

**Compulsory Islamiat for degree classes
as prescribed by HEC**

**THEMATIC STUDY
of
QURAN and HADEETH**

Urdu Version Compiled

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BELIEFS

(A) TAUHEED (ONENESS OF ALLAH)

Belief plays a fundamental role in the formation of human life. Man has to give basic importance to some values in his individual and collective life which remains devoid of order otherwise. Thus his life remains insipid and tense. Therefore Islam has made it compulsory for each and every believer to adopt certain basic values through Qur'an and Hadeeth. Almighty Allah says.

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۖ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا
يَصِفُونَ ﴿٢٢﴾ (النبي: ٢٢)

"If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! But glory to Allah, the Lord of the Throne: (high is He) above what they attribute to Him!" (Al Ambiyah, V. 22)

INTERPRETATION:

Worship means to surrender your entire self to Allah. He is absolutely devoid of any sort of fault.

Consequently, in the above Ayah He logically proves that there is no other but one Allah in Heaven and Earth. Had it been otherwise, the system of both these places would have been perished. This simple logic can very easily be understood by anyone that if there are two authorities prevailing in a family, it always remains disorganised and prone to disintegration. Similarly, there is no other absolute authority except Allah in the Universe. This fact is proved by the smooth running of the Univers. We can very well imagine what would have happened otherwise. The universe would have been destroyed much earlier than now. Had there been two Gods in the universe there would never have been unity of thought among them. One would have wanted to make the rain fall while the other one would have thought otherwise. One would have wished to keep the sun shining for two days continuously while the other would have wanted to make the moon shine for twenty consecutive days. There are countless examples like these to show how the difference of opinion between these two gods would have proved detrimental to the safety, unity and balance in the universe, ultimately resulting in its destruction.

وَاللَّهُكُمْ إِلَهٌ وَاحِدٌ ۖ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾ (البقرة: ١٦٣)

"And your God (Allah) is One God (Allah): there is no god but He, Most Gracious, Most Merciful" (Al Baqarah, V. 163)

INTERPRETATION:

The above Ayah affirms the impossibility of more than one God. He is benevolent as He feeds all His creatures irrespective of their creed or colour. He has ordained the whole universe to serve the humans (good or bad). He is also merciful which means that this mercy will be limited to His obedient slaves only on the day of Judgement. This is stark justice that the obedient should be rewarded for his obedience and the disobedient should be punished for his disobedience.

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي
تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ
فَأَخْيَاهُ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ
وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ٥
(البقرة: ١٦٣)

“Behold! In the creation of the heavens and the earth; in the alternation of the Night and the Day; in the sailing of the ships through the Ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth;- (here) indeed are Signs for a people that are wise.” (Al Baqarah, V. 164)

INTERPRETATION:

Almighty Allah has selected the most effective way of making us think about the stark realities of life through this Ayah. For persons who have the capacity to think deeply about the matters and conditions regarding the universe there is a vast vista of wonder, surprise and adoration of Allah and His wisdom. But a large number of people lack this capacity to or realise these marvels of Allah as they become the usual and routine observations and experiences in their every day lives. But those who have insight keep pondering over these miracles of Allah. Such as changing the day into night, sailing of the boats on huge ships into the sea; falling of rain for producing things for the of sustenance for living beings, production and reproduction of species, blowing of winds and changing its' direction and a lot of other natural phenomena these are more than enough to open the eyes of those who think. Those who do not are like deaf, dumb and blind creatures living like barbarians.

(B) RISALAT (Prophethood)

After Tauheed comes Risalat which is the second pillar of belief. Prophethood means that Almighty Allah has been sending His messengers (Prophets) one after the other for the guidance of people. Allah says in His holy Book:

مَا كَانَ لِشَيْءٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحِكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ
كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ
الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ (آل عمران: ٧٩)

"It is not (possible) that a man, to whom is given the Book, and Wisdom, and the Prophetic Office, should say to people: "You be my worshippers rather than Allah's: on the contrary (he would say): "You be worshippers of your Lord Who is truly the Cherisher of all, for you have taught the Book and you have studied it earnestly." (Al Imran, V. 79)

INTERPRETATION:

In this Ayah the holy Prophet assures that he is the servant of Allah who is only one and all must worship Him alone. It is out of question that any Prophet could claim providence for himself which embodies worship. They can only preach them to staunchly believe in Allah as the Book they have read and gained knowledge from and taught it to others demands and orders them to worship only one Allah and none else be he a general person or a prophet.

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ (الحشر: ٥)

"So take what the Messenger assigns to you and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment." (Al Hashr, V. 7)

This Ayah throws light upon the two most important and basic principles of Economics and Constitutions in Islam. According to the first, Islam allows individual ownership with reservations. It means that Islam prohibits the concentration of wealth in a few hands. It asks for appropriate distribution of wealth among the masses so that all could get their due share in it and should not suffer from any injustice in their economic sphere.

For this purpose Islam has introduced the exemplary systems of Zakat, Ush'r etc. Warriors (Mujahideen) were entitled to get 80% of the total amount of cattle and other immovable property required. The booty which was left by the enemy without fighting was totally allocated for the destitutes. Hoarding of any sort or creating fake shortage of goods and taking interest on investment or capital (سور) have been forbidden as it can cause centralization of wealth. Islam advocates the policy of free and equal opportunity of earning wealth in accordance with investment and efforts. This is an ideal economic system based on justice and equality.

The second principle is related to the bases of constitution. According to Islam, the sources of a suitable constitution are Qur'an and Sunnah. These two provide the guidelines for the formulation of a balanced and comprehensive system of laws which is called constitution.

Generally the constitution of a country is prepared through the representatives of masses to their legislative bodies. In the Islamic way of governance, the Holy Qur'an and Sunnah are the

two basic sources for the preparation of the constitution. Islam also gives an option of consulting a group of learned persons for chalking out the rules for a situation which is not covered by these two sources. This is called *Ijtihad* (consensus). In an Islamic country, these laws and rules (constitution) are called Shari'ah (The Islamic Code). Allah and His last Prophet have asked people to act according to the rules and regulations of Shari'ah otherwise they would be liable to punishment.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا (المائدة: ٣)

"This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion." (Al Maida, V. 3)

INTERPRETATION:

This Ayah was revealed at the time of the last (Pilgrimage) by the Holy Prophet. It means that at that time Religion was totally completed and nothing was to be added or abrogated at all. In this context it is quite clear that Deen started from Hazrat Adam and ended with Hazrat Muhammad (P.B.U.H). It shows that religion has reached us systematically and continuously through almost one hundred and forty thousand prophets sent by Allah one after the other. It is to be noticed here that all the former messengers of Allah replaced the last with the next for a particular period of time. This shows that till the prophethood of Hazrat Muhammad (P.B.U.H) Almighty Allah thought it necessary to send our prophet after the other judging it necessary according to the demands of the changing times and circumstances.

But there was left no need to continue this process any longer after Prophet Muhammad (PBUH) as, according to Allah, all the matters of human lives were fully covered by the end of the last prophethood. It proves that till then people had become capable of finding the solutions of certain situations which were not thought to be discussed by the Holy Book or the Holy Prophet. Consequently the process of revelations was completed and Deen was claimed by Allah and His last prophet to be perfect and complete.

All these bounties were accorded to us by Allah. This is the Deen which brings us nearer to Allah and makes us realise the reality of universe. This systems of thought provides us the true channels through which we reach and grasp the presence of Allah. This makes us free from all other bonds of subjugation of any other authority but that of Allah. Without it He could neither have reached at his own identity nor the reality of the universe.

Almighty Allah has bestowed on us this religion as a complete code of life in the Holy Qur'an and practically in the whole behaviour and teachings of Hazrat Muhammad (P.B.U.H) who is the Last Prophet of Allah. Actually now a great responsibility rests upon our shoulders to fully grasp our Deen and then tell others in detail and with examples from the life of our last prophet to logically prove its superiority over other religions. We are also made responsible to make it the base of our political and social life. We should do our best to get it implemented in all the basic institutions of our lives as a system of life. Being a Muslim if we fail to achieve these objectives we shall not be forgiven by Allah and remain a weak and downtrodden nation.

(C) AKHIRAT (Hereafter)

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تَرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۖ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ۖ وَمِنْكُمْ مَّن يُّتَوَفَّىٰ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا ۖ وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ۝ (الحج: ٥)

"O mankind! if you have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (Our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babies, then (foster you) that you may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much). And (further), you see the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs)." (Al Hajj, V. 5)

INTERPRETATION:

In this Ayah Almighty Allah is addressing to those people who have doubts about coming to life again on the day of Qayamah. Allah says to these persons that if they have any doubt being back to life again, then they should think about the first humans who started procreating brought that is, their forefather Hazrat Adam (PBUH) who was created from clay. Then He made food from the soil, which after passing through several stages gained, the shape of semen. This semen became coagulated blood which turned into a chunk. With the passage of time this chunk of clotted blood gained features and organs. But in some cases He did not do it and the clot came out unfertilised (miscarriage). Some, whom He wanted, were born complete and some others remained incomplete and lacked some physical features. This He does to make us aware of His powers. Thus a woman keeps the baby inside her for nearly nine months after which the baby is born. In this context it is to be observed that after going through various processes before his birth a baby is further destined to pass through processes during his whole life. First comes childhood; then comes adolescence during which he becomes a Man/person. Then some die before reaching their youth and some in their youth. Still others grow old and weak. Thus they have to be looked after by their children who were taken care of by their parents in their period of infancy and childhood. So Allah has ordered the young children to look after and serve their parents who require their assistance in their old age.

Being resurrected again is proved, in this Ayah, by the land which becomes arid and remains barren forever. But when the rains fall upon it by the grace of Allah it again becomes green and

capable of producing fine and fresh vegetation. Exactly in the same manner all those who were dead will again be resurrected by will of Almighty Allah to answer for their deeds which they did in their lifetime. All this proves that:

- 1- No doubt Allah is there to create and recreate.
- 2- Allah does enjoy the power of life and death, creation and recreation forever.
- 3- Doomsday is bound to happen. According to the holy Qur'an and Science everything is created in pairs. The universe is a reality and therefore it must have a pair which is Akhirat.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا
يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ (البقرة: ٢٨)

"Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside)." (Al Baqarah, V. 48)

INTERPRETATION:

No doubt the Bani Israel enjoyed superiority over others. But it lasted till they remained sincere and staunch servants of Allah. When they started disobeying Almighty Allah and going against His orders, they were denounced by Him. He also warned them that they would be judged by their deeds on the Day of Qayamat when each and every one will be responsible for his individual behaviour. None will be able to help the other.

In fact personal accountability is the golden principle of Islam which should always be remembered and kept in mind by every Muslim if he wants to come out clean handed and proud on the Day of Judgement. That will be the day on which no one else would be able to recommend or help the other. On that day only the person concerned would answer for his deeds. No Fidyah (compensation or fine money) would be acceptable. On that day only one's piety will matter. Nothing would absolve the people except their good deeds and amicable behavior. In this Ayah not only Bani Israel but all the Ummah is addressed.

The fourth basic element of Islam is the belief on prophethood. Almighty Allah has sent almost one hundred and ~~sixty~~ ^{forty} four thousand messengers in the world for the guidance of people. Some of them are prophets and a larger number of them are messengers. The prophets are those upon whom a holy Book was revealed. The rest are messengers whom Allah entrusted with the mission of preaching according to the scriptures contained in the holy book found in those days.

Belief in the prophethood is all the more necessary because the prophets were the persons upon whom the holy books of Allah were revealed. This necessitated the Prophet to be of impeccable character. So all these prophets and messengers were markedly innocent and were devoid of sins. Only such persons were suitable for preaching and guiding the people towards the path of righteousness and piety. Weakness of belief in prophethood creates weakness of belief in the holy Books of Allah and in the reality of Angels. Such weakness in belief, ultimately leads towards shaky belief in Almighty Allah. This weakness in belief minimises the possibility of exemplary behaviour. Our behaviour reflects our degree of belief.

The fifth pillar of Eeman is staunch belief in Akhirat (Hereafter). 'Akhirat' means another life after this worldly life which is eternal. Just after reaching there after our death we have to face the process of accountability for our deeds here. Our worldly life is short and limited though our eternal life (Akhirat) depends on the success or failure of this momentary life on this earth. If he does not get punishment for certain reasons while on earth he is destined to get it on the Day of Judgement.

It is also essential to believe that all the good are from Allah. Each and every thing happens in the Universe by the will of Allah. On the other hand, He has not created man like animals and plants. He has given Man wisdom so that he should think about what he is doing. Besides, Allah has sent messengers and prophets with complete books of wisdom. Man has clearly been ordered to do good and abstain from the wrong about which his wisdom never fails to tell him. Allah has often warned Man in clear terms that he will be punished for doing wrong and sent to Hell, while Heaven will be waiting for him for his commendable deeds.

عن العباس بن عبد المطلب قال: قال رسول الله ﷺ ذاق طعم
الايمن من رضى بالله ربا وبالا سلام ديناً وبمحمد رسولا -

“Abbas-bin-Abdul Muttalib relates that The Messenger of Allah (may peace and blessings of Allah be upon him) said: Only that person enjoyed Eeman who accepted Allah as his Master, Islam as his Deen and Hazrat Muhammad as His Prophet.”

INTERPRETATION:

Believing in Almighty Allah as our Master means is to accept His Holy Book as a complete code of life. “Deen” and “Islam” are the two words which have been used in the Holy Qur'an in the same sense. In their theoretical form they are found in the Holy Qur'an, and in practical terms they are found in the behaviour of the Holy Prophet. The whole character of Hazrat Muhammad (PBUH) reflects the absolute picture of Holy Qur'an. Thus passing life according to the tenets of the Holy Qur'an makes one pure theoretically as well as practically. Eeman demands a Muslim to live his life according to the prohibition, and exhortations of his Master and the behaviour of His Prophet. Thus one can really enjoy life with peace of body and mind and, above all, pleasing Almighty Allah.