Chapter 1

# INTRODUCTION TO RELIGION

What is religion? How is it defined? How the people with different thoughts, regions and religions interpret it? When, why and how did it start? Why do people follow it? Why do we need it? All these and many other similar questions lead us to this discussion in order to find answers before starting the religious studies.

**Etymology:**

Religion, derived from old French word "Religiun" means "Respect for what is sacred" or Latin word "Religionem" means "Reverence for the gods".

Modern Sense: "Recognition of, and obedience to a higher unseen power". Words "Creed", "Cult" & "Faith" are used as synonyms.

In Urdu, we use word "Mazhab مذہب" which is originally an Arabic word means "A way to go", "A path to walk", "A style", "A method" etc.

In Arabic, in the sense of religion, the word "Deen دین" is used commonly which literally means "Retaliation", "Recompense", "Requital", "Commandment", & "Judgment" etc, for example, Qur'an says " مَالِكِ يَوْمِ الدِّيْنِ ....The Master of the Day of Judgment".

**Word Religion in Qur'an:**

The most appropriate of the above mentioned Arabic words in the sense of religion, is "Deen". Although, Qur'an uses some other words as well in this sense like " مِلَّةٌ...Millah", " صِرَاطٌ ...Siraat", "مِنْهَاجٌ...Minhaaj", & " شِرْعَةٌ...Shir'ah", but the word preferred and used most often in the divine guidance i.e. Qur'an and Hadith, it is "Deen دین" as it indicates to the requital and the recompense of the deeds in after life. The word "Mazhab مذہب" has not been used anywhere in divine scripture in the sense of religion as it does not express the exact sense of religion except in Urdu, instead, it is used for "Point of view" & "School of thought".

**Definitions & Concepts:**

People from various areas, eras and thoughts have interpreted religion in different ways in the light of their own knowledge and experiences. Here are some of the opinions of western scholars and philosophers along with the Islamic perspective to get an idea about different views and attitudes towards religion.

**Edward Burnett Tylor** 1832-1917 (defines in his book "Primitive Culture")
"The belief in spiritual being"

**David Emile Durkheim** 1858-1917 (writes in his book "The Elementary Forms of the Religious Life")
"Unified system of beliefs and practices relative to sacred things"

**William James** 1842-1910 (describes in his book "The Varieties of Religious Experiences")

"The feelings, acts and experiences of individual men in their solitude, whatever they may consider the divine."

**The crux** of the western ideas is that the Religion to them is "A relationship to sacred & spiritual things, feelings in solitude & experiences of individuals."

**Divine Perspective: (Eastern Perspective)**

"Religion is a complete code of life set and sent down by the Creator, the Lord (God) through His messengers from time to time to guide His slaves (Mankind & Jinn) to the success in life and afterlife".

**Analysis:**

By a look upon all these view points, few facts are unveiled that....Western scholars, however, interpret religion as it is something related to thought only, not stressing upon the practical aspect of the religion. This attitude can easily be observed in the western society as they dislike the interference of religion into their daily lives as well as in economical and political bodies. Secondly, their interpretation shows that religion to them is a personal matter of every individual, because people are different in their thoughts and association with spiritual & sacred beings. This approach can also be observed in the western society particularly in modern era. On the other hand, it appears that religion to divine perspective is more practical than it is theoretical as it is a complete code of life and almost 90% of Islamic teachings are practice based. Besides, it is a collective and inter-related issue more than it is a personal matter because success in worldly life cannot be considered without collectiveness.

**Need for Religion:**

Religion is an essential need of mankind as it gives meanings to the essence of life, creates objective of existence and establishes the core of mankind. This conversation requires further elaboration on these aspects.

**Demand of Nature:**

This is mentionable that liberty and freedom have ever been fascinated and desired for human beings and the fact is that man, on account of his natural desire, prefers liberation and emancipation over all kinds of confinements and limitations which are the core of the religion, besides, on ground reality demonstrates that almost 80-85 % of the world population is affiliated to some religion preferring restrictions and confinement set by the religion over emancipation and freedom which is astonishing for man himself. This enigma is uncomplicated to solve.

In fact, association with some religion is the demand of the innate human nature man has been created with. Nature refers to an essential feature or characteristic of something by which that particular object is recognized and known. In case, if this feature is removed, that particular object remains not the same object any more. For instance, water is recognized and known for its liquidity and flow, if this feature is removed, it might be called as ice but not water any more.

In the same way, man is created with a proviso to be bound to believe in some unseen super natural power. No matter if man recognizes him or not, because it is experienced more than once and proved that one decides and determines for some task and struggles hard to achieve the goal, one eventually fails despite all his determinations. Besides, suffering from undesired diseases, mishaps, demises and disasters demonstrate even compel man to believe in some other contradictive powerful being existing as dominant and more influential than man himself. Man, on account of his nature, is frightened that this power may cause to harm or destruct him in case

if gets angry with man. As an end result, man yields to that power to secure himself from any expected or unexpected failure and mischief and to collect maximum benefits and advantages. It is thus the religion takes birth and it is only the belief in God which can give security to the self and mind, peace to the soul, meaning to the individual and the satisfaction to the human nature.

**The Innate Human Nature:**

The word "Innate" refers to built in essential human features. Man has been created with an innate nature that compels him to believe in an unseen super natural power as God. Qur'an reveals about an incident that occurred in Heaven before Adam (AS) was sent to earth which is identified as "The Initial Covenant". As per the details described by the Holy Prophet (pbuh), Allah, the Exalted, created all of the human souls from Adam (AS) and presented Himself to them and questioned them, "Am I not your Lord?" They all replied, "Why not" which means they all agreed upon it. This covenant has been set as the innate nature of the human beings by Almighty Allah. This is the nature termed as "Fitrah" in Qur'an and everyone takes birth with same "Fitrah" that leads to the acceptance of the Ultimate Reality "God".

**Craves of Mind for the Knowledge of Essential Facts:**

The human need for a creed primarily derives from man's crave to know himself and the universe around him. The need to find answers has always occupied the concern of human philosophies without reaching the definite solutions. Since their creation, people have had the nagging questions "From where?", "To where?" and why?" They are sometimes distracted by the demands of daily life, but they one day return to these eternal questions. Man wonders: from where did I and this immeasurable universe come? Did I come into existence on my own or is there a creator who brought me to existence? Who is he? How am I related to him? What about this vast land, sky, animal, vegetable, mineral, planets and stars? Did they come into existence on their own or is there some sovereign creator? What is after this life? What is after death? Where do we go after the short journey on this planet Earth? Does the story of life from birth to death have nothing beyond that? Do the virtuous who sacrifice their lives for good and truth meet the same end as the wicked and villainous who sacrifice others for their own desires and pleasure? Does life culminate only in death? Or is there some other life after death in which the virtuous are rewarded and the villainous are punished? And why was mankind brought into existence? Why were people endowed with mind, wisdom, knowledge and volition which distinguish them from all animals? Why does everything in heaven and on earth seem to be in his service? Is there a purpose to his existence? Does he have a mission in life? Or was he brought into existence only to eat as animals do and then expire as animals do? If there is a purpose to existence, what is it? How can this purpose be realized?

These questions have haunted man in every age and demanded answers that satisfy the intellect and soothe the heart. Answers like that are only found in religion or in a pure religious belief. It is religion that primarily teaches man that he came into existence neither by chance nor on his own but he was created by a great Creator Who is his God, That God made man, fashioned him perfectly, gave him due proportion, breathed soul into him, endowed him with hearing, eyesight, mind and heart and granted him all sorts of blessings starting as an embryo in a mother's womb.

**History & Background:**

Through the history of religions, we come to know that religion has ever been the essential part of human life in every society. The Greek historian Plutarch (46-120 AD) writes, "In history, I have found cities without forts, cities without palaces, cities without schools, but never have I found cities without places of worship". For history of religion, we find archaeological evidences as well; likewise tablets of law by Hammurabi (2300 BC), a king of Babylon lived in Nineveh, the capital of Babylon, almost in the age of Ibrahim (AS). These tablets describe the laws containing some clauses derived from the divine teachings. Moreover, the ancient cemeteries like tombs & pyramids provide the big evidence for religion, because, burial itself, is the teaching of religion taught to mankind through the crows as per the revelation of Qur'an.

But, when and how did it start actually, history is silent and provides no definite answer. But, the divine scriptures like Qur'an & Bible reveal it well that the religion started with the very first person on this earth named Adam (AS).

**Universal Features of Religions:**

A large number of religions existing in the world are having a massive variety of thoughts and teachings, but some fundamental features are considered as universal and common between all of them, these are following....

1- **Faith & Beliefs:** All of the existing religions have the teachings consisting of thoughts called as beliefs. Although, these beliefs vary religion to religion in details, but are common being a theoretical part.

2- **Rituals & Customs:** All the religions hold some practical rituals being followed by the followers which later become the identification of that particular religion. This is the second feature common between all of the religions whether they are revealed or non-revealed. But, likewise beliefs, these rituals also vary religion to religion.

3- **Ethics & Morality:** All of the religions form their own concepts of good & evil and the curbs of ethical and moral values derived from their own thoughts and rituals. Although, some of the moral values are universal like speaking truth, not telling a lie and not killing the innocent one, but some may vary in various religions. This is very much possible that one value might be considered good in one religion but might not be in the other one.

**Religion & Human life:**

There is no second opinion in the fact that religion has ever been very influential and put a great impact on humanity, their personal as well as their collective life. Man, being follower of a religion, lives a satisfactory life as he thinks that he has established an awesome relationship with the sacred super natural power that is dominant and holding the authority to beneficiate or destruct the human life. Besides, man needs psychological peace and spiritual strength occasionally and also needs a mighty and unfailing supporter at times of hardship and crisis. This is religion that holds man's life, hope and courage, when a person loses something or someone he loves, or fails to achieve something, or is stricken by misfortune and illness. The religious faith provides him support, strength, hope, condolence and patience.

Religion also affects the collective life of mankind. In fact, the societies are always established on the basis of religion and form their own civilizations and cultures. All the world's great civilizations are known by their religion like the Buddha civilization, the Hindu culture and civilization and the Muslim civilization are named after their religions. Moreover, the religion

controls and governs the relationships between society members and makes every member observe his limits, refrain from trespassing the rights of others and not to overlook the welfare of the community for personal immediate gains.

**Classification of Religions:**

There are almost nine thousands religions including the tribal religions existing in the world. These religions have been classified into two major categories, Revealed & Non-revealed. Revealed refers to the claim by the followers in order to have some divine scripture for human guidance. Judaism, Christianity and Islam are considered as the revealed religions. Rest of the religions have been declared as non-revealed religions as they do not claim to have the divine scripture despite they have some sacred and holy books.

**Theological Ideas:**

Theology is the systematic and rational study of concepts of God and of the nature of religious truths. It is a knowledge that refers to God, His reality and the relationship with mankind. God is a super natural being and an ultimate reality, but man, despite all his association with God, is unable to reach and explore His reality as He lies beyond man's approach of senses and imaginations. However, people tried to explore Him through their rational and as an end result; they differed and formed several concepts. Some of them are as follow,

1- **Atheism:**
Denying the existence of God & religion and believing in the self-existence of the universe.

2- **Agnosticism:**
Not being certain about the existence or non-existence of God, instead, being in doubt about it.

3- **Deism:**
Believing in God but denying the revelation & the interference of God in universe.

4- **Pantheism:**
Identifying and equating God with the law & nature of universe, declaring universe as God.

5- **Monotheism:**
Believing in that there is not but one God (this one is supported by the divine scriptures)

6- **Polytheism:**
Believing in the plurality of God i.e. numbers of God.

Chapter 2

# INTRODUCTION TO ISLAM

Islam (اسلام) is the name of a famous religion amongst the religions of the world. It is the religion of truth containing both thoughts and practices. According to the divine scripture Al-Qur'an, it is the true religion with Allah the Exalted and the final and complete version of the divine guidance.

**Etymology:**

Word Islam (اسلام) is an Arabic word derived from another Arabic word SALAM (سلام) without Alif (الف) which literally means "Peace" and "Safeness". As per the linguistic rules of Arabic, another letter Alif (الف) is added to it and it turned ISLAM (اسلام) which is the title of the religion. After Alif (الف) is added, the word is changed now and obviously the meanings as well. So, it is no more in the sense of peace & safeness now, instead, it stands for "Obedience", "Submission" and "Surrender".

**Definition:**

"A complete code of life set and revealed by Allah (The Creator, the Owner & the Lord) to the last of His messengers MUHAMMAD (□) to guide His slaves (Mankind & Jinn) to the success in life and afterlife".

**Important Note 1:**

Islam is unlike other religions as they contain some typical traditions and customs particularly at three occasions i.e. the birth of a child, the marriage and the death of a person, or maximum some rituals are being performed as worships. They do not have systematic and organized structure of worships, social dealings, economical system, political and legal affairs based upon their religion. Instead, Islam is a complete code of life and is fully equipped with teachings for every aspect of life. For instance, along with above mentioned disciplines of life, Islam also stresses upon daily routine of life such as eating, drinking, sleeping, dressing, and also commands to perform the necessities of daily life as per the commandments of Islam.

Secondly, Islam is a divine religion set, chosen and revealed by the Almighty ALLAH (The Creator, The Owner and The Lord of all the worlds). It is not a man made religion. Its teachings are genuinely from The Lord and are beyond doubts. Allah has sent it down to the last of His prophets MUHAMMAD ( ) through one of His angels Gabriel (A.S.) who was considered as the chief of all of the angels as described by Almighty Allah. Allah reveals in Qur'an;

وَإِنَّهُ لَتَنزِيلُ رَبِّ ٱلْعَالَمِينَ ۝ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ۝ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ۝ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ۝ (الشعراء 26 :
(195-192

"And truly, this is the revelation from the lord of all worlds. The trustworthy spirit (Jibreel) brought it down. Upon your heart, so that you may become one of the warners. In plain Arabic language".

**The Subject of Islam:**

The Subject refers towards the study of some particular thing or object which, as a topic, is discussed under a discipline. For example, human body is discussed under medical science. Therefore, it is the subject of medical science. And machine is the subject of engineering because it is discussed under the discipline of engineering.

In the same way, when Islam is considered as a discipline and the code for life, definitely there should be some subject to be discussed in it too. And the subject for the entire Islamic teachings is…
**"<u>The human beings and Jinn being slaves to Allah the Exalted</u>"**, Allah the Exalted says;

وَمَا خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُوْنِ ○ (الذاريٰت 51 : 56)

"I did not create mankind and Jinn except for the Purpose that they should worship me."
Islam reveals the teachings through which human beings may enable themselves to become good slaves to Almighty Allah.

**The Objective of Islam:**

The objective behind this revelation of Islam is. . . .
**"<u>To provide complete guidance to mankind and Jinn that leads them to the success in life and afterlife</u>".**

**Important Note:**

A noteworthy point should also be remembered that the actual concept of success, as per the interpretation of divine scripture Al-Qur'an, lies down with safe removal from the fire of hell and the entrance into paradise. Allah says….

فَمَنْ زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ،وَمَا ٱلْحَيَاةُ ٱلدُّنْيَا إِلاَّ مَتَاعُ ٱلْغُرُورِ ○ (اٰلِ عمران 3 : 185)

"So, whoever is safely removed from the fire of Hell and admitted to Paradise, he succeeded indeed And the worldly life is not but the goods of delusion".

The Aayah reveals that beyond this actual success, no worldly success is appreciable and reliable especially when this world itself is a mortal one and if man is not safely removed from the fire of Hell.

Fore face of Islam:

In a very famous Hadith from prophet Muhammad ( ) entitled with Hadith-e-Jibreel, prophet ( ) introduced Islam by its face features as a reply to a question asked by Jibreel (a.s.). For details, Umar (r.a.) reports that once Jibreel (a.s.) came to see prophet ( ) in the shape of a man while some of the companions (including reporter) were sitting around him in the holy mosque of Madinah. He asked few (five) questions which were replied by prophet ( ). Amongst all those questions, the very first was about Islam's initial and elementary introduction as he asked;

يَا مُحَمَّدْ ! اَخْبِرْنِىْ عَنِ الْاِسْلَامِ ... "O Muhammad! Tell me about Islam"

Prophet Muhammad ( ) replied;

اَلْاِسْلَامُ اَنْ تَشْهَدَ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ، وَ تُقِيْمَ الصَّلٰوةَ، وَ تُؤْتِىَ الزَّكٰوةَ ، وَ تَصُوْمَ رَمَضَانَ، وَ تَحُجَّ الْبَيْتَ اِنِ اسْتَطَعْتَ اِلَيْهِ سَبِيْلًا

(متفق عليه)

"Islam is that you bear the witness that there is no worshiped one (God) except Allah and Muhammad is the messenger of Allah, and you establish Prayers, and you pay Charity, and you keep the Fasts of Ramadan, and you perform Hajj of the House if you can manage the way to it".

This hadith describes the face features of Islam by following five;

- FAITH (Shahadatain, Eimaan)
- PRAYERS (As-Salah)
- CHARITY (Az-Zakah)
- PILGRIMAGE (Al-Hajj)
- FASTS (As-Saum)

**Important Note 1:**

The above mentioned five teachings are just a fore face and a small part of Islamic teachings, not a complete Islam. Because, Islam, in its teachings, is broader than these five same as man holds organs and body parts other than face features as well.

**Pillars of Islam:**

Another very famous Hadith from prophet ( ) reveals Islam through a constructed building that has been set as an example for its teachings by the prophet ( ) as he said;

بُنِىَ الْاِسْلَامُ عَلٰى خَمْسٍ ، شَهَادَةِ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ، وَ اِقَامِ الصَّلٰوةِ ، وَ اِيْتَاءِ الزَّكٰوةِ، وَ الْحَجِّ ، وَ صَوْمِ رَمَضَانَ (متفق عليه)

"Islam is constructed upon five (pillars), bearing the witness that there is no worshiped one (God) except Allah and Muhammad ( ) is a slave to Him and His messenger, establishing Prayers (Salah) paying Charity (Zakah), performing pilgrimage ( Hajj) and keeping Fasts of Ramadan (Saum)".

The above mentioned reference again describes the above mentioned five teachings of Islam same a in the previous one, and a column structured building which is founded and based on five columns and pillars has been set as an example for Islam.

**Important Note 2:**

But again it is important to understand that the hadith fixes the above mentioned five as highly profiled important teachings of Islam but not a complete Islam. Because the columns only, are not a fully fledged building, there are so many other parts in a building as well. In the same way these five are not a complete Islam; there are many other sections of Islamic teachings as narrated b prophet ( ),

"The Faith secures more than seventy sections". (متفق عليه) ....يْمَانُ بِضْعٌ وَّ سَبْعُوْنَ شُعْبَةٌ

**Importance of the five:**

In order to understand the importance and the specialty of above mentioned five amongst th entire teachings of Islam, two of the reasons appear primarily for what these five have been considered as the pillars of Islam, the foreface of Islam and the initial elementary introduction to Islam.

1- The first one of these five belongs to faith and beliefs of Islam while the rest four belong to worships of Islam. The faith and worships are the actual objectives human beings and Jinn have been created for. Allah reveals;

ا خَلَقْتُ الْجِنَّ وَ الْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ○ (الذاريٰت 51 : 56)

"I created not Jinn and Mankind except for that they should worship me".

2- Secondly, these five have ever been the part of the divine religions i.e. the religion with Almighty Allah as we shall discuss it under their respective studies.

Complete Structure of Islam:

Islamic teachings have been categorized initially into five major categories

**1:- Beliefs:** (عقائد و ایمانیات)

1- Oneness of Allah (توحید)
2- His angels (ملائکہ)
3- His books (کتب)
4- His messengers (انبیاء و رُسُل)
5- Final day (الیوم الأخر)
6- The Destiny (قضاء و قدر)

**2:- Worships:** (عبادات)

1- Prayers (صلوٰۃ ، نماز)
2- Charity (زکوٰۃ)
3- Fasts (صوم ، روزہ)
4- Pilgrimage (حج)
5- Preaching +Holy War (دعوت و جہاد)

**3:- Dealings:** (معاشرات و معاملات)

1- Social dealings (معاشرات)
2- Money dealings (معاملات)

**4:- Rules & Laws:** (حدود و قوانین)

1- Political system (سیاسیات)
2- Legislative system (قانون سازی)
3- Judicial system (عدل و انصاف)

**5:- Ethics & Purification:** (اخلاقیات و تزکیہ)

1- Concept of ethics (تصورِ اخلاق)
2- Concept of Good & Evil (تصورِ خیر و شر)
3- Concept of Fair & Unfair (تصورِ معروف و منکر)
4- Ethical Values (اخلاقی اقدار)
5- Purification (تزکیہ)

**Finality of Islam:**

In the end, it is also important to understand the status of Islam in the eyesight of Allah, the Lord of all the worlds. According to the divine scripture Qur'an, the concept of the finality of Islam contains following two points;

1: Islam is the only religion with Almighty Allah and it is the final version of the revealed religions. Also Allah has warned clearly that one should not die without believing and following Islam. As Qur'an states;

الدِّيْنَ عِنْدَ اللهِ الْإِسْلَامُ --- (آلِ عمران 3 : 19)

"Truly, the religion with Allah is Islam".

Also states;

يُهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللَّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنْتُمْ مُّسْلِمُونَ ○ (آلِ عمران 3 :102)

"O you, who believe, be afraid of Allah, as He deserves to be feared, and let not yourself di save as Muslims."

2: The concept of success in true sense i.e. the success in afterlife totally depends upon following Islam, and there is no other possible way or key to success. No other religion is acceptable to Allah, the Lord and the Master of the Day of Judgment. Allah Himself has announced it in Qur'an saying,

ن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِيْناً فَلَنْ يُقْبَلَ مِنْهُ ، وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِيْنَ ○ (آلِ عمران 3 :85)

"And whoever seeks a religion other than Islam, It will never be accepted from him and he in the hereafter, will be among the losers".

Also, dying without having faith in this final version of Islam will cause the definite & eternal punishment in Hell. Allah states;

إِنَّ الَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِّلْءُ ٱلأَرْضِ ذَهَباً وَلَوِ ٱفْتَدَىٰ بِهِ أُوْلَـٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِّنْ نَّاصِرِينَ (اٰلِ عمران 3 :91)

"Those who disbelieve and die as disbelievers, an earth-full of gold even shall never be accepted from any of them, even if one were to offer it as ransom. They are the ones for whom there is a painful punishment, and for them there are no helpers."

عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ وَ الَّذِیْ نَفْسُ مُحَمَّدٍ بِیَدِهٖ ، لَا یَسْمَعُ بِیْ اَحَدٌ مِنْ هٰذِهِ الْاُمَّةِ یَهُوْدِیٌّ
وَ لَا نَصْرَا نِیٌّ ثُمَّ یَمُوْتُ وَ لَمْ یُؤْمِنْ بِالَّذِی اُرْسِلْتُ بِهٖ اِلَّا کَانَ مِنْ اَصْحَابِ النَّارِ (رواه مسلم)

Abu Huraira (r.a.) narrated that the messenger ( ) of Allah said; "Any of the Jew or Christian from among the people who listens about me and then dies without having faith in what I have been sent with (Islam), he will definitely be among the hell members".

# Sources of Islamic Law

# Sources of Islamic Law (Sharee'ah)

**Source of law, the concept:**

Islam is a divine religion chosen and sent down by Almighty Lord of all worlds to guide His slaves (Mankind) to the right path (Siraat-e-Mustaqeem) so that they may enable themselves to live a life as per the demand of Allah the Exalted.

Most of the teachings of Islam are practice based and an axiomatic point is that knowledge is necessarily required before every deed is performed in perspective of Islam especially to classify weather this particular act is in accordance with Islamic teachings and the commandments of Allah The Exalted or not. This classification is essentially needed hence we may not be misguided by any sensualist & devilish person. This confirmation requires some sanctioning source of Islamic law (Sharee'ah) which, in the light of inspiration, are two basics determined as ***Qur'an*** (Al-Kitaab) & ***Hadith*** (As-Sunnah), and two others are followings classified as ***Ijma*** & ***Qiyas***.

**Sources**

1- ***Al-Qur'an*** (Al-Kitaab)

2- ***Al-Hadith*** (As-Sunnah)

3- ***Al-Ijma***

4- ***Al-Qiyas*** (Ijtihaad)

# Al Qur'an :- (As source of Shari'ah)

Qur'an is the name of the Holy Book of Almighty Allah which actually is regarded to be the direct utterance of The Almighty. The Qur'an is the only Divine Book which serves as a medium between man and Allah. The Messenger said:

*Rejoice! Verily, an end of this Qur'an is in the hand of Allah, and its other end is in your hands. Hold fast to it. You will never be destructed, nor will you go astray after that.* (At-Tabarani)

The word Qur'an literally stands for "To read", "To recite" in Arabic Language. It is defined as:

***"The Holy book, sent down by Allah the Exalted to His final Prophet MUHAMMAD (Sallallahu Alaihi Wa Sallam), transmitted to us as Mutawatir without any doubt".***

**Elucidation:**

As for the above mentioned definition, there are few parts need further explanation.

***The Holy Book:***

A book considered as a holy book by millions of Muslims undoubtedly. This particular clause distinguishes between Qur'an and rest of the worldly scriptures because they are not regarded as holy books.

***Sent down by Almighty Allah:***

Qur'an is unlike other books as it is the direct utterance of Almighty which He sent down as Inspiration through Gabriel (Jibreel). This typical clause differentiates between Qur'an and all other books even if those are considered as holy books by their followers. But actually those are non-revealed scriptures authored by mankind.

***To His Prophet Muhammad (Sallallahu Alaihi Wa Sallam):***

Qur'an has been sent down upon the heart of Apostle Muhammad (Sallallahu Alaihi Wa Sallam) as per the description of Qur'an itself. This article makes a total distinction between Qur'an and rest of the divine scriptures like Taurat & Injeel (Bible).

***Transmitted to us as Mutawatir:***

Qur'an, since it's time of revelation, has been Mutawatir and transmitted to us with same characteristic. Mutawatir, as per the interpretation of Islamic jurisprudence, is a terminology used for a specific featured transmission of

narration which causes 100% certainty, assurance and surety of preservation of the narrated text. It is defined as:

*"A text narrated and preserved throughout the time by such a large number of people that no one could even think of them to be corrupt all at a time".*

This kind of narration always ensures the doubtless transmission of the text. Through clause, Qur'an appears to be a sure short protected divine scripture against rest of the divine books as they are corrupted by lots of amendments made by their followers in later times.

***Without any doubt:***

This is the final clause that filters and removes all types of suspicions from entire articles of the definition of Qur'an.

**The Qur'an as Comprehensive Legislation:**

The Qur'an constitutes the most comprehensive concept of Islam on the practical level as the source of the Shari'ah, or the Divine laws and legislation. It is comprehensive because it includes law, as well as the underlying purposes and moral principles, and the creed to which every Muslim must subscribe. Islamic Shari'ah is designed and made suitable not only for Muslims, but for all mankind for all times. The Islamic law governs all human acts, by delineating every person's public or private-duties toward Allah and toward His creation, including man.

Man-made laws are subject to alteration and are based on theories. Whenever a new body of legislators assumes authority, or a new theory appears and appeals to the legislators, the laws are changed accordingly. The Divine law, on the other hand, is unalterable and perpetual because the One Who made it is The Ever-living and Everlasting. He is the Creator Who created mankind and ordained for all human beings what is best for them till the end of time.

**Authenticity of Qur'an:**

Qur'an is the first and the very major source of Islamic Shari'ah. Because it is the utterance of Almighty Allah and is a reliable scripture. This is not just a faith with no evidence, but a truth that can easily be evaluated by proofs and evidences. For instance,

**Protected by Allah:**

Qur'an, since it's time of revelation, has been in the protection of the Almighty Allah as He, the Exalted Himself, has promised to preserve and protect the Qur'an from distortion, adulteration, addition, or impairment. Allah says:

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

*"Verily, we, ourselves have sent down the Dhikr (the Qur'an) and We are there to protect it".*

**Preserved in hearts & minds:**

Among the miracles of Qur'an is the memorization of it. There are millions of Muslims all over the world who have memorized and learnt Qur'an by heart. This is the uniqueness of Qur'an which cannot be observed in any other book.

**Mutawatir:**

As we have discussed above that Qur'an, since it's time of revelation, has been Mutawatir which ensures the status of Qur'an being a secured source of Shari'ah in Islam.

**Intelligibility of Qur'an:**

Qur'an is the book of guidance and fully enriched with a quality that it is very simple & easy to understand as it is in plain and clear Arabic language. Unlike other divine books which have lost their original text and even their languages are dead, Qur'an speaks with a language which is alive and spoken, written and understood as a mother tongue even in two of the continents of the world. Any individual can easily learn Arabic language and can gain direct guidance from Qur'an and needs no medium.

**Inimitability of Qur'an:**

The Qur'an was revealed to the Prophet, in portions, as circumstances warranted during a period of twenty-three years, thirteen in Makkah and ten in Madinah. It is divided into 114 Surahs (chapters) of varying lengths.

Allah, the Exalted, has challenged the Arabs and non-Arabs to produce a Quran similar to the Divine one. The challenge was reduced to ten Surahs, yet they failed to do so. Finally, Allah challenged them to produce a single surah comparable to any of His. Although they were the masters of eloquence and rhetoric, yet they were incapable of taking up the challenge. They realized that the Quran could never be from other than Allah, the Rubb of all worlds.

The difference between the miracles of the previous Messengers; which proved their veracity; and that of Muhammad, the Messenger of Allah, is that theirs took place during their lifetime, whereas the miracle of the Qur'an remains effective everlasting, and challenging until the Day of Resurrection.

**Qur'an, the book of principals:**

Qur'an is the book of guidance, but it is the principal source of Islamic Shari'ah (law). Allah has sent it down to make manifest everything and to be a means of guidance and mercy to both men and jinn. It gives us the basic

principles of Islamic law. For example, Qur'an commands for establishing prayers but the details of prayers are mentioned nowhere in Qur'an.

After this fact, seeking the details of commandments in Qur'an and ultimately denouncing or falsely interpreting any particular article of Shari'ah in case of not finding details in it is a stupidity and may cause apostasy.

**Principals:**

Qur'an, being principal source of Shari'ah, provides us root foundations for entire Islamic teachings that have been categorised into five major sorts as per discussed in introduction to Islam and the further required details are provided by Sunnah and Hadith.

# Sunnah (Hadith)

*As source of Shari'ah (Law) in Islam*

**Major topics:**

- Meanings & definition of Hadith and Sunnah.
- Status of a Prophet
- Obedience of Prophet
- Threat on disobedience of Prophet
- Duties of a Prophet
- Authenticity of Hadith
- Qur'an without Hadith
- Compilation of Hadith
- Major compilations of Hadith.

**Hadith:-**

**Meanings :** Word, conversation, newly made thing etc.

**De inition :** Sayings, actions & Taqreer of prophet Muhammad(sallallahu Alaihe Wasallam).

**Taqreer:** Approval of Prophet (Sallallahu Alaihi Wa Sallam) by keeping silence upon some utterance or act performed in his presence.

**Sunnah:-**

**Meanings :** Way, method, style etc.

**De inition :** Actions (Life style) of prophet Muhammad (Sallallahu Alaihe Wasallam) that he use to opt.

**Status of a Prophet:**

According to Qur'an, a Prophet is not a postman that he receives commandments from Allah and conveys the message to mankind and his duty is off. Instead, he has been sent to guide the mankind to the right path that leads to the happiness of Allah Almighty. People have been decreed to follow the footsteps of the Prophet. So that, a Prophet is declared to be a preacher, a teacher, a leader, a role model and a purifier as well.

**Obedience of Prophet:**

Obedience of prophets is the most important issue in the eyesight of Allah and He, the Exalted, has emphasized upon it very much in His book. For instance,

- Every prophet has been sent to be obeyed as per the statement of Allah the Exalted.

*And We sent no messenger but to be obeyed by the leave of Allah.* (An-Nisaa: 64)

- And the obedience of a prophet has been considered as the obedience of Almighty Allah.

  *He, who obeys the messenger, has indeed obeyed Allah.* (An-Nisaa: 80)

- Muhammad (Sallallahu Alaihe Wasallam) has been sent as a role model & design for the entire mankind.

  *Indeed, there is a good model for you in the messenger of Allah, for him who hopes for Allah and The Last Day.* (Al-Ahzab: 21)

- One who wants to please Allah and to become a favourite & beloved to him, has no option except to follow the footsteps of the Prophet Muhammad (Sallallahu Alaihi Wa Sallam).

  *Say, if you love Allah, then follow me, Allah shall love you and forgive you your sins.* (Aali-Imran:

**Threat for disobeying the Prophet:**

Disobedience of Prophet is strictly forbidden by Qur'an and can cause painful punishment. In Qur'an, there are many references regarding the issue.

**Duties of Prophets:**

Every prophet was appointed to guide the mankind to the right path. And for the purpose, they were assigned four duties according to Qur'an. (Al-Baqarah:129, Aali-Imran:164)

1- To recite (convey) the Aayat of Allah to mankind.
2- To explain the Holy Book.
3- To teach them Hikmah (The Wisdom defined as Sunnah).
4- To purify the people.

**Authenticity of Hadith:**

Some people think that Hadith today, is unacceptable & untrustworthy as it was not saved and compiled in the beginning till 3rd century. As a result, a large part of Hadith was destroyed and people made amendments & changes of their own in it.

But this is totally a lame excuse because Hadith is the interpretation of Qur'an and Qur'an is totally protected by Allah not only it's words but meanings & interpretation as well.

**Qur'an without Hadith:-**

It is impossible to understand Qur'an without Hadith. If Hadith is no more trustworthy, it means Qur'an is no more a guidance which is obviously false.

**Example 1:**

Qur'an Commands to establish Salah, but there is no further detail in Qur'an that what does Allah mean by Iqamat e Salah? And how can one act upon this command? Only Sunnah can explain this commandment & makes it practically possible. Prophet (Sallallahu Alaihi Wa Sallam) said, "Perform Salah as you see me performing it".

**Example 2:**

Allah, in Qur'an, has decreed to perform Hajj, but, by Qur'an only, we are unable to know what Hajj is and how can one perform it? Until, Hadith interprets it for us. Prophet (Sallallahu Alaihi Wa Sallam) said, "Learn from me the methodology of Hajj".

**Example 3:**

Allah has revealed in Qur'an about lots of events, but none can understand that what event has been discussed in the Ayah?

**Compilation of Hadith :-**

***In the age of Prophet:***

**Written,** Example Sahifa Sadiqa by Abdullah bin Amr bin Aas (R.A.), Sahifa Ali (R.A.). But, mostly Haduth was preserved by memorising and practicing upon it.

***1st Century***

Hadith was mostly memorised but in the end of the century, Caliph Umar bin Abdul Aziz commanded to preserve it in written shape. As a result, many compilations of Hadith were prepared. For example, Ibn-e-Shahab Zohri's compilation.

***2nd Century***

Imam Abu Hanifa's Musnad

Imam Maalik's Mautta

Imam Muhammad's Mautta

Imam Ahmad's Musnad

***3rd Century***

Age of Sihah e Sittah

**Major compilations of Hadith:**

1. Mautta Imam Maalik
2. Mautta Imam Muhammad
3. Musnad Imam Ahamad
4. Sahih Bukhari
5. Sahih Muslim
6. Sunan e Nasaai
7. Sunen e Abi Dawood
8. Jame Tirmizi
9. Sunan e Ibne Maja
10. Sunan e Tahavi

# Ijma(الاجماع)

**Meanings:**

To be gathered together (جمع ہونا), to add together (جمع کرنا), Unanimity & Consensus (اتفاق رائے).

**De inition:**

*Unanimity (General agreement) of all great religious leaders on certain points of law.*

**Concept of Ijma:**

Today, democracy is the most successful political system and also a good solution for the world problems. Many of the problems are being solved through voting and the majority is considered as an authority. And in case, if all the members vote in favour of one certain point, it provides the surety of its being hundred percent correct and useful. Ijma has almost the same concept.

**Types of Ijma:**

1- Ijma-e-Sahaba (unanimity of the Companions of the Prophet)

2- Ijma-e-Tabieen (unanimity of the followers of the companaions)

3- Ijma-e-Ummah (unanimity of the nation)

From another point of view Ijma consists of three types:

**Ijma -e-Qowli**

If this consensus came down by way of speech, where the Mujtahiddeen had verbally specified the issue. That is, they said that they are unanimous on so and so issue or if each one of them had individually acceded to the fact that he is in agreement or that his math-hab conforms to it.

**Ijma-e-Feli**

When all of them had implemented and practiced on any particular action and they had all unanimously accepted that act, then this is called Ijma-e-Feli. These two types of Ijma are the most superior.

**Ijma-e-Sukooti**

If any Mujtahid had said or implemented any ruling/action during his time, and in the subsequent eras, notwithstanding other Mujtahiddeen knowing of this, and having time and opportunity to comment or refute, had maintained silence. Even this is classified as Ijma. Ijma-e- Sukooti is (silent) consent.

**Authenticity of Ijma:**

Ijma is also one of the sources of law in Islam and is placed on No 3 after Qur'an and Sunnah.

**Argument:**

وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ ۗ وَسَاۤءَتْ مَصِيْرًا (النساء:115)

*Whoever will break away with messenger after the right path has become clear to him, And follow other than believer's way, We shall keep him on the path he has chosen and We shall admit him to the Hell, what an evil place to return.*

اِتَّبِعُوْا السَّوَادَ الْاَعْظَمَ فَاِنَّهٗ مَنْ شَذَّ شُذَّ فِى النَّارِ (ابن ماجه)

*Follow the majority of the nation, whoever will get separation (from Muslims) will be separate in Hell.*

لَا يَجْمَعُ اُمَّتِىْ عَلٰى ضَلَالَةٍ وَ يَدُ اللّٰهِ عَلَى الْجَمَاعَةِ (ترمذى)

*My nation will not get together on deviation and Allah's help (blessing) is along with the league.*

**Conditions:**

Ijma no doubt is acceptable but with two conditions:

1- It must not be against Qur'an.

2- It must not be against famous of the Sunnan.

# Qiyas, Ijtihad

**Ijtihad**

**Meanings:** To work hard, to struggle.

**Qiyas,**

**Meanings:** Opinion, guess, thought.

**Requirement & Importance of Qiyas:**

This world is progressive and changeable, the circumstances and the customs are changing with the passage of time. There are so many new problems and points we have to face them. Being Muslims, we need to know the Islamic Shariah's point of view about some certain points. And the only way to know about it is the Qiyas. So Qiyas is necessary and important.

**Argument:**

Prophet (Sallallahu Alaihi Wa Sallam) sent Ma'aaz ibne Jabal (Raziyallahu Anhu) to Yaman as governor and asked, "How will you take a decision"? He replied, "I will take a decision by the book of Allah". Prophet asked, "If you do not find it in the book of Allah"? He replied, "By the Sunnah of the prophet". Prophet asked, "If you do not find it in Sunnah"? He replied, "I will struggle through my own opinion and I will not stop". Prophet (Sallallahu Alaihi Wa Sallam) said, "All the praises belong to Allah who granted The messenger of the prophet of Allah the divine guidance to the pleasure of the prophet of Allah". (He expressed happiness.) (Tirmizi, Abu Dawood)

**Note:**

To understand the definition, it is must to know about some important components of Qiyas first.

Qiyas has three components,

1- Maqees (مقیس)
2- Maqees Alaih (مقیس علیہ)
3- Illat (علت)
4- Hukm (حکم)

**Maqees:**

Some new point we need to know about its status in the light of Qur'an & Sunnah.

**Maqees Alaih:**

Some certain point of law which is already sure and clear in Qur'an or Sunnah.

**Illat:**

The reason & the cause which causes for some typical commandment in some certain point if law.

**Hukm:**

The particular commandment set by Allah or His messenger.

**De inition:**

To shift the commandment of Maqees Alaih to Maqees due to same common Illat found in both.

**Example:**

For example we need to know the status of drugs (like hemp)in Islam which is not mentioned anywhere in Qur'an or Sunnah, so we find that wine is prohibited in Qur'an & sunnah and the reason for its being forbidden is to remove senses & the intoxication and the same reason is found in drugs. So we shifted the order of being forbidden from wine to hemp. We can say that hemp is forbidden in Islam.

In this example the wine is Maqees Alaih which is sure and clear in Islam. The hemp is Maqees about which we need to know. And the intoxication is the Illat which is common in both.

**Conditions:**

There are two kinds of conditions for the acceptance of Qiyas.

1- For Ijtihad.

2- For Mujtahid.

**For Ijtihad:**

It must be under the rules of Ijtihad and must not be against all three sources of law mentioned above.

**For Mujtahid:**

He must fulfil the criteria for a Mujtahid. Because it is the matter of Islam, so no one is allowed to mislead the nation.

1 - Piety (تقوی)

2 - Detailed and deep knowledge about Islam

# Textual Study of Al-Quran

## (Selected Ayaat)

II)

# Text of Al Qur'an

## Ayah 23

وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًا ۭ اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا ۝

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| اِحْسَانًا | وَبِالْوَالِدَيْنِ | اِيَّاهُ | اِلَّآ | تَعْبُدُوْٓا | اَلَّا | رَبُّكَ | وَقَضٰى |
| (be)good | And to the parents | Him Alone | except | worship | That(do)not | Your Lord | And has decreed |
| فَلَا تَقُلْ | كِلٰهُمَا | اَوْ | اَحَدُهُمَآ | الْكِبَرَ | عِنْدَكَ | يَبْلُغَنَّ | اِمَّا |
| Then(do)not | Both of them | or | One of them | The old age | With you | reach | whether |
| كَرِيْمًا | قَوْلًا | لَّهُمَا | وَقُلْ | تَنْهَرْهُمَا | وَّلَا | اُفٍّ | لَّهُمَآ |
| noble | A word | To them | But speak | Repel them | And(do)not | A word of disrespect | To both of them |

*Your lord has decreed that you worship none but him, and do good to your parents. If any one of them or both of them reach old age in your life, do not say them uff and do not scold them and address them with respectful words.*

**Uff:** It means any word or expression which cause to tease them.

## Ayah 24

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ۝

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| رَّبِّ | وَقُلْ | الرَّحْمَةِ | مِنَ | الذُّلِّ | جَنَاحَ | لَهُمَا | وَاخْفِضْ |
| *My Lord* | *And say* | *(the)mercy* | *(out)of* | *(of)humility* | *(the)wing* | *To them* | *And lower* |
| | | صَغِيْرًا ۙ | رَبَّيٰنِيْ | كَمَا | ارْحَمْهُمَا | | |
| | | *(when I was)small* | *They brought me up* | *As* | *Have mercy on both of them* | | |

*And submit for them yourself in humility with compassion and say, "My Lord! Be merciful to them as they brought me up in my childhood".*

**Main theme:**

1- Towheed.

2- Status of parents and their rights.

**Explanation:-**

**Towheed:**

It has been discussed under the topic Beliefs.

## Status of parents:

Allah is the creator of entire mankind but in this world, He has made the parents as the reason for the birth of a child. And according to the system, they take a lot of pain for this cause. They give birth to their child and then bring him up and provide him all the necessities of life. So, a man should be grateful to his parents as well as to his Lord Allah. And disobedience of parents or any kind of misbehaviour with them is strictly prohibited by Allah almighty.

## Rights of parents:

1- To obey all the orders of them except those which cause the disobedience of Allah and His prophet.

2- To serve them.

3- To not to be the cause to annoy them.

4- To pray for them if they are no more.

5- To do good to their relatives & friends.

## References:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا (احقاف:١٥)

*We have enjoined on man kindness to his parents.*

رِضَى الرَّبِّ فِي رِضَى الْوَالِدِ وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ (ترمذی)

إِنَّ اللهَ حَرَّمَ عَلَيْكُمْ عُقُوقَ الْأُمَّهَاتِ (بخاری)

هما جَنَّتُكَ و نَارُكَ (ابن ماجه)

## Ayah : 25

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ﴿٢٥﴾

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| صَالِحِينَ | تَكُونُوا | إِنْ | نُفُوسِكُمْ | فِي | بِمَا | أَعْلَمُ | رَبُّكُمْ |
| rightous | You are | if | yourselves | (is)in | Of what | (is)most knowing | Your Lord |
| | غَفُورًا | لِلْأَوَّابِينَ | | كَانَ | فَإِنَّهُ | | |
| | Most forgiving | To those who often turn (to Him) | | is | Then indeed, He | | |

*Your Lord knows best whatever is in your hearts, if you are righteous, then verily He is most forgiving for those who turn to Him in repentance.*

**Main theme:-**

Allah knows everything even the intentions behind the actions, so we must be afraid of Him and obey His commands. One who obeys His commands and in case of some mistake turns to Him in repentance becomes righteous and deserves the mercy and forgiveness from Him.

**Explanation:-**

1- In the first part of Ayah, Allah told us about His powers that nothing in the universe is hidden for Him.This point is basically related to the Belief of Towheed.

2- In the second part of ayah, Allah told us that those who are righteous deserve the mercy and forgiveness from Him. And Allah is most forgiving for those who turn to Him and ask Him the forgiveness. Asking forgiveness which is called as Istighfaar is very important in Islam and is a great cause to get the pleasure of Allah and the success in the hereafter.

**References:**

As Allah said, *"Surely, Allah loves those who are most turning to Him in repentance and loves those who keep themselves pure".* (Al Baqarah: 222)

` Prophet (Sallallahu Alaihe Wasallam) said *"Surely, every human being is at fault and the best of them are those who are most turning to Him in repentance".* (tirmizi)

And said," *success for one who found maximum Istighfaar in his register of deeds".* (Ibne Majah)

## Ayah 26, 27 & 28

وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ وَلَا تُبَذِّرْ تَبْذِيْرًا ﴿٢٦﴾

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| وَاٰتِ | ذَا الْقُرْبٰى | حَقَّهٗ | وَالْمِسْكِيْنَ | وَابْنَ السَّبِيْلِ | وَلَا | تُبَذِّرْ | تَبْذِيْرًا |
| And give | The relative | His right | And the needy | And the wayfarer | And(do) not | spend | wastefully |

*And give the relative his right and the needy and the wayfarer and do not (squander)spend wastefully.*

اِنَّ الْمُبَذِّرِيْنَ كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ ۭ وَكَانَ الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًا ﴿٢٧﴾

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| اِنَّ | الْمُبَذِّرِيْنَ | كَانُوْٓا | اِخْوَانَ | الشَّيٰطِيْنِ | وَكَانَ | الشَّيْطٰنُ | لِرَبِّهٖ | كَفُوْرًا |
| indeed | The spendthrifts | are | brothers | satans | And(is) | The Satan | To his Lord | ungrateful |

*Surely, the squanderers are the brothers of Satans and the Satan is very ungrateful to his Lord.*

وَاِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاۗءَ رَحْمَةٍ مِّنْ رَّبِّكَ تَرْجُوْهَا فَقُلْ لَّهُمْ قَوْلًا مَّيْسُوْرًا ﴿٢٨﴾

| | | | | | |
|---|---|---|---|---|---|
| وَاِمَّا | تُعْرِضَنَّ | عَنْهُمُ | ابْتِغَاۗءَ | رَحْمَةٍ | مِّنْ |
| And if | You turn away | From them | seeking | mercy | from |
| رَّبِّكَ | تَرْجُوْهَا | فَقُلْ | لَّهُمْ | قَوْلًا | مَّيْسُوْرًا |
| Your Lord | Which you expect | Then say | To them | A word | gentle |

*And if you turn away from them looking for a bounty from your Lord you are expecting, then speak to them in polite words.*

**Main theme:-**

These verses are containing on three commands about rights of relatives, needy, and wayfarer and commands about Tabzeer & rejection of needy person which are in fact five and are related to each other.

**Explanation:-**

Topics discussed in these three Ayaat are:

1- Rights of relatives.

2- Rights of needy.

3- Rights of wayfarer.

4- Forbidding Tabzeer (spending wastefully).

5- How to reject a needy?

**Rights of relatives:-**

Islam is the only religion which protects the rights of every person. So, the rights of relatives are also protected which are called in Islam as sila Rehmi. Allah and His prophet have emphasised on this topic at so many places in Qur'an and Sunnah.

١- إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَآئِ ذِي الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ (النحل: ٩٠)

*Verily, Allâh enjoins Al-Adl (i.e. justice) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh], and giving (help) to kith and kin: and forbids Al-Fahshâ' (i.e all evil deeds), and Al-Munkar (i.e all that is prohibited by Islâmic law), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed.*

٢- مَنْ وَصَلَكَ وَصَلْتُهُ وَمَنْ قَطَعَكَ قَطَعْتُهُ (بخاری)

Qarabat has some limited circles:

1- Brothers and sisters.

2- Brothers and sisters of father & mother.

3- Children of uncles and aunties (Cousins).

**Rights:**

1- To help them by wealth if they deserve it.

2- To visit them if they are sick.

3- To serve them if they need it.

4- To protect their wealth & honour.

5- To be aware of their conditions.

**Sila Rehmi:**

Literally means to join the womb, but defined as to give the rights of relatives. Islam says that every person is responsible for his duties, so, we should give their rights even if they don't give us our rights.

لَيْسَ الْوَاصِلُ بِالْمُكَافِي وَلٰكِنَّ الْوَاصِلَ الَّذِيْ اِذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا (بخاری)

**Bene its:**

1- Love and respect.

2- Increase of wealth.

3- Extension of life.

فَاِنَّ صِلَةَ الرَّحِمِ مَحَبَّةٌ فِي الْاَهْلِ مَثْرَاةٌ فِي الْمَالِ مَنْسَأَةٌ فِي الْاَثَرِ (ترمذی)

**Rights of needy:-**

To help him by wealth if he deserves it and if we have enough to give him

**Note:**

Professional baggers must not be paid anything because begging is forbidden in Islam and help in forbidden is also prohibited in Islam.

**Who is a Miskeen?**

Miskeen is not one who comes begging and moves away by one or two morsels but the real Miskeen is one who is needy but does not express his need to the people. (Hadith)

**Rights of wayfarer:-**

1- To entertain him.

2- To protect his life, honour & goods.

3- To help him by wealth if he deserves it.

4- To guide him to the right path.

**Tabzeer:-**

To spend without nay requirement (wastefully) is called as Tabzeer and is forbidden because of this ayah.

**Israf:**

To spend more than requirement and it is also forbiddsn in Islam

**Brothers of Satan:**

Mubazzireen are called as brothers of Satan because Satan is ungrateful to Allah as Allah gave him wealth of knowledge and wisdom but Satan spent it in disobedience of Allah. In the same way squanderers spend their wealth in disobedience of Allah.

## How to reject a needy?

Islam teaches us that if we don't have enough to give the needy person, we must not be rude to them or must not repulse them instead we should be polite and merciful to them. Allah said,

*And as for the beggar, do not scold him.* وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ (الضحى: ١٠)

## Ayah 29 & 30

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ۝

| | | | | | |
|---|---|---|---|---|---|
| وَلَا | عُنُقِكَ | إِلَىٰ | مَغْلُولَةً | يَدَكَ | وَلَا تَجْعَلْ |
| And do not | Your neck | to | chained | Your hand | And do not make |
| مَّحْسُورًا | مَلُومًا | فَتَقْعُدَ | الْبَسْطِ | كُلَّ | تَبْسُطْهَا |
| Insolvent | blameworthy | So that you sit | reach | (to its)utmost | Extend it |

*And do not keep your hand tied to your neck, nor extend it to the full extent, lest you should be sitting reproached, empty-handed.*

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ۝

| | | | | | |
|---|---|---|---|---|---|
| يَشَاءُ | لِمَن | الرِّزْقَ | يَبْسُطُ | رَبَّكَ | إِنَّ |
| He wills | For whom | The provision | extends | Your Lord | indeed |
| بَصِيرًا | خَبِيرًا | بِعِبَادِهِ | كَانَ | إِنَّهُ | وَيَقْدِرُ |
| All-Seer | All-Aware | Of His slaves | is | Indeed, He | And straitens |

*Indeed, your Lord expends sustenance for whom He wills and straitens. Surely, He is All-awear All-seeing of His slaves.*

**Note:**

Keeping hands tied to the neck is an expression that stands for miserliness and extending it stands for extravagance.

**Main theme:**

**Ayah 29:-** The verse means that one should neither be miserly nor extravagant. In the latter case, one may sit empty-handed, reproaching oneself for overspending his wealth.

**Ayah 30:-** This verse tells us that provision of sustenance is totally in the control of Allah and He knows better that what, how, how much and when is to provide to someone.

**Explanation:**

**Revelation of Verses 29 & 30:**

Once, a boy requested the prophet (Sallallahu Alaihi Wa Sallam) to grant him one of His shirts. By chance, Prophet (p.b.u.h.) had no extra shirt, so, He

asked him to come later. The boy turned back to Prophet and said, "My mother says, grant me the shirt you are wearing". Prophet (p.b.u.h) granted the shirt and remained shirtless. Meanwhile, it was time to offer prayers and people waited for Him to come out and lead them. But Prophet (p.b.u.h) did not come out. People became worried, so they came to see Him and found Him sitting shirtless. Allah sent down these verses.

**The Principle 1:**

By this ayah, a golden principle comes out that to operate economically is the best way to spend wealth even when one is giving as charity. We should be careful about our condition and requirement.

Reference:

Prophet (p.b.u.h) said,

*One who operated economically never became a poor.* ما عال من اقتصد

الاقتصاد في النفقة نصف المعيشة

*Moderation in spending is half of the solutions of subsistence. (Mishkat)*

**The Principle 2:**

Ayah 30 gives us another rule that giving as charity is to help the poor people not to become a lord to them. We are neither some super nature power nor the provider of sustenance, so we should keep our limits and leave the rest for Allah the lord of all the worlds.

## Ayah 31

وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا ﴿٣١﴾

| | | | | | |
|---|---|---|---|---|---|
| نَرْزُقُهُمْ | نَحْنُ | إِمْلَاقٍ | خَشْيَةَ | أَوْلَادَكُمْ | وَلَا تَقْتُلُوٓا |
| (We)provide for them | We | (of)poverty | (for)fear | Your children | And do not kill |
| كَبِيرًا | خِطْـًٔا | كَانَ | قَتْلَهُمْ | إِنَّ | وَإِيَّاكُمْ |
| Great | A sin | is | Their killing | indeed | And for you |

*And do not kill your children for fear of poverty. We provide sustenance to them and to you too. Killing them is a great sin indeed.*

**Ayah 31:-** In this verse, Allah has forbidden us by killing children for fear of poverty, and reminded us that provision of sustenance is in Allah's control.

**Explanation of Verse 31:-**

According to an Arab tradition, some Arabs use to kill their female children.

**Reasons:**

1- Fear of poverty

2- Self made modesty

Islam neglected this most odious tradition.

**Important point:**

Family planning is also disliked in Islam.

**Reasons:**

1- It is based on fear of poverty.

2- Prophet wants his nation to be in a large number.

3- Wastage of wealth because it is useless.

ما من نسمة كائنة الى يوم القيمة الا وهي كائنة

*Any soul which is to come into being till the final day will come certainly.*

اذا اراد الله خلق شيء لم يمنعه شيء

*When Allah decides to create something, nothing can stop Him.*

## Ayah 32

وَلَا تَقْرَبُوا الزِّنَىٰٓ إِنَّهُۥ كَانَ فَاحِشَةً ۖ وَسَآءَ سَبِيلًا ﴿٣٢﴾

| وَلَا | تَقْرَبُوا | الزِّنَىٰٓ | إِنَّهُۥ | كَانَ | فَاحِشَةً | وَسَآءَ | سَبِيلًا |
|---|---|---|---|---|---|---|---|
| And do not | Go near | adultry | Indeed, it | is | An immorality | And an evil | way |

*And do not even go close to fornication; it is indeed a shameful act and an evil way.*

**Main theme:**

Directions & Command about fornication, this ayah reveals that fornication is strictly prohibited in Islam.

**Explanation:**

Islamic teachings about fornication tell us that fornication is a kind of sin which is a crime too and there is a punishment for it in here too as well as in hereafter. So, none should go even close to it.

Islamic teachings about fornication:

1- It is a shameful act and Allah does not like such acts.

قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ (الاعراف:28)

2- While committing such kind of sin, man comes out of faith.

إِذَا زَنَى الْعَبْدُ خَرَجَ مِنْهُ الْإِيمَانُ (ابوداود)

When a person commits fornication, the faith comes out of him.

3- It is an evil way which may cause for punishment in here and lead to Hell in hereafter except if Allah forgives it.

So,

1- Men & women should keep their sights down and also guard their private parts of bodies.

قُلْ لِلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ (النور:30)

*Tell the believing men that they must lower their gazes and guard their private parts.*

وَقُلْ لِلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ (النور:31)

*And tell the believing women that they must lower their gazes and guard their private parts.*

2- Women should not expose their adornment instead they should cover themselves by veils.

وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ (النور: 31)

*And they must not expose their adornment, except only that which is apparent, and must wrap their bosoms with their shawls.*

يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ وَبَنٰتِكَ وَنِسَآءِ الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ (الاحزاب:59)

*O Prophet! Tell your wives and your daughters and the women of the believers to draw down their shawls all over their bodies.*

3- Other parts of body can also be involved in this sin and they must be protected too.

اَلْعَيْنَانِ تَزْنِيَانِ وَزِنَاهُمَا النَّظَرُ، وَالْيَدَانِ تَزْنِيَانِ وَزِنَاهُمَا الْبَطْشُ، وَالرِّجْلَانِ تَزْنِيَانِ وَزِنَاهُمَا الْمَشْيُ، وَزِنَا اللِّسَانِ الْمَنْطِقُ (متفق عليه)

*The eyes commit fornication and their fornication is to watch, hands also commit fornication and their fornication is to catch, feet also commit fornication and their fornication is to walk, and the fornication of tongue is to talk.*

**Punishment in here:**

1- 100 lashes for both man & woman if they are unmarried.

اَلزَّانِيَةُ وَالزَّانِيْ فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ (النور:2)

*The Fornicating woman and the fornicating man, flog each of them with a hundred stripes.*

2-Stoning to death if they are married (as narrated in Sahih Al-Bukhari about Maaiz Aslami and the woman of Ghamdi tribe)

**Punishment in hereafter:**

1- Fire of Hell.

إذا ظهر الزنى في قرية فقد أحلوا بأنفسهم عذاب الله (الحاكم)

*When fornication becomes common in some town, they deserve the punishment from Allah.*

## Ayah 33

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِف فِّي الْقَتْلِ ۖ إِنَّهُ كَانَ مَنصُورًا ﴿٣٣﴾

| | | | | |
|---|---|---|---|---|
| وَلَا | تَقْتُلُوا | النَّفْسَ | الَّتِي | حَرَّمَ اللَّهُ |
| And do not | kill | The soul | which | Allah has forbidden |
| إِلَّا | بِالْحَقِّ | وَمَن | قُتِلَ | مَظْلُومًا / فَقَدْ |
| except | By right | And whoever | (is)killed | wrongfully / verily |
| جَعَلْنَا | لِوَلِيِّهِ | سُلْطَانًا | فَلَا يُسْرِف | فِّي / الْقَتْلِ |
| We have made | For his heir | An authority | But he should not exceed | In / The killing |
| إِنَّهُ | | كَانَ | | مَنصُورًا |
| Indeed, he | | Is | | helped |

*And do not kill any person whose killing Allah has forbidden, except for a just reason, and whoever is killed unjustly we have given his heir the authority, but he must not cross the limit in the matter of killing, surely he is helped.*

**Main theme:**

Directions about killing some person are mentioned in this Ayah.

**Explanation:**

Killing of every person is forbidden in Islam due to above mentioned Ayah except these three persons.

**Allowed killing:**

1- A murderer.
2- A married fornicator.
3- An apostate.

لا يحل دم امرئ مسلم يشهد أن لا إله إلا الله وأني رسول الله إلا بإحدى ثلاث، النفس بالنفس والثيب الزاني والمارق لدينه التارك للجماعة (متفق عليه)

*Killing of a Muslim is forbidden who bears the witness that there is no god except Allah and I am a messenger of Him except one of three people, the person against a person, the married fornicator and the one who leaves one's religion (Islam).*

**Unjustly killing:**

Killing without three reasons mentioned above is called as unjustly killing.

**Types of killing:**

1- Intentional killing.
2- 2- Unintentional killing.

Punishment for intentional killing in here:

1- To be killed for equal retaliation (Qisas).
2- 2- To be taken blood money (Diyat).
3- To be forgiven.

**Note:** In case of unintentional killing, last two options will be applicable and there will be no punishment in hereafter.

**Right of Qisas:**

For the Heir of victim or for the Head of state.

**Instructions about revenge (retaliation):**

1- Not to kill more than killer.
2- 2- Not to kill other one than killer.
3- Not to kill in more brutal manner.
4- Not to kill beyond proper judicial process.
5- Not to take law in one's own hand.

**Punishment for intentional killing in hereafter:**

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ جَهَنَّمُ خٰلِدًا فِيْهَا وَغَضِبَ اللّٰهُ عَلَيْهِ وَلَعَنَهٗ وَاَعَدَّ لَهٗ عَذَابًا عَظِيْمًا (النساء:٩٣)

*Whoever kills a believer deliberately, his rward is Hell where he will renain forever, and the anger and curse of Allah are upon him, and He has prepared a great punishment for him.*

لَوْ اَنَّ اهل السَّمَاءِ وَالْاَرْضِ اِشْتَرَكُوْا فِي دَمِ مُؤْمِنٍ لَاَكَبَّهُمُ اللّٰهُ فِي النَّارِ (ترمذی)

*If everyone in the sky and earth join to kill a believer, Allah will put them all in Hell.*

## Ayah 34

وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ حَتّٰى يَبْلُغَ اَشُدَّهٗ ۪ وَاَوْفُوْا بِالْعَهْدِ ۚ اِنَّ الْعَهْدَ كَانَ مَسْـُٔوْلًا ۝

| | | | | | |
|---|---|---|---|---|---|
| وَلَا | تَقْرَبُوْا | مَالَ | الْيَتِيْمِ | اِلَّا | بِالَّتِيْ |
| And do not | Come near | wealth | The orphan | except | With what |
| هِيَ | اَحْسَنُ | حَتّٰى | يَبْلُغَ | اَشُدَّهٗ | وَاَوْفُوْا |
| (it)is | best | until | He reaches | His maturity | And fulfil |
| بِالْعَهْدِ | اِنَّ | الْعَهْدَ | كَانَ | مَسْـُٔوْلًا | |
| The covenant | indeed | The covenant | Will be | questioned | |

*And do not go near the property of an orphan, except in a manner that is good, until he comes to his maturity. And fulfil the covenant; surely the covenant will be questioned about.*

**Main theme:**

This ayah reveals that the property of an orphan must be safe until he becomes mature and the promises must be fulfilled because these promises will be asked about on the day of judgment.

**Explanation:**

There are two different topics about which Allah has directed us to act upon these, one is related to the property of an orphan and the second one is related to the covenants and compacts.

**Property of an orphan:**

There are so many Ayaat in Qur'an which reveal the commandments of Allah about orphans and their properties. According to these Ayaat, to devour the property of an orphan unjustly is a great sin which can be the cause to push into Hell.

**References:**

وَاٰتُوا الْيَتٰمٰٓى اَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيْثَ بِالطَّيِّبِ ۖ وَلَا تَاْكُلُوْٓا اَمْوَالَهُمْ اِلٰٓى اَمْوَالِكُمْ ۚ اِنَّهٗ كَانَ حُوْبًا كَبِيْرًا (النساء: ٢)

*Give the orphans their property and do not substitute what is bad for what is good and do not ear up their property along with your own, it is surely a great sin.*

اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اِنَّمَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ نَارًا ۗ وَسَيَصْلَوْنَ سَعِيْرًا (النساء: ١٠)

*Surely, those who unjustly devour the property of the orphans, do nothing but devour fire into their bellies and soon they shall enter a blazing Hell.*

اَنَا وَ كَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هٰكَذَا

*I and the cherisher of an orphan will be there in Heaven like this (He made sign with his first & middle finger)*

**What is a good manner?**

Every possible way which cause to save and increase the wealth and property of an orphan just like as to invest in some business or to purchase some property.

**Age of maturity:**

**Legal limit:** 18 years for both girls and boys.

**Islamic law:** 15 years for boys and 14 years for girls.

Maturity means to be able to understand profit and loss, so the legal limit would be followed today.

**Directions about covenants:**

To fulfill the promises and agreements is the most important part of Islamic education as the followers of Islam have been incited to fulfil their covenants.

**Types of covenants:**

1- Promises with Allah The Lord.

2- Promises with human beings.

**Covenants with Allah Almighty:**

There are two promises with Allah.

1- Covenant famous as the initial covenant taken from all human beings before they would be sent to the world as it is mentioned in Al-A'raaf ayah 172.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِيٓ آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ

2- Accepting Islam is also a covenant with Allah to be followed all of His commandments. As Allah says,

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدتُّمْ وَلَا تَنقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا (النحل:٩١)

*And fulfil the covenant of Allah when you pledge, and do not break oaths after you swear them solemnly.*

**Covenants with human beings:**

These promises can also be divided into two types.

1- One sided covenant as some person promises to other.

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (المؤمنون:٨)

*And (success is attained) by those who honestly look after their trusts and covenants.*

2- Double sided covenants which are known as agreements and compacts.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ (المائده:١)

*O you, who believe, fulfil the contracts.*

**Note:** This ayah covers all types of covenants and compacts.

**References:**

لا ايمان لمن لا عهد له

*No faith (is completed) for one who does not care for covenant.*

اية المنافق ثلاث اذا حدث كذب، و اذا وعد اخلف، و اذا اتمن خان (بخارى)

*There are three signs for a hypocrite, whenever speaks, tells a lie. Whenever promises, breaks it. Whenever is entrusted, embezzles it.*

# Ayah 35

وَاَوۡفُوا الۡكَيۡلَ اِذَا كِلۡتُمۡ وَزِنُوۡا بِالۡقِسۡطَاسِ الۡمُسۡتَقِيۡمِ ؕ ذٰلِكَ خَيۡرٌ وَّاَحۡسَنُ تَاۡوِيۡلًا ۝

| | | | | | |
|---|---|---|---|---|---|
| بِالۡقِسۡطَاسِ | وَزِنُوۡا | كِلۡتُمۡ | اِذَا | الۡكَيۡلَ | وَاَوۡفُوا |
| With the balance | And weigh | You measure | when | measure | And give full |
| تَاۡوِيۡلًا | وَّاَحۡسَنُ | خَيۡرٌ | ذٰلِكَ | الۡمُسۡتَقِيۡمِ | |
| (in)result | And best | good | that | The straight | |

*And give full measure when you measure and weigh with a straight balance, that is fair and better in the end.*

**Main theme:**

Directions about measurement and weight age.

**Explanation:**

Islam is a complete code of life, so it gives us the directions about every aspect of life. According to Qur'an, cheating in measurement or weight age is a great sin and the nation of Shoaib (Alaihis Salam) was destroyed due to same reason as mentioned in Surah Al-Aaraaf, Rukoo No: 11, Hood, Rukoo No: 8, Ash-Shu'araa, Rukoo No: 10.

**References:**

اَوۡفُوا الۡكَيۡلَ وَلَا تَكُوۡنُوۡا مِنَ الۡمُخۡسِرِيۡنَ ۚ وَزِنُوۡا بِالۡقِسۡطَاسِ الۡمُسۡتَقِيۡمِ ۚ

*Give full measure, and do not be among those who bring loss to others. And weigh with an even balance. (Ash-Shu'araa: 181, 182)*

وَيۡلٌ لِّلۡمُطَفِّفِيۡنَ ۙ الَّذِيۡنَ اِذَا اكۡتَالُوۡا عَلَى النَّاسِ يَسۡتَوۡفُوۡنَ ۖ وَاِذَا كَالُوۡهُمۡ اَوۡ وَّزَنُوۡهُمۡ يُخۡسِرُوۡنَ ؕ

*Woe to the curtailers. Who, when they measure something for the people, take it in full. And when they measure or weigh something to give to them, give less than due. (Al-Mutaffifeen: 1, 2,3)*

**Note:**

1:- To weigh straight or to give full measurement is the duty and responsibility of the selling person and he will be asked about on the day of judgment.

2:- That is fair means good in Here to establish a better society. And better in the end means better in Hereafter to get the pleasure of Allah Almighty.

## Ayah 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

| | | | | |
|---|---|---|---|---|
| بِهِ | لَكَ | لَيْسَ | مَا | وَلَا تَقْفُ |
| Of it | You have | not | what | And do not pursue |
| وَالْفُؤَادَ | وَالْبَصَرَ | السَّمْعَ | إِنَّ | عِلْمٌ |
| And the heart | And the sight | The hearing | indeed | Any knowledge |
| مَسْئُولًا | عَنْهُ | كَانَ | أُولَٰئِكَ | كُلُّ |
| questioned | About it | Will be | those | all |

*And do not follow a thing about which you have no knowledge, surely, the ear, the eye and the heart, each of them shall be interrogated about.*

**Main theme:**

A golden rule about social life is discussed that none should follow a thing about which he is not sure and has no confirmation about it.

**Explanation:**

Knowledge means to be sure about something in an absolute way. Islam educates its followers to not to follow the whims and conjectures, but just follow the premises based on true knowledge.

**References:**

يَاأَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ ۖ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ (الحجرات:١٢)

*O you! Who believe, abstain from many of the suspicions. Some of the suspicions are sins.*

كَفٰى بِالْمَرْءِ كَذِبًا اَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

*Enough for a man to be a liar that he narrates whatever he listens.*

**Note:**

The ears and the eyes are the major sources of knowledge and the heart is the driver of the whole body and the centre of wisdom and knowledge.

## Ayah 37

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾

| | | | | | |
|---|---|---|---|---|---|
| لَنْ | إِنَّكَ | مَرَحًا | الْأَرْضِ | فِي | وَلَا تَمْشِ |
| Will never | Indeed, you | (with)isolence | The earth | in | And do not walk |
| طُولًا | الْجِبَالَ | تَبْلُغَ | وَلَنْ | الْأَرْضَ | تَخْرِقَ |
| (in)height | The mountains | reach | And will never | The earth | tear |

*And do not walk on earth arrogantly, you can neither rend the earth nor you can match the mountains in height.*

**Main theme:**

Status of pride and arrogance in Islam has been discussed in it.

**Explanation:**

Islam is the religion that teaches the followers to be humble and meek, so the arrogance and pride is disliked and forbidden in Islam and is considered as a great sin.

**References:**

1- Satan was rejected and cursed due to arrogance.

اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (ص:74)

*He waxed proud, and became one of the disbeliever.*

قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ (ص:76)

*He said, "I am better than him. You created me from fire and created him from clay".*

2- Qaroon was swallowed by earth due to same reason.

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ (القصص: ٨١)

3- Arrogance and haughtiness is strictly prohibited in Islam.

إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا (النساء:36)

*Surely, Allah does not like those who are arrogant, proud.*

أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ (الزمر:60)

*Is it not that in Jahannam there is an abode for the arrogant?*

لَا يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِّنْ كِبْرٍ (مسلم)

*Whosoever has pride in his heart equal to the weight of an atom (or a small ant) shall not enter paradise.*

الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ (مسلم)

*Pride is to completely disregard the truth and to scorn the people.*

## Ayah 38

كُلُّ ذٰلِكَ كَانَ سَيِّئُهٗ عِنْدَ رَبِّكَ مَكْرُوْهًا ۝٣٨

| | | | | | | |
|---|---|---|---|---|---|---|
| مَكْرُوْهًا | رَبِّكَ | عِنْدَ | سَيِّئُهٗ | كَانَ | ذٰلِكَ | كُلُّ |
| hateful | Your Lord | near | (its)evil | is | that | all |

*The evil of all these is hateful to your Lord.*

**Main theme:**

All the commandments mentioned in last fifteen Ayaat are containing on abstaining from evils, because Allah does not like all these evils.

## Ayah 39

ذٰلِكَ مِمَّآ اَوْحٰٓى اِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتُلْقٰى فِيْ جَهَنَّمَ مَلُوْمًا مَّدْحُوْرًا ۝٣٩

| | | | | | |
|---|---|---|---|---|---|
| مِنَ | رَبُّكَ | اِلَيْكَ | اَوْحٰٓى | مِمَّآ | ذٰلِكَ |
| of | Your Lord | To you | (was)revealed | For what | That |
| اِلٰهًا | اللّٰهِ | مَعَ | تَجْعَلْ | وَلَا | الْحِكْمَةِ |
| god | Allah | with | Make | And do not | The wisdom |
| مَّدْحُوْرًا | مَلُوْمًا | جَهَنَّمَ | فِيْ | فَتُلْقٰى | اٰخَرَ |
| abandoned | blameworthy | Hell | in | Lest you should be thrown | other |

*This is part of wisdom which your lord has revealed to you, and do not set up any other god along with Allah, lest you should be thrown into Hell reproached, rejected.*

**Main theme:**

All the commandments given in last sixteen Ayaat are called as Al-Hikmah (the wisdom), and the concept of polytheism has been denied in this Ayah.

**Explanation:**

***Part 1:-***

The Ayah reveals that all the commandments given in last sixteen Ayaat are based on wisdom. Because all the forbidden things are among those of bad deeds that their evil can easily be realised by every person who has a little bit of wisdom.

There are three reasons for calling these directions as Al-Hikmah:

1- It is very easy for every person who has wisdom to realise the evil of all these forbidden things.

2- Allah is the creator of mankind and He knows best about the betterment of mankind and their society. So, all of His commandments have a lot of aspects of betterment in favour of mankind and the human society.

3- Islamic teachings are based on wisdom, and the knowledge about Islamic teachings is in fact something good enough. So, whosoever is granted knowledge of Islam, he is granted a lot of good and wisdom.

**References:**

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ ۚ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا (البقرة:269)

*He gives wisdom to whom He wills, and whoever is given wisdom is certainly given a lot of good.*

مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

*The one, to whom Allah likes to make good in his favour, He grants him the knowledge of religion (Islam).*

***Part 2:-***

In the second part of Ayah, Allah has forbidden again from chief evil, setting partner with Allah known as Shirk & polytheism.

**Ayah 40**

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

| | | | | | |
|---|---|---|---|---|---|
| مِنَ | وَاتَّخَذَ | بِالْبَنِينَ | أَفَأَصْفَاكُمْ رَبُّكُم | | |
| | | | The has your Lord chosen (for)you | | |
| from | And He has taken | sons | إِنَّكُمْ | إِنَاثًا | الْمَلَائِكَةِ |
| عَظِيمًا | قَوْلًا | لَتَقُولُونَ | Indeed, you | daughters | The angels |
| grave | A word | Surely say | | | |

*Has then your lord chosen for you sons and opted for Himself females from among the angels? Surely, you are uttering a serious statement.*

**Main theme:**

A specific type of polytheism has been denied in this Ayah.

**Explanation:**

*Background:-*

Before Islam, the pagans of Arabia believed that males were superior and females were inferior. They also believed that angels were females and were daughters of Allah. If we combine both of the beliefs, the result comes out as their children were more superior than Allah's children.

So, first, they set children for Allah Almighty, and then, they set inferiority for Allah's children. It was a fatal type of Shirk which was denied in this Ayah.

**Reference:**

فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ ۝ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ ۝ أَلَا إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ ۝ وَلَدَ اللَّهُ وَإِنَّهُمْ
لَكَاذِبُونَ ۝ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ۝ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ۝ أَفَلَا تَذَكَّرُونَ ۝

*So ask them, "Does your lord have daughters while they have sons"? Or, have We created angels as females while they were witnessing? Beware! They are ones who, by way of a lie of theirs, (have the audacity to) say, "Allah has children", and they are absolute liars. Is it that Allah has chosen daughters (for Himself) instead of sons? What is the matter with you? How (arbitrarily) do you judge? Then is it that you do not think about it? (As-Saffaat: 149 to 155)*