

The Reflection of Islamic Culture and Beliefs in the Stories of Dr. Akram Osman

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ABSTRACT

The sacred religion of Islam encompasses its own distinct principles, laws, and worldview, as presented through the Holy Quran, a divine guide for humanity. This guidance shapes the beliefs, actions, and morals of Muslims according to an Islamic perspective. Islam is a comprehensive and complete religion that addresses all aspects of individual, familial, social, economic, political, and cultural life. It provides everything necessary for human guidance and prosperity, as conveyed to humanity by Prophet Muhammad (PBUH), the savior of mankind, who is the final prophet, and Islam is the ultimate and final religion. In Islamic societies, the responsibility of promoting and conveying Islamic teachings was not limited to religious scholars alone. Muslim poets and writers also undertake this significant mission, using their literary talents in both poetry and prose to inspire individuals and societies with the values and teachings of this sacred religion. The late Dr. Mohammad Akram Osman, a distinguished author from Afghanistan, made remarkable contributions to storytelling that not only enriched the world of literature but also served as a guide for humanity in learning and understanding Islamic culture and beliefs. This article aims to explore the reflection of Islamic culture and beliefs in the stories of Dr. Mohammad Akram Osman, highlighting his ability to intertwine Islamic teachings with literary expression.

Keywords- Islam, Culture, Islamic Culture and Beliefs Dr. Akram Osman's Stories.

I. INTRODUCTION

The literature of a nation represents a core component of its cultural identity. In Islamic societies, both poetry and prose serve as significant mediums for expressing Islamic culture and teachings. Throughout history, poets and writers have employed their creative talents to advance the sacred values and principles of Islam. A comprehensive review of scholarly research on Islamic culture reveals a vast repository of publications authored by esteemed scholars in diverse languages, reflecting the rich intellectual heritage of the Islamic world.

Islam transcends ethnic and linguistic boundaries, uniting followers across different races and cultures. In their efforts to communicate the divine message, Muslim scholars and authors have diligently articulated Islamic principles in a manner that is

accessible and understandable. As a result, Islamic literary contributions encompass a broad and unparalleled scope.

Moreover, Islamic teachings permeate all aspects of Muslim life, influencing literary works beyond religious texts to address political, economic, and social dimensions. Dr. Mohammad Akram Osman, a distinguished Afghan writer and storyteller, exemplifies this tradition by integrating Islamic culture into his narratives. His stories aim to foster societal awareness and moral reflection. However, despite the significance of his contributions, limited research exists in the Dari language concerning the Islamic themes present in his works. This study, titled *The Reflection of Islamic Culture and Beliefs in the Stories of Mohammad Akram Osman*, endeavors to explore and analyze the Islamic principles and cultural insights reflected in his literary creations.

Research Problem

Dr. Mohammad Akram Osman, a distinguished author of the country whose artistic life has been studied from various perspectives, is the focus of this research, aiming to explore the reflection of Islamic culture and beliefs in his stories.

Research Objectives

This paper seeks to provide a brief introduction to the author and his works, followed by an analysis of how Islamic culture and beliefs are represented in the writings of this exceptional contemporary storyteller. The specific objectives include:

1. Examining the reflection of Islamic culture and beliefs in the author's stories.
2. Highlighting the author's artistic abilities in integrating literature with Islamic principles.

Research Questions

1. Can the reflection of Islamic culture and beliefs in the stories of Dr. Mohammad Akram Osman be considered a subject for scholarly research?
2. To what extent has the author succeeded in conveying Islamic culture in his works?

II. RESEARCH METHODOLOGY

The research method employed in this article is library-based and analytical. It aims to demonstrate the reflection of Islamic beliefs and culture in the author's stories by referencing Quranic verses and hadiths.

A Brief Biography of Dr. Mohammad Akram Osman

Dr. Mohammad Akram Osman, son of Ghulam Farooq Khan Osman, was born in 1937 (1316 Solar Hijri) in the city of Herat, Afghanistan. He earned his doctorate in Law and Political Science from Kabul University and the University of Tehran. For many years, he worked as a presenter and writer for various literary and social programs on Radio Afghanistan and served as the head of the Arts and Literature Department of that institution. He also held the position of Director of the Institutes of History and Law at the Academy of Sciences of Afghanistan. Additionally, he served as Afghanistan's Consul General in Dushanbe and as Chargé d'Affaires at the Afghan Embassy in Tehran.

Following the outbreak of civil war in Afghanistan in 1992, Dr. Osman moved to Sweden. There, he co-founded the Afghan Writers' Pen Association in Sweden alongside other poets and literary figures. He also oversaw the publication of the *Farda* literary magazine during these years. Sadly, this distinguished intellectual passed away in 2016 (1395 Solar Hijri) at the age of 79 in Sweden. His legacy includes numerous literary and scholarly works, some of which are listed below:

Literary Works

1. *When the Reeds Bloom* (Short story collection)
2. *The Crack in the Wall* (Short story collection)
3. *A Man's Promise* (Short story collection)
4. *Famine* (Short story collection)

5. *Recreation* (Short story collection)

6. *Our Alley* (Novel)

Research Works

1. *Diplomatic Relations between Afghanistan and the Soviet Union* (Doctoral dissertation)
2. *Introduction to the Constitutional Movements*
3. *The Asiatic Mode of Production and the Theory of Historical Periodization*
4. *The Evolution of History in the Orient*
5. *Afghanistan and Central Asia in the Grip of the Great Game*

III. LITERATURE REVIEW

Reflection of Islamic Culture and Beliefs in the Stories of Muhammad Akram Osman

Islam, linguistically, encompasses "submission, surrender, obedience, entering into peace, becoming Muslim, and adopting the religion of Islam" (Dehkoda, 1998). Similarly, culture is defined as "knowledge, science, literature, and intellectual heritage of a nation" (Mo'in, 2002), while beliefs refer to "plural of belief and conviction" (Amid, 2010). Accordingly, Islamic culture and beliefs form a comprehensive framework of ideas, values, and actions derived from the Holy Quran and the Prophetic Hadiths, serving as guiding principles for assessing and shaping the culture of Islamic societies.

Dr. Muhammad Akram Osman, an esteemed Afghan writer and intellectual, has distinguished himself through his literary contributions both domestically and internationally. His works, deeply embedded with social and political narratives, capture the essence of life in Afghanistan's streets and villages, reflecting the experiences and struggles of its people. Osman's use of colloquial language enhances the authenticity of his storytelling. Moreover, his adept integration of Islamic principles within his narratives imparts ethical, moral, and humanitarian lessons. Through an exploration of his stories, readers encounter not only artistic mastery but also profound Islamic reflections on honesty, integrity, and courage. This study focuses on unveiling these Islamic elements, starting with the foundational principles of Islam.

1. The Five Pillars of Islam

In Osman's stories, his protagonists embody religious virtues, directly or indirectly educating and encouraging readers to act upon them.

Islam is built upon five pillars, as stated by the Prophet Muhammad (peace be upon him):

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَنَى الْإِسْلَامَ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ

"Islam is built on five pillars: testifying that there is no god but Allah and Muhammad is His Messenger, performing prayer, paying Zakat, performing Hajj, and fasting during Ramadan" (Dabiri, 1394).

In the story *"The Crack in the Wall"*, the first and second pillars (the testimony of faith and prayer) are

mentioned. The mother of Habib recites the testimony, and the mosque's muezzin calls people to prayer: "The muezzin's call, praising the oneness of God, echoed through the air. Habib's mother glanced at her palms, recited the testimony of faith, and said..." (Osman, 1366).

The third pillar, fasting, is referenced in another story, "A Man Keeps His Word", where Ramadan and its significance are highlighted:

"Months passed by; Ramadan and Eid came and went, yet there was no message from Shir to Taherah" (Osman, 1367).

Regarding the fourth pillar, Zakat, the Quran states:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

"Establish prayer and give Zakat, and obey the Messenger so that you may receive mercy" (An-Nur: 56).

Zakat, a form of charity, is an act of worship involving giving a portion of wealth to the needy. Muhammad Akram Osman's stories often reflect acts of charity by his characters:

The concept of charity in worship involves spending wealth in the path of God without it being an obligatory act in religious law. In charity, there is no specific requirement or obligation on a fixed amount or item; rather, it is permissible to donate anything a person wishes without any precise determination. Unlike obligatory alms, charity does not have strict conditions, allowing individuals to give at any time, in any amount, and to any recipient as an act of benevolence. Additionally, those who abstain from giving charity do not face punishment. exemplifies voluntary generosity motivated by piety rather than legal compulsion (Ibn Qudamah, 2001).

"To Haidar, he said, 'You are right, champion. May God bless you!' Then, without hesitation, he handed out warm bread as alms" (Osman, 1367).

The fifth pillar, Hajj, is the pilgrimage to the sacred Kaaba. The Quran states:

(فِيهِ) آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْحَلُهُ كَانَ أَمْنًا ۗ وَ لِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

In Surah Al-Imran (3:97), it is stated: "In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House – for whoever is able to find thereto a way. But whoever disbelieves – then indeed, Allah is free from need of the worlds." Pilgrimage (Hajj) is one of the five pillars of Islam and a fundamental act of worship. It is obligatory for every sane, adult Muslim to perform Hajj once in a lifetime if they meet specific conditions of affordability and physical ability. The Kaaba, located in Mecca, serves as the qibla, the direction Muslims face during prayer and supplication.

The significance of Hajj is also depicted in the literary works of Dr. Muhammad Akram Osman. In his

stories, the symbolic nature of Hajj as a spiritual journey is emphasized. Osman expresses this sentiment in one of his narratives: "I went to Hajj and reached God. But God did not want me to part from you. You led me to God, you know!" (Osman, 1988). Through his storytelling, Osman intricately weaves the pillars of Islam into his writings, portraying them as precious jewels adorning the necklace of his literary creations.

2. Salam (Peace and Greetings)

The word "Salam" appears over forty times in the Quran:

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا

"They will be rewarded with elevated places [in Paradise] for their patience and will be greeted with peace and salutations" (Al-Furqan: 75).

The Prophet Muhammad (peace be upon him) said:

إِنَّ مِنْ مُوجِبَاتِ الْمَغْفِرَةِ بَدَلُ السَّلَامِ وَحُسْنُ الْكَلَامِ

"One of the causes of forgiveness is greeting with peace and speaking kindly" (Shu'ayri, 1388).

Osman's characters frequently exchange greetings, reflecting this Islamic custom:

"Suddenly, an acquaintance braked his car and called out, 'Salam, salam! Brother, where are you going? Please get in!'" (Osman, 1367).

In another story:

"At dawn, when the roosters crowed, and sunlight gilded our rooftop, I would open my eyes and smile at my pure mother and the clear blue sky. I would greet them with 'Salam'" (Me and Pahlavan Barat).

3. Parental Obedience

In Islamic teachings, obedience to parents is emphasized after obedience to Allah (J) and His Prophet. This concept is mentioned in numerous verses of the Holy Quran. As stated: ((وَ قَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا يَٰهٖ وَ)) بِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا قَوْلًا كَرِيمًا) (Al-Isra, 23). Your Lord has decreed that you worship none but Him, and that you be kind to your parents. If one of them or both reach old age in your care, do not say to them a word of disrespect, nor rebuke them, but speak to them with noble and gracious words. (Al-Isra 23)

Muhammad Akram Osman, in his literary works, frequently integrates Islamic injunctions. He underscores the importance of parental respect in Islam and society through his characters. This highlights how familial love and obedience are depicted as a virtue, reflecting the essence of Islamic teachings (Osman, 1366 & Osman, 1367).

In examining the works of Mohammad Akram Osman, it becomes evident that this esteemed author considers the inclusion of Islamic principles in his narratives both essential and inevitable. For instance, he highlights the importance of obedience to parents and their esteemed status in the sacred religion of Islam and Islamic societies. He writes:

"Sher sensed the direction of the wind from their excitement, felt joy deep within his heart, hurriedly

donned his new festive clothes, kissed his parents' hands, and wished them a blessed Eid." (Osman, 1367).

In another passage:

"Bring water quickly, Habib!" Habib rushed to the kitchen and fetched fresh water with a ladle. He noticed his mother had completely closed her eyes, refusing to look at anyone. Surprised, he called out, 'Mother, take it—I brought it!' (Osman, 1366).

In the story "Nazi Jan, My Companion", Osman reminds his readers that the hero of the tale prioritizes parental approval over his own life and personal happiness. Until he earns his father's consent, Ghulam refuses to pursue Nazi for marriage or develop a relationship with her. Osman writes:

"They thank God and resolve to do whatever it takes to ease Ghulam's plight. His father sets aside a sum of money as a symbolic gift to smooth the path for Ghulam's engagement and journey to India." (Osman, 1367).

4. Oath and Fulfillment of Promises in Islam

Islam, as a divine religion, permits swearing by God's name and emphasizes adhering to and upholding one's oaths. The act of taking an oath is considered one of the most important social mechanisms for strengthening communal ties and enhancing public trust. When individuals remain committed to their oaths and demonstrate loyalty in fulfilling their promises, social relationships gain greater stability, and trust—an essential element of social capital—replaces distrust. A true believer, upon swearing by God, remains steadfast in fulfilling that oath even at personal risk, reflecting an unwavering commitment to honesty and integrity. This principle is affirmed in the *Quran*, which states: (وَلَا تَكُونُوا كَالَّذِينَ نَفَضَتْ غَزْلَهَا مِنْ بَدْعٍ فَوَجَّهَتْ آتَاكَائًا تَتَذَدُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ)

"And fulfill the covenant of Allah when you have taken it, and do not break oaths after their confirmation while you have made Allah a witness over you. Indeed, Allah knows whatever you do" (Quran 16:91).

In the sacred religion of Islam, adherence to promises and commitments is highly emphasized. This principle is clearly expressed in Surah Al-Isra, verse 34: "And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned" (Al-Isra 17:34). (وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا)

Islamic teachings regarding promise-keeping are fundamental to the stability of social life and communal harmony, as they foster trust and cooperation among members of society. Muhammad Akram Osman, recognizing the profound importance of these Islamic principles, portrays characters in his stories who embody traits of courage, honor, and loyalty. His protagonists willingly sacrifice wealth, life, family, and love, but they steadfastly reject deceit, betrayal, and dishonor. Through his narratives, Osman fulfills his role in educating people and deepening their understanding of Islamic culture by

emphasizing fidelity to one's word. For instance, in the story "Marda Rah Qawl Ast" ("A Man's Word Is a Promise"), a character risks his life for the sake of honoring a pledge made to Tahira's brother: "Sher, you made a promise. You swore an oath. I didn't. I made no promise, took no oath." Sher replied, "A man's word is his honor... I will not break my promise." (Osman, 1988).

Underpricing in Trade: One of the Islamic rulings addressed in the *Quran*, as highlighted in the stories of Mohammad Akram Osman, is the prohibition of underpricing in trade. The *Quran* explicitly condemns this practice, stating: «وَيْلٌ لِّلْمُطَفِّفِينَ» «1» الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ» «2» وَ إِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ» «3» أَلَا يَبْظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ» «4» لِيَوْمٍ عَظِيمٍ» «5» يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ» «6»

"Woe to those who give less in measure or weight. Those who, when they take by measure from people, take in full. But when they give by measure or weight to others, they cause them to lose. Do they not think that they will be resurrected for a mighty Day, the Day when mankind will stand before the Lord of the worlds?" (Quran, Al-Mutaffifin, 1-6).

In the stories of Mohammad Akram Osman, the themes and protagonists emerge from and return to society, reflecting the Islamic principles meant to guide the lives of Muslims. These principles can be found throughout his works, including his stance on underpricing. For instance, Osman addresses this issue in one of his narratives with the following passage: "You are the deputy of Haidar Khan! The market is entrusted to you and to God. You have sharp sight, first make sure to check the scales of all the price-gouging shopkeepers, and then find out about the rates and trends. Do not let there be a situation where two opposing conditions prevail" (Osman, 2003, p. 4).

5. Cleanliness and Avoidance of Wastefulness

Wastefulness is the opposite of moderation, and humans must consider balance in all aspects of their lives. In the *Quran*, Allah commands Muslims to avoid wastefulness: «وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ.» "And eat and drink, but do not be extravagant. Indeed, He does not like those who waste." (Quran, Surah Al-A'raf, 7:31). This verse emphasizes the importance of moderation in consumption and highlights the value of not overindulging in material comforts. Similarly, cleanliness is a central tenet of Islam, with the Prophet Muhammad (PBUH) stating: "Cleanliness is a part of faith, and faith leads to paradise." (Nuri, 1987, p. 319). This connection between faith and cleanliness underlines the importance of maintaining personal hygiene as part of spiritual well-being.

The significance of cleanliness is also reflected in the literary works of Akram Osman, who beautifully incorporated these religious principles into his stories. In his narrative *The Enemy of the Duck*, he writes: "He had no more than two or three sets of clothes, but he always tried his best to appear fresh, clean, and neat, ensuring

that no dust settled on his shoes or coat." (Osman, 1988). This portrayal of a character committed to maintaining cleanliness demonstrates the moral and cultural values embedded in the practice of personal care, resonating with Islamic teachings.

6. Gossip, Criticism, and Backbiting in Islamic Teachings: A Literature Review

In Islam, gossip and backbiting are considered significant moral vices, with Muslims being strongly discouraged from engaging in such behaviors. The Qur'an, in Surah Humazah, explicitly warns against these actions: (*Woe to every slanderer and backbiter*) (Qur'an, 104:1). This condemnation highlights the severe consequences of these behaviors in both the worldly and spiritual realms.

Mohammad Akram Osman, in his works, critiques the detrimental impacts of immoral acts like gossip and backbiting. He emphasizes the harmful effects they have on both the individual and society. In his story "Loneliness," Usman illustrates the destructive consequences of such behavior through the character of 'Adi, who spreads discord among family members through gossip and criticism. As a result, 'Adi faces isolation and humiliation. The narrative depicts how 'Adi, once filled with pride for his role in sowing discord, ultimately experiences rejection and derision as his behavior leads to estrangement.

Usman writes: *"The next day, Adi found himself more important than ever, and a sense of pride made him happy. He was pleased because, thanks to his gossip, he made one person cry, blamed another, gave a third the appearance of guilt, and even caused someone to disappear for a while. But now, with his memory fading and his ears deafened, he no longer enjoyed the same status. Instead of respect, he faced disdain; when anyone saw him, they frowned as if he had brought vinegar. In the end, several times, his wife sent him to eavesdrop behind the doors of her daughters-in-law, but all Adi heard was unintelligible noise. His wife, upon asking for news from him, would scold him, saying: 'Go away, you deaf hyena, I know you're lying, your ears are blocked, you're no longer useful to me. This isn't a monastery where I give out free bread and sweets.' Adi, feeling ashamed, went from one person to another, complaining about his wife, but no one cared for him, and everyone believed he deserved his fate"* (Usman, 1988).

This narrative by Usman vividly illustrates the destructive nature of gossip and backbiting, which not only harm relationships but also lead to personal disgrace and loneliness

7. Celebrations of Eid

Eid celebrations hold a significant place in Islam, as highlighted in prophetic traditions. Osman vividly portrays these festivities, emphasizing community and sacrifice. The spirit of Eid resonates in his depiction of joy, family bonds, and religious devotion.

" عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ تِلْكَ الْفِطْرِ وَهِيَ تُسَمَّى لَيْلَةَ الْجَوَائِزِ أَعْطَى اللَّهُ الْعَالَمِينَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ فَإِذَا كَانَتْ غَدَاةُ يَوْمِ الْفِطْرِ بَعَثَ اللَّهُ الْمَلَائِكَةَ فِي كُلِّ بَلَدٍ فَيَقْبُرُونَ إِلَى رَبِّ كَرِيمٍ يُعْطِي الْجَزِيلَ وَيَغْفِرُ الْعَظِيمَ فَإِذَا بَرَزُوا إِلَى مُصَلَّاهُمْ قَالَ اللَّهُ عَزَّ وَجَلَّ لِلْمَلَائِكَةِ مَلَائِكَتِي مَا جَزَاءُ الْأَجْدِيءِ إِذَا عَمِلَ عَمَلُهُ قَالَ فَتَقُولُ الْمَلَائِكَةُ الْهَيْئَا وَنَبَدْنَا جَزَاؤُهُ أَنْتَوَقِي أَجْرَهُ قَالَ فَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ فَإِنِّي أَشْهَدُكُمْ مَلَائِكَتِي أَنِّي فَدَجَعَلْتُ ثَوَابَهُمْ عَنْ صِيَامِهِمْ شَهْرَ رَمَضَانَ وَ قِيَامِهِمْ فِيهِ رِضَائِي وَمَغْفِرَتِي وَ يَقُولُ يَا عِبَادِي سَلُونِي فَوَ عَزَّتِي وَ جَلَالِي لَا تَسْأَلُونِي الْيَوْمَ فَيَجْمَعُكُمْ لِأَخْرَجَكُمْ وَ دُنْيَاكُمْ إِلَّا أَعْطَيْتُكُمْ وَ عَزَّتِي لِأَسْتُرَنَّ عَلَيْكُمْ عَوْرَاتِكُمْ مَا رَأَيْتُمُونِي وَ عَزَّتِي لِأَجْرَتِكُمْ وَ لَا أَفْضَحُكُمْ بَيْنَ يَدَيْ أَصْحَابِ الْخُلُودِ أَنْصَرَفُوا مَغْفُورًا لَكُمْ قَدْ أَرْضَيْتُمُونِي وَ رَضِيْتُ عَنْكُمْ قَالَ فَتَفْرَحُ الْمَلَائِكَةُ وَ تَسْتَبْسِرُ وَ يَهْتَبِي بَعْضُهَا بَعْضًا بِمَا يُعْطِي اللَّهُ هَذِهِ الْأُمَّةَ إِذَا أَفْطَرُوا. »

The Prophet Muhammad (PBUH) is reported to have said, as narrated by Ibn Abbas: "When the night of Eid al-Fitr, known as the night of rewards, arrives, Allah grants the rewards for the deeds of the people without reckoning or count. When the morning of Eid arrives, Allah sends His angels to all the cities, and they descend to the earth, standing at the ends of the streets, calling out: 'O community of Muhammad, come to the prayer of Eid, for Allah will grant abundant rewards and forgive great sins.' As the people head toward the prayer ground, Allah asks His angels: 'What is the reward for a worker who fulfills his duties?' The angels respond: 'O our Lord and Master, the reward is that You give him his full wages.' Allah then declares: 'O My angels, I bear witness that I have granted the reward of satisfaction and forgiveness to those who fasted in Ramadan and stood in prayer.' He further says: 'O My servants, ask of Me. By My glory and majesty, I swear that whatever you ask today during this gathering, for both your world and the Hereafter, I will grant it to you. And by My glory, as long as you remain conscious of Me and fear Me, I will cover your sins and faults. By My glory, I will protect you from punishment and not disgrace you among those who are eternally damned in Hell. Return now, for you are all forgiven. You have pleased Me, and I am pleased with you.'" The Prophet (PBUH) then said that the angels would congratulate and rejoice in the forgiveness granted by Allah to this Ummah at the time of Iftar during Ramadan (Mufid, 1361).

The stories about the days of Eid al-Fitr and Eid al-Adha depict the preparation of Muslims for Eid, such as wearing new clothes, celebrating with family and friends, and performing the obligatory sacrifice on Eid al-Adha. The narrative beautifully describes these moments. "It was the night of Eid, and the bakers had started their work earlier than usual. The smell of burnt shrubs filled the air" (Osman, 1367). "He brought the unexpected bounty to his father, who was busy with the sacrifice of the sheep, and called out: 'Father, father, we have received freedom'" (Osman, 1367).

IV. USE OF RELIGIOUS EXPRESSIONS

In Islamic societies, Muslims often use the phrase "Insha'Allah" (God willing) before engaging in any action, a practice frequently observed in the works of Akram Othman. Additionally, other expressions such as "God forbid" are used in contexts involving potential danger or harm to others, as well as phrases like "without God's intervention," "God's will," and "submission to the will of Allah." Other common expressions include "God knows best," "God is aware of all matters," "for the good," "seeking goodness from God in all affairs," and "Astaghfirullah" (seeking forgiveness from God). These expressions are consistently found in Dr. Mohammad Akram Othman's stories.

For instance:

- "May it be blessed, Insha'Allah, we will eat it when it's served. The milk did not say anything and took the path it had come from" (Osman, 1988).
- "I said: God forbid, may Dante be in peace. He replied: The world's sorrow has no cure, and the days of sorrow were eaten by the cow" (Osman, 1988).
- "Mr. Khush-Nawis, who had a thousand calculation officers in his pocket, would say: Insha'Allah, without God's intervention" (Osman, 1988).
- "Shaghasi answers gently: God knows best, they surely have work, it is a serious and private matter" (Osman, 1985).
- "And his mother, with the tip of her scarf, wiped her teary eyes and said, Insha'Allah, without fear and danger, it will be for good" (Osman, 1985).
- "He answers, Astaghfirullah, I have urgent business, and I must go" (Osman, 1988).

V. CONCLUSION

Regarding the outcome, it can be noted that Dr. Mohammad Akram Osmani, a renowned writer in the country, has not only completed his education in law and political sciences but also has a deep passion for literature and writing. His works are not only famous in the world of literature but also hold a significant place in religious and ethical education. His Islamic thoughts are evident throughout his stories and research, with Islamic and religious topics shining brighter than any other, reflecting his Islamic personality and his comprehensive knowledge of the principles and branches of the sacred religion of Islam. His stories, which depict social realities, feature protagonists drawn from society, and

address important, beautiful, and intricate topics. Through the use of literature and storytelling art, he educates his audience about the pillars of Islam, respect for parents, loyalty to promises and vows, Islamic celebrations, cleanliness both personal and social, avoiding fault-finding, refraining from extravagance, and seeking the will of God in all matters. Dr. Mohammad Akram Osmani, by connecting literature with Islamic teachings, directly and indirectly imparts lessons of ethics and manners in his stories, thus fulfilling the great mission of guiding humanity in adhering to the principles of the religion.

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