



Chapter #1

Q#1.What are the fundamental Islamic beliefs? Write a short note on each of them.

FUNDAMENTAL BELIEFS

The fundamental beliefs (بُيُوتُ الْإِيمَانِ), which serve as the solid foundations of a religion, are called its doctrines (Articles of faith). Every action of man is motivated by his beliefs. These beliefs dominate his mind and heart and serve as incentives for his actions.

Meaning and Definition:

The root of the Arabic word عقيدة (belief) is عقد which means to tie a knot. Therefore عقيدة means something knotted. "The firm and unchangeable beliefs of man are called عقائد."

Illustration and Importance of Belief:

We can illustrate the importance of beliefs with the metaphor of seed. One's belief is like a seed and one's action is the plant growing out of this seed. Obviously the plant contains the characteristics possessed by the seed. Same is the relationship between one's belief and actions. The better the belief is, the nobler the action will be. It is for this reason that all the Prophets of Allah Almighty started their preaching with an effort to reform the basic beliefs. **Fundamental Beliefs of Islam:**

The Holy Prophet Muhammad ﷺ also emphasized the change of basic beliefs while taking up his mission. The fundamental beliefs (Articles of Faith) of Islam are, to believe in:

- Oneness of Allah Almighty
- Prophethood
- Angels
- Divine (Revealed) Books
- The Day of Judgment. (Hereafter)

These are told by the Holy Quran as:

وَلَكِنَّ الْإِيمَانَ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ (البقرة: 177) وَالنَّبِيِّينَ

But it is righteousness to believe in Allah and the Last Day, the Angels, the Book and the Messengers.

1. Oneness of Allah: توحيد

Among the Islamic beliefs the first is "The Belief in the Oneness and Unity of Allah " means "Allah is توحيد which means One, so وحد (Oneness) is توحيد. The root of the word (توحيد) One and Unique" and that human beings and all things are His humble creations and subordinates to Him. He alone is worthy of worship. He is the Creator and the Sustainer. The Holy Quran says:

وَالْهَكَمُ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ (البقرة: 163)

Your God is One God; there is no God but He, Most Gracious, Most Merciful.

All the Prophets, Hazrat Adam(A.S) to Hazrat Muhammad ﷺ taught the Oneness of Allah.

2. Prophethood: رسالت

According to the dictionary Prophethood means, "Communicating or imparting a message". In religious terminology a Prophet (رسول) is he who is sent for propagating Allah's teachings to the people. Allah Almighty has sent about 124 thousand Prophets to this world to guide human beings to the straight path of life. The Prophets were intensely pious and upright men who received their instructions from the Almighty through revelation (وحى) which means infusing into the heart.

3. Angels: ملائكة

ملائكة is plural word of ملك which means a messenger. The word رسول is also used for angel. Like human beings, angels are also creation of Allah Almighty. They are made of light (نور). They are neither male nor female and only Allah Almighty knows the number of angels. They are always busy in doing the tasks assigned to them by Allah Almighty besides hymning His praises. To believe in Angels as a creation of Allah Almighty is a fundamental element of faith.

4. Divine (Revealed) Books: الہامی کتب

Belief in Revealed books is another fundamental belief of Islam. Allah Almighty has revealed books and Scrolls (صحائف) to his Messengers. It is necessary for a Muslim to have belief in these books. The books revealed to the Prophets contained the teachings and commands of Allah Almighty. The remarkable four books are:

- The Taurat (توراة):
Revealed to Hazrat Musa (Moses) A.S.
- The Zabur (زبور):
Revealed to Hazrat Daud (David) A.S.
- The Injeel (انجيل):
Revealed to Hazrat Issa (Jesus) A.S.
- The Holy Quran (قرآن مجید):
Revealed to Hazrat Muhammad ﷺ

5. The World Hereafter (The Day of Judgment): آخرت

The one of the most important articles of faith of a Muslim is "Belief in the Day of Judgment". The word آخرت refers to that which comes after, the future or the last. It is the opposite of دنیا which denotes something closer or nearby. In religious terms it means that man does not perish altogether after death. But his spirit remains intact till the time when Allah Almighty will infuse that spirit in the dead body and will again revive it to reward or punish him for his good and bad actions. The virtuous people will be granted a place in the paradise which is full of blessings of Allah Almighty. The evil people will be put in hell which is a place of torture as Allah Almighty says in the Holy Quran:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۖ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ۖ (الأنفطار: 13,14)

Is for the Righteous, they will be in Bliss; And the Wicked, they will be in the Fire.

Q#2: Briefly describe the arguments in support of the existence of Allah Almighty as given in the Holy Quran

Ans: EXISTENCE OF ALLAH ALMIGHTY

(وجود باری تعالیٰ)

According to rational approach, nothing can come into existence without a maker or creator. Whenever we look at something, we always think of its creator. For instance, we think of a builder when we see a house, while a watch reminds us of its maker otherwise we cannot justify its reality. Therefore, the universe draws our attention to its creator. Following are the points that make us on logical basis realize the existence of Allah Almighty:

Creation of the Universe:

We cannot even imagine that a universe so large and compact can come into being without any creator. This well organized and well-coordinated world invites us to accept the existence of Allah Almighty. Allah says in the Holy Quran:

أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ (ابراہیم: 10)

Can there be any doubt concerning Allah, the Creator of the Heavens and the earth?

Systematic Arrangement in the Universe:

If we look, we see accuracy, harmony and precision in the universe. This organization and discipline assure us the existence of a creator. Allah Almighty says:

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوُّتٍ
فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ۖ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ
إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ① (المکة: 31)

Who has made seven heavens one above the other. You will not see any flaw in the creation of the Most Kind. Just raise your looks again and see! do you see any crack (flaw) therein? Then look again and again, your look will come back to you defeated and fatigued.

Movement of the Stars:

The sun and the moon are moving in their orbits. The sun does not enter the orbit of the moon and the moon does not move towards the sun. The day and night pass within their fixed schedules. The Holy Quran mentions:

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ② (یسین: 40)

It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float each in an orbit.

Specific Pattern in the Universe:

In the universe things have been created in a specific proportion with perfect organization. As the Holy Quran declares:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ③ (القدر: 49)

Verily, all things have We created in proportion and measure.

Regularity of Day and Night:

The regularity of day and night, the movement of the moon, the sun and the earth indicates the presence of a super and sublime power, governing it. In the Holy Quran, Allah Almighty says:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ
لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ (آل عمران: 190)

Behold! in the creation of the heavens and earth, and the alternation of the night and day, there are indeed Signs for men of understanding.

Harmony and Artistry in the Creation of Universe:

Harmony and strength of this universe also demonstrate that it is all the wisdom and skill of Allah Almighty. The Holy Quran declares:

صُنِعَ اللَّهُ الَّذِي أَنْتَقَنَ كُلَّ شَيْءٍ ﴿٨٨﴾ (النمل: 88)

(Such is) the artistry of Allah, Who dispose of all things in perfect order.

Creation of Man:

As the earth, the sky and the entire universe are evidence of the existence of Allah Almighty man also echoes this fact. The Holy Quran challenges the atheist in the following words:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خُلِقُوا مِنَ السَّمَوَاتِ
وَالْأَرْضِ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾ (الطور: 35,36)

Were they created of nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, they have no firm belief.

Human Nature:

A study of history shows that the civilized as well as the savage had the concept of the belief in the existence of Omnipotent Allah. Archaeological research shows that even the primitive (قديم) societies and nations believed in Allah in one form or another. So, it is clear that faith in Allah is a part of human nature. The Holy Qur'an declares:

فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ﴿٣٠﴾ (الروم: 30)

Allah's handwork according to pattern on which he has made mankind.

Signs Scattered on Earth and in Us:

If we look around on the earth and also look into ourselves we shall come to know that there must be a creator. That is why it is said,

(مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ)

"He who recognizes himself recognizes God"

The Holy Qur'an says:

وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ ﴿٢٠﴾ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾ (الذّٰر: 20,21)

On the earth are Signs for those of assured Faith. As also in your own selves; will ye not then see?

The creator of the universe is only Allah:

The creator of the universe is only Allah Almighty. This should be the inevitable (ناگزیر) conclusion of human thought. If there had been more than one God their collision and confrontation would result in the total collapse of the universe. The existence of the universe in an organized form is a proof that there is one Allah Almighty. The Holy Qur'an confirms thus:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا (الانبیاء: 22)

If there were in the heavens and the earth, other gods besides Allah, there would have been confusion in both.



AL LAH ALMIGHTY AND HIS CHARACTERISTICS

توحید کی اقسام (Allah & His Attributes)

The belief in the Oneness of Allah Almighty calls for a faith in the existence of Allah Almighty with all His unique characteristics. We can say there are three types of Oneness (توحید):

1. Unique in Existence (being): توحید فی الذات

Singleness of Allah's existence means that there is no one to share His entity and reality. No one is equal to Him. He has no parents and no offspring. As no one shares in the existence of Allah Almighty therefore Allah Almighty is neither the son nor daughter of any one nor does He have any son or daughter. Allah Almighty says thus:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْهُ وَلَمْ يُولَدْ ۝
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ (الإخلاص)

Say: He is Allah. The One and Only. Allah, the Eternal, Absolute. He begeteth not, Nor is He Begotten. And there is none like unto Him.

2. Unique in Attributes: توحید فی الصفات

The unity of the characteristics of Allah Almighty means that Allah Almighty possesses power and characteristics which are found in no one else. He is unique in his knowledge, power, will, hearing, sight and all other qualities. Allah Almighty is unique in his characteristics because He created the entire Universe and is its Controller, Master and Sustainer. No other creature, whether an angel, a Prophet, a saint or a martyr can have such attributes as are special to Allah Almighty. The Holy Qur'an says:

لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ۝ (الشورى: 11)

There is nothing what ever like unto Him and He is the one that hears and sees (All things).

3. Unique Relating to the Implication of His Attributes:

صفات کے تقاضوں میں توحید

Allah Almighty is the Nourisher and Provider of all His creations. It is imperative that mankind should refrain from equating Him with any other being or object and submit and pray only to Him in all humility. All the creatures are bound to bow and worship only Him and accept no one as the sharer of His power. As the Holy Qur'an declares:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ (الذِّرَارَةُ: 56)

And I Allah created not jinn and men but that they should worship Me (Alone)-----

3. Define Shirk and discuss its categories.

SHIRK شرک

(Ascribing Partners to Allah Almighty)

The belief in the Oneness of Allah (توحيد) is the first and foremost belief. Shirk or the idea of any one sharing the authority of Allah is a later development.

Meaning:

Shirk literally means "Sharing" or "Partnership".

Definition:

In terms of religion, Shirk means to believe and accept some one as the sharer and partner of Allah Almighty in His entity or His characteristics or the demands thereof.

Causes of Shirk:

The first human being on the earth i.e. Hazrat Adam عليه السلام, the first Prophet, believed in the Oneness of Allah Almighty. He preached his fundamental belief to his offspring. As the human population increased and scattered, the people forgot the teachings of Hazrat Adam and started believing and worshipping many gods instead of one Allah Almighty. Following were the causes:

- Fear:

The people considered all horrible and powerful objects as gods and started idolizing them. They fashioned the god of fire, god of sea and god of winds.

- Benefit:

Similarly they also started worshipping useful objects like cow, rivers etc.

- Love and Respect:

People also started worshiping their rulers out of love and respect.

CONDEMNATION OF SHIRK:

Allah Almighty sent many Prophets one after the other to remind the people of the belief in the Oneness of Allah Almighty and to condemn the idea of any one sharing the powers of Allah Almighty. A gist of the teachings of the Holy Qur'an is as under:

The Greatest Wrong:

In the Holy Quran Shirk has been declared as great wrong. Allah Almighty says:

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ (لقمان: 13)

False worship is indeed the highest wrong doing.

Unforgivable Sin:

In the Holy Quran Shirk has also been declared as the wrong that will not be forgiven.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴿٤٨﴾ (النساء: 48)

Allah forgives not that equals should be set up with Him; but He forgives anything else, to whom He pleases;

Cause of Decline:

According to the Holy Qur'an ascribing partner to Almighty Allah is the cause of dropping from the height.

وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ (الحج: 31)

And whoever associates anything with Allah; it is as though he had fallen from the sky.

Deprives a man of Paradise:

The person who ascribes partner to Almighty Allah remains deprived of Paradise as the Holy Qur'an says:

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ (المائدة: 72)

Certainly whosoever associates any one with Allah; Allah has forbidden Paradise to him.

Abhorable Action:

The Holy Qur'an has declared them as

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ (التوبة: 28)

O you who believe! The associators are simply unclean.

TYPES OF SHIRK

There are three Types (categories) of shirk.

1. Shirk in The Entity of Allah: شرك في الذات

This means the belief in the existence of someone equal to Allah Almighty or having some physical or family relation to Him. One form of this belief is to accept some one as equal to Allah Almighty and the second form is to consider Allah Almighty as the offspring of someone or to consider someone as the offspring of Allah Almighty. Therefore, belief in the existence of two or more gods is Shirk. Similarly to consider some one as the son or daughter of Allah Almighty is also shirk. Allah Almighty says:

لَمْ يَلِدْهُ وَلَمْ يُولَدْ ۖ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۚ (الاحقاص)

He begetteth not, nor is He begotten. And there is none like unto Him.

2. Shirk in The Characteristics of Allah: شرك في الصفات

This means that the belief that characteristics of Allah Almighty are possessed by someone else or to consider that someone else possesses the same knowledge, power and will similar to Allah Almighty or to consider some one Omnipotent as Allah Almighty is Shirk. Allah Almighty says in the Holy Quran:

لَيْسَ كَمِثْلِهِ شَيْءٌ (الشورى: 11)

There is nothing like Him.

Every creature is dependent on Allah Almighty and all its qualities are granted by Allah Almighty. However, all characteristics of Allah Almighty are inherent and not granted by anyone else.

3. Shirk in the Demands of The Characteristics:

Allah Almighty possesses great qualities. The demand of these qualities is that only Allah Almighty is worthy of worship and obedience. Only Allah Almighty should be the center of our obedience and love, hope and fear. It should be our faith that Allah Almighty is the provider and sovereign. Man should follow the laws laid down by Allah Almighty. All other laws must be subservient to the laws of Allah Almighty. It is said in the Holy Quran:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ (بنی اسرائیل: 23)

And your Lord has commanded that you should worship none but Him alone.

وَالْهَكَمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ (البقرہ: 163)

And your Allah is One Allah, There is no God But He

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾ (المائدہ: 44)

And he who does not judge by that (Book) which Allah Almighty has sent down, it is those who are the wrongdoers.

إِن الْحُكْمُ إِلَّا لِلَّهِ (يوسف: 40)

The Command is for none but Allah

Disadvantages of Shirk:

Shirk affects human life badly. Man remains no supreme creature only because of Shirk. Following are some disadvantages of Shirk:

1. Loss of self-respect
2. Arrogance and Vanity (Proud Behaviour)
3. Narrow-mindedness
4. Cowardice
5. Pessimism
6. Sinful life

Allah Almighty must be considered as the real provider and we should offer thanks to Him sincerely. The expression of gratitude to Allah Almighty should be made in letter and spirit. We should worship only Allah Almighty and in our life we should never consider any one else as a sharer in the powers and authority of Allah Almighty.

We should always take care that shirk is not only the worship of stone or wooden idols but also the belief that our needs can be fulfilled by someone other than Allah Almighty. In case of every difficulty we should seek the help and blessings of Allah Almighty, the most powerful and the most merciful. There are a large number of Muslims who verbally believe in Allah Almighty but they beg fellow human beings to help them in their problems like health, employment, offspring, etc, as if they had the same power and authority as possessed by Allah Almighty only. Allah Almighty describes this human weakness as under:

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٥﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ

وَهُمْ لَهُمْ جُنْدٌ مُّحْضَرُونَ ﴿٧٤﴾ (یٰسین: 74, 75)

Yet they take (for worship) gods others than Allah, (Hoping) that they might be helped! They have not the power to help them' but they will be brought up (before Our judgment-seat) as a troop (to be condemned)

أَكْفَنُ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ (الملك: 21)

Or who is there that can provide you with sustenance if He were to withhold His Provision?|---

6. What are the effects of the belief in the Oneness of Allah Almighty on human life?

THE EFFECTS OF THE BELIEF IN ONENESS OF ALLAH ON HUMAN LIFE

انسانی زندگی پر توحید کے اثرات

The belief in the Oneness of Allah brings about remarkable and revolutionary changes in the personality of man, described as under:

1. Self-respect:

The belief in the Oneness of Allah Almighty creates self-respect in man who believes that his Creator, Master, Source of powers and Sovereign is Allah Almighty. A true believer bows only before Allah Almighty and fears only Him. He has no need to degrade himself by worshipping lifeless idols or powerful human beings.

2. Humbleness:

Tauheed develops an attitude of humility because a true believer realizes that he is helpless before Allah Almighty and everything in his possession is a gift of Allah Almighty Who is the only provider as well as depriver. Therefore, there is no justification for man to show arrogance.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا (الفرقان: 63)

And the servants of ((Allah)) Most Gracious are those who walk on the earth in humility,

3. Broad-mindedness:

A believer in the Oneness of Allah Almighty is never narrow-minded. He has firm faith in the mercy and beneficence of Allah Almighty Who is the Creator and Provider of the universe. As a result, a true believer possesses a universal sense of sympathy, love and service. He works for the betterment of mankind as his first and foremost ideal.

4. Courage and Determination

Belief in Allah Almighty makes a man brave and determined. A true believer knows that Allah Almighty is Omnipotent and every object in the universe has been created by Him. Therefore, only Allah Almighty is fit to be worshipped and obeyed. This belief enables the believer not to be afraid of anyone else. He becomes an embodiment of courage and determination. He is able to challenge and defy the greatest of tyrants. He becomes an image of the following verse of the Holy Quran:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

(الاحقاف: 13)

Surely those who said: "Our Lord is Allah, "then held fast to it- they have nothing to fear nor shall they grieve.

5. Optimism and Contentment:

A true believer is never disappointed and always waits for the blessings and help of Allah Almighty. He knows that Allah Almighty is always with him.

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ (الزمر: 53) (البقرة: 53)

Despair not of the mercy of Allah.

Allah Almighty is the Most Merciful and Beneficent and His blessings are numberless. When a man seeks blessings and help of Allah Almighty, he is full of contentment.

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (الرعد: 28)

Listen carefully! Surely in the Remembrance of Allah alone there is the satisfaction of hearts.

6. Piety:

The belief in Oneness of Allah Almighty creates piety in the heart of man. It is the faith of every true believer that Allah Almighty knows the innermost secrets of man. A man may be able to conceal his crimes from the eyes of other people but Allah Almighty always has the knowledge of his deeds as well as intentions. This faith prevents a man from committing sins in public or in private and encourages him to perform good deeds. A good human society is always based on good deeds of the people. A man can perform good actions if his heart is enlightened with the power of true faith.

7. Unity and Brotherhood:

Belief in Oneness of Allah Almighty purges human mind of all the prejudices of colour and creed. Thus all the believers become a brotherhood. As declared by the Holy Qur'an:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ (الحجرات: 10)

Verily all the faithful are brothers.

CONCLUSION:

Faith and good actions are essential for our welfare and salvation. It has been repeatedly observed in the Holy Quran:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ (البقرة: 177)

Except such as have Faith, and do righteous deeds

As a tree is known by its root the faith is recognized by good action of a man. If a man claims that he possesses faith but his conduct and action is not good it means that he is not a true believer. The belief in the Oneness of Allah Almighty demands that one should perform good deeds and avoid committing evil deeds.

PROPHETHOOD رسالت

Among Islamic beliefs Risalat or belief in Prophethood comes after the belief in the Oneness of Allah.

MEANING:

The word Risalat رسالت is an Arabic word. It means "communication of a message" and the messenger is called رسول (Rasool).

DEFINITION:

In religious terms Prophethood means the office of a Messenger or Prophet sent by Allah Almighty to mankind to convey His religious teachings. He sent more than one hundred thousand Prophets to this world.

DIFFERENCE BETWEEN RASOOL رسول AND NABI نبي :

Rasool means messenger. Rasool is also called "Nabi". The word Nabi means informer (news-giver). As Rasool informs the people of the commands of Allah Almighty he is also called a "Nabi". Rasool is the Nabi who is granted with a revealed book. Nabi is to follow the teachings of the book revealed to any of the Rasools. A Nabi is not given a book.

BELIEF IN PROPHETHOOD:

The Prophets are very noble and pious members of their society, who received revelation from Allah Almighty containing His orders. The first among them was Hazrat Adam عليه السلام, while the last one is our Holy Prophet Hazrat Muhammad ﷺ. These Prophets came to the world to guide human beings to the straight path of life. The Holy Qur'an declares:

وَأَنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾ (الفاطر: 24)

And there is not a nation but a Warner hath passed among them (in the past).

To have belief in all the Prophets is an important belief among the basic pillars of faith in Islam. In the chain of Prophets the last one is Hazrat Muhammad ﷺ who concluded this chain. Now all the people of the world are bound to follow the teachings of the last Prophet. However, every Muslim is required to believe in the Prophethood of all the Prophets without any discrimination.

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ﴿٢٨٥﴾ (البقرة: 285)

We make no distinction (they say) between one and another of His Messengers.

It is necessary that we acknowledge that all the Prophets are true and pious and worthy of our respect. Islam does not allow recognizing certain Prophets and rejecting others. This is a heresy Allah says:

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ۖ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۚ

(النساء: 150, 151)

Those who deny Allah and His Messengers, and (those who) wish to separate Allah from His Messengers, say: "We believe in some, but reject others" and (those who) wish to take a course midway. They are in truth (equally) unbelievers.

The Revelation "WAHI" وحى:

Wahi "وحى" means to hint at or secretly suggest something to a person. In Islamic terms "Wahi" is that message of Allah Almighty which is revealed to a Prophet directly

(either placed directly in his heart or transmitted to him by a voice from behind a veil) or through an angel. The Holy Qur'an tells:

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ
رُسُلًا فَيُوحِي بِأَذْنِهِ مَا يَشَاءُ ط (الشورى: 51)

It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a Messenger to reveal, with Allah's permission what God wills.

PROPHETS MENTIONED IN THE HOLY QUR'AN:

Allah Almighty sent Prophets for the guidance of different nations in the world. It is said in the Holy Quran:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا ط (النحل: 36)

For We assuredly sent amongst every People a messenger

According to certain narrations the number of Prophets inducted in the world is 124000. However, only a few Prophets have been mentioned by name in the Holy Quran:

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ
مَنْ لَمْ نَقْصُصْ عَلَيْكَ ط (المومن: 78)

We did aforetime send Messengers before thee of them there are some whose story. We, have related to thee, and some whose story. We have not related to thee.

IMPORTANCE: (THE NEED FOR A PROPHET)

Allah Almighty has sent Prophets at all times since the first Prophet Hazrat Adam. The purpose was to educate the people against their arch enemy devil (Satan). Following points will clarify it.

DEMONSTRATION THROUGH MAN

Allah Almighty delegated Prophets for the guidance of mankind from amongst human beings because they can only be properly guided by a man like them. The following verse of the Holy Quran indicates the wisdom of revealing the message of Allah Almighty to a Prophet:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ ط (النحل: 44)

And We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them.

The Holy Prophet ﷺ was required to present himself as a living model and an ideal man during his life time. Not only was he responsible to convey the message of Allah Almighty but he was also responsible to reform human life according to this message.

ESTABLISHMENT OF MODEL SOCIETY:

The communication of the message of Allah Almighty could be accomplished through angels but mere communication was not the real object. It was essential to ensure full compliance of the commands of Allah Almighty that this message should be conveyed to human beings by a man who, despite being a perfect man, may face the problems and

difficulties experienced by ordinary human beings. It was expected of him that he would constitute a model society based on the system of life laid down by the divine message.

4. Describe the characteristics of Prophets.

THE CHARACTERISTICS OF PROPHETS

Allah Almighty sent Prophets to all the nations in all parts of world. They were granted different qualities according to their time and area. However all the Prophets had some common qualities, these are:

1. AS A MAN: بشریت

Allah Almighty has always bestowed Prophethood upon human beings. An angel or Jin (Giant) was never chosen to act as a Prophet. Allah Almighty says in the Holy Quran:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ (يوسف: 109)

Nor did We send before thee (As Messengers) any but men, whom We did inspire.

Although Prophets are human beings yet Allah Almighty blesses them with such qualities as are not found in other human beings. Some people had the wrong impression that a Prophet should be an angel instead of a human being. Allah Almighty has corrected this idea in the following verse:

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ
مِّنَ السَّمَاءِ مَلَكًا رَسُولًا (بنی اسرائیل: 95)

Say If there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent them down from the heavens an angel for a Messenger.

2. HOLDER OF TRUST: امانت

Prophethood is a trust which is a gift of Allah Almighty and cannot be attained by a person by virtue of his diligence and struggle. This status also cannot be obtained through prolonged worship or fasting. This is simply a gift of Allah Almighty granted to a person who wins His blessing:

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَّشَاءُ (الجمعة: 4)

Such is the Bounty of Allah Almighty, which He bestows on whom He will.

However, the status of Prophethood was granted to only those persons who possessed sublime qualities of virtue piety, wisdom, courage and determination.

3. PREACHER OF ALLAH: تبلیغ احکام الہی

The teachings and commands conveyed to the people by a Prophet are revealed by Allah Almighty. The Prophet is an interpreter of Allah Almighty and he never expresses anything on his own. It is said in the Holy Quran.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ (النساء: 80)

He who obeys the Messenger, obeys Allah.

4. INNOCENCE: معصومیت

All Prophets of Allah Almighty are innocent. Their teachings and their actions are free from the influence and interference of Satan and purely guided by Allah. The character

of a Prophet is always spotless. He is a perfect human being who possesses extra-ordinary spiritual power. A Prophet is never misled by sensual desires.

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ (النجم: 4, 3)

Nor does he say (aught) of (his own) Desire it is no less than inspiration sent down to him.

5. WORTHY OF OBEDIENCE: واجب اطاعت

Prophets are worthy of our obedience. Allah Almighty says thus:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ (النساء: 64)

We sent not any Messenger, but to be obeyed, in accordance with the Will of Allah.

A Prophet shows us the path prescribed by Allah Almighty. His obedience is in fact, the submission to the will of Allah Almighty.

6. MODEL FOR HIS FOLLOWERS: نمونہ عمل

A Prophet is an exponent of the divine book. He is a teacher and guide of his Ummah. His life is a model for his followers. He acts as an interpreter of Allah's laws and serves as a judge and a ruler.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ (الاحزاب: 21)

Surely you have an excellent example for your guidance in (the life of) the Messenger of Allah.

7. Describe in detail the characteristics of the Prophethood of Hazrat Muhammad ﷺ.

THE CHARACTERISTICS OF THE PROPHETHOOD OF HAZRAT MUHAMMAD ﷺ

The chain of Prophets which began with Hazrat Adam culminated with the Prophethood of Hazrat Muhammad ﷺ. He is the last Prophet of Allah Almighty who possessed all the accomplishments separately granted to Prophets before him. The Prophethood of Hazrat Muhammad ﷺ bears many qualities. Some of these characteristics are described as under:

1. UNIVERSALITY: عمومیت

The Prophets coming before Hazrat Muhammad ﷺ were deputed to serve a particular nation or a particular country. The Prophethood of Hazrat Muhammad ﷺ is meant for all mankind and for all times to come till the day of judgment Allah Almighty says:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا (الاعراف: 158)

Say O men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth

2. CANCELLATION OF THE PREVIOUS SHARIAHS:

سابقہ شریعتوں کی منسوخی

With the advent of the Holy Prophet ﷺ the previous Shariahs enforced by Prophets before him stand cancelled. The human beings are bound to act upon the Shariah enforced by Hazrat Muhammad ﷺ Allah Almighty says:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ (آل عمران: 85)

If anyone desires a religion other than Islam (submission to Allah Almighty) never will it be accepted of him.

3. CONCLUSION OF PROPHETOOD: كامليت

With Hazrat Muhammad ﷺ the Deen (religion) of Allah Almighty was finally revealed in its entirety. This Deen i.e, Islam is meant for all mankind for all times to come. No other religion is now needed for the guidance of man. Allah Almighty says:

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ
دِينًا (المائدة: 3)

This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.

4. PRESERVATION OF THE HOLY QURAN: حفاظت قرآن

The divine books revealed to other Prophets are either non-existent or have been subjected to tampering and alterations on a large scale. It is very difficult to derive proper guidance from these books as these are a mixture of right and wrong teachings. However, the Holy Quran revealed to Hazrat Muhammad ﷺ is intact in its original form. Its protection is promised by Almighty:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ (الحجر: 9)

Verily, it is We Who revealed this reminder (The Holy Quran) and verily We are its guardian.

Even after a passage of more than fourteen hundred years there has not been a change of a single letter in its original text. Not only is the Holy Quran preserved in the written form but it is also preserved in the hearts and minds of millions of people.

5. PRESERVATION OF THE SUNNAH: حفاظت سنت

Besides the Holy Quran, Allah Almighty has provided the Sunnah of the Holy Prophet ﷺ and Sahabas, Mohadiseen and Aima Ikrams preserved it with care. There was a large number of Mohadiseen working for the preservation of the Sunnah. As Sunnah is, in fact, an explanation and clarification of the teachings of the Holy Quran it is bound to be preserved like the Holy Quran till the day of judgment.

6. VAST SCOPE AND APPLICATION: جامعيت

The teachings of the Holy Prophet ﷺ are not theoretical but completely feasible. He always practically followed what he preached. When we look at his life, we see that he possessed the best pattern of behaviour in all aspects of life. He was a model for his followers in his married life, conduct of political affairs, treatment with the children or the older people, his conduct during peace or war, conduct of religious rites or conduct of public affairs, his dealings with his relatives or neighbours. Allah says:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ (النحل: 89)

And we have sent down this Book explaining in detail everything,

7. THE CULMINATION OF PROPHETHOOD: ختم نبوت

The chain of Prophets which started with the advent of Hazrat Adam and followed by many Prophets was finalized by Hazrat Muhammad ﷺ. Prior to his induction as the last Prophet, there were many Prophets who enforced their religious systems according to the divine books revealed on them including some of the Prophets who followed the divine books and religious systems introduced by their predecessors. This chain of Prophethood culminated with Hazrat Muhammad ﷺ upon whom a comprehensive and eternal book was revealed to enforce a perfect religious system. He is the last Prophet and exponent of a perfect Deen (Religion).

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ (الاحزاب: 40)

Muhammad ﷺ is not the father of any of your men, but (he is) the Messenger of Allah and the Seal (the last one) of all the Prophets.

8. PREDICTED BY THE PRIVIOUS PROPHETS:

It is a speciality of the Holy Prophet ﷺ that All the Prophets before him predicted his arrival. Hazrat Musa, Hazrat Isa and all others عليهم السلام told their followers about the forthcoming Prophrt Hazrat Muhammad ﷺ.

9. BEST PATTERN of LIFE:

It is the specialty of the Prophethood of Muhammad ﷺ

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ (الاحزاب: 21)

Surely you have an excellent example for your guidance in (the life of) the Messenger of Allah Almighty.

10. The Best Ummah:

The followers of Hazrat Muhammad ﷺ are called the best Ummah by the Holy Qur'an.

كُنْتُمْ خَيْرَ أُمَّةٍ (آل عمران: 110)

You are the best community

THE CULMINATION OF PROPHETHOOD

ختم نبوت

Meaning and Definition:

In Arabic ختم means to seal, to close, to bring to end, to accomplish a task. The culmination of Prophethood means that the chain of Prophets which started with the advent of Hazrat Adam and followed by many Prophets was finalized with Hazrat Muhammad ﷺ.

Prior to his induction as the last Prophet there were many Prophets who enforced their religious systems according to the divine books revealed on them including some of the Prophets who followed the divine books and religious systems introduced by their predecessors. This chain of Prophethood culminated with Hazrat Muhammad ﷺ upon whom a comprehensive and eternal book was revealed to enforce a perfect religious system. He is the last Prophet and Exponent of a perfect Deen (Religion).

QURANIC EVIDENCES:

The religious system brought by Hazrat Muhammad ﷺ has cancelled all the previous systems of religion. After him no Prophet is to be deputed because:

1. Allah Almighty has deputed him as a Prophet for the guidance of entire mankind. His Prophethood and his teachings are meant for all the nations and for all the human beings of all ages till the Day of Judgment.

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا (الاعراف: 158)

Say O men! I am sent unto you all, as the Messenger of Allah Almighty, to Whom belongeth

2. Allah Almighty has completed the revelation of Deen on him in its perfect form. Therefore, no Prophet is needed after him.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا (المائدة: 3)

This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.

3. Allah Almighty has guaranteed the preservation of the Holy Quran revealed on him and as such, there has not been any tampering or alteration of a single letter in its text. The entire text of the Holy Quran is preserved in the printed form but also preserved in the memory of Huffaz. The teachings of the Holy Prophet ﷺ are also available in their true form, serving as a source of guidance for the entire world.

إِنَّا مَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ (الحجر: 9)

Verily, it is We Who revealed this reminder (The Holy Quran) and verily We are its guardian.

Hence, no Prophet will be sent after him and the people who wish to follow the right path are required to have faith in the last Prophet and follow the course of conduct prescribed by him.

HADITH ABOUT CULMINATION OF PROPHETHOOD

1. In Hadith the Holy Prophet ﷺ said that the Prophets sent before him were part of a building which remained incomplete for want of a brick in one corner. With his advent the building took its perfect and complete form because he was the last brick.

2. In another Hadith the Prophet of Allah Almighty said that among Bani Israel when a Prophet, sent to guide them, died another Prophet succeeded him. But after him there was no Prophet.

BELIEF OF THE COMPANIONS رضوان الله عليهم اجمعين

All the companions of the Holy Prophet ﷺ were unanimous in the view that no Prophet would follow Hazrat Muhammad ﷺ. That is why, the first caliph Hazrat Abu Bakar Siddique and the companions of the Holy Prophet ﷺ fought against those who claimed to be Prophets.

CONSENSUS OF THE UMMAH:

The belief in the finality of Prophethood is proved by the Holy Quran, Hadith and consensus of the Ummah. Allah Almighty says in the Holy Quran:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمُ النَّبِيِّينَ ط (الاحزاب: 40)

Muhammad ﷺ is not the father of any of your men, but (he is) the Messenger of Allah Almighty, and the Seal of the Prophets.

All the exegetists have interpreted the word خاتم in the above verse as the Last Prophet.-----

Q#5 Write short notes on Angels.

ANGELS ملائكة

The word ملائكة is plural of ملك which means a messenger. The word رسول is also used for angels because it also literally means a messenger. The angels are called ملك and رسول because they act as messengers between Allah Almighty and His creatures. It is necessary to believe in the angles as we believe in Tauheed and Risalat. Allah Almighty says in the Holy Quran:

وَالَّذِينَ (البقرة: 177) وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ

But it is righteousness to believe in Allah and the Last Day and the Angles, and the Books and the Messengers

REALITY OF ANGELS:

The angels are born out of heavenly light and they are running the world under orders of Allah Almighty. The number of angels is known to Allah Almighty only. They can neither be called god or goddesses nor they can be considered as Allah Almighty's daughters. The commands of Allah Almighty are transmitted to them through intuition and they carry out these orders throughout the universe.

FOUR ARCHANGELS

There are four Archangels who are superior in rank to others. They are:

Hazrat Gabriel: حضرت جبرائيل عليه السلام

He brings Allah's message, commandments and scriptures to his Prophets. Some other duties are also assigned to him.

Hazrat Michael: حضرت ميكايل عليه السلام

He is responsible for sending rain and food to Allah's creatures. He is assisted by a number of other angels who carry out his commands.

Hazrat Azrael: حضرت عزرائیل علیہ السلام

He is appointed to draw the souls of the living bodies at their appointed times.

Hazrat Israfeel: حضرت اسرافیل علیہ السلام

He will blow the trumpet on the day of Ressurrection.

OTHER KNOWN ANGELS

There are some other known angels deputed by Allah Almighty to perform certain duties. They are:

Kiraman Katibeen. کراماً کاتبین

The angels who are appointed to take down the deeds of humanbeings are called Kiraman Katibeen.

Nakirain: نکیرین

The angels deputed to ask questions in the grave are called Nakirain (Munkir & Nakir)

Guard of Paradise: جنت کے محافظ

Rizwan is the angel appointed as the Guard of Paradise.

Guard of Hell: جہنم کے محافظ

Malik is the Guard of Hell.

8. Discuss the main characteristics of the Holy Quran.

DIVINE BOOKS الہامی کتب

It has already been explained that faith in all the Prophets is necessary to become a true Muslim. Faith in Prophets means that we should accept them and their teachings as true. The books revealed to the Prophets contained the teachings and commands of Allah Almighty. Therefore, faith in Prophets also requires faith in the books revealed to them. Allah Almighty describes the faithful as under:

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ (البقرہ: 4)

And who believe in the Revelation sent to thee, and before their time.

Famous Divine Books:

There are many divine books of which the following four are very famous:

1. **The Taurat (توراة):**

Revealed to Hazrat Musa(Moses) A.S.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ (المائدہ: 44)

Indeed We sent down the Torah wherein is guidance and light

2. **The Zabur (زبور):**

Revealed to Hazrat Daud (David) A.S.

وَاتَيْنَا دَاوُدَ زُبُورًا (النساء: 163)

And We bestowed upon David the Book Zabur.(Psalms)

3. The Injeel (انجيل):

Revealed to Hazrat Issa (Jesus) A.S.

وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ (المائدة: 46)

And We gave to him the Gospel in which there was guidance and light.

4. The Holy Quran (قرآن مجيد):

Revealed to Hazrat Muhammad ﷺ

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ (بنی اسرائیل: 9)

No doubt, the Qur'an guides to a path that is straightest.

Apart from these divine books, Scrolls (صحائف) were revealed on Hazrat Ibrahim and Adam and others Prophets.

Teachings of Revealed Books:

In all these books the fundamental articles of religion like Oneness of Allah Almighty, His Characteristics, worship of Allah Almighty, faith in Prophethood, faith in the Day of Judgment and reward and punishment for actions were common. However, in view of the changing demand of different ages separate and different codes of Shariah were prescribed in these books.

Importance of the Holy Qur'an:

The books following the earlier ones cancelled the laws prescribed by the previous books. Similarly the Holy Quran which was revealed last of all cancelled all the Shariahs prescribed by the previous divine books. Now it is obligatory to follow only the laws laid down by the Holy Quran. The faith in the previous divine books means that those were true books but the laws prescribed to them have since been superseded by the laws of the Holy Quran.

MAIN CHARACTERISTICS OF THE LAST DIVINE BOOK

The main characteristics of the Holy Quran are as under:

1. The Last Book:

The Holy Quran is the last divine book revealed to the last Prophet Hazrat Muhammad ﷺ by Allah Almighty. It will remain a permanent source of guidance for all mankind till the Day of Judgment.

2. Its Preservation:

As the Holy Quran is a permanent source of guidance for the entire mankind. Till the day of judgment its preservation has been guaranteed by Allah Almighty. Allah Almighty says:

إِنَّا مَحْضُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ① (الحجر: 9)

We have without doubt, sent down the Message; and We will assuredly Guard it (from corruption)

That is why even after the passage of fourteen hundred years every word of the Holy Quran exists in its original form. Allah Almighty has provided for its preservation in such a

way that it has become safe from tampering for all times to come whereas other divine books have been subjected to drastic alteration and tampering. These books do not exist in their original form but the Holy Quran is intact without any change and will remain as such till the day of judgment.

3. Its Living Language:

The Holy Quran has been revealed in Arabic which is a living language. Arabic is one of the major languages of the world and is spoken as national language in more than twenty countries. The languages of the previous divine books are dead and no longer spoken and scarcely understood. According to traditions the language of the Holy Qur'an will be the language of Paradise (جنت). The Holy Qur'an declares:

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٣﴾ (الزخرف: 3)

Surely We have sent down this Qur'an in the Arabic tongue so that you may understand.

4. Its Universality:

A study of other heavenly books shows that those were meant for a particular country or a particular nation. The Holy Quran is a message of guidance for the whole mankind. The words يَا أَيُّهَا النَّاسُ (O People) indicate that all the people of the world have been addressed and guided. This is universal book whose teachings are applicable and practicable in every age throughout the world.

The teachings of the Holy Quran are natural and man of every age feels as if these were revealed for him. Its teachings are rational and are equally beneficial for every nation, every country and people living in any environment.

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٤﴾ (يوسف: 104)

It is not but a message of guidance to all mankind.

5. It is Comprehensive:

Of the previous divine books some consisted of moral teachings, some were collections of hymns and prayers, some dealt with matters of religious law only, some explained beliefs and some related historical events. However, the Holy Quran is a comprehensive book which deals with every aspect of life and provides guidance to man. Its contents pertain to beliefs and actions, morals and spirituality, description of historical events and hymns and prayers.

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ (الانعام: 38)

And We have not omitted anything in the Book.

6. It is rational and logical:

In the previous divine books there are portions (presumably added later on) which contained vulgar and immoral material. The Holy Quran is free from such contents and there is nothing in the text which may be considered irrational or illogical. The Holy Quran teaches respect for all the Prophets of Allah Almighty who were very virtuous and pious people. It has been made clear that any derogatory remarks about the Prophets made in the previous divine books were false and unsubstantial.

7. It is a miracle:

The Holy Quran is a master piece of eloquence unmatched by the most eloquent speakers of Arabia and Persia. The Holy Quran has challenged its opponents to produce a single verse identical to any Quranic verse but no one succeeded in doing so. The text of the Holy Quran has been revealed by Allah Almighty and not composed by any man. It is

therefore, impossible for a man to compose a single verse equal in worth to any verse of the Holy Quran.

فَأْتُوا بِسُورَةٍ مِّثْلِهِ (البقرة: 23)

Then bring just one chapter like it

In short the Holy Qur'an is a matchless book. There is no any book that can be considered its match. Knowledge of everything is present in this single book. This is a complete code of life and a perfect guide not only to this worldly life but also the life hereafter.

9. Write a summary of the teachings of the Holy Quran on the subject of life in the world hereafter.

10. What are the effects of the belief in the world hereafter on human life?

THE BELIEF IN THE WORLD HEREAFTER

عقيدته آخرت

The belief in the world hereafter is one of the fundamental beliefs of Islam.

MEANINGS:

The word *آخرت* means anything which happens afterwards. Opposite to this the word *دنيا* means something nearby.

DEFINITION:

Technically the belief in the world hereafter means that a man does not become permanently extinct after his death. But his spirit remains intact till the time when Allah Almighty will infuse that spirit in the dead body and will again revive it to reward or punish him for his good and bad actions. The virtuous people will be granted a place in the paradise which is full of gifts and blessings of Allah Almighty. The evil people will be put in hell which is a place of torture. Allah Almighty says in the Holy Quran:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۖ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ۖ (الأنفطار: 13,14)

Is for the Righteous, they will be in Bliss; And the Wicked they will be in the Fire

SUMMARY OF THE QURANIC TEACHINGS

With reference to the belief in the world hereafter the teachings of the Holy Quran are summarized as under:

1. The worldly life of man is followed by the life of the world hereafter. The life in the world is temporary and the life in the world hereafter is permanent. The consequences of all the actions of man do not arise completely in this temporary life of the world. The real consequences are faced by man in the life in the world hereafter.
2. As every object existing in this world has a fixed age and expires after its prescribed limit similarly the entire system of the universe has fixed age after which it will expire and will be replaced by another system.
3. When the system of this world is destroyed and is replaced by another system man will again be granted a new physical life. He will appear before a great court and will be answerable and accountable for all his actions. He will be rewarded for good deeds and will be punished for his misdeeds.

THE DOUBTS OF NON-BELIEVERS:

In the Holy Quran the doubts of non-believers regarding the world hereafter have been told in a very logical and convincing manner. Their doubts have been reproduced in the Holy Quran as under:

Will we be born again?

The heathens of Makkah did not believe in the world hereafter. They were in doubt that there will be nothing after death.

وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ (السجدة: 10)

And they say "What when we lie, hidden and lost, in the earth, shall we indeed be in a Creation renewed"?

Who will give new birth?

They were doubtful that no one will be able to recreate them when they will be in the form of destroyed bones.

قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ (يسين: 78)

He says "Who can give life to (dry) bones and decomposed ones (at that)"?

No need of new life:

They do not want to be reborn. They were contented with one birth.

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِبَعُوثِينَ (الانعام: 29)

And they (some times) say: "There is nothing except our life on this earth, and never shall we be raised up again".

QUR'ANIC ANSWERS TO THEIR DOUBTS:

To remove their doubts Allah Almighty told them that He created them out of nothing. Allah Almighty, the Omnipotent who has the power to create them out of nothing has also the power to give them fresh life after their death if He wills to do so.

1.

وَهُوَ الَّذِي يَبْدَأُ الْخُلُقَ ثُمَّ يُعِيدُهُ (الروم: 27)

It is He who begins (the process of) creation, then repeats it.

2.

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ (يسين: 79)

Says, He will give them life Who created them for the first time

3.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَلَمْ تَتِمَّ أَمْوَالُكُمْ فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ (البقرة: 28)

How can you reject the Faith in Allah? Seeing that you were without life, and he gave you life; then will he cause you to die, and will again bring you to life; and again to Him will you return.

Demand of Reason:

A reasonable and rational thinking on the part of man leads him to believe in the world hereafter. Every person admits that a good action is always rewarded and a bad action results in the punishment of the wrong doer. However, the consequences of all our action do not appear in this world. Sometimes a person who spends all his life in committing evil deeds remains free from punishment in this world. Sometimes, it happens that pious people were tortured to death or live a miserable life instead of getting reward for their good deeds. The criminals go unpunished for their sins and crimes. Is there no justice proportionate to the good and evil deeds of human beings in this world and the world hereafter? Allah Almighty says in the Holy Quran:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ (المؤمنون: 115)

Did ye then think that we had created you in jest, and that ye would not be brought back to Us (for account)

When we think over this aspect we cannot help believing that life in the world hereafter is a reality where people will be rewarded or punished for their good or bad deeds. The virtuous will be rewarded generously and the wicked will be punished severely, excepting those forgiven by Allah Almighty.

THE IMPORTANCE OF THE BELIEF IN THE WORLD HEREAFTER

The belief in the world hereafter is an important part of the teachings of Islam. Its significance has been emphasized in the Holy Quran.

The Real Virtue:

To have belief in the World hereafter is a virtue in reality.

وَلَكِنَّ الدِّينَ أَمْنٌ بِاللَّهِ وَالْيَوْمِ الْآخِرِ (البقرة: 177)

But it is righteousness to believe in Allah Almighty and the last day

Symbol of the Faithful:

In Sura Baqara the virtuous have been defined as:

وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ (البقرة: 4)

And (in their hearts) have assurance of the Hereafter.

Rule of Law:

Without a faith in the world hereafter a man is likely to fall a prey to selfishness and self-indulgence, forgetting altogether the demands of culture, nobility and justice. This would mean the rule of jungle over human society.

Sense of Purposeful Life:

The belief in the world hereafter inculcates a sense of reward and punishment in human beings for their good or bad deeds. This promotes kindness and discourages wickedness.

Hatred for Sins:

A person who believes in the world hereafter is conscious of the consequences of his action in this world as well as the consequences likely to appear in the next world. He is as sure of the deadly effects of his sins as he is sure of similar effects of poison and fire. As food

and water are essential to preserve life similarly good deeds are essential for his salvation and welfare in the world hereafter.

THE EFFECTS OF THE BELIEF IN THE WORLD HEREAFTER ON HUMAN LIFE

The belief in the world hereafter exercises deep influences on the life of a man. Some of these are described as under:

1. Desire to Do Good:

A person who believes in the life hereafter knows that all his deeds committed in public or in private are recorded and preserved. This record will be produced before Allah Almighty who will dispense justice on the day of judgment. The record of actions of a man will be weighed in a balance and the weight of his good deeds and bad deeds will decide as to whether he will be sent to paradise or put to hell.

2. Desire to Avoid Sin:

The belief in the world hereafter enables a man to hate evil deeds because he knows that as a result of misdeeds he will have to suffer torture of hell such a person likes to perform good deeds in the hope as generous reward.

3. Spirit of Courage and Sacrifice:

Fear of mortality makes a man coward. When man realizes and believes that the life in this world is temporary which is to be followed by a permanent and eternal life in the world hereafter he becomes bold and fearless. He is not reluctant even to sacrifice his life in the way of Allah Almighty. He knows that death on the right path is not permanent but is to be rewarded with a successful and fruitful life in the world hereafter. This belief promotes a spirit of bravery and sacrifice in the believers and results in developing peace and goodness in society.

4. Tolerance:

The belief in the world hereafter creates a sense of tolerance in a man. He knows that Allah Almighty will ultimately reward him for the hardships borne in the cause of righteousness. This enables him to face every difficulty and hardship with patience and forbearance.

5. Monetary Sacrifice:

This belief makes a person indifferent to money and wealth. He believes that real life of man is the life in the world hereafter. Therefore, he is not greedy and miserly and spends his money generously because he knows that Allah Almighty will reward him for his monetary sacrifice. He knows that the symbol of the faithful is to spend in the way of Allah Almighty. As mentioned in the holy Qur'an:

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (البقرة:3)

and spend out of what we have provided for them;

6. Sense of Responsibility:

This belief develops a sense of responsibility in a person. A true believer knows that it is a crime to neglect his duties and he will be penalized in the next world for this negligence. The sense of responsibility enables the man to perform his duties honestly. In this way he fulfills his obligations towards men as well as towards Allah Almighty.

As it is said in the holy Qur'an:

وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

And no person earns anything but it is on his own account; and no bearer of burden shall bear the burden of another.

7. Sincerity in Worship:

The fear of world hereafter keeps a man away from show off. His deeds and actions are always sincere. He avoids materialism and has faith in real piety.

Q#5 Write short note on the following:

- a. The Angels b. Divine Books (Given notes above)
 - c. The concept of Oneness of Allah Almighty (Tawheed with kind given in above notes-
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Pakistan International School, Al Azizia, Jeddah

Subject: Islamic Education

Class: XI

Chapter #2

ORGANS (Pillars) OF ISLAM (اركان اسلام)

Organs of Islam comprise of those basic principles and actions which support the entire set up of this religion. The Holy Prophet ﷺ says thus:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ

(بخاری، مسلم)

The building of Islam has been raised upon five pillars; The evidence that only Allah Almighty is fit to worship and that Hazrat Muhammad ﷺ is a creature of Allah Almighty and his last Prophet; observance of Namaz; payment of Zakat; performance of Hajj and keeping of Fasts in the month of Ramadhan.

KALIMA-E-SHAHADAT

The most important organ of Islam is Kalma-e-Shahadat which is given as under:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا

عَبْدُهُ وَرَسُولُهُ

I bear witness that there is no one fit to worship except Allah Almighty, He is one and has no partner. I also bear witness that Muhammad ﷺ is the Servant and Messenger (of Allah).

With reference to the belief in Oneness of Allah Almighty a few points are given below for further elaboration.

Importance of KALIMA-E-SHAHADAT:

KALIMA-E-SHAHADAT brings a revolution in the faith of a person. One becomes Muslim by uttering this. One also becomes clean and upright.

Two Declarations:

There are two declarations in it. One is the declaration of the Oneness of Allah Almighty and the second is the declaration of the Prophethood of Hazrat Muhammad ﷺ. Without these two declarations, one cannot become a faithful Muslim.

1. Declaration of the Oneness of Allah:

The first part of Kalma Shahadat i.e.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

*I bear witness that there is no one fit to worship except Allah. He is one and has no partner.
Is a declaration and recognition of the belief in the Oneness of Allah.*

2. Declaration of The Prophethood of Muhammad ﷺ:

The second part of the Kalima-e-Shahadat i.e.

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I also bear witness that Muhammad ﷺ is the Servant and Messenger (of Allah).

It has been testified that Hazrat Muhammad ﷺ is a creature of Allah Almighty and His true Prophet, and that Din brought by him is true and valid.

Without declaration and affirmation of these two parts no one can become Muslim.

Freedom from KUFR And SHIRK:

Apparently Tauheed and Risalat (The Oneness of Allah Almighty and Prophethood) are two separate matters but actually these are two aspects of the same reality. It is not possible to have a faith in Allah Almighty without having a faith in the Prophet ﷺ and vice versa. A faith in the Holy Prophet ﷺ implies a faith in his teachings. Therefore when a person sincerely reads out Kalima-e-Shahadat with a belief in its contents he gets rid of all concepts of Kufr and Shirk.

A REAL TESTIMONY:

The requirements of testimony are fulfilled when a person accepts that only Allah Almighty is fit to worship and Hazrat Muhammad ﷺ is His true and last Prophet. However, it is necessary that a person who utters Kalma-e-Shahadat verbally must also sincerely and faithfully believe its contents and follow the dictates of Allah Almighty and His Prophet ﷺ in every day life. All his desires and demands should be subjected strictly to the teachings of Islamic Shariah. Hazrat Muhammad ﷺ says thus:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ

No one amongst you can be a perfect believer unless all his desires are subject to my Shariah.

CONCLUSION:

A study of Islamic history shows that when the Muslims followed the beliefs in the Oneness of Allah Almighty and Prophethood of Muhammad ﷺ in letter and spirit and fashioned their lives in accordance with the Islamic Shariah they reached the heights of greatness. But when they paid only lip service to these beliefs they were ruined and lost their prestige.

May Allah Almighty bless us with true faith!

NAMAZ (صَلَاة)

Islam is a complete code of life which does not end with acceptance of certain beliefs by its followers but it lays down a system of prayers and obligations which consists of Namaz, Zakat, Fasting, and Hajj. The first and foremost of these articles is Namaz. Allah Almighty says in the Holy Quran:

وَأَقِمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ (الروم: 31)

Establish regular prayers, and be not ye among those who join gods with Allah Almighty.

In many Hadiths the Holy Prophet ﷺ has emphasized the observance of Namaz. In one Hadith the Holy Prophet ﷺ says:

The real foundation of Din is submission to Allah Almighty and His Prophet ﷺ. Namaz is the pillar of Din.

Meaning and Definition of (صلوة):

صلوة Is an Arabic word which means "to pray" or "to be near". This is the physical worship that is binding on the faithful at a certain time five times a day. This is the second pillar of Islam.

The Emphasis on NAMAZ:

Namaz is the most important part of religious training. Therefore, it has been made compulsory for every Ummah. All the Prophets preached the observance of Namaz to their followers. It has been declared in the Holy Quran that observers of Namaz will attain welfare and success in their life and its shirkers will face disgrace and humiliations.

NAMAZ صَلَوة IN THE LIGHT OF THE HOLY QUR'AN

In the Holy Qur'an more than 700 times offering of NAMAZ is advised.

1. In a verse of the Holy Quran it has been mentioned that the angels deputed to torture the dwellers of hell would ask them the cause of their torture they would say that one reasons for this punishment is:

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ (المدر: 43)

They will say, we were not of those who prayed.

2. It is obligatory for all the faithful to offer NAMAZ:

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ ﴿٣١﴾ (ابراهيم: 31)

Say to My servants who have believed, that they should establish regular prayer.

3. To offer prayer صَلَوة with other believers is advised as:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾ (البقرة: 43)

And establish prayer and pay the Zakat (poor-rate) and bow down with those who bow down.

4. To offer prayer is for the believers like providing the witness of faith in Almighty Allah Almighty:

وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾ (طه: 14)

And establish regular prayer for my remembrance.

5. By offering Prayer صَلَوة one seeks the help of Allah Almighty:

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ﴿٤٥﴾ (البقرة: 45)

And seek help through patience and prayer.

6. Namaz صَلَوة safeguards a person from sins:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ (العنكبوت: 45)

Surely prayer forbids (one from) indecency and sin.

NAMAZ صَلَاة IN THE LIGHT OF HADITH

The Holy Prophet ﷺ repeatedly advised to keep the Namaz alive. Following are some Hadiths about the importance of Namaz:

1. After including a belief in Allah Almighty the most important order to the believer is observance of Namaz. Therefore, the Holy Prophet ﷺ has said:

The real foundation of Din is submission to Allah Almighty and His Prophet ﷺ and Namaz is the pillar of Din.

2. It is similar to have a conversation with Allah Almighty:

إِنَّ أَحَدَكُمْ إِذَا صَلَّى يُنَاجِي رَبَّهُ (بخاری)

The person who offers Namaz in fact indulges in a quiet conversation with Allah Almighty

3. Namaz is as important for Islam as a pillar for the erection of a building:

الصَّلَاةُ عِمَادُ الدِّينِ Namaz is a pillar of Din

4. The very first question on the day of judgment will be about Namaz:

أَوَّلُ مَا سُئِلَ، سُئِلَ عَنِ الصَّلَاةِ

First of all you will have to render the account of Namaz on the day of judgment

5. Namaz is the differentiating action between the believers and the non-believers.

مَنْ تَرَكَ الصَّلَاةَ مُتَعَمِّدًا فَقَدْ كَفَرَ (ترمذی)

The person who deliberately gives up Namaz follows the way of non-believers

6. The Holy Prophet ﷺ declared that if he had not the consideration for their wives and children, he would have put the houses of people not offering their prayers, on fire.

THE ADVANTAGES OF NAMAZ

The advantages of NAMAZ are as under:

1. A Sense of Submission to The Will of Allah:

When a man presents himself before Allah Almighty five times a day to offer his prayers he remains conscious that he is a believer of Allah Almighty. Regular prayers develop a sense of submission to the will of Allah Almighty in the heart of a Muslim. This enables him to lead his life in accordance with the commands of Allah Almighty.

(الفاتحة) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥

Thee do we worship, and Thine aid we seek.

2. Consciousness of Allah's Presence:

During the prayers five times a day a Muslim is convinced that Allah Almighty is always with him. He never feels himself alone.

إِنَّ أَحَدَكُمْ إِذَا صَلَّى يُنَاجِي رَبَّهُ (بخاری)

The person who offers Namaz in fact indulges in a quiet conversation with Allah.

3. Liberty from all kind of Fears:

The consciousness of Allah Almighty's presence makes him avoid sins and keeps his heart free of all kinds of fears and sorrows.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾

(الاحقاف: 13)

Verily those who say, "Our Lord is Allah," and remain firm (on that path),- on them shall be no fear, nor shall They grieve.

4. Physical and Spiritual Purgation:

The good effects of Namaz continue during the intervals between five Namaz. After offering his prayers if a man thinks of committing a sin, he at once remembers that he has just prayed to Allah Almighty to save him from sin. If he commits a sin how he would face Allah Almighty in the next prayers. This enables him to avoid evil deeds permanently.

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ (التكوير: 45)

Surely prayer forbids (one from) indecency and sin.

4. Mutual Affection and Intimacy:

The people who meet one another five times a day during prayers develop mutual affection and intimacy which is beneficial for all.

إِنَّهَا الْبُؤْمُنُونَ إِخْوَةٌ (الحجرات: 10)

The believers are but a single Brotherhood.

5. A Sense of Collective Unity:

Congregational prayers specially Jumma and Eid Prayers develop a sense of collective unity among Muslims.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا (آل عمران: 103)

And hold fast, all together, by the rope which Allah Almighty (stretches out for you), and be not divided among yourselves.

6. Practical Demonstration of Equality:

When the Muslims stand side by side in one row during Salat there is a feeling of equality among them. Everyone the rich, the poor, the leader and the worker all are equal near to Allah Almighty.

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ (الحجرات: 13)

Verily the Most honoured of you in the sight of Allah is (He who is) the Most righteous of you.

7. Reward for Congregational Prayer:

The effects of collective actions of a community have a greater impact as compared with individual actions. Therefore, the reward for congregational prayer is twenty seven times more than the Namaz of an individual.

8. Lesson for Piety:

When the Muslims come to mosque to offer their prayers the defaulters also follow their suits and become regular in the observance of Namaz.

9. Discipline:

The appointment of an Imam to lead the prayers ensures collective discipline.

10. Punctuality:

Observation of prayer at a certain time teaches punctuality and one becomes aware of the value of time.

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿١٠٣﴾ (النساء: 103)

Prayers are enjoined on believers at stated times.

INEFFECTUAL PRAYERS:

The question arises as to why the above advantages are not available to us despite observance of Namaz on our part. As a matter of fact we offer our prayers just as a matter of routine without being conscious of the meanings of the verses and prayers uttered during the course of Namaz. We have no consciousness that we are present before Allah Almighty and seeking His help and blessings. We do not give any impression that we are aware of the most important object of offering prayers:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ (التكوير: 45)

Surely prayer forbids (one from) indecency and sin.

In fact our prayers are without any purpose. These are just like a flower without fragrance or a body without soul.

May Allah Almighty bless us with the real blessings of NAMAZ!

FASTING (روزه)

Roza is a fundamental organ of Islam and according to the Holy Qur'an it was also made compulsory for the previous Ummahs. Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ

(البقره: 183)

مِنْ قَبْلِكُمْ

O ye who believed fasting is prescribed to You as it was prescribed to those before you, that ye may (learn) self-restraint.

The above verse indicates that Roza is compulsory and its compulsion is to attain piety.

Meaning:

In Arabic language صوم is used for Fasting. The word صوم means to stop oneself from an action, to abstain or to control oneself.

Definition:

In religious terms Fasting is to stop oneself from eating, drinking and all other desires for the whole day (from dawn to dusk) throughout the month of Ramadhan.

Purpose of Fasting:

According to the Holy Qur'an purpose of Fasting صوم is to achieve (Taqwa) piety.

لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ (البقره: 183)

That ye may (learn) self-restraint

TAQWA:

Taqwa تقوى means piety. It is a state of mind and heart which prevents a man from evil deeds and persuades him to perform good actions.

Importance of Fasting:

Fasting is one of the basic pillars of Islam. The importance of Fasting is as under:

According to the Holy Qur'an:

1. The Holy Qur'an makes it clear that Fasting was also made compulsory to the previous Ummahs.

كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ (البقره: 183)

As it was prescribed to those before you

2. It is binding upon every Muslim to observe Fast during the month of Ramadhan.

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ (البقره: 185)

So whosoever of you comes by the (Holy) month let him fast for the whole month.

3. Fasting has been made compulsory during the month of Ramadhan to make a man pious through fasting and enable him to derive true benefit from the Holy Quran:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ (البقره: 185)

The Holy month of Ramadhan in which was sent down the Glorious Qur'an as a guidance to mankind.

According to Hadith:

The importance of Fasting can be understood through the following Hadiths of the Holy Prophet ﷺ :

1. Fasting is more than hunger and thirst:

Fasting does not mean to bear thirst and hunger but it develops the capacity to restrain a man from all acts, which violate the Shariah. The Holy Prophet ﷺ said:

مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ (بخارى)

If a person does not shun lying and misdeeds during his fasting Allah Almighty has no concern with his doing away with eating and drinking.

2. Safety From the Fire of Hell:

The most important factor to motivate man to follow the path of goodness or to adopt the evil way is the selfish desire of man. If desires are subjected to the commands of Allah Almighty man's individual as well as collective welfare is promoted. In case human desires violate the will of Allah Almighty a man is degraded to animal level. The real object of fasting is to make man pious by subjecting his desires to the dictate of Allah Almighty. Even if a person arranges for the Iftar of a FAST will be rewarded with forgiveness as the Prophet

ﷺ said:

مَنْ فَطَرَ فِيهِ صَائِمًا كَانَ مَغْفِرَةً لِدُنُوبِهِ وَعِتْقٌ رَقَبَةٍ مِنَ النَّارِ
وَكَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ أَجْرِهِ شَيْئًا

(سنن ابن ماجه، ترمذی)

A person who arranges Iftar of a keeper of fast will ensure forgiveness of his sins and safety from the fire of Hell. He will get a reward equal to the reward of the keeper of fast in addition to his own reward.

3. Reward for Fasting:

The Holy Prophet ﷺ said, fasting when restored to with faith in Allah Almighty and seeking His pleasure will be fitly rewarded as is evident from the following Hadith.

كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ مِائَةِ ضِعْفٍ
قَالَ اللَّهُ تَعَالَى إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ (مسلم)

Allah Almighty rewards for the good deeds of a man tenfold to seven hundred fold but reward for fasting is of a special nature. Allah Almighty says that keeping a fast is exclusive for Him and He would Himself decide its reward.

BENEFITS OF FASTING

When a man maintains a complete check over his desires for eating, drinking and worldly pleasures throughout the month of Ramadhan, and avoids other moral evils and spends most of his time in prayers and good deeds he develops a taste for goodness and repulsion for evil. Roza is not only training for a man to control his desires but is also an effective cure of his negative egoism.

INDIVIDUAL BENEFITS:

Self Control:

A person who keeps fasts for one month every year and completes an exercise to control his basic desires he attains such a power of self control which enables him to avert every persuasion of the evil (Satan).

Piety:

When a man finds himself incapable of eating and drinking despite extreme hunger and thirst he becomes conscious of his helplessness before Allah Almighty, and when this feeling becomes permanent it enables a man to avoid every action contrary to Shariah.

Remission of Sins:

The Holy sense of accountability ensures remission of all previous sins of the believer.

Physical Health:

Fasting for a period of one month and remaining hungry for the most part of the day is very much beneficial for physical health.

The Collective Benefits of Fasting:

Although Roza is an individual act of WORSHIP, yet it has many collective benefits detailed as under:

Feelings for the poor:

When a man remains hungry and thirsty throughout the month of fasting he becomes conscious of the hunger and thirst of other people and develops sympathy for the poor.

Passion for Sacrifice:

A man becomes habitual to the use of less food and this develops qualities of contentment and sacrifice in a man. He becomes ready to help the needy.

Sense of Unity:

The entire Muslim Ummah remains busy in fasting throughout the world. This creates Muslim understanding and unity. From this point of view the month of Ramadhan is called the month of Sharing of Sorrows.

THE SIGNIFICANCE OF RAMADHAN-UL-MUBARAK:

Following are the points that clarify the significance of Ramadhan:

A Memorial to the Revelation of The Holy Quran:

The month of Ramadhan is the Holy month in which the Holy Qur'an was revealed. Allah Almighty has declared:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ (البقرة: 185)

Ramadhan is the month in which was sent down the Quran.

Laila-tul-Qadr:

Ramadhan is the month in which there is a night equal to 1000 months.

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ (القدر: 3)

The Laila-tul-Qadr (Night of Power) is better than a thousand months.

Three Decades:

The Holy month of Ramadhan can be divided into three decades. According to a Hadith, the First decade is called REHMAT, the second decade is called MAGHFIRAT and the third decade is called Liberty from the fire of Hell.

RAMADHAN AND PAKISTAN:

Ramadhan-ul-Mubarak is a month of blessing and forgiveness for Muslims throughout the world but this month is significant for the Muslims of Pakistan that Allah Almighty blessed us with the gift of freedom during one blessed night of the month of Ramadhan. The formation of Pakistan on the twenty seventh night of the Ramadhan guides us to the fact that a system of life based on the teachings of the Holy Quran should be enforced in this country. We demanded Pakistan for the object of enforcing Islamic system of life in the country. From this point of view the month of Ramadhan provides us an opportunity to celebrate the anniversary of Pakistan and also renew our pledge made with Allah Almighty to make it an Islamic state in the real sense.

INEFFECTUAL FASTING:

Now a days our fasting does not produce the blessings and benefits indicated above. The reason is that we are indifferent to the real objective of fasting, i.e. self control. We do not observe the important condition of fasting as well as lack true faith and sense of accountability.

CONCLUSION:

In short, Fasting is a matchless Islamic institution which teaches man the principle of sincere love to Allah Almighty. Fasting teaches man a creative sense of hope, devotion, patience, unselfishness, moderation, willpower, wise saving, sound budgeting, mature adaptability, healthy survival, discipline, spirit of social belonging, unity and brotherhood.

May Allah Almighty bless us with real blessings of Roza and Ramadhan!

ZAKAT

[The Poor Rate] (The Obligatory Charity)

The economic system is basic to the formation of human society. Therefore, Allah Almighty has laid down the best guideline to run an economic system as in the case of social system. Economic justice can be maintained following these guidelines: If these are ignored injustice takes roots which

give rise to many other evils. Zakat is of primary importance in the economic system prescribed by Allah Almighty.

Meaning:

The Arabic word زكاة has been derived from زكى which means "to purify". By giving Zakat, the giver's heart is purified from the love of wealth.

Definition:

The Holy Prophet ﷺ described Zakat as wealth taken from the rich and given to the poor. Zakat, the backbone of the economic system of Islam, is also called poor-rate or poor-tax. It is really a welfare tax.

IMPORTANCE OF ZAKAT

Zakat was made compulsory in the SECOND year of Hijrat and its detailed were told in Ninth year of Hijrat. The importance of Zakat is as under:

IN THE LIGHT OF THE HOLY QURAN:

We may have an idea of the importance of Zakat from the fact that in the Holy Quran payment of Zakat has been emphasised along with observance of Namaz at most places.

وَأَقِمْ الصَّلَاةَ وَآتِ الزَّكَاةَ (البقرة: 43)

And be steadfast In prayer; practise regular charity;

Zakat is a kind of prayer through spending of money where Namaz is a prayer where a man experiences physical exertion.

PURGATION OF HEART AND PURIFICATION OF SOUL:

Zakat means to purify. A person who make payment of Zakat not only purifies his wealth but purifies his heart and gets rid of the greed for wealth. Love for money is replaced by love for Allah Almighty. He sacrifices wealth at the command of Allah Almighty. When he pays Zakat he realizes that he is not the owner of wealth earned by him. In fact his wealth is a trust granted by Allah Almighty. This consciousness saves him from monetary irregularities and all his actions are subjected to the commands of Allah Almighty. So it was advised to the Holy Prophet ﷺ .

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا (التوبة: 103)

Of their goods take alms, that so thou mightest purify and sanctify them.

FORGIVENESS OF SINS AND INCREASE IN WEALTH:

When a man spends his wealth at the commands of Allah Almighty such wealth is treated as a loan to Allah Almighty and Allah Almighty commits to return this loan, increasing it many fold and also forgives sins. Allah Almighty says in the Holy Quran:

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يضاعفه لكم ويغفر لكم والله
شكورٌ حلِيمٌ (التغابن: 17)

If ye loan to Allah, a beautiful loan, He will double it to your (credit) and He will grant you Forgiveness: For Allah is most ready to appreciate (service) most forbearing.

PENALTY FOR NON-PAYMENT OF ZAKAT:

The people who do not pay Zakat are described by Allah Almighty as under:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفقونها فِي سَبِيلِ اللَّهِ

And there are those who bury gold and silver and spend it not in the way of Allah; announce unto them a most grievous penalty.

A SOURCE OF ALLAH'S BLESSINGS:

According to the Holy Quran the payment of Zakat is a source of acquiring blessings of the world hereafter and salvation from the torture of hell. This is indeed a great blessing.

وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ﴿٢٧٧﴾ (البقرة: 277)

Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity.

RIGHT OF THE POOR AND THE NEEDY:

Allah Almighty has declared Zakat as a right for the poor and the needy as it is said in the Holy Quran:

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾ (الماعارج: 24,25)

And those in whose wealth is a recognised right. For the beggar and the destitute.

IMPORTANCE OF ZAKAT IN THE LIGHT OF HADITH:

According to the Holy Prophet ﷺ economic matters are an important part of the religion. He ﷺ emphasized on the payment of Zakat as under:

1. ZAKAT AS A TREASURE OF ISLAM:

The Prophet ﷺ declared Zakat as the treasure of Islam as he said:

الزَّكَاةُ قَنْطَرَةُ الْإِسْلَامِ

Zakat is the treasure of Islam

Zakat is the treasure that is spent for the welfare of mankind not for the luxuries of the rulers.

2. ZAKAT SAFEGUARDS THE PROPERTY:

By the payment of Zakat one gets his property safe from all sorts of dangers as the Prophet ﷺ said:

حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ

Safeguard your wealth by paying Zakat

3. PUNISHMENT FOR THE NON-PAYMENT OF ZAKAT:

The Holy Prophet ﷺ announced a painful punishment for the people who store their wealth and do not pay (poor-rate) Zakat. He ﷺ said:

"The people who store wealth and do not pay Zakat, on the day of judgment their wealth will become a poisonous snake and will bite them saying:

أَنَا مَالُكَ أَنَا كَنْزُكَ

I am your wealth, I am your treasure"

ZAKAT AND THE FIRST CALIPH OF ISLAM:

In view of the importance of the Zakat Hazrat Abu baker Siddique (R.A) carried out Jihad against the defaulters of Zakat, although they were believers. Hazarat Abu Bakar (R.A) declared that he would ensure strict observance of Namaz and Zakat during his life time.

MINIMUM LIMIT OF WEALTH FOR PAYMENT OF ZAKAT (نصاب زكوة):

The payment of Zakat is compulsory for people who are in possession of a certain quantity of gold, silver, money or trade goods, This specific quantity is called Nisab. The Nisab of different articles is as under:

1. Gold: 7½ Tolas
2. Silver: 52½ Tolas
3. Money or trade goods:
Equivalent to the value of Nisab prescribed in the case of gold or silver.
Ratio for deduction of Zakat is 2.5 % means 40th part.
4. Goats or Sheep: 40 in numbers
5. Cows or Buffalows: 30 in numbers
6. Camels: 05 in numbers

Zakat is due on the Nisab when it remains in the possession of the owner for one year.

LEGITIMATE HEADS OF ZAKAT

(مصارف زكوة)

Allah Almighty has determined the legitimate heads for distribution of Zakat. Allah Almighty says in the Holy Quran:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا
وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ
وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (التوبة: 60)

Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah Almighty; and for the wayfarer: (thus is it) ordained by Allah Almighty, and Allah Almighty is full of knowledge and wisdom.

1. THE DESTITUTE: (فقراء)

The people who are totally poor, who have neither material possessions nor means of livelihood are called destitute (فقراء).

2. THE NEEDY: (مساكين)

The people who are with insufficient means of livelihood to meet basic needs are called the needy.

3. ZAKAT COLLECTORS: (عالمين)

Payment of salaries to the staff who are appointed to collect Zakat.

4. NEW MUSLIMS: (مؤلفة قلوب)

Aid to the people who are newly convert to Islam to console them.

5. SLAVES AND PRISONERS: (رقاب)

To assist slaves and to meet the expenses to liberate the people who are undergoing imprisonment.

6. THE INDIGENT: (غارین)

One who is in debt; for the clearance of loans of indigent people.

7. IN THE WAY OF ALLAH: (فی سبیل اللہ)

To meet the expenses of Jihad and assist the people who undertake the preaching of Islam.

8. TRAVELERS: (ابن السبیل)

To aid the traveler who needs money during the journey although at home he is capable of paying Zakat.

The payment of Zakat at collective level is compulsory in an Islamic State. However, if Muslims are living under an un-Islamic government the Zakat should be paid through organizations or other cooperative bodies.

SOME PRINCIPLES OF PAYMENT OF ZAKAT:

(زکوٰۃ کی ادائیگی کے اصول)

1. Zakat is payable only by the Muslims.
2. Members of the family who are dependents e.g. mother, father, son, daughter, wife etc, are not eligible to receive Zakat. However, Zakat may be preferably distributed among the far relatives in preference to other.
3. Generally Zakat collected from a town should be distributed among the deserving inhabitants of that town, However, if there are no deserving recipients in that town or there exists any emergency condition e.g., flood, earthquake, famine etc. Zakat can be distributed outside that town.
4. The distribution of Zakat, should be made to the deserving after full satisfaction about their eligibility.
5. The requisite goods can also be purchased out of Zakat for distribution amongst the needy.
6. The deserving recipient need not be told that the money or goods given to him pertain to Zakat.

The blessing and benefits of Zakat can materialize only when the will of people keep in view the blessing and approval of Allah Almighty as their basic guideline. An effort should be made to perpetuate the collective system of recovery and distribution of Zakat for all times to come.

BENEFITS OF ZAKAT

(زکوٰۃ کے فوائد)

Zakat is the pillar of Islam. It is in fact the foundation of Islamic economic system. It helps the society to become a welfare society. Some of its advantages are as under:

(A) ECONOMIC BENEFITS معاشی فوائد

DISTRIBUTION OF WEALTH: تقسیم دولت

In the economic system based on interest, capital has more utility than labour. As a result, the workers become poorer and the capitalist deprives them of their wealth through different tactics. In this way, the economic system is paralysed. Zakat is the best solution of

this problem. Through this system a sizeable portion of wealth is transferred from the rich classes to the poor classes. The economic condition of the poor is improved. This fact is described by the Holy Quran thus:

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ (الحشر: 7)

That it become not a commodity between the rich among you

ERADICATION OF USURY (Interest on Loan): سود کا خاتمہ

Zakat helps in eradicating usury as the gulf between the rich and the poor decreases and social co-operation increases.

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ (البقرہ: 276)

Allah Almighty will deprive usury of all blessing, but will give increase for deeds of charity.

ECONOMIC GROWTH: معاشی ترقی

Distribution and division of wealth decreases the gulf between the rich and the poor thus the result is economic growth. As the rate of Zakat is only 2½% the wealthy person pays it willingly and honestly as compared to the payment of other heavy taxes. Zakat promotes investment whereas heavy taxes result in the concealment of capital and weakness of national economy.

INCREASE IN INVESTMENT: سرمایہ کاری میں اضافہ

The wealthy person is compelled to invest his wealth in some profitable business to make up for the deficiency on account of Zakat. In this way, investment grows.

(B) SOCIAL BENEFITS سماجی فوائد

LOVE BETWEEN THE RICH AND THE POOR:

امراء اور غریبوں میں محبت

Distribution of Zakat among the poor by the rich creates passion of love among the poor for the rich.

END OF SOCIAL EVILS: سماجی برائیوں کا خاتمہ

Wealth in a society is like blood in the human body. If all the blood is concentrated in the heart (i.e. the rich classes) all other organs in the body (i.e. people) will be paralysed and ultimately damage the heart. If the poor classes suffer from poverty, the rich classes will fall a victim to moral diseases like luxury, love for comfort and ignorance to the life hereafter. Obviously both these classes will develop jealousy and hatred for each other. The tension will grow gradually with the passage of time and produce undesirable consequences. Payment of Zakat reduces all these dangers and purifies not only the wealth but also the heart of faithful.

PASSION FOR SACRIFICE: قربانی کا جذبہ

Payment of Zakat produces passion of sacrifice and welfare among the masses. Thus, a society becomes a real human society.

ETERNAL SUCCESS: ابدی کامیابی

Payment of Zakat is a source of eternal success. As it is declared in the Holy Qura'n:

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ (المؤمنون: 4)

Who are active in deeds of charity...

In view of all these individual as well as collective benefits, the Holy Prophet Hazrat Muhammad ﷺ Mustafa was directed immediately after the establishment of Islamic state in Madina.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا (التوبة: 103)

Of their goods take alms, that so thou mightest purify and sanctify them.

THE ROLE OF ISLAMIC GOVERNMENT:

اسلامی حکومت کے فرائض

An Islamic government immediately after its establishment is bound to establish a complete system of Zakat. All the Muslims have to pay Zakat to the collectors of the government. If, however, the Muslims are under non-Muslim rule, they should pay Zakat to organizations or institutions, which operate on the basis of mutual co-operation.

CONCLUSION:

Zakat has a deep humanitarian and social-political value; for example, it frees society from class warfare, from ill feelings and distrust and from corruption. Although Islam does not hinder private enterprise or condemn private possession, it does not tolerate selfish and greedy capitalism. Islam adopts a moderate but positive and effective course between individual and society, between the citizen and the state, between capitalism and socialism, between materialism and spiritualism.

حَجَّ

Muslims from all walks of life, from every corner of the globe assemble in Makkah in response to the call of Allah Almighty. There is no royalty, but there is loyalty of all to Allah Almighty, the Creator. It is to commemorate the Divine rituals observed by the Prophet Abraham (عليه السلام) and his son Ismael (عليه السلام), who were the first pilgrims to the house of Allah Almighty on earth: the Ka'abah. It is also to remember the great assembly of the Day of Judgement when people will stand equal before Allah Almighty.

LITERAL MEANING: لغوی معنی

The literal meaning of the word Hajj (حَجَّ) is the will and desire to visit.

DEFINITION: اصطلاحی معنی

"In the terminology of Shariah, it means the will to visit the Holy Ka'abah which was the first structure built by Hazrat Adam (A.S) for the worship of Allah Almighty."

Hajj is a pilgrimage to Makkah, at least once in a lifetime and it is obligatory upon every Muslim male and female who is mentally, physically and financially fit. It is the largest annual convention of faith on earth.

SIGNIFICANCE AND IMPORTANCE OF HAJJ: حَجَّ کی اہمیت

Hajj is one of the fundamental institutions of Islam. Its significance is as under:

IN THE LIGHT OF THE HOLY QUR'AN

1. A COMPULSORY RELIGIOUS DUTY:

According to the Holy Qur'an Hajj is compulsory only on those who are sound of mind, adults and have the provision of travel as it is said:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا (ال عمران: 97)

Pilgrimage thereto is a duty owe to Allah Almighty, those who can afford the journey;

2. PUNISHMENT FOR REFUSAL TO PERFORM HAJJ:

All those Muslims who fulfill the obligation and yet abstain from performing Hajj once in their life time give a lie to their being Muslims. It is said:

وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ ﴿٩٨﴾ (ال عمران: 97)

And if anyone deny faith; Allah Almighty stands not in need of any of His creatures;

It means that this comprehensive prayer has been made compulsory for the sake of Allah Almighty. Allah Almighty has such a right over His creatures but He wants to shower blessings and benefits to human beings through this prayer.

3. PROHIBITION OF FIGHT AND QUARREL:

Peace is the dominant theme of Hajj. Peace with Allah Almighty, with one's soul, with one another, with all living creatures. To disturb the peace of anyone or any creature in any shape or form is strictly prohibited.

فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ (البقره: 197)

Let there be no obscenity, nor wickedness, nor wrangling in the Hajj.

4. THE BEST PROVISION FOR HAJ:

It is allowed to fetch necessities alongwith while going to Hajj yet it is also declared that the best provision is piety:

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى (البقره: 197)

And take a provision (With you) for the journey, but the best of provisions is right conduct.

IN THE LIGHT OF HADITH

1. REMISSION OF SINS:

The greatest benefit of the performance of Hajj is the total remission of sins. The Holy Prophet ﷺ has declared;

مَنْ حَجَّ لِلّٰهِ فَلَمْ يَرَفَثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ (بخارى)

Anyone who performs Hajj in compliance with the command of Allah Almighty and shuns evil deeds during Hajj returns as innocent as a newly born child.

This arrangement to cleanse and chastise the sinners in this world is a token of the mercy and blessing of Allah.

2. PUNISHMENT FOR REFUSAL TO PERFORM HAJJ:

It is the height of ingratitude and misfortune if we do not avail ourselves of this opportunity. The Holy Prophet ﷺ says:

مَنْ لَّمْ يَمْنَعْ حَاجَةً ظَاهِرَةً أَوْ سُلْطَانًا جَائِرًا أَوْ مَرَضًا حَائِسًا فَلَمْ

يَحْيَىٰ فَلَيَمُوتُ إِنْ شَاءَ يَهُودِيًّا أَوْ إِنْ شَاءَ نَصْرَانِيًّا (الحديث)

If a person, who can afford to perform Hajj and there is nothing to obstruct his way e.g., a pressing need, a tyrant king or a disease, fails to perform Hajj and dies, dies not as a Muslim but will die as Jew or a Christian.

3. REWARD OF HAJJ:

The Holy Prophet ﷺ, about the reward of performing Hajj said:

الْحَجَّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ

Hajj accepted and approved by Allah Almighty is rewarded with paradise

rites of Hajj (مناسك حج)

The rites of Hajj centre on complete submission and devotion to Allah Almighty. At the same time, they serve as an example of total submission and obedience of Prophet Ibrahim عليه السلام, especially his willingness to sacrifice what he loved most in the world, his son Ismail عليه السلام, at Allah's Command. The main RITES of Hajj are as follow:

MEEQAAT: ميقاتات

It is the place beyond where from no one can proceed to Makkah to perform Hajj and Umra without putting on THE EHRAM otherwise he shall have to offer sacrifice.

THE EHRAM: احرام

Ehram, two white sheets of unsewn cloth is the prescribed dress of Hajj.

TAWAF: طواف

The literal meaning of the word TAWAF (طواف) is to go round (to move round). The pilgrims walk seven times around the Ka'abah. This is called Tawaf. One circle around Ka'abah during Tawaf is called Shaut (شوط). There are three major types of Tawaf:

Tawaf-e-Qadoom:

It is Sunnat سنت and is performed on entering Masjid-Haram.

Tawaf-e-Ziarat:

It is also called "Tawaf-e-Rukn". It is a Rukn or obligatory component of Hajj and must be performed between the dawn of 10th and 12th of Zil-Hajj.

Tawaf-e-Widaa:

This is performed at the time of departure and is WAJIB واجب for all those performing Umra.

SAYI: سعي

Sayi is running seven times between the SAFA صفا and MARWA مروه. These two hills are close to the well of ZAM ZAM زم زم. It was between these two hills that Hazrat Hajra عليه السلام, wife of Hazrat Ibrahim عليه السلام, ran in search of water for her infant son,

Hazrat Ismail عليه السلام. This ritual expresses respect for maternal love and gratitude to Allah Almighty Who made the sacred spring of ZAM ZAM appear.

JOURNEY TO MINA:

On the 8th Zil-Hajj the Pilgrims journey to Mina, a plain which lies between Arafat and Makkah. The Pilgrims must reach there before noon so that the Zuhr prayer may be performed there.

WUQUF-e-ARAFAT:

On the 9th of Zil-Hajj which is called Yaum-e-Arafah the pilgrims should leave Mina after the Fajr prayer and move on to the plain of Arafat. The stay in the plain of Arafat is called WUQUF-e-ARAFAT وقوف عرفات (The Assembly at Arafat). This stay at Arafat is the supreme experience of Hajj and is also the most important part of Hajj, without it Hajj would be incomplete.

RAMI OF JAMARAT: رمي جمرات

Rami is the symbolic ceremony of stoning the Satan شیطان held at Mina. Rami is performed on 10, 11 and 12 Zil-Hajj.

SACRIFICE: نحر (قربانی)

On the 10th of Zil-Hajj at Mina the pilgrims offer a sacrifice in memory of Hazrat Ibrahim عليه السلام who was willing to sacrifice his son Hazrat Ismail عليه السلام at the command of Allah Almighty.

HALQ (Head Shave): حلق

After the sacrifice, the male pilgrims should shave his head and a female pilgrim may clip a lock of hair only. After this the pilgrims are no longer in EHRAM.

IT IS COMPREHENSIVE حج ایک جامع عبادت

Hajj is such a prayer as contains the essence of all other prayers. From the point of departure for Hajj till his return a Muslim offers his Namaz regularly and gets closer to Allah Almighty. When he spends money for Hajj it is similar to payment of Zakat. When he controls his sensual desires and avoids moral evils he undergoes a state of fasting. Leaving his home enduring the hardship of travel are similar to the efforts of Jihad. Hazrat Ayesha Siddiquah (R.A) quotes the Holy Prophet صلی اللہ علیہ وسلم as under:

"The greatest Jihad is the performance of Hajj"

Keeping in view the saying of the Holy Prophet صلی اللہ علیہ وسلم Hazrat Umer (R.A) used to say:

"Be prepared for Hajj because it is also a kind of Jihad"

THE FEELINGS OF THE VISITORS OF KAA'BA

زارین کعبہ کی کیفیات

If we consider the rites of Hajj we will appreciate that every step implies a moral and spiritual training of a Hajji. When a person leaves his nears and dears, shuns worldly pursuits, covers himself with two unsewn sheets, and presents himself with two unsewn sheets, and presents himself at the Bait Ullah Sharif raising the cries of this journey becomes a journey towards the world hereafter.

While performing the rites of Hajj in a pure atmosphere he experiences strange feelings. In Medan-e-Arafat he remembers the tidings of Allah Almighty that in the form of Islam he had perfected their religion as a great gift. He also remembers the unique commands of the Holy Prophet ﷺ uttered during his last address that the Muslims should uphold the Holy Quran and Hadith to remain on the right path. When offering sacrifice, he remembers the great sacrifices of Hazrat Ibrahim. He realizes that his petty sacrifices cannot be a match to those great sacrifices. He realizes that he should live and die for the sake of Allah Almighty. He recites the following verse of the Holy Quran:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝
لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ۝ (الأنعام: 163, 162)

Say: Truly, my prayer and my service of sacrifice, my life and death, are (all) for Allah the Cherisher of the Worlds. No partner hath He: This am I commanded, and I am the first of those who bow to His Will.

At Mina he throws pebbles at his eternal enemy Satan with the intention that if Satan would try to mislead him from the right path, he would not be led astray. When he reaches Bait Ullah he is in a state of ecstasy. He is over whelmed with the joy of looking at the long cherished Bait Ullah Sharif. After circling round the Khana Kaa'ba he runs between Safa and Marwa. Here he makes a resolution that he would developed all the powers and energy bestowed upon him by Allah Almighty in the service of Islam and he would always following path prescribed by Hazrat Muhammad ﷺ. He expresses his desire in the following prayers:

اَللّٰهُمَّ اسْتَعْمِلْنِيْ بِسُنَّةِ نَبِيِّكَ وَتَوْفِّقْنِيْ عَلٰى مِلَّتِهِ وَاَعِزَّنِيْ
مِنْ مُّضِلَّاتِ النَّفْسِ

O Allah; keep me on the path of thy Prophet and call me for Hajj and enable me to avoid evil lapses.

BENEFITS فوائد

The real benefit of Hajj is that one remembers Allah Almighty throughout the process of Hajj and comes nearer to Allah Almighty. Apart from this Hajj has many other social and moral benefits like other organs of Islam.

1. PURIFICATION: پاکیزگی

On this occasion people coming from different regions all over the world are purified and chastised.

2. REFORMATION OF SOCIETY: معاشرتی اصلاح

These people are inspired with the power of faith and piety and become a source of reforms and improvement of their respective community.

3. GRANDEUR OF MUSLIM UMMAH: مسلم اُمہ کی عظمت کا اظہار

The grand congregation of Hajj reflects the glory and grandeur of the Muslim Ummah.

4. SIMPLICITY AND EQUALITY: سادگی اور مساوات

Muslims in pilgrimage meet in one place, Makkah, dressed in one uniform, worshipping Allah Almighty, the One God, and performing the same rites during the fixed period of Hajj. There is no discrimination between them since all are Allah's bondsmen. No white man has preference over a black man, neither the rich over the poor. The people who come from different parts of the world repeat the same Kalma irrespective of their colour, race, nation or country.

5. DEVOTION TO THE CAUSE OF ISLAM: اسلام سے لگاؤ

In this way, Muslims are acquainted with one another, cooperate one with the other, and they remember the day when they will be resurrected and gathered before Allah Almighty who will account them for their deeds. Thus, they prepare themselves for the Hereafter and do their best to obey Allah Almighty, their Lord. They are overwhelmed with a spirit of submission to Allah Almighty and appear to be an army of soldiers devoted to the causes of Islam.

6. ECONOMIC GROWTH: معاشی ترقی

Hajj has an important commercial and economic benefit. Pilgrims Hajj is coming from different countries exchange their goods and obtain profit.

CONCLUSION:

Hajj is one of the fundamental religious institutions of Islam. It is the greatest of all acts of worship. It is, in fact, the culmination of worship. It is an exhibition of brotherhood, equality, punctuality and discipline. It provides an opportunity to Muslims from various countries of the world to become acquainted with one another and of discussing common problems facing the Muslim community. The chief importance lies in the fact that it strengthens one's faith in Islam.

The Hajj Accepted and Approved by Allah: حج مقبول

The above mentioned collective and individual benefits of Hajj can be fruitful only when our object is to seek the blessings of Allah Almighty. The center of our all activities should be to gain the spiritual objects of Hajj. Only then our Hajj can be accepted and approved by Allah Almighty.

JEHAD جہاد

When we accept Allah Almighty as sovereign of this world, it is expected that we should follow the dictates of Allah Almighty in all matters of our life. We should not yield to the command of any other authority. If some power other than Allah Almighty tries to become sovereign and enforce its law we should fight against it at the risk of our lives. All the prayers of Islam lead to the inculcation of this spirit of devotion and sacrifice. Without this spirit we can neither survive nor flourish.

LITERAL MEANINGS: لغوی معنی

The word 'Jihad' is derived from the root juhd, (جہد) which means 'to strive' or 'to struggle'. It denotes the exertion of oneself to the utmost, to the limits of one's capacity, in some activity or for some purpose.

DEFINITION: اصطلاحی معنی

In religious terms, it means a struggle which is made to preserve and promote Din and to defend the Muslim Ummah.

"Jihad means "struggle" and "strive" against evil thoughts, evil action and aggression against a person, family, society or country."

The Holy Qur'an uses the verb of "Jihad" in its generic meaning of "exerting the best efforts against something"

TYPES OF JEHAD: جہاد کی اقسام

Some types of Jihad are described as under:

1. JEHAD AGAINST SELFISH DESIRES:

جہاد بالنفس (خواہشات کے خلاف جہاد)

The first power to obstruct man from total submission to Allah Almighty is the selfish desires. These desires are always active in his heart and mind and he has to remain all the time vigilant to keep them under control. Therefore, the Holy Prophet ﷺ has declared that Jihad against selfish desires is Jihad-e-Akbar (The greatest struggle) جہاد اکبر. Without this Jihad it is impossible to undertake any other Jihad.

2. JEHAD AGAINST SATAN: (شیطان کے خلاف جہاد)

After overpowering one's self, it is necessary to resist Satan and his agents who always persue one to accept their domination. The Holy Quran describes Satan as Taghut طاغوت. It is said in the Holy Quran:

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ (النساء: 76)

Those who believe fight in the cause of Allah Almighty, and those who reject Faith fight in the cause of Evil

DIFFERENT WAYS OF JEHAD AGAINST SATAN

جہاد بالطاغوت کے مختلف طریقے

In Muslim Society forces of the Taghut exist in the form of false customs and traditions. Outside Islamic Society these powers take the form of supremacy of un-Islamic countries. We can deal with these forces of Taghut in different ways. The following saying of the Holy Prophet ﷺ provides us the best guidance:

مَنْ رَأَى مِنْكُمْ مُدْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ (مسلم)

When you find evil fight against it If you are not able to fight speak against it and if not consider it wicked in your heart and mind. The mere consideration is the weakest degree of faith.

In the light of above mentioned Hadith following would be the ways of Jihad against TAGHUT (طاغوت):

JEHAD BY SPEECH: جہاد باللسان

Some times we use our power of speech to fight against Satan. In this respect the Holy Quran gives us a comprehensive direction;

وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ (النحل: 125)

And argue with them in the best of manner

JEHAD BY WRITING: جهاد بالقلم

Some times we use our power of writing against satan. This type of Jihad is called Jihad by Writing (Pen).

JEHAD BY SPENDING MONEY: جهاد بالمال

Sometimes we struggle against Satan by spending our wealth in the cause of Allah Almighty. This type of Jihad is called جهاد بالمال.

If we are inspired with the true spirit of Jihad our insight always guides us towards the right path.

وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ (التوبة: 41)

And strive and struggle, with your goods and your persons, in the cause of Allah.

JEHAD BY SWORD (Armed jihad): جهاد بالسيف (قتال)

There comes a time during the conflict between the right and the wrong, when the evil forces resort to an open war instead of a cold war to obstruct and obliterate the right. The Muslims have to fight with these forces to preserve their community and their religion. This fight is of two kinds.

1. The Defensive Jihad: مدافعة جهاد

If any non Muslim power attacks a Muslim country the Muslims of that country are under obligation to carry out Jihad for the protection of their din, faith, life, property and honour. Any effort to make the Islamic country and Islamic communities safe the domination of non-Muslim will be considered Jihad. If Muslims living in a non-Muslim country are being persecuted it is binding on all the Muslim countries to make an effort to liberate those Muslims. This is also a kind of defensive Jihad. The Holy Qura'n guides us:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ (البقرة: 190)

Fight in the cause of Allah those who fight you

2. Jihad for Reformation: مصلحانه جهاد

A person who reads out Kalma Tayaba and accepts the sovereignty of Allah Almighty and promises to obey the Holy Prophet ﷺ he is bound to carry out the struggle to enforce the sovereignty of Allah Almighty and the Shariah of Holy Prophet ﷺ all over the world. An important object of the deputation of the Holy Prophet ﷺ is to set up the true Din in the world. It is said in the Holy Quran:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى

الدِّينِ كُلِّهِ ۚ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾ (التوبة: 33)

It is he who hath sent His Messenger with Guidance and the Religion of Truth, to make it shine above every other religion, even though the Pagans may detest (it)

In addition to this Allah Almighty says:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ (الأنفال: 39)

And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere;

WAR AND JEHAD

(جنگ اور جہاد میں فرق)

The opponents of Islam accuse that this religion was spread by the force of sword. This is not the fact. There is a great difference between the sword of a Muslim and the sword of a non believer.

کافر ہے تو شمشیر پہ کرتا ہے بھروسہ
مومن ہے تو بے تیغ بھی لڑتا ہے سپاہی

WAR:

The sword of a non believer is to capture either a territory or to enslave a nation to satisfy the urge for political or economic supremacy. To achieve this object the non believers resort to utmost cruelty, terrorism and barbarism. In case of success, the victims are deprived of their life and property.

JEHAD:

As against this, the object Islamic Jihad is always to liberate the people from the tyranny of evil satanic forces and restore their respect and freedom. To achieve this object the Muslims follow the code of war prescribed by Allah Almighty without any personal or selfish consideration. The Islamic Jihad carried out in the battle field and after victory the defeated nation is not subjected to any revenged activities. Every effort is made to create an atmosphere of peace and security so that the people may enjoy and the human rights as guaranteed by Islam. When the non-Muslim finds the Islamic system of social justice, morality and administration, he simply have no defence against it and embrace Islam. This change was not brought about by sword but by the Islamic teaching and high character of Mujahedin. The sword was used to uproot the secular forces which prove an obstruction in the way of Islamic system of life.

If Islam was spread by the sword, it was the sword of intellect and convincing arguments. It is this sword that conquers the hearts and minds of people.

THE BLESSINGS OF JEHAD

Many blessing have been attributed to Jihad, the Holy Quran and books of traditions.

1. Love of Allah Almighty:

Allah Almighty loves the people who perform Jihad in His way. It is said in the Holy Quran:

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ
مُرْصُوعٌ ۝ (الصف: 4)

Surely Allah loves those who fight in His way in ranks as if they were a firm and compact wall.

2. **Jihad is a Duty:**

Jihad is a duty binding upon the believers. It is said in the Holy Quran:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ (الحج: 78)

And strive in His cause as ye ought to strive

3. **Respect of Martyres:**

The people who sacrificed in the way of Allah Almighty, are given a valuable place by the Holy Qur'an. It is said in the Holy Quran:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَمْوَاتٌ وَلَكِنْ لَا تَشْعُرُونَ (البقره: 154)

And say not of those who are slain in the way of Allah: "They are dead." Nay, they are living, though ye perceive (it) not.

3. Hazrat Muhammad ﷺ says that a journey undertaken in the way of Allah Almighty in the morning or in the evening is superior to all the worldly gifts. The reward of facing the enemy in the name of Allah Almighty is more than the reward of seventy prayers performed at home.

4. Jihad is helpful for the grant of paradise as it is said by the Holy Prophet ﷺ:

الْجَنَّةُ تَحْتَ ظِلَالِ السَّيُوفِ

Paradise lies under the shadow of swords.

No doubt it was the spirit of Jihad and the urge for martyrdom which enabled the Muslims to dominate the whole world in the early period of Islam.

LOVE FOR ALLAH AND HIS RASUL ﷺ AND THEIR OBEDIENCE

Blessings of Allah

Allah has not only given life but He has granted us all the necessities of life. His blessings are in-numerable and His mercy is infinite. It is said in the Holy Quran:

وَلَنْ تَعْدُوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا (ابراهيم: 34)

But if ye count the favours of Allah, never will ye be able to number them.

How is it possible not being feel a sense of love and gratefulness for the abundance of gifts and blessings of Allah? It is said in the Holy Quran:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ (البقره: 165)

But those of Faith are overflowing in their love for Allah.

Blessing of the Holy Prophet ﷺ

After Allah the object of our love is the Holy Prophet Hazrat Muhammad ﷺ. It is due to him that we are blessed with the great wealth of Din. The Holy Prophet ﷺ says that no other Prophet has suffered as much pain and hardship as was inflicted on him. The Holy

Prophet bore all the hardship to save the Ummah from hardships in the world hereafter. ﷺ

About the love for the Holy Prophet ﷺ he says:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ
وَالنَّاسِ أَجْمَعِينَ

No one among you can be a true believer unless he loves the Prophet more than he loves his parents, his offspring, and other people

LOVE FOR THE PROPHET REQUIRES TOTAL OBEDIENCE ﷺ

Allah has enjoined the obedience of the Holy Prophet at many places in the Holy Quran: Allah says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ (آل عمران: 31)

If ye do love Allah, follow me: Allah will love you

The condition of obedience to the Holy Prophet is not specific to him. It is said ﷺ in the Holy Quran that the purpose of deputing Prophets to the world was that people could obey them.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ (النساء: 64)

We sent not an Apostle, but to be obeyed, in accordance with the will of Allah

In a hadith it is said that the people who did not follow the commands of the Holy Prophet ﷺ will not be able to see the Prophet at Hauz-e-Kausar. In another hadith the Holy Prophet says ﷺ:

كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى قِيلَ وَمَنْ أَبَى يَا رَسُولَ اللَّهِ
قَالَ مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِي فَقَدْ أَبَى (الحدِيث)

All my followers will go to paradise except the one who denies. When asked about him the Holy Prophet said that a person who obeys him will go to paradise and who disobeys him will be the one who denies.

RIGHTS OF HUMAN BEINGS

حقوق العباد

The difference between Islam and other religions is that they are limited to worship only, while Islam is a complete discipline of life and that is why it demands total submission. Allah Almighty said that, "embrace Islam completely". This clearly shows that it is not possible to embrace only a few teachings and leave the remaining behind. However, under various constraints permission is granted for some exceptions. When you are free of those constraints then the permission for exceptions is lifted. The life style expected by Islam covers

all aspects of life. The Holy Prophet Muhammad ﷺ (Peace be upon him) has also given practical teachings himself, as a role model of Islam.

Human Rights (حقوق العباد) means rights of human beings. Allah Almighty has provided guidance to mankind about human rights also as if genuine rights of every individual are granted to all the individuals they can devote their talent and energy for the uplift of society with perfect peace of mind. In this way a homogeneous social environment is created. In case the rights of people are usurped, a feeling of discontent and unrest arises which damages the social orders and destructive tendency, paralyses the constructive capability of the members of the society. Therefore, a true Muslim is always concerned with the rights of human beings particularly as the rights of Allah Almighty. He considers himself equally accountable for the rights of human beings before Allah Almighty.

(A) THE RIGHTS OF THE PARENTS

(Duties of Children)

Among worldly relations, the relations between parents and children have the highest status. In a Society, a person gets maximum help and assistance from his parents. Parents are not only responsible for bringing a person in this world but they are also responsible for his upbringing and education. Only parents sacrifice their comforts and belongings for the sake of their children. Their love and affection is a heavenly shelter for their offspring who grow up, protected from the hardships of life. After Allah Almighty, the existence of human beings is indebted to the kindness of parents.

Following are the major Rights of Parents:

- (1) Right to be respected and obeyed
- (2) Right to scold and rebuke
- (3) Right to be looked after
- (4) Right to be helped
- (5) Right to kind words/good behaviour

Therefore, Allah Almighty has exhorted us to discharge the rights of parents in the Holy Quran at many places. Allah Almighty says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبُلُغَنَّ
عِنْدَكَ الْكَبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آيٌ وَلَا تُنْهَرُهُمَا
وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ وَخَفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ
وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ۝ (بنی اسرائیل: 23, 24)

Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in their life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And, out of kindness, lower to them the wing of humility, and say: My Lord! Bestow on them thy Mercy even as they cherished me in childhood!

In the light of the above mentioned Verse following are the important points regarding rights of the parents:

1. Great Importance:

Kindness and respect to parents is placed only next to belief in Oneness of Allah Almighty.

2. Gentle Treatment (حسن سلوک):

Gentle Treatment with the parents is clearly ordered.

3. Look After in Old Age (بڑھاپے میں خبر گیری):

It is ordered to look after the parents in their old age.

4. Polite Conversation (شائستہ گفتگو):

Gentle and polite conversation is advised.

5. Praying for Them (دعائے مغفرت):

Praying for their life hereafter is also mandatory.

SAYING OF THE HOLY PROPHET ﷺ:

The Holy Prophet ﷺ has greatly emphasized that we should serve our old parents because they have spent the energy and capability of their life in the upbringing of their children. It is therefore, obligatory for the offspring to support the parents in old age.

1. Once the Holy Prophet ﷺ declared he is degraded! "He is degraded", "he is degraded". The companions of the Holy Prophet ﷺ asked about this person. The Holy Prophet ﷺ explained "he is the person who failed to win paradise because he did not serve his parents in old age."

2. Hazrat Muhammad ﷺ has declared,

"A person who is disobedient to his parents will be deprived of the fragrance of paradise."

(B) RIGHTS OF THE OFFSPRING

(Duties of Parents)

Before the advent of Islam, there was an age when people killed their offspring. Islam revived the love and affection of man for his offspring. The practice of murder of offspring was eliminated and love of the parents for their children was restored.

Murder of the offspring is prohibited:

Murder of the offspring is prohibited in Islam and its arguments are:

1. In the Holy Quran the murder of the offspring has been prohibited in the following words:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ
كَانَ خَطَاً كَبِيراً ﴿٣١﴾ (بنی اسرائیل: 31)

Kill not your children for fear of want; We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.

2. Once a companion of the Holy Prophet ﷺ asked him about the greatest sin, He replied, "Shirk". He asked about the sin of lesser degree after Shirk. The Holy Prophet ﷺ declared that after Shirk, the disobedience of the parents and then killing of the offspring due to the fear that they would share your food resources are great sins.

According to the teaching of Islam, the offspring has following rights:

- Right to live

- Provision of basic needs like food, accommodation and medical treatment
- Right to get education

It is the duty of parents that in addition to making their children earn their livelihood, they should also inculcate in them a concern for life in the world hereafter and commission of good deeds. Allah Almighty points out the responsibility of parents in this respect in the following words:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا (التحریم: 6)

O ye who believed save yourselves and your families from a fire

- (1) Right to Basic Need.
- (2) Right to education.
- (3) Right to love and affection
- (4) Right to be well provided (materially)

If parents discharge these rights well they not only win the blessings of Allah Almighty but also get the service and help of their offspring in old age. If they ignore the rights of their children they are left unprotected in their old age.

If the parents discharge the right of their offspring according to Allah Almighty and the Holy Prophet ﷺ, it will not only become a source of comfort for them in this world but also win for them their salvation.

Islam sees that if parents fulfill their duties towards all their children in terms of providing them with necessary training, educational backing, moral, ethical and religious education, this will definitely lead to a more caring child, a better family atmosphere and a better social environment and awareness. On the other hand, any negligence in those parental duties can lead to the loss of a child or ill treatment of the parents at a later age.

(C) MUTUAL RIGHTS OF HUSBAND AND WIFE

The basic unit of society is home and the peace and prosperity of a home depend on cordial relations between husband and wife. This happy relationship only guarantees the happiness of two individuals and of two families. The deterioration in this relationship weakens many other relations. Allah Almighty says about the rights of husband and wife in following words:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ (البقرة: 228)

And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them

1. RIGHTS OF HUSBAND (Duties of Wife):

The main obligation of the wife as a partner in a marital relationship is to contribute to the success and blissfulness of the marriage as much as possible. She must be attentive to the comfort and well-being of her mate. She may neither offend him nor hurt his feelings. Perhaps nothing can illustrate the point better than the Qur'anic statement which describes the righteous people as those who pray saying:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ
وَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾ (الفرقان: 74)

"Our Lord! Grant unto us wives and offspring who will be the joy and the comfort of our eyes, and guide us to be models of righteousness."

Allah Almighty describes the qualities of a good wife as under:

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ (النساء: 34)

Therefore, the righteous women are obedient, and guard in (the husband's) absence

A man is responsible for the provision of needs of his wife and children as well as their protection. The women have been bound to remain faithful and obedient to their husbands.

The following sayings of the Holy Prophet ﷺ indicate the status of husband before his wife, "If I had ordered to bow before any one other than Allah Almighty I would have ordered a wife to bow before her husband."

This is the basis on which all the wife's obligations rest and from which they flow. To fulfill this basic obligation:

1- The wife must be faithful, trustworthy, and honest. It is related by Anas (R.A) that the Prophet ﷺ said

"If a woman offers five times daily prayer, keeps the fasts of Ramadan, guards her honour and obeys her husband, then she will enter Paradise by whichever gate she pleases."

- 2- She must not deceive her mate by deliberately avoiding conception lest it deprive him of legitimate progeny.
- 3- She must not allow any other person to have access to that which is exclusively the husband's right.
- 4- She must not receive anyone in his home whom the husband does not like.
- 5- She may not accept their gifts without his approval. This is probably meant to avoid jealousy, suspicion, gossip, etc., and also to maintain the integrity of all parties concerned.
- 6- The husband's possessions are her trust. If she has access to any portion thereof, or if she is entrusted with any fund, she must discharge her duty wisely and thriftily. She may not lend or dispose of any of his belongings without his permission.
- 7- With respect to intimacy, the wife is to make herself desirable; to be attractive, responsive, and cooperative.
- 8- A wife may not deny herself to her husband, for the Qur'an speaks of them as a comfort to each other. Due consideration is, of course, given to health and decency.
- 9- Moreover, the wife is not permitted to do anything that may render her companionship less desirable or less gratifying. If she neglects herself, the husband has the right to interfere with her freedom to rectify the situation and insure maximum self-fulfillment for both partners. She is not permitted to do anything on his part that may impede her gratification."

The Prophet ﷺ has said

"A woman who dies in the state that her husband is pleased with her, shall go to Paradise."

2. RIGHTS OF WIFE (Duties of Husband):

This superior status of man is for the purpose conducting house hold affairs in a courageous better way and not to inflict cruelty on woman. Islam the only religion which restored self respect of women.

Men were entrusted with the responsibility to protect women and not to rule over them. It was emphasis that wives should be well treated. The Holy Prophet ﷺ emphasized good treatment of wives. He says:

خَيْرُكُمْ خَيْرُكُمْ لَاهِلِهِ

He is better among you who is good to his wife

Once a companion of the Holy Prophet ﷺ asked him, "What is the right of a wife on her husband?" The Holy Prophet ﷺ replied, "A husband should provide to his wife the same food and the same clothes as he chooses for himself. He should not slap her abuse her". The Holy Prophet ﷺ was so conscious of the rights of wives that in his Khutba Hijjat-ul-Wadda he greatly emphasized decent treatment with them. The husband has been advised not to misuse his powers and refrain from maltreating his wife. He should ignore her minor defects and appreciate her good points. In this context Allah Almighty says:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا

وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾ (النساء: 19)

On the contrary live with them on a footing of kindness and equity. If ye take a dislike to them, it may be that ye dislike a thing, and Allah Almighty brings about through it a great deal of good.

This has been further explained by the Holy Prophet ﷺ in the following tradition,

"Do not hate your wives for their defects. If you try to find out any good point in them you will surely find it."

- 1- Consort with his wife in an equitable and kind manner. Allah Almighty says, "... and consort with them in kindness." (An-Nisa': 19)
- 2- Have responsibility for the full maintenance of the wife, a duty which he must discharge cheerfully, without reproach, injury, or condescendence. Allah Almighty says: "Let him who hath abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah Almighty hath given him. Allah Almighty asketh naught of any soul save that which He hath given it. Allah Almighty will vouchsafe, after hardship, ease." (At-Talaq: 7)

Components of Maintenance:

Maintenance entails the wife's incontestable right to lodging, clothing, nourishing, and general care and well-being.

- 1- The wife's residence must be adequate so as to provide her with the reasonable level of privacy, comfort, and independence. The welfare of the wife and the stability of the marriage should be the ultimate goal.
- 2- What is true of the residence is true of clothing, food, and general care. The wife has the right to be clothed, fed, and cared for by the husband, in accordance with his means and her style of life. These rights are to be exercised without extravagance or miserliness.

Non-Material Rights:

A husband is commanded by the law of God to:

- 1- Treat his wife with equity.
- 2- Respect her feelings, and to show her kindness and consideration.

- 3- Not to show his wife any aversion or to subject her to suspense or uncertainty.
- 4- Not to keep his wife with the intention of inflicting harm on her or hindering her freedom.
- 5- Let her demand freedom from the marital bond, if he has no love or sympathy for her.

In short the significance of marriage and the aims and advantages that are associated with it are self-evident. Peace of mind and a happy life are greatly dependent on the mutual relationship that develops between husband and wife.

(D) RIGHTS OF RELATIVES

After the rights of parents, offspring and wives Islam emphasizes the rights of relatives. In Islamic terms, 'Silah-Rahimi' (صلة رحمي) is used to denote good treatment towards the relatives'. In social life a man mostly deals with his relatives after the members of his family. If members of a family discharge their mutual rights properly a happy atmosphere of love and affection will prevail. Other wise hatred and estrangement will poison the atmosphere. The peace and harmony of the family will be destroyed. In the Holy Quran as well as in the Hadiths decent treatment with relatives has been repeatedly emphasised. Allah Almighty says in the Holy Quran:

وَاتِ ذَا الْقُرْبَىٰ حَقًّا (بنی اسرائیل: 26)

And render to the kindred their due rights

MONITORY HELP:

The Muslims have been ordered to look after the needs of their relatives so that they may not be forced to beg from others. The Muslims have been called upon to give priority to their relatives while spending on account of charity.

CONSOLATION IN SUFFERINGS:

They should not make their relatives suffer from a sense of loneliness or a sense of inferiority. They should share the sorrows and joys of their relatives. Assistance through relatives does not injure the self respect of a person. If a man begs others for help he as well as his family is degraded.

KIND TREATMENT:

Basically, there are two ways of being kind and considerate to relatives. One is by giving them monetary assistance, when needed, and the other is by devoting a part of one's time and energy at their service.

REGARD OF RIGHTS:

Family quarrels, which generally arise from the disregard of the relatives' rights, affect a man's health and make it difficult for him to concentrate in his work. Those who treat their relatives well and are helpful to them are free from tensions of this kind and they are happier and more peaceful.

SAYINGS OF THE PROPHET ﷺ ABOUT RELATIVES:

1. The Prophet Muhammad (PBUH) has said:

لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ

"Whoever violates the rights of relatives shall not go to Paradise."

This Hadith, alone, should be enough to make us realize the importance of Silah-Rahimi'. It shows that the violation of the relatives' rights is so detested by Allah Almighty, that with its filthiness, no one can enter Paradise. It is only when a person (believer) has

received his punishment or has been forgiven, that the gates of Paradise will be opened for him.

2. If we take care of the rights of our relatives according to the teachings of Allah Almighty and the Holy Prophet ﷺ society will be safe from many evils.

It is related by Anas (R.A.) that the Prophet Muhammad ﷺ (PBUH) said,

"Whoever wants an increase in his sustenance and that the marks of his feet remain for a long time in the world (i.e. to live long) - he should be kind and helpful to his relatives."

3. Often, there are people who care little for the bonds of relationship and are ruin and unjust in this respect. Prophet Muhammad ﷺ (PBUH) has enjoined to continue to treat them well and fulfill the obligations, irrespective of what they do and how they behave. Abdullah ibn Umar (R.A.) relates from the Prophet Muhammad ﷺ (PBUH),

"He does not fulfill the claim of Silah-Rahimi who shows no kindness in return for the kindness shown to him. The person who really fulfills the claim is he who treats his relatives well even when they are mean and unjust to him."

In short, when the violation of the rights of relatives is returned in a similar manner, the evil will spread in the society -- while if it is returned with kindness, it may lead to their correction and it will assist in the promotion of Silah-Rahimi, in the life of the community.

(E)THE RIGHTS OF TEACHERS

Islam has made acquisition of knowledge compulsory for the Muslims and the teachers have been assigned the highest position to ensure the prestige of knowledge and mankind.

Importance of Teachers:

The prestige of the profession of teaching becomes sublime when we find that it has a special relationship with the mission of the Holy Prophet ﷺ. The Holy Prophet ﷺ says:

إِنَّمَا بُعِثْتُ مُعَلِّمًا

I have been sent as a teacher

Teachers reform the thought and action of the new generation by imparting proper guidance and instruction. The new generation grows up under their prescribed moulds and models.

DIGNITY OF TEACHERS:

The Holy Prophet ﷺ says about the dignity and respect of a teacher,

"You have three fathers. First is responsible for your birth, the second who engaged his daughter with you and the third who imparted knowledge to you".

RIGHTS:

- Respect
- Obedience
- Submission to Orders
- Following the Instructions

The teacher saturates the students with the rain of knowledge. It depends on the students how much knowledge they can absorb and enrich their character and personality. A teacher like the parents is never jealous of his student. There is a custom among the Muslims that students adopt the name of their teacher to show their respect and sense of gratitude for him. In this way, the name of the teacher becomes immortal through his able students.

(F) THE RIGHTS OF NEIGHBOURS

In daily life, a person has to deal with his neighbour. Therefore, the rights of neighbours have been greatly emphasized. There are three kinds of neighbours who deserve special treatment:

THREE KINDS OF NEIGHBOURS:

According to the Holy Qur'an Neighbours are of three kinds:

وَالْجَارُ ذِي الْقُرْبَىٰ وَالْجَارُ الْجُنُبِ وَالصَّاحِبُ بِالْجَنبِ وَابْنُ السَّبِيلِ (النساء: 36)

Neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet),

- i. Neighbours who are relatives
- ii. Non-relative neighbours even if they are non Muslims
- iii. Temporary relationship with colleagues or during journey together.

RIGHTS OF NEIGHBOURS ACCORDING TO HADITH (sayings of the Prophet ﷺ)

Some of the traditions regarding the rights of neighbours are presented below:

- a. A person who eats while his neighbour is hungry is not a believer.
- b. A person who is good and kind to his neighbours holds a superior position among you.
- c. If a neighbour needs your help, help him; If he asks for a loan, give him; if he is a destitute, give him financial assistance; if he falls ill, arrange for his treatment and if he dies accompany his funeral to the grave yard and look after his children; if he wins an honour, congratulate him; if he suffers hardships, sympathise with him; do not raise your wall so high as to obstruct his light and air; if you bring sweets or fruits send him a share.
- d. Hazrat Mujahid says that the Holy Prophet ﷺ emphasized the rights of neighbours to such an extent that we thought as if they might be entitled to a share in the inheritance.
- e. Once the Holy Prophet ﷺ was told about a woman that she was very pious, regular in prayers, kept fast and offered Tahjud prayer but persecuted her neighbours. The Holy Prophet ﷺ declared that she would go to hell. Then another woman was mentioned who offered compulsory prayers but the Holy Prophet ﷺ declared that she would go to paradise.

Nevertheless, these traditions and teachings explain clearly the importance of good and kind treatment to neighbors and they are a clear admonition to those who remain indifferent to the needs and difficulties of their neighbors and care nothing for them.

(G) THE RIGHTS OF NON-MUSLIMS

Allah Almighty has made it clear in the Holy Quran that the non-believers could never be the friends of Muslims. In spite of this it has been instructed to accord a decent treatment to the non-Muslims. It is the great quality of Islam that non-Muslims have been granted equal rights.

Islam is a religion of mercy to all people, both Muslims and non-Muslims. The Prophet was described as being a mercy in the Quran due to the message he brought for humanity:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾ (الانباء: 107)

"And We have not sent you but as a mercy to all the worlds."

CLASSIFICATION OF NON-MUSLIM:

1. Permanent Residents

Muslim jurists use the term ' People of the Covenant ' (Arabic 'dhimmi' ذمی or 'Ahl ul-Dhimma' أهل الذمه) to refer to non-Muslim residents. It is not a derogatory term, as some have made it seem. In Arabic language the word 'dhimma' means a treaty of protection for non-Muslims living in Muslim territory. A similar term, 'Ahl ul-Dhimma' , means 'People of the Covenant ,' because they are protected under the covenant extended to them by Prophet Muhammad ﷺ and the Muslims.

2. Temporary Residents

This category includes two types:

- i. The residents of non-Muslims countries who are at peace with Muslims through specific peace agreements, international treaties, or other mechanisms, who temporarily come to Muslim countries for work, education, business, diplomatic missions, and so forth.
- ii. The residents of non-Muslims countries with whom Muslims do not have a pact of peace, or who may be at war with Muslims, who temporarily come to Muslim countries for work, education, business, diplomatic missions, and so forth.

All classes have general rights common to them, and exclusive rights specific to each group.

THE GENERAL RIGHTS OF NON-MUSLIMS

1. FREEDOM OF FAITH (عقیدے کی آزادی):

Islam does not compel people of other faiths to convert. It has given them complete freedom to retain their own faith and not to be forced to embrace Islam. This freedom is documented in both the Quran and the Prophetic teachings known as Sunnah. The people of other religions be free to practice their own faith, only accepting the guidance offered by Islam by their own choice. God says in the Quran:

لَا إِكْرَاهَ فِي الدِّينِ ^{فَقُلْ} (البقرة: 256)

"There is no compulsion in religion..."

Allah Almighty has also forbidden Muslims from speaking ill of the gods and deities worshipped by non-Muslims so that they do not speak ill of the One, True God.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ

(الانعام: 108)

"Do not revile those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance".

2. KIND TREATMENT (حسن سلوک):

Not only does Islam demand their freedom to practice religion, but also that they be treated justly as any other fellow human. The Muslims have been urged to treat the Muslims kindly. Warning against any abuse of non-Muslims in an Islamic society, the Prophet ﷺ stated:

"Beware! Whoever is cruel and hard on a non-Muslim minority, curtails their rights, burdens them with more than they can bear, or takes anything from them against their free will; I (Prophet Muhammad ﷺ) will complain against the person on the Day of Judgment." (Abu Dawud)

3. RIGHT TO JUSTICE:

Allah Almighty says in the Holy Quran:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اِعْدِلُوْا هُوَ اَقْرَبُ
لِلتَّقْوٰى (المائدة: 8)

And let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: That is next to piety and fear Allah.

4. FREEDOM OF SOCIAL LAWS:

Islam also permitted non-Muslims to observe their civil law in matters such as marriage and divorce. Regarding criminal justice, Muslim jurists would pass sentences on non-Muslims in issues considered sinful in their religion such as theft, but exempted them from issues they held to be permissible such as drinking wine and eating pork. Allah Almighty says,

فَاِنْ جَاءُوْكَ فَاحْكُم بَيْنَهُمۡ اَوْ اَعْرَضۡ عَنْهُمۡ (المائدة: 42)

"...If they do come to you, either judge between them or decline to interfere..."

5. PROTECTION OF HONOUR:

Non-Muslims have the right that their honour be protected. This right is extended not only to non-Muslim residents, but also to visitors. They all have the right to be secure and protected. Allah Almighty says:

وَ اِنْ اَحَدٌ مِّنَ الْمُشْرِكِيْنَ اسْتَجَارَكَ فَاجِرْهُ حَتّٰى يَسْمَعَ كَلِمَ اللّٰهِ ثُمَّ
اَبْلِغْهُ مَآمَنَٔ ذٰلِكَ بِالْهُمُ قَوْمٍ لَّا يَعْْلَمُوْنَ (التوبة: 6)

"And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of God (the Quran). Then deliver him to his place of safety. That is because they are a people who do not know."

In short, Islam desires that its followers should treat the non-Muslims as a doctor treats his patients. Due to this decent treatment, the Muslims have always been able to win the hearts of non Muslims.

SOCIAL OBLIGATIONS

معاشرتی ذمہ داریاں

A. Good Morals اخلاق حسنہ

Islam aims at making human society happy and prosperous. Therefore, morals and good conduct have been accorded great importance. It has been declared the religious duty of the Muslims to uphold moral values. A believer adheres to these moral values because his nature, fortified by faith, induces him to do so, and because the religion he believes in commands him with them and promises him a reward for them in the Hereafter. A few of the moral values are described as under:

1. HONESTY دیانت داری

(Trustworthiness)

Meaning and Definition:

Honesty means doing the right thing in the right way at the right time. Honesty means objectivity in judgment, objectivity in evaluation, and objectivity in decisions of all types. Honesty implies the right selection of personnel and the right promotion of personnel, i.e., selection by merit and promotion by merit, not by temper or favouritism or personal relations.

Honesty in words implies telling the truth in all cases and under all conditions. Honesty also implies fulfilling the promise, whether written or given orally, in text and spirit. Honesty also implies giving the right advice to the one who asks for it. Honesty also implies doing one's work as sincerely and as perfectly as possible. Honesty also implies carrying out duties as fully as possible whether the person is supervised or not. Honesty means giving every person his due rights without his asking for these rights. Thus, Honesty is the basic requirement of the proper maintenance of economic and social relations. If there is no honesty in a society the business matters as well as private relationship is deteriorated beyond reforms. Mutual trust is ruined.

HONESTY IN THE LIGHT OF THE HOLY QURA'N:

Islam urges its followers to observe honesty to save themselves from the above harmful effects.

1. Allah Almighty says:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا ۚ (النساء: 58)

Allah Almighty doth command you to render back your Trusts to those to whom they are due

2. While describing the qualities of people who are successful in this world as well as in the world hereafter it has been declared:

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۖ (المؤمنون: 8)

Those who faithfully observe their trust and their covenants

3. It is ordered in the Holy Qura'n to be honest and to render back the Trusts.

فَلْيُؤَدِّ الَّذِي أُؤْتِيَ أَمَانَتَهُ ۖ (البقرة: 283)

Let him who is trusted deliver up that which is entrusted to him

HONESTY IN THE LIGHT OF HADITH:

1. Honesty is necessary for Faith:

The Holy Prophet ﷺ has declared that a person without honesty is a person without faith.

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ

2. Dishonesty is the symbol of a Hypocrite:

Once the Holy Prophet ﷺ pointed out three characteristics of a hypocrites to identify him:

- When he speaks he tells lies.
- When he makes a promise, he never keeps it.
- When he is given a trust he misappropriates it.

3. Conversation in company is Amanat (Trust):

The Holy Prophet ﷺ has declared that the contents of a conversation in company are also Amanat (Trust). It means that it is dishonesty to convey the talk heard at one place to the other.

الْمَجَالِسُ بِالْأَمَانَةِ

4. Deceitfulness Leads to Hell:

The Holy Prophet ﷺ said:

"He who cheats is not of us. Deceitfulness and fraud are things that lead one to Hell."

USWA-E-HASANAH اسوه حسنہ:

It is well known that even before his induction as Prophet Hazrat Muhammad ﷺ was called "Al-Ameen" i.e. Most Honest in the dishonest society of Arabia. He ﷺ was conscious of his obligations as an honest person. So much so that at the time of migration from Madina he ﷺ ensured the return of trusts in his charge to those people who are out to murder him.

EFFECTS:

1. Love and Respect
2. Social Co-operation
3. Social Peace
4. Economic Progress
5. Unity
6. Blessings of Allah Almighty

In Islam, honesty is not confined only to business dealings but includes the discharge of all obligations pertaining to rights of people. The Muslims have been urged that they should consider all their physical and intellectual capabilities as a trust from Allah Almighty. They should exercise these faculties keeping in mind that they are accountable for their use and misuse before Allah Almighty. In view of this definition of honesty it is impossible for a Muslim to be dishonest.

2. FULFILLMENT OF PROMISES

ایفائے عہد

In human relationship Fulfillment of promise is of great significance. Most of our dealings are conducted on the basis of promises. If promises are kept all matters are disposed of smoothly. If promises are broken all matters are spoiled.

Meaning:

Promise means to make a commitment or to make a prediction about; tell in advance

Definition:

It is verbal or non verbal commitment by one person to another agreeing to do (or not to do) in future.

Fulfillment of Promises in the light of The Holy Qura'n:

Therefore, Islam emphasizes the fulfillment of promises. Following are some quotations from the Holy Qur'an:

1. Sign of a Faithful:

To fulfill the promise is the sign of a faithful as Allah Almighty says:

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾ (المؤمنون: 8)

Those who faithfully observe their trust and their covenants

2. Duty of a Faithful:

To fulfill the promise is the duty of a faithful as Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ﴿١﴾ (المائدة: 1)

O ye who believe! fulfill (all) obligations.

In the Verse of Virtue, it is clearly commanded as a part of real Virtue:

وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ﴿١٧٧﴾ (البقرة: 177)

And to fulfill the contracts which ye have made

3. Enquiry on the Day of Judgment:

One shall be answerable about one's promises on the Day of Judgment as Allah Almighty says in the Holy Quran:

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾ (بنی اسرائیل: 34)

For every Engagement will be enquired into (On the Day of Reckoning)

4. Faith is also a Promise:

Among the promises made by man, the greatest pledge is his submission before Allah Almighty as his creator since the day of creation. In the Holy Quran, man has been reminded thus:

وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَطَعْنَكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ (الأنعام: 152)

And fulfill the covenant of Allah. Thus doth He command you, that ye may remember.

In another place it has been emphasized that mutual pacts and collective relations may be upheld and honoured thus:

الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقِضُونَ الْمِيثَاقَ ﴿٥﴾ وَالَّذِينَ يَصِلُونَ

Those who fulfill the covenant of Allah and turn not after entering into a covenant. And those who join what Allah has commanded to join

Fulfillment of Promises in the light of Hadith:

1. Necessary for Faith:

It has been narrated by Hazrat Ans that the Holy Prophet ﷺ often said in his addresses;

لَا دِينَ لِمَنْ لَا عَهْدَ لَهُ

A person who does not keep a promise is without Din

2. The symbol of a Hypocrite:

Once the Holy Prophet ﷺ pointed out three characteristics of hypocrites to identify him:

- When he speaks he tells lies.
- When he makes a promise, he never keeps it.
- When he is given a trust he misappropriates it.

USWA-E-HASANAH اسوه حسنه:

The Holy Prophet ﷺ always remained true to his word under the most difficult circumstances.

The Treaty of Hudaibiya:

When on the occasion of Sulah Hudaibiya Hazrat Abu Jandal appeared in chains before the Holy Prophet ﷺ and showed the signs of torture on his body inflicted by Makkans, and requested the Holy Prophet ﷺ that he might be taken to Madina, the Holy Prophet ﷺ refused because it was a violation of the terms of Hudaibiya pact. The companions of the Holy Prophet ﷺ were in a state of unrest when they saw the pitiable condition of Hazrat Abu Jandal but they remained patient in honour of the Hudaibiya pact.

EFFECTS:

- Love and Respect
- Social Co-operation
- Economic Progress
- Unity
- Blessings of Allah Almighty
- Prosperity
- Social Peace

All the matters regarding business dealings and discharge of mutual rights are part of Fulfillment of promises. It is therefore, a part of our faith that we should keep and uphold our pacts and promises.

3. Truth صدق

Truth is a universal fact which cannot be denied. Without truth, we cannot remain in peace.

Meaning and Definition:

The Arabic word Sidq means to tell the truth and to be straightforward in Talk. صدق

Types:

Sidq can be categorized in three types:

- i. Truth in Talk صدق قولي
- ii. Truth in Action صدق عملي
- iii. Truth in Thoughts صدق قلبي

In The Light of Qur'an:

1. In the Holy Quran Allah Almighty has declared His truthfulness, thus:

وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ۝ (النساء: 87)

And whose word can be truer than Allah!

2. Allah Almighty has commanded the faithful to be truthful:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ۝ (التوبة: 119)

O ye who believe! fear Allah and be with those who are true (in word and deed).

3. The truth is the Sign of Piety:

وَالَّذِينَ جَاءُوا بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ ۝ (الزمر: 33)

And he who brings the truth and He who confirms (and supports) it - such are the men who do right.

In The Light of Hadith:

1. The Holy Prophet ﷺ has described this matter comprehensively.

الصِّدْقُ يُنَجِّي وَالْكَذِبُ يُهْلِكُ

Truth saves man from all peril and lying kills him

2. Once the Holy Prophet ﷺ pointed out three characteristics of a hypocrites to identify him:

- When he speaks he tells lies.
- When he makes a promise, he never keeps it.
- When he is given a trust he misappropriates it.

3. Once the Holy Prophet ﷺ was asked as to which action took us to paradise. He replied that speaking the truth is a good act which enforces our faith and this enforcement of faith guarantees our entry to paradise.

In the Holy Quran, the quality of truthfulness of all the Prophet has been highlighted.

The source of all truth is Allah Almighty.

All the Prophets derived truth from Allah Almighty and spread it all over the world. A person who denies truth follows falsehood and lies all his life and is ultimately destroyed. In the Holy Quran, truth not only means truth in speech but also includes the truth in ones action and thought. A person is true who not only speaks truth but also acts and thinks truthfully.

4. Justice عدل وانصاف

Adl (عدل) is an Arabic word meaning 'justice'. In Islamic theology, it is defined as, "Put something on its right place" while Insa'af انصاف means even distribution.

Justice demands that every person should get his rightful dues. In a system based on justice all the social matters are dealt with smoothly but injustice paralyses every part of society. Before the advent of the Holy Prophet ﷺ there was absolutely no concept of justice. The powerful and mighty considered the pursuit of persecution as their right and the weak had to suffer it as their fate. Due to introduction of Islam, this chapter of persecution and tyranny was closed and a high standard of justice was established in the world which eliminated all distinctions based on colour, race, nation, and country. The barrier of hatred between different classes and groups of mankind was demolished by Islam and all human beings became equal to one another.

Teachings of the Holy Qur'an:

Islam as a religion called for an equality among all mankind without any distinction in accordance with the demand of justice. Allah Almighty says in the Holy Quran:

.1

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاةُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا إِنِّي أَتَوْا قُرْبَ لِلتَّقْوَىٰ (المائدة: 8)

O Ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just; that is next to piety.

.2

وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (الحجرات: 9)

And be fair: for Allah loves those who are fair (and just).

The concept of justice in Islam gives no importance to high position or office. The sayings of the Holy Prophet ﷺ uttered in response to the recommendations of certain people to let off a woman named Fatima of Qabila Banni Makhzum who had committed theft, highlights the Islamic Concept of Justice. The Holy Prophet ﷺ said, “*The nations before your time were ruined because they punished the weak and let off the powerful. By Allah! If Fatima daughter of Muhammad ﷺ had committed theft I would have cut off her hands.*”

The main characteristic of an Islamic Government has always been to administer justice without any fear or favour. In fact the real object of an Islamic Government is the establishment of a system of justice.

As such the Holy Prophet ﷺ has declared *a just ruler as the shadow of Allah.*

5. Respect for Law احترام قانون

As the system of universe is bound by certain natural laws, similarly the establishment and existence of human society is based on social, moral, and religious laws and orders. Every body realizes the need for law and its observance but very few people fully abide by the law in letter and spirit. In the present day, world individuals as well as nations are unwilling to follow the laws and rules in the conduct of public and private affairs. This tendency for lawlessness has destroyed peace and harmony in the world.

Causes of Violation of Law:

The question arises as to why man violates law although he realizes its usefulness. There are two important causes of this attitude:

- i. Selfishness
- ii. Considering oneself above law

Islam has eradicated these causes and has made Muslims strict followers of law. On the one side, Islam teaches them submission to Allah Almighty and inculcates in them a spirit of sacrifice and generosity. On the other side, Islam makes them conscious of accountability in the world hereafter. It has been made clear that even if a person escapes from law due to influence or fraud he will not be able to escape from the judgement of Allah Almighty. This sense of accountability compels people in Islamic society to appear before the courts of law to get punishment for their misdeeds in this world so that they may not suffer from torture in the world hereafter.

To create a true spirit of respect for law among the people it is necessary that the ruling class should uphold law and should not use their influence to escape from law. In the world of today every body talks of equality before law but in practice all the constitutions equality before law but in practice all the constitutions in the world provide special privileges to the ruling class.

Islamic History:

In Islamic history, it is narrated that once the zarha (Armour) of Hazrat Ali (R.A) was lost which was later on recovered from a Jew. Although Hazrat Ali was caliph, yet he took this case to court of a Qazi. The Qazi refused to accept the evidence of his son and slave because of their close relationship with him. As a result, he withdrew his claim. The Jew was so impressed by this example of respect for law that he embraced Islam.

6. Earning of Rightful Livelihood

كسب حلال

Lawful earning is a binding duty of every Muslim. Lawful earning means earning in the right ways told by the Prophet ﷺ of Allah Almighty. Livelihood earned through right ways not only brings prosperity but also causes the social peace.

About the earning of rightful livelihood Allah Almighty says in the Holy Quran:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا (المؤمنون: 51)

O ye Messengers! Enjoy (All) things good and pure, and work righteousness

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا (البقرة: 168)

O ye people! Eat of what is on earth, lawful and good;

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ (البقرة: 172)

O ye who believe! Eat of the good things that we have provided for you

In Islam, earning of livelihood has been accorded great importance with reference to prayers and mutual dealings. A prayer is not acceptable in the eyes of Allah Almighty if the worshipper does not earn his livelihood by fair means Allah Almighty says:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ (البقرة: 188)

And do not eat up your property among yourselves for vanities.

Different Malpractices:

A Society is doomed where evils like dishonesty, injustice, corruption, theft, robbery, hoarding, fraud, and lottery are rampant. Islam teaches us to avoid all these unfair means to earn livelihood. The people indulging in these malpractices will go to hell.

Hadiths about Lawful Earning:

1. The Holy Prophet ﷺ says:

“A person fed on Haram sources of income should go to hell.”

2. A person earning a rightful livelihood is beloved of Allah Almighty:

اَلْكَاسِبُ حَبِيبُ اللّٰهِ

A person who believes in Allah Almighty and the Day of Judgment will never resort to unfair means and will never give up fair means. Only that person would adopt Haram means who suffers from an evil misunderstanding that he could earn more than his share fixed by Allah Almighty.

How to Avoid:

To avoid malpractices it is necessary that instead of hankering after a high standard of life we should exercise simplicity austerly, moderation and contentment.

7. Sacrifice اِثَار

Love of the world makes man selfish and love of Allah Almighty creates a sense of sacrifice. When a man suffers hardship to make the life of fellow human beings comfortable he is blessed by Allah Almighty in this world and world hereafter.

USWA-E-HASANAH:

In addition to other qualities, the Holy Prophet ﷺ was an embodiment of sacrifice and generosity. Although he was the head of the state, yet he led a life of extreme poverty and hardship. For weeks, no food was cooked in his house but no needy person was turned out unattended. If he did not possess any thing, he borrowed to fulfill the need of a person. Once he slaughtered an animal and sent its meat home for distribution. After sometime, he came and asked how much meat has been distributed and how much was left. He was told that good meat had been distributed and bad kind of meat was left. The Holy Prophet ﷺ declared that the meat distributed was really left and the undistributed portion was actually destroyed.

Sacrifice of The Sahaba:

The companions of the Holy Prophet ﷺ were also inspired by a sense of sacrifice and always preferred the needs of others to their own needs.

1. Once the Muslims were urged to contribute in cash and kind to raise an army against the Romans. Hazrat Abu Bakkar Siddique brought all his house hold belongings for the purpose. Once Hazrat Usman purchased food grain paying manifold profit and distributed it free of cost during famine.

2. A moving incident about the sense of sacrifice of the companions of the Holy Prophet ﷺ is often quoted. Once a hungry and thirsty person appeared before the Holy Prophet ﷺ. The Holy Prophet ﷺ could not offer him anything but water. As usual, an Ansari companion took that person to his house. There he found that the available food was sufficient only for the children. The companion advised his wife who made the children sleep without the food. He further advised his wife to put off the lamp at the time of serving the food so that the guest may not know that they were not sharing the food. It was done

accordingly. The guest ate to his heart's content and the whole family of the Ansari companion remained hungry. In the morning when this companion appeared before the Holy Prophet ﷺ he conveyed him the blessing of Allah Almighty for his act of sacrifice. Allah Almighty praises such sacrificing people in the following words:

وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ (الحشر: 9)

But give them preference over themselves, even though poverty was their (own lot)

Sacrifice at the Time of Migration:

At the time of migration of Madina, the Ansar of Madina made great sacrifice for the refugees migrating from Makkah. Their sacrifices are unprecedented in the history of the world.

B. BASE MORAL رذائل اخلاق

Good morals make man successful and happy in this world as well as in the world hereafter. Similarly, there are certain bad and base morals which turn man into an animal and he is deprived of the blessing of Allah Almighty in the world hereafter. The Muslims are expected to adopt good morals and avoid base morals which damage the character and personality of man. Some of the base morals are described as under:

1. Lie جھوٹ

Lying in itself is an evil but it causes many other moral evils also. Lying has been very strongly condemned in Islam.

Condemnation of Lie

A. In the Holy Qur'an:

1. Order to avoid Lie:

وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾ (الحج: 30)

And shun the word that is false

2. Curse of Allah Almighty:

A liar deserves the curse of Allah Almighty:

لَعَنَتُ اللَّهُ عَلَى الْكَذِبِينَ ﴿٦١﴾ (آل عمران: 61)

The curse of Allah on those who lie

3. A Liar is not guided:

Allah Almighty does not bless the liar with guidance.

إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾ (الزمر: 3)

But Allah guides not such as are false and ungrateful

Teachings of Hadith:

1. Once the Holy Prophet ﷺ was asked as to which action took us to paradise. He replied that speaking the truth is a good act which enforces our faith and this enforcement of faith guarantees our entry to paradise. The Holy Prophet ﷺ was further asked as to which carries us to hell. He replied when a person lie committed sin. This sin would lead him to Kufr (loss faith), and he would go to hell.
2. Lie is one of the signs of a hypocrite.

3. The truth saves the human beings from every trouble and the falsehood results into their destruction.

الَصِّدْقُ يُنْجِي وَالْكَذِبُ يُهْلِكُ

Different Forms of Lie:

Lying does not mean merely telling of lies. Many other undesirable acts are also treated as lies, e.g. to capture goods belonging to other person by unfair means, giving short measures, taking bride and exercising hypocrisy etc. The Holy Prophet ﷺ has also declared ostentation as a kind of lying. Lying puts an end to mutual trust and confidence and makes social life very complicated. The Muslims should avoid all kinds of lying.

2. Backbiting غيب

Among social evils, backbiting is the worst but unfortunately, it is very common in our society. Only a few people are free from this evil. Allah Almighty calls upon the Muslims to avoid this evil;

وَلَا يَغْتَابُ بَعْضُكُمُ بَعْضًا أَيُّوبُ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا
فَكَرَهُتُمُوهُ (الحجرات: 12)

Nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay ye would abhor it.

Backbiting has been compared to the eating of the flesh of one's dead brother. As a matter of fact the victim of backbiting cannot defend himself. Back biting promotes mutual hatred and enmity. A backbiter considers himself free from all evils and the victim who is exposed through back biting becomes obstinate. In short back biting destroys social peace and harmony. In a tradition the Holy Prophet ﷺ, describing the experience of Meraj Sharif, told that he saw a group of people who had nails of copper and who were scratching their faces and chests with these nails. When the Holy Prophet ﷺ asked the Jabrael about these people he replied that these people ate the flesh of fellow human beings and degraded them (i.e., they were indulging in back biting).

Allowed Cases of Backbiting:

In Islamic Shariah, backbiting has been allowed in two cases only, first, to convey the petition of an oppressed against the tyrant and, second to inform the people of the cheating of a fraudulent person. Certain scholars have included mimicry and degrading gestures in back biting.

THE DIFFERENCE BETWEEN BACKBITING AND SLANDER:

It is necessary to differentiate between backbiting and slander. Backbiting means to speak ill of a person in his absence. In this case only those short comings are mentioned which actually exist. Slander means to ascribe an evil to a man which is not there, his character and in this way his personality is tarnished.

3. HYPOCRISY منافقت

Meaning:

Hypocrisy means a feigning to be what one is not or to believe what one does not; especially: the false assumption of an appearance of virtue or religion. And a person is hypocrite when a person

who pretends to have virtues, moral or religious beliefs, principles, etc., that he or she does not actually possess, especially a person whose actions belie stated beliefs.

Two Kinds of Hypocrites:

The scholars have described two kinds of hypocrites.

Aiteqadi Hypocrites:

First are those who are not convinced of the truthfulness of Islam. They try to damage both the Muslims and Islam out of mischief or expediency. These are called Aiteqadi hypocrites.

Practical Hypocrites:

Second kind of hypocrites is those who sincerely believe in Islam but do not know its teaching practically due to laziness or indifference. These are called practical hypocrites.

The first kind of hypocrites are worse than non believers whereas the hypocrites of the second kind are faithful but they need preaching and training for their proper orientation. They need the guidance of scholars or saints to put them on the right path.

The most dangerous trick of the hypocrites:

The most dangerous trick of the hypocrites against the Muslims is that they create a rift among the Muslims in the name of religion. For this purpose, they constructed Masjid-e-Zarar opposite to Masjid-e-Nabvi in Madina. However, the Holy Prophet ﷺ got this mosque demolished under the orders of Allah Almighty and foiled the conspiracy of the hypocrites Allah Almighty says;

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَا لَهُمْ جَهَنَّمَ

(التحریم: 9)

O Prophet Strive hard against the unbelievers and the hypocrites, and be firm against them. Their abode is Hell.

Signs of Hypocrites:

Once the Holy Prophet ﷺ pointed out three characteristics of a hypocrite to identify him:

- When he speaks he tells lies.
- When he makes a promise, he never keeps it.
- When he is given a trust he misappropriates it.

A person who has these characteristics is a hypocrite even if he offers prayers and keeps fasts. According to the Holy Quran the hypocrites would be consigned to the lowest and the most painful part of the hell.

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ (النساء: 145)

The Hypocrites will be in the lowest depths of the Fire

4. PRIDE تکبر

Meaning:

Pride means to give oneself a false sense of superiority and supremacy. Or an excessively high opinion of oneself; conceit.

First one to be Proud:

It is revealed in the Holy Quran that Satan took pride first of all and declared that he was superior to Hazrat Adam. He therefore, refused to bow before Hazrat Adam. In reply Allah Almighty said, thus:

قَالَ فَاهْبُطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ

(Allah) said "Get thee down from this; it is not for thee to be arrogant here; get out, for thou art of the meanest (of creatures)"

And the Qur'an also says:

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾ (النساء: 36)

For Allah loveth not the arrogant, the vainglorious;

Ever since then pride has always a fall. And according to Allah Almighty the proud would be sent to hell.

أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾ (الزمر: 60)

Is there not in Hell an abode for the Haughty?

Hadith:

The Holy Prophet ﷺ has condemned pride. He said, "A person having a mite of pride will never enter paradise".

A proud and arrogant person looks down upon fellow human beings and persecutes them and never thinks that he could be punished for his sins. Therefore, he lacks tolerance, sense of sacrifice and fraternity and many other good qualities.

5. JEALOUSY حَسَد

Meaning and Definition:

"Jealousy means resentment against a rival, a person enjoying success or advantage."

It is one of the demands of humanity that we should feel happy to see a fellow human being prosperous and blessed by Allah Almighty. However, jealousy does not allow us to see another person peaceful and prosperous. A jealous person keeps a grudge and remains uneasy and disturbed at the favourable circumstances, of a fellow human being. This feeling damages a jealous person and has no effect on the other one. Jealousy is a moral evil which creates many other evils in man. A jealous person can not tolerate the happiness of the others and cuts himself off from his nears and dears. A jealous person is never contented and he always feels sorry for his low status as compared to others. He has no time for self improvement and uses all his talent and energy to degrade others. A jealous person burns himself in a fire of his own making. Islam calls upon its followers to treat others with love and kindness but a jealous person has nothing but hatred and frustration for others. He wants that people should remain degraded and defamed instead of enjoying respect and prosperity in society. But in the long run he suffers from defame and degradation in society. To avoid this Holy Prophet ﷺ has urged the Muslim to avoid jealousy.

إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا

تَأْكُلُ النَّارُ الْحَطَبَ

Look! Avoid jealousy because jealousy devours your good deeds as fire burns dry wood

If a man wishes to avoid jealousy he should take a lesson from the historical examples of our elders. He should keep in view the evils created due to wealth and power.

DESCRIPTIVE QUESTIONS of Chapter # 2 (Detail answers are given above)

1. What are organs of Islam? What is the role of Namaz in character building and social life?
2. What are the objective of fasting and what are its effects on practical life?
3. "Zakat is basic to the economic system of Islam" discuss and elaborate.
4. What is the philosophy of Hajj? What are its individual and collective benefits?
5. What is meant by Islamic Jihad? Describe its kinds and benefits.
6. What are the rights and duties of the offspring in the light of Quran and Sunnah?
7. Describe the status of woman in society according to Islam. What are her rights and duties?
8. Write short notes on the rights and duties of the followings:
Relatives; neighbours; teachers; non-muslims; and fellow travellers
9. What are the conditions for the formation of an Islamic society?
10. What are the base morals? Describe five base morals which adversely affect society?
11. What are moral values? Describe five moral values which can reform the society.
12. Describe the significance of rightful livelihood.



Pakistan International School, Al Azizia, Jeddah

Subject: Islamic Education

Class: XI

Chapter #3

USWAH OF THE HOLY PROPHET ﷺ

Hazrat Muhammad ﷺ is the only messenger and man in history whose entire life is recorded. All his sayings, the details of his conduct and character have been preserved so that the following generations could learn and get inspiration from his example as he ﷺ is an ideal and excellent example for mankind to follow in their daily life.

MEANING:

The word USWA اسوه means "PATTERN" or "EXAMPLE" (نموذج) and the word HASANAH حسنه means excellent (ممتاز). (بمترین).

DEFINITION:

The life of the Holy Prophet ﷺ has been declared as an excellent pattern for the entire mankind in the Holy Qura'n:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ (الاحزاب: 21)

Surely you have an excellent example for your guidance in (the life of) the Messenger of Allah.

MERCY FOR ALL THE WORLDS رحمۃ للعالمین ﷺ

The life of the Holy Prophet ﷺ is perfect and comprehensive and can serve as an example for men and women of all ages working in all professions and trades. He ﷺ not only preached but also practised what he preached. He ﷺ demonstrated love and mercy for all, even towards his enemies. He ﷺ was a symbol of love and affection and a living model of mercy for mankind. He ﷺ was sent by Allah Almighty as mercy personified for all living beings irrespective of creed, colour, race or status. As it is declared in the Holy Qura'n:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (الانبياء: 107)

We sent you not, but as a Mercy for all creatures

Following are some of the reflections of the Prophet's ﷺ mercy:

MERCY FOR UMMAH: امت کے لیے رحمت

About Hazrat Muhammad ﷺ Allah says in the Holy Quran:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ (التوبة: 128)

Now hath come unto you a Messenger from amongst yourselves; it grieves him that ye should perish; ardently anxious is he over you; to the Believers is he most kind and merciful.

The Holy Prophet ﷺ cleared the loans of the indebted companions. He ﷺ shortened his Namaz and Khutba if necessary. Hazrat Aisha رضى الله عنها has said that some times the Holy Prophet ﷺ gave up a desirable act so that it might not be made compulsory for the Muslims. For example, he ﷺ offered Namaz-e-Taraviah in the mosque only for three days and later on avoided this practice not to make it compulsory for the Ummah. The Holy Prophet ﷺ was always considerate not to cause any hardship to his followers in prayers and conduct of other matters. For example, he ﷺ said about MISWAK that he had not instructed the Muslims to use MISWAK before every prayers out of consideration for their hardship. Allah and His creatures are witness to the fact that the Holy Prophet ﷺ has been extremely kind to the believers.

The Prophet ﷺ taught others through his personal example to be kind and merciful. A companion of the Prophet ﷺ reported him as saying:

"Allah will not show mercy to him who does not show mercy to others."

MERCY ON THE NON-BELIEVERS: کافروں پر رحمت

The Holy Prophet ﷺ is رحمت, a symbol of mercy for all people even non-believers, those who tried to dishonour him and his religion. Ummahs of the previous Prophets were subjected to Azab due to their disobedience and sins. Sometimes the people of a nation were disfigured, sometimes they were destroyed by storms and sometimes their houses were overturned. However, the non-believers of Makkah remained safe in this world from a great Azab despite their defiance and disobedience due to the presence of the Holy Prophet among them. Allah Almighty says:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ (الأنفال: 33)

But Allah was not going to send them a penalty whilst thou wast amongst them

Once the companions of the Holy Prophet requested Him to curse upon the non-believers, he replied that he was not the one to curse but he was sent only as mercy.

"I was not sent on earth to curse; I was sent only as a mercy"

Hazrat Tufail Ibn Amr Dusi was sent by the Holy Prophet ﷺ to preach Islam among the Dusi tribe. On his return he declared the Dusi tribe was no more because they had disobeyed and refused to embrace Islam. The people thought that Hazrat Muhammad ﷺ would curse the tribe but he prayed for them.

اللَّهُمَّ اهْدِ دَوْسًا وَأَنْتَ بِهِمْ

(O Allah! Guide the Dusi tribe to embrace Islam)

During the battle of Uhad the teeth of the Holy Prophet ﷺ were injured and his face was covered with blood. At the time of the conquest of Makkah the mercy and forgiveness shown to the pagans (كفار) is unparalleled.

KINDNESS TO WOMEN: عورتوں پر شفقت

Before Islam women has no respect in society. They were subjected to cruelty and torture. Hazrat Muhammad ﷺ granted them a place of respect and honour and prescribed their rights and duties as mothers, daughters and wives. The Holy Prophet ﷺ declared:

الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ

(Paradise lies under the footsteps of mothers)

The people of Arabia used to kill their offspring and buried their daughter alive on account of hunger and poverty. The Holy Prophet ﷺ abolished this wicked custom and declared that daughters were a blessing for the family. He ﷺ provided a share in the inheritance to the daughters.

CARETAKER OF THE ORPHANS: تَتِيمُونَ كَادَالِ

Hazrat Muhammad ﷺ was an embodiment of mercy for the orphans and the poor. Before him there was no body to look after the orphans and widows. The Holy Prophet ﷺ raised his fingers and declared the importance of the looking after of orphans.

أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا (بخاری، مسلم)

"The person who looks after the orphans will be in my company in paradise"

Hazrat Asma بنت Amees (رضی اللہ عنہا) (wife of Jaafar Tayyar رضی اللہ عنہ) narrates that the day the Hazrat Jaffar رضی اللہ عنہ was martyred in the battle of Mauta the Holy Prophet ﷺ came to the house and asked her to bring Jaffar's children. When these children were presented to the Holy Prophet ﷺ he embraced them and wept. Hazrat Asma رضی اللہ عنہا asked the Holy Prophet ﷺ if there was any news about Hazrat Jaffar رضی اللہ عنہ. The Holy Prophet ﷺ replied that he had been martyred that day.

BEING MASTER OF THE SLAVES: غَلاموں کا مولیٰ

The slaves were greatly persecuted in that age. The Holy Prophet ﷺ urged his followers to treat them with kindness. He ﷺ declared that slaves were the brothers of their masters and Allah Almighty has placed slaves under them. The Holy Prophet ﷺ directed that the slaves should be provided the same food and clothes which were used by the masters and they should not be over burdened.

MERCY FOR THE CHILDREN: بچوں پر شفقت

Hazrat Muhammad ﷺ treated the children very kindly. When he came across children he ﷺ greeted them and showed them affection. He ﷺ was especially fond of children and used to get into the spirit of childish games in their company. He ﷺ would have fun with the children who had come back from Abyssinia and tried to speak in Abyssinian with them. It was his practice to give lifts on his camel to children when he returned from journeys (Bukhari, Sahih Bukhari, Vol. 2 pg.886). He would pick up children in his arms, play with them, and kiss them. One day he ﷺ was expressing his love for Hassan Bin Ali; Akra Bin Habis Tamimi was present there. He told the Prophet ﷺ that he

had ten sons but he had never expressed his love for them in such a way. The Holy Prophet ﷺ remarked that a person who did not have mercy did not deserve mercy for himself.

Hazrat Ibne Abbas رضى الله عنه reported:

"He does not belong to us who does not show mercy to our young ones and respect to our old ones."

KINDNESS TO ANIMALS:

The Prophet ﷺ not only preached to the people to show kindness to each other but also to all living souls. He ﷺ forbade the practice of cutting tails and manes of horses, of branding animals at any soft spot, and of keeping horses saddled unnecessarily (Muslim)

- 1) If He ﷺ saw any animal over-loaded or ill-fed he would call up the owner and say, "Fear Allah in your treatment of animals." (Abu Dawud, Kitab Jihad).
- 2) A companion came to him ﷺ with the young ones of a bird in his sheet and said that the mother bird had hovered over them all along. He was directed to replace her offspring in the same bush (Mishkat, Abu Dawud)
- 3) "During a journey, somebody picked up eggs of some bird. The bird's painful note and fluttering attracted the attention of the Prophet ﷺ, who asked the man to replace the eggs" (Bukhari, Sahih Bukhari).
- 4) As the Muslim army marched towards Makkah to conquer it, they passed a female dog with puppies. The Prophet ﷺ not only gave orders that they should not be disturbed, but posted a man to see that this was done. He ﷺ stated,

"Verily, there is heavenly reward for every act of kindness done to a living animal."

The mercy of the Holy Prophet ﷺ was not only confined to the human beings he was a source of mercy even for the beasts also. In short his ﷺ love and mercy for everyone was beyond measure.

اخوت FRATERNITY

One of the strongest links joining people together is the relationship of brotherhood. People love and sympathize with each other and share in the delights and miseries of their fellow brethren. There is the possibility of occasional differences between them, but soon it is changed into love and affection through forgiveness. As Islam aims at solidarity of society and strengthening human relations, it has fostered this relationship and has declared that all Muslims and believers are brothers to each other.

MEANING AND DEFINITION OF THE WORD اخوت

The word اخوت (AKHUWAT) is derived from the Arabic word أَخٌ that means brother thus the word means Brotherhood. In Islamic term it means "brotherhood of Muslim Ummah i.e all the Muslims are one brotherhood".

BACKGROUND: پس منظر

Before the advent of Islam, the Arab society suffered from wars and quarrels. People were revengeful and blood thirsty. Hazrat Muhammad ﷺ taught them a lesson of fraternity and affection and revolutionized the society within a very short time. His moral conduct and character influenced every one. People forgot their enmity, strangers became

friends and enemies became brothers. About this transformation Allah Almighty says in the Holy Quran:

وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا (آل عمران: 103)

And remember with gratitude Allah's favour on you, for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren;

Of course, all this happened due to the great blessing of Allah Almighty. This blessing was bestowed upon human beings only due to the mercy of Allah Almighty. This relationship could not be purchased through wealth as Allah Almighty says:

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ
بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ (الأنفال: 63)

And (moreover) He hath put affection between their hearts, not if thou hadst spent all that is in the earth, couldst thou have produced that affection, but Allah hath done it, for He is Exalted, in might, Wise

مَوَاحِثُ مَدِينَةِ (MUWAKHAT) ESTABLISHMENT OF ISLAMIC BROTHERHOOD

Hazrat Muhammad ﷺ established a relationship of brotherhood between the Refugees of Makkah مهاجرين مكة and Ansar-e-Madina انصار المدينة. When he migrated from Makkah to Madina. Every refugee became a brother of an Ansar. In this way a solid relationship of brotherhood and affection came into being which is unprecedented in the history of the world. The Ansar made great sacrifices for their refugee brothers and provided equal share to them out of their houses, gardens, and fields. On the other hand the refugees, out of their self-respect asked for the ways to the market to earn their livelihood through trade or manual work.

SAYINGS OF THE HOLY QURA'N:

1. Islamic brotherhood was a practical demonstration of the following verse of the Holy Quran:

إِنَّهَا الْبُؤْمُنُونَ إِخْوَةٌ (الحجرات: 10)

The believers are but a single Brotherhood

2. The Holy Qura'n teaches the Muslims to be one unit by holding fast to the rope of Allah Almighty it is said:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا (آل عمران: 103)

And hold fast, to the rope of Allah altogether, and do not be divided.

SAYINGS OF THE HOLY PROPHET ﷺ:

1. "The believer with respect to another believer is like a building, one portion strengthening the other." (Saheeh al-Bukhari and Saheeh Muslim)
2. Every faithful (مؤمن) is brother of the other faithful. They are like a body; if a part of the body is painful, he will feel the pain in his whole body. (Saheeh Muslim)
3. No one amongst you can be a believer unless he chooses the same thing for his brothers which he likes for himself. (Saheeh al-Bukhari)

EFFECTS:

1. Love and Respect
2. Cooperation
3. Social Welfare
4. Unity
5. Social Peace
6. Progress and Prosperity

EQUALITY مساوات

Equality مساوات means equal opportunity. Islam is the torch-bearer of equality. According to Islam all the human beings are equal. There is no difference among human beings regarding colour, creed, wealth and poverty. Hazrat Muhammad ﷺ has taught us a unique lesson of equality through his words and practice. Hazrat Muhammad ﷺ meted out equal treatment to the rich and the poor, to the king and a beggar and to the master and his slave. He eliminated the sense of superiority on the basis of family and tribe. He did away with all discrimination on account of colour and creed. According to him Suleman Farsi, Bilal Habshi and Sohaib Roomi were in no way inferior to the notes of Quraish.

Demonstration of Equality:

Mosque is a practical training ground for teaching equality to the Muslims. Namaz is the best demonstration of equality. The poor or the rich, and the great or the small all offer their prayers in the mosque.

The Last Sermon and Equality:

In Islam, greatness lies in goodness and piety and not in caste, tribe and family. Hazrat Muhammad ﷺ has stated this fact in the Khutba Hajja-tul-Widda in the following words:

أَيُّهَا النَّاسُ إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ أَبَاكُمْ وَاحِدٌ أَلَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَبِيٍّ وَلَا لِعَجَبِيٍّ عَلَى عَرَبِيٍّ وَلَا لَأَحْمَرَ عَلَى أَسْوَدَ وَلَا لَأَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى -

O People! Your Allah is one and all of you are the offspring of Adam. Therefore an Arab is not superior to a Persian and vice versa. The red has no precedence over the black and vice versa, except in (degree of) their virtue.

Allah Almighty says in the Holy Qur'an:

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ (الحجرات: 13)

"And made you into nations and Tribes, that ye may know Each other (Not that ye may despise (each other). Verily the Most honoured of you in the sight of Allah is (He who is) the Most righteous of you."

USWA-E-HASANA:

1. The Holy Prophet ﷺ set a standard of equality by marrying his cousin Hazrat Zainab with his liberated slave Hazrat Zaid رضي الله عنه.
2. In a company no special seat was reserved for the Holy Prophet ﷺ. He sat amidst his companion without any formality.

3. His ﷺ dress was as simple as the dress of ordinary Muslims. His residence was very simple and his food was ordinary.
4. During the construction of Masjid-e-Quba and Masjid Nabvi the Holy Prophet ﷺ worked with his companions. Similarly on the eve of battle of Ahzab He ﷺ participated like ordinary Muslims in the digging of the trench.

CONCLUSION:

In short, Islam has established the human society on the basis of equality where each and every individual enjoy equal rights. No discrimination is allowed. The ruler and the ruled are equal in sight of Law and equal laws are imposed on all classes ensuring liberty of faith and performance.

PATIENCE AND DETERMINATION

صبر واستقلال

MEANING AND DEFINITION:

Patience means to stop oneself, bear and tolerate. Determination means strength and courage. So the whole term means to be determined to do something despite facing difficulties and opposition and bear with all the torture and persecution.

When a person exercises patience and determination he overcomes his fears and faces the difficulties and troubles of life with courage. Patience and determination reflect the qualities of strength of heart, high moral standard and fortitude.

ACCORDING TO THE HOLY QUR'AN:

In the Holy Quran patience and determination are considered great virtues having great importance. Allah Almighty says:

وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۚ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾ (القمان: 17)

And bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.

In another place Allah Almighty says:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾ (البقرة: 153)

For Allah is with those who patiently persevere

By patience one seeks the help of Allah Almighty:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ﴿٤٥﴾ (البقرة: 45)

And seek help through patience and prayer

Allah Almighty has urged man to exercise patience and resignation at the time of trouble. As Allah Almighty is the provider of everything to man, a man must resort to patience at the time of trial.

USWA-E-HASANAH:

When Hazrat Muhammad ﷺ declared his Prophethood the non-believers started persecuting him.

1. They belied him and made fun of Islam. Some called him a magician and some took him for an astrologer but he remained patient and determined and never gave up his preaching.
2. One day Hazrat Muhammad ﷺ was offering prayer near the Khana Kaaba. A group of non-believers was present there. Uqba bin Abbi Mueet put the guts of a camel on the back of the Holy Prophet ﷺ when He ﷺ was in Sajda on the instigation of Abbu Jehl. They started laughing at his mischief. Somebody informed Hazrat Fatima(R.A), daughter of the Prophet ﷺ, about this incident. She came running and removed the guts from his back and cursed the nonbelievers. At this Hazrat Muhammad ﷺ advised his daughter to be patient. The Prophet ﷺ prayed for their guidance as they did not know what was good for them.
3. Abu Lahb was uncle of the Holy Prophet ﷺ. When Hazrat Muhammad ﷺ started preaching, he and his wife Ume-e-Jamil became enemies of the Prophet ﷺ. Abu Lahb often said that the Holy Prophet ﷺ (Allah forbid) was a mad person and no attention should be paid to his words. The wife of Abu Lahb scattered thorns in his way. Many times the soles of the Holy Prophet ﷺ bled, In spite of all this the Holy Prophet ﷺ bore these troubles with great patience and determination and never cursed. However, Allah Almighty revealed Sura Lahb to condemn both of them for their insolence.
4. When the enemies of Islam found that the light of truth was spreading all around despite all their tactics they declared a boycott of the family of Banu Hashim in Moharram-ul-Haram in the seventh year of Prophethood. According to this all the tribes of Arabia were bound to stop all kinds of dealings and contacts with Banu Hashim. As a result the family of Banu Hashim except Abu Lahb remained besieged in Shaab-e-Abi Tallib for three years. During this period they suffered untold miseries and troubles. However, the Holy Prophet ﷺ, a mercy for the entire world, faced this situation with great patience, courage and resolution.

In this way, the Holy Prophet ﷺ and his faithful companions remained busy in Jihad to win approbation of Allah Almighty and bore all the troubles with patience and steadfastness.

FORGIVENESS عفو و درگزر

Forgiveness is a great moral virtue. Through this affections among friends and relatives increases and enmity and hostility of foes is removed.

MEANING and DEFINITION:

Affwe عفو means to forgive and in terms it means to forgive when a person can get revenge.

ACCORDING TO THE HOLY QUR'AN:

It has been emphasized in the Holy Quran at many places. It is one of the qualities desired in believers. Allay says:

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ (آل عمران: 134)

Who restrain anger, and pardon (all) men

USWA-E-HASANAH:

1. In view of the stiff opposition of Quraish Hazarat Muhammad ﷺ decided to go to the valley of Taaif to invite them to embrace Islam. The chiefs of Taaif misbehaved with the Prophet ﷺ instead of accepting his invitation. They threw stones at him which made his body bleed and his shoes were filled with blood. On this occasion, Hazrat Jabrael Amin came and offered to merge the hills on both sides of Taaif so that these defiant people should be destroyed. But the Holy Prophet ﷺ not only forgave them but prayed for them that Allah Almighty might guide them.
2. At the time of the conquest of Makkah all the Quraish of Makkah were assembled in the courtyard of Khana Kaaba. These were the people who had been conspiring to murder the Holy Prophet ﷺ, martyred so many Muslims and inflicted torture upon the Holy Prophet ﷺ and the Muslims that they had to migrate from Makkah to Madina. Now these people were afraid of a severe revenge. Hazrat Muhammad ﷺ looked at them and said, "O Quraish do you know how I would treat you." They replied, "You would treat us kindly because you are kind and the son of a kind brother." The Holy Prophet ﷺ recited this verse of the Holy Quran:

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾ (يوسف: 92)

He said: This day let no reproach be (cast) on you; Allah will forgive you, and He is the Most merciful of those who show mercy!

We should follow the bright Sunnah of the Holy Prophet ﷺ.

ZIKR ذکر

It is a natural phenomenon that the creature owes much to the creator. All the human beings should be grateful to Allah Almighty for the blessings He has bestowed upon them. To be a grateful creature Zikr-e-Elahi is the proper way.

MEANING and DEFINITION:

Zikr means to remember someone. In terms of religion it means to remember Allah Almighty.

ZIKR in the Holy Qur'an:

1. In the Holy Quran Zikr-e-Elahi has been emphasized at many places. Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ (الاحزاب: 41)

O ye who believe! Celebrate the praises of Allah and do this often.

2. The believers who indulge in Zikr-e-Elahi have been praised in the Holy Quran, thus:

رَجُلٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ (النور: 37)

By men whom neither Traffic nor merchandise can divert from the Remembrance of Allah

3. At another place Allah says:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾ (الرعد: 28)

For without doubt in the remembrance of Allah do hearts find satisfaction.

The Greatest Form of Zikr:

The greatest form of Zikr is Namaz because it contains all the three kinds of Zikr i.e. by heart, by tongue and by action. That is why, among the prayers Namaz was made compulsory first of all.

Zikr and The Holy Prophet ﷺ:

Ummul Momeneen Hazrat Aisha(R.A) narrates that the Holy Prophet ﷺ offered his prayers standing till late at night that his feet swelled. Once Hazrat Aisha(R.A) asked the Holy Prophet ﷺ why he bore so much rigour in prayers, when Allah Almighty has guaranteed paradise for him. The Holy Prophet ﷺ replied that he wanted to be a grateful creature of Allah Almighty.

The prayers of the Holy Prophet ﷺ have been described in the Holy Quran thus:

يَا أَيُّهَا الْمَرْمِلُ ﴿١﴾ قُمْ اللَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾ نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾

(المزمل: 1,3)

O thou folded in garments! Stand (to prayer) by night, but not all night half of it, - or a Little less,

At another place, Allah Almighty says:

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾ (الدھر: 26)

And part of the night, Prostrate thyself to Him: and glorify Him a long night through

The Holy Prophet ﷺ indulged in Zikr-e-Elahi in many ways. He offered Nawafil alongwith compulsory Namaz. As laid down in the Holy Quran.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

(بنی اسرائیل: 79)

And pray in the small watches of the morning: (it would be) and additional prayer (OR spiritual profit) for thee: soon will thy Lord raise thee to a station of Praise and Glory!

The Best Zikr:

The Holy Prophet ﷺ has said: أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ

This means that the best Zikr is: لَا إِلَهَ إِلَّا اللَّهُ

Tasbeeh-e-Fatima:

After Namaz Zikr-e-Elahi is done by repeating سُبْحَانَ اللَّهِ and الْحَمْدُ لِلَّهِ thirty three times and اللَّهُ أَكْبَرُ thirty four times. This Zikr is called Tasbeeh-e-Fatima. Apart from this there are many ways of Zikr ascribed to the Holy Prophet ﷺ which can be found in books of Ahadith.

DESCRIPTIVE QUESTIONS of Chapter # 3 (Detail answers are given above)

1. Write short notes on the following:
The mercy and kindness of the Holy Prophet ﷺ for:
(a) Women (b) Children
(c) Ummah (d) Orphans
2. "The Holy Prophet ﷺ eliminated discrimination on the grounds of colour and race and made all the Muslims brothers to one another under this command of Allah." Discuss in detail.
3. What is equality? How the Holy Prophet ﷺ established equality in Islamic Society.
4. What is forgiveness? What are its effects on human society? Describe a few incidents where there Prophet showed the quality of forgiveness.
5. The Holy Prophet ﷺ was an embodiment of patience and determination. Explain with the help of examples.
6. What is Zikr? What are its kinds and benefits?



Pakistan International School, Al Azizia, Jeddah

Subject: Islamic Education Class: XI

Chapter #4

INTRODUCTION TO QURAN AND HADITH

(تعارف قرآن و حدیث)

(A) INTRODUCTION TO QURAN

The Quran-e-Majeed is the last divine book of Allah Almighty which was revealed upon the last Prophet Hazrat Muhammad ﷺ during the period of approximately 23 years gradually and according to the needs and demands arising from time to time. This is a very noble and sacred book containing a message of guidance for all human beings.

Apart from the Holy Quran, there are other divine books which were revealed upon the previous Prophets e.g., Taurat, Zaboor and Ingil. Besides, there are *Sahaif* (the divine books) which were also revealed upon Prophets. All these divine books contain fundamental teachings like Oneness of Allah Almighty, rejection of Shirk, morals obligations and prayers. Except the Quran, all other divine books were meant for a particular period and a particular nation. Their teachings were confined to a specific period and not applicable to other times. Holy Quran is the comprehensive book which contains guidance for all fields of life, for all mankind and for all times to come till the day of judgement. This is the last divine book revealed upon the last Prophet ﷺ.

DIFFERENT NAMES OF THE HOLY QURAN

The scholars have discussed different names of the Holy Quran. In Kitab-ul-Burhan, 55 names of the Holy Quran, derived from verses of the Holy Quran, have been discussed. A few of these names are listed below:

1. Al-Kitab: The only book among all the books in the world which deserves to be called a book is the Holy Quran.
2. Al-Furqan: Which can distinguish between truth and falsehood.
3. Noor: Which shows light and guidance
4. Shifa: Which can provide spiritual shifa and a message of health
- 5., Tazkira: A source of warning and advice
6. Al-Ilm: A source of knowledge and vision
7. Al-Bian: Which explains every matter

Names of the Holy Qura'n based on its Qualities:

Allah Almighty has described certain qualities of the Quran. For example;

1. Hakeem: Containing wisdom
2. Majeed: Sublime
3. Mubarak: blessed

4. Al-Aziz: possessing great prestige
5. Mubeen: which educates guidance
6. Karim: Having noble qualities

No one can guess the qualities and blessings of this book. It has dealt with unlimited subjects and ideas. Any person who has a true spirit of obtaining guidance can benefit from its teachings.

REVELATION OF THE HOLY QURAN:

Hazrat Muhammad ﷺ was forty years old when the revelation of the Quran begun upon him. During this part of his age, he spent most of his time in solitude. He ﷺ went to the Ghar-e-Hira (The cave of Hira) for prayers.

THE FIRST WAHEE:

One day when he ﷺ was busy in his prayers in the cave. Hazrat Jibril Amin appeared at the cave and asked Hazrat Muhammad ﷺ to read. The Holy Prophet ﷺ told him that he was illiterate. This question and answer was repeated three times. The fourth time Hazrat Jibril Amin seized the Prophet ﷺ and pressed him and then released him. After this, he read these five verses of Sura Alaq:

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اِقْرَأْ
وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

(العلق: 1,5)

Proclaim! (Or read) in the name of thy Lord and Cherisher, Who created. Created man, out of a (mere) clot of congealed blood. Proclaim! And thy Lord is most Bountiful. He Who taught (the used of) the Pen. Taught man that which he knew not.

The beginning of revelation overwhelmed him. He started shivering and returned home. He told all about this to his wife Hazrat Khadija-tul-Kubra. She comforted him with these words,

"Allah will never fail you. You bring the relatives, closer together. You share the difficulties of other people. You offer wealth to the beggars and are hospitable."

In fact, these words of Hazrat Khadija serve as a lesson for all the Muslims. If anyone adopts these qualities, Allah Almighty will bless him with success in practical life and free him from all difficulties. Afterwards Hazrat Khadija fetched him to his cousin Warqa bin Naufil who was the scholar of Injil.

SURAHs AND VERSES OF THE HOLY QURAN:

The Holy Quran comprises 114 Suras. Every Sura contains a few verses or Ayat آیت. Ayat means token or sign. Therefore, every Ayat is a sign of some eternal law of Allah Almighty. There are 6666 ayats in the Holy Quran. Except Sura Tauba, every Sura begins with BISMILLAH بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

Sura Baqra is the largest Sura of the Holy Quran and sura Al-Kausar is the shortest, which has only three verses. The Holy Quran has been divided into thirty parts. Each part is called a Para. The Holy Quran has seven Stations (Manazils). These Manazil have been

fixed to enable a man to complete the recitation of Holy Quran in one week, if he wishes to do so.

CHARACTERISTICS OF MAKKI SURAHS:

The Holy Prophet ﷺ spent the first thirteen years of his Prophethood in Makkah. During this period, he had to face great difficulties. To people known to him turned against him and did not care to listen to the message of Tauheed. They suffered from the evil of shirk. They decided after long deliberation that they would not accept his message but will oppose him tooth and nail. They spread thorns in his way. When the Holy Prophet ﷺ recited the Holy Quran they shouted so that the people may not listen to the Holy Quran. They persecuted the people who embraced Islam. This period of thirteen years was a period of great difficulties and troubles. During this period, the suras of Holy Quran revealed upon the Holy Prophet ﷺ contained a message of patience. Beside this, the topics relating to Oneness of Allah Almighty, Prophethood and the life in the world hereafter have been dealt with. He was ordered to migrate to Madina after thirteen years.

CHARACTERISTICS OF MADNI SURAHS:

After Hijrat when the Holy Prophet ﷺ arrived in Madina the situation was quite different. A number of people in Madina had embraced Islam before his arrival. After Hijrat when a small group of Muslims led by the Holy Prophet ﷺ reached Madina, the Holy Prophet ﷺ set up an Islamic State with the help of Mahajreen and Ansars. During this period, the Suras and verses of the Holy Quran revealed were meant to meet the new needs in the situation. Those pertain to the social, economic and political problems. In addition to these topics emphasis was laid on spending wealth in the way of Allah Almighty, exercise of justice, business dealing and compulsion of Jihad. Roza, Zakat and Hajj were made compulsory. The Holy Prophet ﷺ spent ten years in Madina. During this period, many verses and Suras of the Holy Quran were revealed on different occasions. During this period Muslims fought many battles with the non-believers. The first battle with the non believers is called Ghazva-e-Badr and the last battle was Ghazva-e-Tabook.

THE LAST HAJJ OF THE HOLY PROPHET ﷺ:

The Holy Prophet ﷺ performed his last Hajj in 10 Hijrah. This is called Hajja-tul-Vidda. During the last twenty three years the Holy Prophet ﷺ had completed his mission. He had accomplished the Deen and Sharia. He had discharged his duty of guiding the Muslims by establishing an Islamic State. During this last Hajj, the Holy Prophet ﷺ delivered an address which contains very useful orders and advice. The Holy Prophet ﷺ addressed a large number of his companions and told them that he had conveyed the commands of Deen. All confirmed this, with the following words.

قَالُوا نَعَمْ قَدْ بَلَّغْتَ الرِّسَالَةَ وَأَدَّيْتَ الْأَمَانَةَ وَنُصِّحْتَ الْأُمَّةَ

They replied in the affirmative and confirmed that the Holy Prophet ﷺ had conveyed Risalat and delivered Amanat and guided the Ummah.

The last address of the Holy Prophet ﷺ indicated that he had completed his mission and was about to leave this world. That is why, he addressed such a large number of Muslims for the last time. After this address the following revelation declared the completion of Deen.

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَارَضِيْتُ لَكُمُ الْإِسْلَامَ

This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.

After the revelation of this verse, the Holy Prophet ﷺ passed away after some time. Before his demise, the Holy Prophet ﷺ urged his Ummah to follow the Holy Quran steadfastly. Therefore, all the Muslims are bound not only to show respect to the last divine book of Allah Almighty but also follow its teachings.

THE PRESERVATION OF THE HOLY QURA'N

Allah Almighty has Himself promised to preserve the Holy Quran. Allah says:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ (الحجر:9)

We have, without doubt, sent down the Message; and We will assuredly Guard it (from corruption)

In this verse, Allah Almighty has made three points.

- * First this book has been revealed by Allah Almighty. This means that this is not an ordinary book, but has been revealed by Allah Almighty for the guidance of mankind.
- * Second, this is a book of Zikr, Zikr means advice, i.e., This book has been revealed to advise the people with the intention of their welfare.
- * Third, it has been declared that Allah Almighty is responsible for the preservation of this book. This means that no tampering alternation or suppression of any portion of this book is possible.

Other divine books have been subjected to tampering and alterations. However, Quran is intact in its original form; even after the passage of centuries. Its language, eloquence and contents exist without any change. The Holy Quran contains guidance for mankind for all times to come. It is for all ages and all races of mankind. The power of government cannot suppress its teachings. Allah Almighty has fulfilled His promise to preserve the Holy Quran. This fact has been acknowledged by the Muslims as well as non-muslims. Allah Almighty says in the Holy Quran:

لَا تَحْرُكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ إِنَّ عَلَيْكَ جَمْعَهُ وَقُرْآنَهُ ۚ فَإِذَا قُرَأَ لَهُ فَاتَّبِعْ قُرْآنَهُ ۚ ثُمَّ إِنَّ عَلَيْكَ بَيَانَهُ ۚ (القيمه: 16,19)

Move not thy tongue concerning the (Quran) to make haste therewith. It is for Us to collect it and to promulgate it. But when we have promulgated it, follow thou its recital (as promulgated). Nay more, it is for us to explain it (and make it clear).

The Holy Prophet ﷺ ensured that the contents of the Holy Quran should be committed to memory and writing. That is why a large number of the companions of the Holy Prophet ﷺ learnt the Holy Quran by heart. In addition to this the contents of the Holy Quran were recorded on slabs, plain leaves, and the shoulder bone of the camel.

EDITING OF THE HOLY QURAN

The present order of the Suras of the Holy Quran is TAUQIFI. This means that the Holy Prophet ﷺ has arranged the contents of the Holy Quran according to the commands of Allah Almighty. When a Sura was revealed the Holy Prophet ﷺ himself instructed the scribes to write the sura in question before or after some particular sura. When ayat were

revealed he directed to record the same in a particular sura. In view of this practice, the Muslims believe that editing of the Holy Quran has been made under the will of Allah Almighty. Among the scribes of Wahi are included the four caliphs.

THE COLLECTION OF THE HOLY QURAN IN BOOK FORM DURING THE PERIOD OF HAZRAT ABU BAKKAR SIDDIQUE (R.A)

During the life time of the Holy Prophet ﷺ the Holy Quran did not exist in a single book form. Its contents were recorded on different articles. In the time of Hazrat Abu Bakkar Siddique, the need arose to compile it in book form. During his caliphate, the Muslims fought a war (YAMAMA) with Muselima Kazzab who claimed to be a Prophet. The army sent to crush him consisted of a large number of Huffaz-e-Quran. A large number of them were martyred during the war. The Muslims won the war but it was felt that death of Huffaz-e-Quran might not affect the preservation of the Holy Quran. Therefore, Hazrat Abu Bakkar Siddique entrusted the work of the compilation of the Holy Quran to a famous Qari and Hafiz, Sahabi Zaid Bin Sabit who also served as a scribe of Wahi during the period of the Holy Prophet ﷺ. He completed this task with great diligence. This manuscript of the Holy Quran remained with Hazrat Abu Bakkar Siddique (R.A). After his death, it was in the custody of Hazrat Umar and after his death, it was passed on to Hazrat Hifsa.

Compilation of Qur'an and Hazrat Usman (R.A):

During the Caliphate of Hazrat Usman it was observed that Non-Arabs are facing problems in reciting the Qur'an because of different Arabic accents. Hazrat Usman got many copies of the manuscript of Hazrat Abu Bakr prepared under his supervision according to Qureshi Accent and sent the same to the different parts of his empire. That is why he is called Jame Al Qur'an.

Diacritical marks were added for non-Arabs: اعراب

The original manuscript of the Qur'an does not have the signs indicating the vowels in Arabic script. These vowels are known as tashkil, zabar, zair, paish in Urdu and as fatah, damma and qasra in Arabic. The Arabs did not require the vowel signs and diacritical marks for correct pronunciation of the Qur'an since it was their mother tongue. For Muslims of non-Arab origin, however, it was difficult to recite the Qur'an correctly without the vowels. These marks were introduced into the Quranic script during the time of the fifth 'Umayyad' Caliph, Malik-ar-Marwan (66-86 Hijri/685-705 C.E.) and during the governorship of Al-Hajaj in Iraq.

STYLE OF THE HOLY QURAN:

The style of the Holy Quran is very appealing and charming. When it is recited, the people are attracted to listen to it. There is a great effect in its contents. It deeply touches the heart and mind of its listeners. Its verses contain vast meanings. People have spent their ages to write the Tafseer of this book. This process is still going on. The style of the Holy Quran is quite different from other worldly books. It addresses man directly and calls upon him to follow the right path. This book is free from all kinds of shortcomings. The Muslims have been reciting the Holy Quran for centuries. This is the proof that this is a divine book which cannot be changed.

QUALITIES OF THE HOLY QURAN:

The Holy Quran possesses certain qualities which have made it immortal. It is not possible to enumerate all the qualities. However, a few qualities are described as under:

1. The Holy Quran is the true book. Its message and teachings contain truth. It contains very solid arguments and proofs. Allah Almighty says:

الرَّسُكْتُبُ أَحْكَمْتُ آيَةً ثُمَّ فَصَّلْتُ مِنْ لَدُنْ حَكِيمٍ خَيْرٍ ۝ (هود: 1)

I.L.R. (This is) a book, with verses basic or fundamental (of established meaning), further explained in detail, from One Who is Wise and Well-Acquainted (with all things)

The arguments are very solid and convincing and lead us to truth. These are free from any contradiction. There is a consistency in the topics dealt with in the Holy Quran. Allah Almighty says:

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ۝ (النساء: 82)

Had it been from other than Allah; they would surely have found therein much discrepancy

2. This book guarantees the success of those individuals and nations who believe in it truly and sincerely and who follow its commands. Through this book, they can win prestige and distinction in the world. Hazrat Umar has expressed this fact in these words:

"Through this book Allah Almighty Taala will ensure the rise of many nations as well as the down fall of some."

Under the influence of the Holy Quran, the life of Hazrat Umar was changed altogether. Hazrat Umar belonged to the middle class section of the Quresh and he used to attend the goats of his father as a shepherd. After embracing Islam, Hazrat Umar displayed great qualities of leadership. He was the founder of an empire greater than the empires of Rome and Iran. He has laid down guiding principles of State craft which is a source of pride for the entire world. Although he was the head of a great state yet he was extremely pious and noble. It is a fact that a person who closely follows the Holy Quran will be blessed with prestige and honour. On the other hand, a person who ignores the teachings of the Holy Quran will face degradation and destruction. In his famous poem entitled "SHIKWAH" Iqbal has also expressed similar feelings and views.

وہ زمانے میں معزز تھے مسلمان ہو کر
اور تم خوار ہوئے تارک قرآن ہو کر

Allama Iqbal is of the view that the only cause of the prevailing deterioration of Muslims is their separation from the Holy Quran. If the Muslims follow the commands of the Holy Quran, they can win back their prestige and honour.

3. The Holy Quran has great influence on human heart and mind, feelings, desires and tendencies. It performs a vital rule in the reformation and chastisement of human character and personality. The recitation of the Holy Quran creates tendencies in our hearts as well as develops the blessings of determination and conviction.

THE EFFECTIVENESS OF THE HOLY QURAN:

As the Holy Quran has been revealed upon the Prophet by Allah Almighty it contains great effectiveness as mentioned in the following verse of the Holy Quran:

لَوْ أَنزَلْنَاهُ الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْنَاهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۝ (الحشر: 21)

Had We sent down this Quran on a mountain, verily, thou would have seen it humble itself and cleave as under for fear of Allah

It is due to this effectiveness that when a believer recites the Holy Quran he feels a strange condition in his heart and mind. This condition is a reflection in his faith and conviction. The believer gets closer to Allah Almighty and absorbs Quranic teachings. A

study of a Hadith shows that the Holy Prophet ﷺ asked his companions to read out the Holy Quran to him. On such occasions, the Holy Prophet ﷺ felt great tenderness and ecstasy. The following Hadith is narrated in this connection.

Hazrat Abdullah bin Masood narrates that the Holy Prophet ﷺ asked him to read out the Holy Quran. He replied how he can read out the Holy Quran to him as it was revealed upon him. The Holy Prophet ﷺ told that he preferred to listen to the Holy Quran read out by other persons. Therefore, Hazrat Abdullah bin Masood started reciting Sura Nisa. When he recited the following verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَاكَ عَلَىٰ هَؤُلَاءِ

شَهِيدًا ۖ (النساء: 41)

How then if We brought from each People a witness, and We brought thee as a witness against these People!

The Holy Prophet ﷺ told him to stop. Hazrat Abdullah bin Masood saw that there were tears in the eyes of the Holy Prophet ﷺ. Mufasir Ibne Kaseer writes in his commentary thus: "They neither cried nor showed affectation. They were so distinguished in calmness, respect and submission that no one could match them in these qualities. At the time of the recitation from the Holy Quran a reader experience a condition of shivering as well as state of peace." The feelings of tenderness indicate that the reader is being blessed by Allah Almighty. It is established by Quran and hadith that recitation from the Holy Quran brings the blessings of Allah Almighty. A listener can share this blessing if he listens to the recitation with silence and attention. Allah Almighty says:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ (الاعراف: 204)

When the Quran is read, listen to it with attention, and hold you power that receive Mercy.

This means that those people get the blessings of Allah Almighty who listen to the Holy Quran attentively so that they may absorb the meanings of the Quran property.

B. INTRODUCTION TO HADITH

The Holy Quran is the last divine book revealed upon Hazrat Muhammad ﷺ. He ﷺ was the preacher and the teacher of the Holy Quran. Therefore, he ﷺ read out the entire Holy Quran to the people. He ﷺ made them write it and learn it by hear. He ﷺ explained the meanings of the Holy Quran and himself followed the orders and teachings of the Holy Quran to serve as a model for the Ummah. The life of the Holy Prophet ﷺ is in fact a practical interpretation of the Holy Quran. The sayings action and statements of the Holy Prophet ﷺ are called Hadith.

MEANINGS OF HADITH: حديث

The Arabic word Hadith means conversation or sayings. In terms it means the sayings, the doings and the advice of the Holy Prophet ﷺ.

TYPES of HADITH:

The Holy Prophet ﷺ communicated the teachings of the Holy Quran through his conversation or actions. Hadiths are of three types:

1. Hadith-e-Qoli حديث قولی :

He ﷺ explained the contents of the Holy Qur'an. These sayings are called Hadith-e-Qoli.

2. Hadith-e-Faeli حديث فعلى :

Sometimes He ﷺ acted upon these teachings for the guidance of his followers. These actions are called Hadith-e-Faeli.

3. Hadith-e-Taqreeri حديث تقریری :

Sometimes his followers expressed their ideas or perform certain actions and the Holy Prophet ﷺ remained silent and made no comments. In this way these actions also became a part of Deen because they were not objected to by the Holy Prophet ﷺ.

The collection of all this is called Hadiths.

The Religious Status of Hadith:

What is the religious status of Ahadith? To understand this, the following positions of the Holy Prophet ﷺ must be kept in view which have been highlighted in the Holy Quran.

1. A PERFECT MODEL:

The Holy Prophet ﷺ is a perfect model of human behaviour for all the believers:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ (الاحزاب: 21)

Ye has indeed in the Messenger of Allah a beautiful pattern of (conduct) for anyone whose hope is in Allah and the Final Day, and who engages much in the praise of Allah.

2. WORTHY TO BE FOLLOWED:

His obedience is compulsory:

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ
وَاتَّبِعُوهُ (الاعراف: 158)

So believe in Allah and His Messenger, the unlettered Prophet, who believed in Allah and His Words.

3. COMPULSORY TO FOLLOW:

If the Holy Prophet ﷺ gives us something we should take it and if he forbids something we should shun it.

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا (الحشر: 7)

So take what the Messenger assigns to you, and deny yourselves that which he withholds from you

4. COMPULSORY OBEDIENCE:

It is compulsory for all the Muslims to obey the Holy Prophet ﷺ.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ (محمد: 33)

O ye who believe! obey Allah and obey the Messenger

5. GUIDE TO RIGHT PATH:

The right path can be found obeying the Holy Prophet ﷺ.

وَلَنْ تَضِلُّوا تَهْتَكُوا (النور: 54)

If ye obey him, ye shall be on right guidance

The above verses of the Holy Quran show that all instructions given by the Holy Prophet ﷺ to his followers, all explanation made by him to interpret the Holy Quran, the things declared Halal and Haram by him and the decisions made by him to settle disputes all pertained to religion or Shariah. Apart from this his whole life is the best model for the Ummah to follow. It is compulsory for every believer to follow his orders. In short obedience of the Prophet ﷺ is in fact the obedience of Allah Almighty. Allah Almighty says in the Holy Quran:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ (النساء: 80)

He who obeys the Messenger obeys Allah

This means that as it is compulsory to obey Allah Almighty it is also compulsory and necessary to obey Hazrat Muhammad ﷺ. Obviously orders regarding Deen are contained in the Holy Quran but explanation of these orders, details and practical observance can be made only with the help of the sayings, action and model of the Holy Prophet ﷺ. Without this knowledge proper obedience of the Holy Prophet ﷺ is impossible.

PRESERVATION OF THE HADITH

The Holy Quran contains all the fundamental teachings of Islam, all beliefs and all orders on different issues. Every word of the Holy Quran was committed to memory, by the people. Further reliable scribes were engaged by the Holy Prophet ﷺ to write down the contents. Similarly, Hadith Sharif which contains all the details of beliefs and practical details were committed to memory by the companions of the Holy Prophet ﷺ and they started following the practical part of Hadith very carefully.

The Holy Prophet ﷺ himself dictated necessary orders and instructions on different occasions. These writings are mentioned in the standard books of Hadith. In addition, these are the written instructions to the tribes, replies to letters, the record of first census of Madina, invitation to famous kings and rulers, contracts, declaration of amnesty and many different writing which were got written by the Holy Prophet ﷺ from time to time. It is said that after the battle of Badar the Muslims in Madina learnt to write and the scribing of Hadith was formally started. Although the Arab nation was illiterate prior to Islam but after embracing Islam they took interest in reading and writing and there were a number of persons who took down every word uttered by the Holy Prophet ﷺ to learn the same by heart. This shows that the companions of the Holy Prophet ﷺ were very keen to learn the Ahadith and collect them. That is why the Holy Prophet ﷺ often said, "May Allah Almighty keep that person happy who listened to my Hadith, learnt it by heart and then passed it on as he had heard it."

COMPILATION OF HADITH

This is an established fact that certain companions of the Holy Prophet ﷺ had recorded the Hadith of the Prophet ﷺ. As we know that the Holy Prophet ﷺ himself dictated many orders and instructions. It is clear that the work of compilation of Hadith had been taken up during the life time of The Holy Prophet ﷺ and not in 2 (A.H) as the orientalists say.

THE FIRST PHASE OF COMPILATION OF HADITH:

In the early period of Islam, many collections of Hadith were available. Among these collections, Saheefa Sadiqa of Hazrat Abdullah bin Ammer Bin Al-Aas is very famous. Similarly, the Sahifa compiled by Hazrat Ali contained many orders and issues. The most important is the Sahifa of Hazrat Abu Huraira as it has reached us as quoted and compiled by his pupil Hamam bin Munaba. This Sahifa was traced and verified when a few years before two identical manuscripts were found one in Berlin and the other in Damascus. Further this Sahifa has been reproduced without any change in Masnad of Imam Ahmad. Most of the Hadith of this Sahifa are included in different chapters of Sahih Bukhari. In this way modern research has brought to light many letters and documents of Hazrat Muhammad ﷺ. Among these the invitations of Maquqas of Egypt and Nijashi are famous.

THE SECOND PHASE OF COMPILATION OF HADITH:

As a matter of fact compilation of Hadith was taken up in the first century A.H. However, it is also a fact that the people of Arabia kept the record of every matter through their memory and did not like to keep written records. The reason for this was the Arabs had a very sharp memory and they wrote only to refresh their memories.

COMPILATION of HADITH and Umer bin Abdul Aziz:

At the close of the century in the year 99 A.H. Khalifa Umar bin Abdul Aziz realized that most of the companions of the Holy Prophet ﷺ had passed away. He was concerned that this might not adversely affect the knowledge and subject of Ahadith. Therefore, he issued an order to all the scholars in different countries to collect and compile the Ahadith of the Holy Prophet ﷺ. In compliance with this order Imam Shaibe of Kufa, Imam Zahri

of Madina and Imam Makhool of Syria collected Hadith. Similarly, at the end of the first century great Aaimma, Ta'been, fully participated in the collections and compilation of Ahadith.

In the second century A.H. this process further flourished. Along with Ahadith the descriptions of Fatawa and sayings of the companions, Ahl-i-Bait and Tabeen were collected and compiled. The most renowned books among these are Al-asar of Imam Abu Hanifa, Mowta of Imam Malik and Aljamay of Imam Sufian Suri. During this century, Fiqah Hanfi and Fiqah Malki were compiled in the light of these Ahadith and descriptions which were followed by the companions and Ta'been.

THE THIRD PHASE OF COMPIATION OF HADITH:

In the third century Ilm-e-Hadith made much progress. Mohadeseen reached every corner of the world in search of Ahadith. They separated reliable Ahadith from the unreliable ones. The accurate reference to the narrator of Ahadith was established. Isma-ul-Rijal was compiled: Cross examination and scrutiny to establish authenticity of Hadith became an art. During this period valuable books like Sihah-i-Sitta were produced. Following is a list of Siha-i-Sitta and their authors:

SIHA-I-SITTA صحاح ستة

1. **SAHIH BUKHARI** صحيح بخارى
Imam Abou Abdullah Muhammad Ben Ismail Bukhari
(d. 256 A.H)
2. **SAHIH MUSLIM** صحيح مسلم
Imam Muslim Ben Hajaj Ben Muslim Qasheri
(d. 261 A.H)
3. **JAMI TIRMAZI** جامع ترمذى
Imam Abou Issa Muhammad Ben Issa Al Tirmazi
(d. 279 A.H)
4. **SUNAN-E-ABE DAUD** سنن ابى داود
Imam Abou Daud Suleman Ben Ashas (d. 275 A.H)
5. **SINAN-E-NISAE** سنن نسائى
Imam Abou Abdurehman Ahmed Ben Ali Al Nisae
(d. 303 A.H)
6. **SUNAN-E-IBNEMAJA** سنن ابن ماجه
Imam Abou Abdullah Muhammad Ben Yazed Ibne Maja Al Qazveni
(d. 273 A.H)

ASOOL-E-ARBA اصول اربعة

The following four books contain the most authenticated Ahadith pertaining to Fiqa Jafaria. These are called Asool-e-Arba:

1. **AL KAFI** الكافى
Abou Jafar Muhammad Ben Yaqoob Alkulini. (d. 339 A.H)
2. **MAN LA YAHZURHU ALFAQIH** من لا يحضره الفقيه
Abou Jafar Muhammad Ali Ben Babveh Qummi
(d. 381 A.H)

3. AL ISTIBSAR الاستبصار
Abou Jafar Muhammad Ben Al Hassan Al Toosi

(d. 460 A.H)

4. TAHZEEB AL-AHKAM تهذيب الاحكام
Abou Jafar Muhammad Ben Al Hassan Al Toosi

(d. 460 A.H)

SELECTED VERSES OF THE HOLY QUR'AN

منتخب قرآني آيات

(1)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ
أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ۝

(الاحزاب: 70,71)

O you who believe! Guard your duty to Allah Almighty, and always be true and straight forward in speech. Then He will set right your deeds and will forgive you your sins. And he who obeys Allah Almighty and His Messenger, it is he who achieves a mighty success.

Explanation

The basic command given to all Muslims in the given verse is to take to taqwa which is to fear Allah and act accordingly. The reality of Taqwa lies in one's total obedience to all divine junctions, and abstaining from everything declared prohibited. And it is obvious that doing so is no easy task for human beings. Therefore immediately after the main guideline of taqwa, there appears an instruction to start doing something particular, that is correcting and reforming one's speech. Should this thing come under control, all other remaining components of the comprehensive requirements of taqwa would become achievable automatically. The verse has

itself promised that as a result of one's making his or her speech truthful and straight, Allah will correct his deed, in this world. The one succeeds in holding one's tongue and they will get used to saying what is correct. Allah will correct every other deed you do and make all of them better. Then another promise is

made that "He will forgive for you your sins" which means, one who gains control over his tongue, learns to harness his or her power of speech and becomes used to saying what is true and right, then Allah

will take care of the rest of his or her deeds, have them corrected and made better as well as forgive any errors or slips made therein.

Allah SWT says in the Holy Quran:

1. O you who believe, fear Allah, and be with the righteous.
2. O you who believe, have taqwa of Allah as is due unto him”

(2)
لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ (الاحزاب: 21)

Surely you have an excellent example for your guidance in (the life of) the Messenger of Allah.

Explanation

The Command to follow the Messenger

This Ayah is an important principle, to follow the Messenger ﷺ of Allah in all his words and deeds,

Our Holy Prophet ﷺ is an example for humanity the Holy Quran repeatedly tells the Muslims to follow the teaching of Quran as well as to where the holy Prophet ﷺ in this Quranic verse it has been mentioned that the Muslims should follow the Prophet ﷺ as a role model in their daily affairs it is obligatory for the believers to love and obey the Holy Prophet ﷺ because he is a blessing of Allah for mankind the Holy Quran declares him a blessing of Allah for the people of the world. Therefore a person who follows the holy Prophet ﷺ and practices by himself as many qualities of the Holy Prophet ﷺ as possible will be blessed by Allah. All the blessings of this world and the world hereafter can be obtained only through following the Uswa_e_Hasna.

There are many verses in the Holy Quran and these which highlight why it is important to follow the Holy Prophet ﷺ.

Allah says in the Holy Quran

"O You who believe! Be not forward before Allah and His Messenger ﷺ and fear Allah.

"O you who believe! Obey Allah and the Messenger ﷺ and render not your actions vain".

"Say if you love Allah, follow me; Allah will love you and forgive you for your sins. Allah is forgiving, merciful.

The Holy Prophet ﷺ said.

1:(No person among you can be a believer unless your desire is not in accordance with what I have brought.)

2:(One who obeys me indeed he obeys Allah and one disobeys me he disobeys Allah)."

Therefore every person has to follow the Holy Prophet ﷺ to become successful in this world and the world hereafter.

Relation with the practical life.:

In every Walk of life, we should have obedience for the Holy Prophet ﷺ because without that no person can be a believer.

(3)
وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا (آل عمران: 103)

And hold fast, to the rope of Allah altogether, and do not be divided.

Explanation:

There is a saying, United we stand, divided we fall. Allah commanded all Muslims to remain United based on Quran which was brought to us by the last Prophet ﷺ. The Muslims should keep themselves away from disunity. Disunity occurs when the Muslims start neglecting the orders of Allah i.e. Quran and the teaching of our Holy Prophet ﷺ i.e. Sunnah.

Unity based on the Quran and Sunnah in all the ranks of life gives success in all the encounters against the enemy of Islam. If the Muslims remain United, they will develop good qualities like love, friendship, sincerity, tolerance, and sympathy. Allah says in the Holy Quran “All believers are but brothers, therefore seek reconciliation between your two brothers and fear Allah, so that you may be blessed with Mercy.

According to this Quranic Verse the basis of unity is our Holy Quran and Prophet Sunnah. This word is also a warning to the Muslim Ummah to remain alert from the deviant groups. Allah Almighty has provided this divine book Al Quran as a set of instructions to be successful in this world and the world hereafter. The Holy Quran is a permanent source of guidance for all mankind in all the ages to come. So if we neglect the Holy Quran and start fighting with each other, we will be destroyed. Our Holy Prophet ﷺ said :”I am leaving two things among you, you will remain in the right path until you hold to them firmly they are Allah’s book Holy Quran and my Sunnah”.

The Holy Prophet ﷺ also said,” All believers are like a body if one is affected all will feel it.”

Several other Hadiths require adhering to the Jama'ah (congregation of believers) and prohibit division. Muslim recorded that Abu Hurayrah said that the Messenger of Allah ﷺ said,

It pleases Allah for you to acquire three qualities and displeases Him that you acquire three characteristics. It pleases Him that:

1. You worship Him Alone and do not associate anything or anyone with Him in worship.
2. You **hold on to the Rope of Allah all together and do not divide.**

3. That you advise whoever Allah appoints as your Leader.

The three that displease Him are that:

1. You participate in unnecessary argumentation and gossip.
2. You ask many unnecessary questions.
3. You waste money/resources.

Relation with practical life,

We must always remain United based on the Holy Quran and Holy Prophet ﷺ so we should be very careful about those who try to create decisions among the Muslims.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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(4)

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ (الحجرات: 13)

Surely the most honored of you in the sight of Allah is (he who is) the most pious of you.

Explanation:

This Quranic verse occurs in the context of the prohibition of backbiting and fault finding. Thereby Muslims have been asked not to get involved in making any insulting and unkind remarks. Muslims should avoid unethical and unjust behavior. The inner and outer qualities of man and his morality are judged by conduct and behavior. Here the Honor of a person has been correlated with his manners and deeds.

In Islam greatness lies in goodness and piety and not in the cast tribe of our family. Allah says that a person does not become a great Noble because of his birth, race, or wealth. He is great in the eyes of Allah if he is pious and devoted to Allah and obeys the commands of Allah and his Prophet SAW. Our religion gives importance to good manners and conduct. A pious man avoids bad manners and adopts good manners **Allah says in the Holy Quran,” and say to my worshippers to say good things “ Allah also says,” Have faith and do righteous “.**

Our Holy Prophet SAW said,((The most A valuable thing of a Momin will be his good manners.) In his farewell address during haj, **The Holy Prophet SAW said. ((An Arab is not superior to a Persian and vice versa, the red has no precedence over the black and vice versa, except in the degree of their virtue.))** This highlights that best conduct and manner, as well as piety, is the parameter of greatness and honor. All Muslims are particularly under the obligation to behave well with all human beings.

Relation with practical life:

In practical life, we can see the achievement of success in any field of life through good manners and conduct. So we should follow and implement the meaning of this Quranic Verse to achieve success in this life and the life hereafter.

Prepared by Ms.Attia Yasmeen



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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(5)

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

Verily In the creation of the heavens and the earth and the alternation of night and day, there are indeed signs for men of understanding.

Explanation:

The creation of this universe is beyond man's imagination. But Allah has given men brains with thinking capacity so that they can gain knowledge from their surroundings. Man has wisdom and understanding capacity. If a man thinks properly about a subject, he will be able to conclude. A physician after observing the signs and symptoms of the patient can make a diagnosis. This is because of his thinking capacity. Similarly, if a man observes and thinks carefully about this world and its surroundings, he will be able to find the Lord i.e the creator of this universe who is none but Almighty Allah.

In this Quranic Verse, Allah has mentioned His signs. He invited men to think over it, which will lead them to believe in Allah easily. Allah says in the Holy Quran, "**Those are wise who believe in Allah and always remember Allah.**" The Holy Prophet SAW said, ((**Knowledge and wisdom are the lost wealth of a believer.**))

Only to get knowledge about science and otherworldly subjects is not wisdom. The thinking and knowledge which keep men away from Allah are without wisdom. These types of men think that the universe is working automatically.

Wisdom demands that a man should have faith that all the organizations of the universe are controlled by Sovereign power. If men think about this world and the things around them, they can easily conclude that there is a supreme power who has created all these. This power is Almighty Allah. Also, he will be able to think that all these things are created by Allah for the benefit of mankind, and man has been created to believe in the oneness or unity of Allah and to follow His commands.

Relation with practical life: In our practical life we should implement the teaching of this Quranic Verse by putting our absolute faith in Allah who is the creator of everything.

Prepared by Ms.Attia Yasmeen

(6)

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ هـ (آل عمران: 92)

By no means shall you ever attain true virtue unless you spend of those things that you hold dear.

Explanation:

Generally, man loves wealth and goods. As a result, they develop greediness which deviates them from the right path. Because of this, Holy Quran has guided man to spend his wealth and goods in the name of Allah to seek His blessings. Then man's love for Allah increases. He develops a faith that all the wealth and goods are provided by Almighty Allah.

In this verse, Allah says that we should give things most dear to us, so that we may get the reward from Him. The dearest thing is wealth and goods, from which we should spend freely in the name of Allah. This

spending includes Zakat, Sadaqat, and other charity. Islam teaches us to love and serve humanity. Service to humanity is also a prayer. This Quranic verse indicates that by spending our wealth for the cause of Allah, we will be considered among the pious and righteous persons by Al-Mighty Allah.

Our religion does not allow any man to become selfish and self-centered. It always encourages Muslims to do good to others. To benefit others is the spirit of Islam. Holy Quran reveals that only those persons attain success who sacrifice for the welfare of mankind by spending their wealth. Our Holy Prophet SAW said, ((The best among the people is the one who is beneficial to others.))

Relation with practical life:

Spending wealth allows a fair distribution of wealth. Particularly the needy and poor people are greatly benefited. It is great social welfare. It is the best opportunity to acquire a blessing from Allah. So we should spend our wealth in the name of Allah to attain piety and righteousness.

Prepared by Ms. Attia Yasmeen

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class: XI Islamiyat

SELECTED VERSES OF THE HOLY QUR'AN

منتخب قرآنی آیات

(7)

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا (الحشر: 7)

And what the Holy Messenger gives you, take it and what he forbids you, abstain from it.

Explanation:

This Quranic Verse gives a clear message to the believers that they must obey the Holy Prophet SAW wholeheartedly. This verse teaches us the correct way to lead an Islamic life. It is obligatory for the believers to love and obey the Holy Prophet SAW, because he is the blessing of Allah for mankind, as declared by the Holy Quran.

A believer testifies to the truth and shows unshakable faith in his words and deeds. And this must be according to the teachings of our Holy Prophet SAW. There are many verses in the Holy Quran and Ahadith that highlight, why it is important to follow the Holy Prophet SAW. Allah SWT, Says in the Holy Quran, "Obey Allah and His Messenger and do not waste your deeds." It means that Without obedience to Allah and His Prophet SAW all deeds of men of faith become invalid. Allah SWT also says, " One who obeys Messenger, he obeys Allah." Our Holy Prophet SAW said, (No one you can be a believer unless your desire is not under what (teaching) I have brought)). Our Holy Prophet SAW also said, ((One who obeys me, indeed he obeys Allah and one who disobeys me he disobeys Allah))

Thus in every walk of life and every matter of life, we should have obedience to the Holy Prophet SAW. Because without that no person can be a believer. That's why every person has to follow the Holy Prophet SAW.

Relation with practical life:

In our, everyday life we must obey fully every order of Allah and his Prophet SAW both in words as well as in deeds. We should adhere to all the advice and warnings of our Prophet SAW. We should implement the teachings of our Holy Prophet SAW in every sphere of life if we want to be truly faithful.

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ (التكوير: 45)

Surely prayer forbids (one from) indecency and sin.

Explanation:

This Qur'anic verse emphasizes the importance of Salah in the life of Muslims, as it keeps the Muslims away from evils and immodest acts, provided that the person offers his prayers sincerely. Salah means submission and supplication.

It is the most important part of religious training, It has been declared in the Holy Quran that observers of Salah will attain welfare and success in their life. Allah SWT says, "establish worship and be not of those who do shirk."

Salah creates in the hearts of Muslims fear of Allah and the belief that Allah is all-knowing. A person can never worship Allah unless his fear and belief are contentiously in his heart. Prayers attract a man to goodness and encourage him to avoid evils. Salah is very effective in curing a man of his tendency for evil and immodesty, Our Holy Prophet SAW said, "The person who deliberately gives up a prayer, follows the way of non-believers." Our Prophet SAW also said, "the daily prayer wash away sins of a person in the same way as dirt is removed from the body by bathing in canal five times a day."

When a person presents himself in front of Allah to offer his prayer, he remains conscious that he is a preacher of Allah. Regular prayer enables a Muslim to lead his life in accordance with the commands of Allah. Salah makes the Muslims feel that Allah is always with them. This makes him avoid sins and keeps his heart free from all kinds of bad intentions. The interval between the salah protects the Muslims from committing any sin since he has been praying and he keeps himself away from sins and evils. Relation with practical life:

In our practical life, to get the benefit of prayer we must perform it with great sincerity and devotion, We should have the consciousness that we are present before Allah and seek His help and blessings.

(9)

وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ (الأنعام: 164)

And no person earns anything but it is on his own account, and no bearer of burden shall bear the burden of another.

Explanation:

Everyone in this world has been given responsibility and accountability. This Quranic verse reminds us about self-responsibility. It gives a clear warning to all Muslims that whatever they do, they are themselves responsible for its consequences. No other person can share the burden of sins or virtues of another person. The Holy Quran declares that every person is responsible for his actions. He will be rewarded or punished according to his actions. The good action will bring him a good reward and bad action will result in a severe punishment in the hereafter.

Our Holy Prophet SAW told us that we will be asked by Allah on the day of judgment as to what extent we have fulfilled the responsibilities that have been entrusted with us in this world. Allah SWT says in the Holy Quran, “O believers! Save yourselves and your families from the fire of hell.” Allah wants us to be good and to do good to others. The importance of this Verse can be understood from one example of Hazrat Omar RA. He used to say, “If any lamb dies on the bank of Euphrates (فرات), then Omar RA on the day of judgment will be accountable to Allah for that.” From this one can easily understand the importance of responsibilities.

Relation with practical life:

If every individual feels his sense of responsibility and performs his duty carefully and honestly, the foundation of a healthy society can be established. So we should show great responsibility in performing our duty so that on the day of judgment we could be successful in answering our duty.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class: XI Islamiyat

SELECTED VERSES OF THE HOLY QUR'AN

(10)

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ (النحل: 90)

Surely Allah commands justice in all matters and doing good (to everybody).

Explanation:

Justice and kindness are important moral values. Justice means to put things in the right place. Justice demands that every person should get his rightful dues. Kindness is a benevolent act. In this Quranic verse, the believers have been ordered to do justice and to show kindness to others. Al-Mighty Allah demands from the believers that they should be a model of justice and kindness.

Islam emphasizes the virtue of justice because without it society comes to the lowest level of degradation. Allah SWT says in the Holy Quran, “Do justice, that is nearer to piety.” The concept of justice in Islam gives no importance to high office. The concept of justice in Islam gives no importance to high positions or offices. The sayings of the Holy Prophet ﷺ uttered in response to the recommendations of certain people to let off a woman named Fatima of Qabila Banni Makhzum who had committed theft, highlights the Islamic Concept of Justice. The Holy Prophet ﷺ said, “*The nations before your time were ruined because they punished the weak and let off the power. By*

Allah! If Fatima daughter of Muhammad ﷺ had committed theft I would have cut off her hands."

Our Holy Prophet SAW has declared a just ruler as the shadow of Allah. The Holy Prophet SAW was very considerate towards the Muslim community. He was very much concerned in any matters for the Muslim Ummah. He did not like any hardship for his followers. Our Holy Prophet SAW was a Messenger of mercy and kindness for his followers. It is expected from the believers that they will have kindness and mercy in their attitude and behavior.

Allah SWT says:

"My mercy is vast than everything." So a Muslim should have this quality in himself if wants to get Allah's mercy.

The main characteristic of an Islamic Government has always been to administer justice without any fear or favor. The real object of an Islamic Government is the establishment of a system of justice.

Our Holy Prophet SAW said, " One who does not show mercy to others, he does not receive mercy from anyone." Our Holy Prophet SAW was very kind and loving to the Muslim Ummah.

Relation with practical life:

In our practical life, the real objective should be the establishment of a system of justice and the value of kindness in society. This will create a peaceful environment in society.

.....

(11)

إِنَّا مَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفِظُونَ ﴿٩﴾ (الحجر: ٩)

Verily, it is We Who revealed this reminder (The Holy Quran), and verily We are its guardian.

Explanation:

In this verse, Allah Almighty has made three points.

- * First this book has been revealed by Allah Almighty. This means that this is not an ordinary book, but has been revealed by Allah Almighty for the guidance of mankind.

- * Second, this is a book of Zikr, Zikr means advice, i.e., This book has been revealed to advise the people with the intention of their welfare.
- * Third, it has been declared that Allah Almighty is responsible for the preservation of this book. This means that no tampering alternation or suppression of any portion of this book is possible.

Other divine books have been subjected to tampering and alterations. However, Quran is intact in its original form; even after the passage of centuries. Its language, eloquence, and contents exist without any change. The Holy Quran contains guidance for mankind for all times to come. It is for all ages and all races of mankind. The power of government cannot suppress its teachings. Allah Almighty has fulfilled His promise to preserve the Holy Quran. This fact has been acknowledged by Muslims as well as non-Muslims. Allah Almighty says in the Holy Quran:

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ إِنَّ عَلَيْكَ جَمْعَهُ وَقُرْآنَهُ ۚ فَإِذَا
قُرْآنُهُ فَاتَّبِعْهُ قُرْآنَهُ ۚ ثُمَّ إِنَّ عَلَيْكَ بَيَانَهُ ۚ (الشّٰم: ١٩, ١٦)

Move not thy tongue concerning the (Quran) to make haste therewith. It is for Us to collect it and promulgate it. But when we have promulgated it, follow thou its recital (as promulgated). Nay more, it is for us to explain it (and make it clear).

The Holy Quran has been revealed by Al-Mighty Allah and He took the responsibility to safeguard it. We see that Allah carried out his promise so perfectly that not even a single word, letter, or vowel point of the Holy Quran has so far been changed.

The Holy Quran with its complete text was not revealed at once and at the same time. Rather it was revealed Little by little. It took about twenty-three years for this divine book to be completed. Whenever some Quranic Verses were revealed, The Holy Prophet SAW sent for the scribe and dictated the revelation to him. The Holy Prophet SAW gave him the instructions as to where the newly revealed verses were to be included, i.e. in which surah and before and after which verses these were to be included. The passage of the revelation was placed at a fixed place in Masjid Nabwi and Sahabah RA used to copy it and learn it by heart. Thus, whenever a part of the Holy Quran was revealed, it was recorded and learned by heart by the Companions of the Holy Prophet SAW. The Holy Quran revealed to our Holy Prophet SAW is intact in its original form. Even after a passage of fourteen hundred years, there has not been a change of a single letter in its original text. It is not only preserved in the written form but is also preserved in the hearts and minds of millions of people. This is because that Allah SWT has taken

responsibility to safeguard it. While such a promise was not made to any of the previous books.

After the Holy Prophet SAW passed away, Hazrat Abu Bakr AS Siddique RA commanded Hazrat Zaid bin Thabit RA to collect all the parts of the Holy Quran together in the order prescribed by the Holy Prophet SAW. The verses of the Holy Quran and the Surahs were given the same names as were prescribed by the Holy Prophet SAW under the command of Al-Mighty Allah. Hazrat Umar RA during his caliphate sent the teachers and experts of the holy Quran to all capital cities to spread the teachings of the Holy Quran. Established Taraweeh prayer in the nights of the Ramadhan and provided Muslim Ummah a center point behind an imam. Hazrat Usman RA during his caliphate prepared several copies of the Holy Quran, edited Hazrat Zaid bin Thabit RA, and sent them to provincial capital cities like Makkah, Basrah, Kufah, Yemen, Damascus, and Bahrain, etc

Hazrat Ali RA carried out jihad against Khawarij who tried to tamper and alter the interpretation of 'the Holy Quran, thus laying the foundation that if a Muslim will change the meanings of the Holy Quran, jihad will be declared against him.

In brief, Quran is the last word of Allah SWT and He safeguarded it and will safeguard it up to the day of judgment.

Relation with practical life:

Holy Quran is the last divine book of Allah SWT and a complete source of guidance for all the times to come. We should, as a Muslims, take part in its recitation, interpretation, and explanation to attain the blessings of Allah SWT not only in this world but in the world hereafter.

.....

(12)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ (البقرة: 183)

O you who believe! Fasting is enjoined upon you.

Explanation:

The above verse indicates that Roza is compulsory and its compulsion is to attain piety.

“In Arabic language صوم is used for Fasting. The word صوم means to stop oneself from an action, to abstain or to control oneself.

Definition:

In religious terms Fasting is to stop oneself from eating, drinking and all other desires for the whole day (from dawn to dusk) throughout the month of Ramadhan.

Purpose of Fasting:

According to the Holy Qur'an purpose of Fasting (صوم) is to achieve (Taqwa) piety.

لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ (البقرة: 183)

That ye may (learn) self-restraint

Swam or fasting is an 'Ibadah, an act of worship in Islam, regarded as its pillar and sign. The verse makes it obligatory for the Muslims to fast in a specified period, but the command in this respect has been accompanied by the statement that the obligation of fasting is not peculiar (special) to them. The fasting had also been enjoined upon the earlier Ummahs (communities of past Prophets) The reference to the earlier Ummahs in the verse shows the importance of fasting, on the one hand, encouraging the Muslims on the other hand.

The verse very clearly says that like Salah, fasting has also been enjoined upon every Ummah Of every prophet without any exception. But this does not mean that the fasts enjoined upon the Earlier communities were fully identical in all respects with the fasts enjoined upon this Ummah. There may have been differences in the number and the timings etc. And actually, there has been such a difference.

Hazrat Adam AS used to fast for three days (13, 14, and 15 of every lunar month) in a month, and This was obligatory upon Him. The fasts of all the year were obligatory for Hazrat Noah AS Ummah. Hazrat Dawud AS used to keep fast on alternate days, and these fasts were loved by Our Holy Prophet SAW also. Fasting for 40 days was obligatory in Hazrat Mosa AS religion. Hazrat Isa AS used to keep fast on two consecutive days and the third day was without fast. One-month fasts were obligatory upon Christians but in different times their rulers and scholars made changes through which the number is increased to fifty. The present-day Jews observe fasting for one week.

The fasting month of Ramadhan is a month of blessings and forgiveness. Allah SWT revealed the Holy Quran this month. According to narrations, all the previous scriptures revealed on different prophets were also sent in this month. The real objective of fasting is to create piety. Fasting grows into a Manpower that helps him control his desires, which is the foundation of taqwa. Allah SWT says in the Holy Quran, "So those of you who witness the month must fast in it."

The Holy prophet: SAW said:

1.” A person who arranges Iftar of a keeper of fast will ensure forgiveness of his sins and safety from the fire of Hell. He will get a reward equal to the reward of the keeper of fast in addition to his reward.

" 2. "O young people! Whoever amongst you can afford marriage, let him marry. Whoever cannot afford it, let him fast, for it will be a shield for him." Relation with practical life: Nowadays our fasting does not produce the blessings and benefits as are mentioned in Holy Quran and Hadith. So should observe the fasting month with all the conditions to attain the piety and pleasure of Allah SWT.

SELECTED HADITHS

منتخب احاديث

(1)

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ

Verily, our actions depend on our intentions. No doubt man will get what he intends.

(2)

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ حُسْنَ الْأَخْلَاقِ

Verily, I have been sent as a Prophet to bring the high morals to perfection.

(3)

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

(بخاری، مسلم)

No one amongst you can be a believer unless he holds me dearer than his own parents, his offspring and other people.

(4)

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

No one amongst you can be a believer unless he chooses the same thing for his brothers which he likes for himself.

(5)

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

A Muslim is one whose tongue and hands do not injure other Muslims.

(6)

لَا يَرْحَمُهُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ (مسلم، ترمذی، احمد بن حنبل)

Allah does not take pity on the one who does not take pity on people.

(7)

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِزُّهُ

All possessions of a Muslim are forbidden to the other, his blood, his belongings his honour.

(8)

مَا عَالَ مَنْ اقْتَصَدَ

The one who adopts the middle way will never be a beggar.

(9)

مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ

One who pursues the path of knowledge is led by Allah to one of the paths leading to paradise.

(10)

الْمُؤْمِنُ أَخُو الْمُؤْمِنِ كَالْجَسَدِ الْوَاحِدِ إِنْ اشْتَكَى شَيْئًا مِنْهُ وَجَدَ أَلَمَ ذَلِكَ فِي سَائِرِ جَسَدِهِ

Every faithful (مؤمن) is brother of the other faithful. They are like a body; if a part of the body is painful, he will feel the pain in his whole body.

(11)

الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ

The Paradise is under the feet of the mother.

(12)

الصِّدْقُ يُنْجِي وَالْكَذِبُ يُهْلِكُ

The truth saves the human beings from every trouble and the falsehood results into their destruction.

DESCRIPTIVE QUESTIONS of Chapter # 4 (Detail answers are given above)

1. Which are the names of Qur'an? Write down the incident of the First revelation.
2. Write down the characteristics of Makki and Madni Surahs.
3. Describe HUKUMLULWIDA in detail.

4. Write short note:
 - i. Preservation of The Holy Qur'an
 - ii. Order of the Holy Qur'an
 - iii. Ompilation of the Holy Qur'an in the era of Abu Bakr (R.A)
 - iv. Style of Qur'an
5. Give meaning and definition of Hadith and what is the religious status of Hadith?
6. Describe in detail the three phases of compilation of Hadith.
7. Write down the names of Sihah Sitta with the names of compilers and their death year.
8. Write down the names of Usool e Arba' with the names of compilers and their death year.

The End

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Best of luck

**Don't panic and lose hope even if there's a mountain in your path..... talk to the
one who created the mountains.**

Ms.Attia Yasmeen