner most intentions and desires, that which he may in his short sojourn on this earth, does what he likes; but in any event he has to die one day and present himself before the Divine Court of Justice, where no advocacy, favour recommendation, misrepresentation, deception or fraud will be of any avail and where his future will be decided with complete impartiality and unabridged justice. MAN must not think himself totally free and should know that this earth is not his permanent abode.

In case, he chooses to follow the course of Godlessness and evil, which he is free to choose and follow, his life will be one of corruption, and frustration in this world and he will meet colossal misfortune in the life to come - the abode of pain and misery which is called: HELL is to be FEARED. But one should not lose HOPE in ALLAH's Mercy, because HOPE in Him encourages virtues and fortifies the heart for penitence.

### **HOPE**

What is to be HOPED for? HOPE for ALLAH's Pleasure and Mercy in this world and the HEREAFTER. ALLAH says:

“Ye have indeed in the Apostle of ALLAH a beautiful pattern (of conduct) for anyone whose HOPE is in ALLAH and the Final Day, and who engage much in the Praise of ALLAH.” (Al-Qur'an 33 : 21)

Our Holy Prophet MOHUMMED (Peace be upon him) also said:

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“I have left two things among you and you will not go astray as long as you hold them fast, one is the Book of ALLAH, Al-Qur’an and the other my SAYINGS and TRADITIONS.” That is SURI’AH – A COMPLETE CODE OF LIFE.

Thus, our only HOPE in seeking ALLAH’s Pleasure in the HEREAFTER lies in following the paths of SHARI’AH as mentioned in the Holy QUR’AN and the TRADITIONS of our Holy Prophet MOHUMMED (Peace be upon him) in letter and spirit. And there should be no thought of worldly again, and if there is the least trace of worldly gain, it should be cleared from the mind and heart. That is the perfect ALTRUSIM taught by the religion of ISLAM.

### **OBEDIENCE**

What to OBEY? OBEDIENCE TO THE WILL OF ALLAH by submission to the Divine Law (Shari’ah) as discussed earlier.

The Book of ALLAH says:

“Serve Allah being sincere to Him in OBEDIENCE now surely sincere OBEDIENCE is due to ALLAH.” (Al-Qur’an 39 : 2-3)

The correct course for MAN is to live a life of complete OBEDIENCE and submission to the Will of ALLAH, that is SHARI’AH as discussed above. The SHARI’AH furnishes us with means of determining good and evil conduct. It does not based our knowledge of vice and virtue on mere intellect, desire, intuition, or experience derived through the sense organs, which constantly



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undergo shifts and modifications and alternations and do not provides definite categorical and unchanging standards of morality. It provides us with a definite course and guide humanity to the "STRAIGHT PATH" and purify the Soul of MAN, to awaken the human conscience and enlighten the human mind. The SHARI'AH is meant to guide the steps of MAN and hence it is to be OBEYED.

Now, let us seek ALLAH's Pleasure by OBEYING the following commandments from the Holy Qur'an:

"The Believers, men and women are protectors, one of another: they enjoin what is just, and forbid what is evil: they observe Regular Prayers, practice Regular charity, and OBEY ALLAH and His Apostle. On them will ALLAH pour His mercy: for ALLAH is Exalted in power, Wise." (9 : 70)

"And give to the near of kin his due, and to needy and the wayfarer; this is best for those who desire ALLAH's PLEASURE and these it is who are SUCCESSFUL, And whatever you layout at usury, so that it may increase in other people's property, it shall not increase with ALLAH; and whatever you give in charity desiring ALLAH'S PLEASURE these it is that shall get manifold increase." (38 : 39)

To sum up, when the concept of FEAR of ALLAH's Displeasure and HOPE for His Pleasure is firmly and deeply rooted in one's mind it will provide a strong motive - a vital force and an incentive to inspire one to sincere devotion and OBEDIENCE even

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on occasions when worldly consequences may appear very damaging and harmful. Furthermore, it will keep one way from evil especially at times when it looks extremely attractive and profitable. Thus, FEAR and HOPE induce one to sincere OBEDIENCE.

As soon as the mind gets rid of lower type of love and desire by FEAR and HOPE then OBEDIENCE to implement the Higher Moral Values will become one's cherished goal, then only LOVE of Lord or Higher Moral Values are realized and developed firmly in one's mind.

### **LOVE**

LOVE of what? LOVE of ALLAH or Higher Moral Values. The Higher Moral Values is embodied in the SHARI'AH as discussed above.

Individuals who approaches ALLAH through ISLAMIC SHARI'AH - the Divine Law, they will become Perfect ALTRUISTS. To them ALLAH Says in the Holy Qur'an:

“And they give food, out of LOVE for Him, to the poor and the orphan and the captive. We feed you for ALLAH's Pleasure only – We desire from you neither rewards nor thanks.” (76 : 8-9).

Our Holy Prophet MOHUMMED (Peace be upon him) said: “Thou wilt see the faithful in their having mercy for one another and in their LOVE for one another and in their kindness towards one another like the body - when one member of its ails, the entire body ails.”

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These are the 'Four Words' to live by. They are interrelated and pour into one channel and lead to ISLAM or PEACE.

Now let us probe and find out the practicability of the four words: FEAR, HOPE, OBEDIENCE & LOVE and see how these reflects in our day to day's life. As far as I am concerned, let me put first the above four words and see how it corresponds to my behaviour.

The FEAR of the disastrous danger towards which the humanity is heading as a result of the present day degeneration that promoted me to write this essay. With the HOPE to avert the calamity of unprecedented nature that threatened mankind today. I have OBEYED the Divine Commandment of the Almighty ALLAH as under:

“You (the Muslims) are the best community ever raised unto mankind, your duty is to command people to the good and prevent them from committing evil.”

In conformity with the Divine Commandments I have written this discourse and now I expect to win the affection, love and cooperation from my readers to formulate:

### ***AN ORDER FOR THE WORLD -***

Based on Integrated Economy by welding different nations into one economic unit, like human body - on Dr. Hans Selye's Principle of Altruistic Selfishness. In other words the principle of one's welfare depending on the welfare of others i.e. INTERDEPENDENCE in consonant with the ISLAMIC SHARI'AH.

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If implemented accordingly we will certainly witness revolution where sincere LOVE for one's fellow beings, mercy for the young and respect for the elders will prevail for ever in this order. Because it has moral foundation of welding different nations into ONE HUMANITY.

ALLAH says:

“Mankind was one single nation, and ALLAH sent Messengers with glad tidings and warnings; and with them He sent the Book in truth to judge between people in matters wherein they differed.” (Al-Qur'an 2: 213)

In fact, the moment this moral injunction based on the broad conception of “humanity is one single nation” was put into practice, by the people of the Middle Ages, MAN had assumed a position of equality and fraternity with his fellow human beings, irrespective of colour, creed or nation. Thus, LOVE and PEACE was established on the surface of this earth. Moreover, a civilization, which the world has ever witnessed, came into being.

Cellestine Ware of New York writes in the Muslim Digest of December 1967 under captioned 'Rationality in an Age of Faith': “It was one of the striking characteristics of the Middle Ages Arab Islamic Civilization that is attracted and encompassed peoples of many races and creeds: Persians, Syrians and Egyptians, Muslims, Christians and Jews. Citizens of the Arab Empire, they identified themselves with the Arab Islamic Civilization ....” She adds further: “The history of the Middle Ages is the history of an age of reason based on faith...”

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“In this period, many creative scholars and intellectuals entered Arab Society. There arose universities, academies and schools, where team of scholars interpreted the ancient text and taught medicine, mathematics and chemistry. The greatest centres of learning and those that first carried the fame of Arab science to the Latin world were the universities of Arab Spain, the universities of Cordova, Toledo and Grenada made themselves world famous for the progress they made in medicine, anatomy, surgery and optics.”

Again, it was the same idea back in 1947 of welding different nations into one community and to avert aggression, direct or indirect that threatened peace and security of the United States of America. The U.S. President with his FEAR in his mind asked Marshall Forrester and Petterson to devise a Plan. On 5<sup>th</sup> June 1947 the late Secretary of State Marshall delivered his famous speech at Harvard which initiated the European Recovery programme called a MARSHALL PLAN wherein it was envisaged that “...If the Europeans would stop slaughtering one another and band together, the U.S. might not have to march into another transoceanic war.”<sup>1</sup>

“That policy kept America engaged with its allies and paid off handsomely. Not only there is no prospect of a war in Europe, but the ancient enemies - France and Germany at the center - have INTEGRATED THEIR ECONOMIES, torn down internal trade barriers, and face the world increasingly as a single unit. Their prosperity is enormous: Europe’s Gross Domestic Product (GDP) last year, \$8.6 trillion, overshadows American’s \$ 7.6 trillion.”<sup>2</sup>

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<sup>1</sup>-Time Magazine June 9, 1997

<sup>2</sup>-ibid-

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Now, let us formulate AN INTEGRATED ECONOMIC ORDER for the world based on faith.

### **What is ECONOMY?**

Economy is a system of producing and distributing wealth. Before we start projecting Integrated Economic Order for the World, let us probe and find out which of the two economic systems viz. CAPITALIST or SOCIALIST suits the order.

In SOCIALIST ECONOMY, the theory of ownership and the means of production and distribution by society with all the members sharing in the work and products. Therefore, in this system the PUBLIC and CO-OPERATIVE sectors are the major participants in organizing the economy.

In CAPITALIST ECONOMY, the means of production and distribution are privately owned and operate for profit by PRIVATE sector by any means, ethical or unethical.

As these two systems have no mortal or spiritual basis to guard upon in their guiding principles, therefore anything which assist in the accumulation of wealth is good and allowed. To cite an example, a decade ago, in Moscow according to a local news, a rich Russian who devoted his life to material possession took three gold teeth from his dead mother. When heard that his mother was dead, he rushed to the hospital and demanded her gold teeth. See MAN in their systems has been reduced to the position of a social beast and the noble human values of humanity, sympathy, sacrifice have been destroyed by these two systems.

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Wealth is necessary for man to live on this earth, but it is only a means to an end; not the end in itself. There are higher values of LIFE and these are not to lose sight of in pursuit of wealth. Therefore, Islam is not against wealth. MAN can make full use of material resources of nature, and the accumulation of wealth by individuals is allowed.

The Holy Qur'an in various places has not only allowed but even urged its adherents to do business as follows:

“ALLAH has allowed trade and forbidden usury.” (2: 275)

Thus, Islam permits individuals to trade freely, but made certain obligations compulsory for the traders who are doing business to abide by these regulations. According to Muslim jurists: The seller should not praise his goods for the qualities that they do not possess. He should disclose the qualities: bad or good of his stock to the prospective buyer. A trader should not hide the weight and quantity of his goods. He should not keep the price a secret in a way that if the buyer comes to know of it he will refuse buying. Therefore, Islam aims at the promotion of the goodwill and mutual LOVE, sympathy, SELFLESSNESS and SACRIFICE among its adherents. It condemns hoarding as follows:

“Lo! ALLAH loveth not such as are proud and boastful, who hoard their wealth and enjoin avarice on others and hide that which ALLAH hath bestowed upon them of His Bounty.”  
(Al-Qur'an 4: 36-37).

“He who indulges in hoarding is a cursed person” said our Holy Prophet (Peace be upon him). Also the means of acquiring

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wealth which do not help in the production of useful goods are forbidden by Islam. Thus, Islam advocates circulation of wealth, forbids hoarding and illicit trade. The economy in Islam is based on: prohibition of usury, payment of Zakat (1) and Alms-giving in the cause of ALLAH. ALLAH says in the Holy Qur'an:

“ALLAH hath blighted usury and made alms giving fruitful, ALLAH loveth not the impious and guilty.” (2: 276)

“And serve ALLAH, Ascribe nothing as partner unto Him (show) kindness unto parents, and unto near kindred and orphans and the needy, and unto the neighbour who is kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the way-farer and (the slaves) whom your right hand possess. Lo! ALLAH loveth not such as are proud and boastful.” (4: 36)

It is clear from the above Qur'anic Injunction that ALLAH enjoins upon the Muslims that the wealth given to them is meant for distribution among the orphans, the needy the way-farer, and the near of kins so that it might not become the property of the rich among the Muslim. The wealth is not to be monopolised by the well-to-do people but it is to be justly and equitably circulated among the people whom the Qur'an has specified. If we keep and act upon the commandments of ALLAH and obey His Messenger's instructions none among the Muslims would be in misery and straitened circumstances. Moreover, it will lead fair acquisition and distribution of wealth. Islam thus aimed at destroying the evils of capitalism, not capitalism itself. Therefore, Islam did not interfere with private ownership and property. Nor did it deprive MAN of the



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fruit of his labour. It let an open field for competition, for hard work and for the exercise of intelligence.

In other words, Islam is not opposed to capitalistic practice as long as it ceases exploitation of MAN by MAN by use of evil means and corrupt ways. But it guards against the evils of capitalism and to keep MAN's desire for wealth within bounds, and also as a measure against wealth accumulating in fewer hands, our Holy Prophet (Peace be upon him) guided by Divine Revelations laid down certain laws as related above, and made charity compulsory and obligatory and made interest unlawful. What MAN earned was the fruit of his labour and he was entitled to it, but he owed a duty to his fellow-beings. When he had spent what he needed out of his earnings and saved a certain amount, the saving was treated as taxable capital, and a fixed portion of this saving was to be collect as a poor-tax (two-and-half per cent Zakat) from the rich and spend under an organized system, for the benefit of the poor and needy.

By this way, Islam aims at the establishment of a just society based on fair practice. In other words, Islam prevents the unlimited accumulation of wealth and exerts it followers - the Muslims to spend the excessive amount in the way of ALLAH without any limitation

ALLAH says in the Holy Qur'an:

“They ask thee as to what they should spend, say: what you can spare.” (2:219)

Thus, justice covers in ISLAMIC ENCONOMY to all and sundry, as theorized by Socialist Economic System. For that reason,

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Islam is not opposed to Socialist practice either as long as it is imbued by spiritual and moral values.

From the above discussions it is evidently clear that these two systems viz., CAPITALIST and SOCIALIST if devoid of all sorts of exploitations and antagonism, could be amalgamated into the Islamic Economy.