

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,

لَوْكَانَ فِيهَا إِلَهٌ إِلَّا اللَّهُ رَبُّ الْعَرْشِ عَمَّا يَصِفُونَ ۝ (الْأَنْبِيَا: ۲۲)

"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 Universe. 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.

وَالْهُكْمُ لِلَّهِ وَإِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ۝ (الْبَقْرَة: ۱۶۳)

"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.

أَنْ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَالْخَلَقِ الْأَيْلَى
تَسْجُرُ فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَآءٍ
فَأَخْيَابِهِ الْأَرْضُ بَعْدَ مَوْتِهَا وَبَثَ فِيهَا مِنْ كُلِّ ذَاقَةٍ وَتَصْرِيفُ الرِّيحِ
وَالسَّحَابُ الْمُسَخَّرُ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَتَّقَوْمُ بِعَقْلَوْنَ
(البقرة: 192)

"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 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 لِشَرِّيْرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابُ وَالْحُكْمُ وَالْبُرْهَةُ ثُمَّ يَقُولُ لِلنَّاسِ
كُوْنُوا عَبَادَاتِيْ مِنْ ذُوْنِ اللَّهِ وَلَكِنْ كُوْنُوا رَبِّيْنِ بِمَا كُنْتُمْ تَعْلَمُونَ
الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرِسُونَ (آل عمران: ٦٩)

"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 أَنْتُمْ بِرَسُولٍ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُو اللَّهَ إِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ (الْحَشْر: ٧)

"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)

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 وَأَتَمَّتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيَتْ لَكُمْ
الْإِسْلَامُ 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)

يَأَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثَةِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ مِّنْ نُطْفَةٍ ثُمَّ مِنْ عَلْقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُّخَلَّقَةٍ وَغَيْرُ مُخَلَّقَةٍ لَّنَّيْسِنَ لَكُمْ طَوْبٌ وَنَقْرٌ فِي الْأَرْحَامِ مَانَشَأَتِ الْأَجْلَ مُسَمًّى ثُمَّ نُخْرِجُكُمْ طِفَالًا ثُمَّ لِتَبْلُغُو أَشَدَّ كُمْ حَوْنَكُمْ مِّنْ يُتَوَفَّى وَمِنْكُمْ مَنْ يُرْدَى إِلَى أَرْذَلِ الْعُمُرِ لِكِيلًا يَعْلَمُ مِنْ بَعْدِ عِلْمٍ شَيْئًا طَوْبٌ وَنَقْرٌ إِلَى الْأَرْضِ هَامَدَةٌ فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ وَأَنْتَشَتْ مِنْ كُلِّ زُوْجٍ بَهِيجٍ ۝ (الحج: ۵)

"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 تَجِزِّي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يَقْبِلُ مِنْهَا شَفَاعةٌ وَلَا
يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنْصَرُونَ (آل بَقَرَةٍ: ٣٨)

"Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, not 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 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

الإيمان من رضى بالله ربنا وبالإسلام ديننا وبمحمد رسولنا - ت - ٢٧٤٨

٣ - ب - ١: ٦

“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.

Chapter Two

FORMS OF WORSHIP (IBADAAT)

Offering the five times prayers daily is not the only form of worship. The Holy Qur'an contains countless ways of worshipping (pleasing Almighty Allah). Here, we have selected only a few of them for students. These are:

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| ١- قَدْ أَفْلَحَ الْمُؤْمِنُونَ
الَّذِينَ هُمْ فِي صَلَاةٍ هُمْ حَاشِيُونَ
وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ
وَالَّذِينَ هُمْ لِلرَّكْوَةِ فَعَلُونَ
وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَفِظُونَ
إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَامَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ عَيْرُ مَلُومِينَ
فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَدُونَ
وَالَّذِينَ هُمْ لَا مُنْتَهِيهِمْ وَعَهْدِهِمْ رَاغُونَ
وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ
أُولَئِكَ هُمُ الْوَرَثُونَ
الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَلِدُونَ | ١-
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١٠-
١١- |
|---|--|
- (المؤمنون ١—١١)

1. The Believers must (eventually) win through,
2. Those who humble themselves in their prayers;
3. Those who avoid vain talk;
4. Those who are active in deeds of charity;
5. Those who abstain from sex,
6. Except with those joined to them in the marriage bond, (the captives) whom their right hands possess, - for (in their case) they are free from blame,
7. But those whose desires exceed those limits are transgressors;
8. Those who faithfully observe their trusts and their covenants;
9. And who (strictly) guard their prayers;
10. These will be the heirs,
11. Who will inherit Paradise: they will dwell therein (forever).

(Al-Mominoon, 1—11)

INTERPRETATION:

In the first Ayah the word 'Mominoon' is used which relates to those who accepted the invitation of the Holy Prophet towards Islam. They accepted him as his guide and promised to follow his footsteps. The word 'Falah' means success and well being. It also means to reach the destination. The word is also used for financial betterment as well as the success of labour.

1- When this Ayah was revealed, the chieftains of Makkah were strictly against Islam. They believed that wealth made one gentle and respectable. On the other hand, there were the early believers (Momineen) in Makkah who were not wealthy and noted persons. This Ayah was revealed during the tussle between a handful of believers and a large number of non-believers. This Ayah expressed the standard of greatness rather than wealth and power which was proved correct with the passage of time.

2- The Arabic word 'Khushoo' means to be humble and accept another's greatness forever and show one's weakness before him. This is the highest degree of submission towards someone which includes awe, respect and subjugation.

For instance a true believer of Allah will go before Him, while offering prayers, like a slave who remains engrossed in the thought of superiority of his Master till the prayer ends. The believer will stand still with folded hands and his whole body as well as the mind will reflect an aura of meekness and inferiority.

3- In Arabic any useless, unnecessary and fruitless saying or doing is called (لغو). The word (لغو) connotes the idea that Muslims do not waste their time in worthless talk or idle activities. They keep themselves away from such vile things. Here the point is that for it becomes a habit with those who keep on indulging in such things. Such persons are not liked by decent and civilised persons. That is why Almighty Allah prohibits Muslims from indulging in such things. Being a Muslim, we should not degrade ourselves in the eyes of others. Islam, no doubt, is known to be the best religion and the ways of human behaviour which are prescribed by Allah and practised and explained by the Holy Prophet are also unmatched.

Usually persons indulge in stupid behaviour when they have nothing better to do. Islam, for this very purpose, asks Muslims to offer prayers five times a day. Even if a Muslim gets leisure he is supposed to remember Allah and His Holy Prophet by reading the holy Qur'an and Hadeeth. In this way, the Muslim will definitely gain some beneficial things instead of wasting time and indulging in gossip.

4- Zakat is the most important and necessary duty of Muslims to avoid economic problems. The system of Zakat safeguards and strengthens the economy of a country. If Zakah is paid sincerely and regularly by the people who come into the required category there would be no need at all to levy taxes.

Moreover, by paying Zakat people remain conscious of their duty to help others fulfil their needs. It makes Zakat-payers responsible and feel happy and contented that they are fulfilling their duty as ordained by Allah. Thus they will also be able to please Him with them.

5- The injunction about guarding the private parts of the body denotes that these exposed parts should not be done in public or even in private, except for one's spouses. This rule keeps our souls pure and wholesome. We feel inner satisfaction, pleasure and pride in what we do. This also keeps us from sexual abuses and waywardness. The individual and the society both remain safe from incurable sexual diseases which are now a days spreading speedily in many countries.

6- Sex with wives only is the legal and Islamic rule. Having sexual relationship is a natural need of men and women. Fulfillment of this need has been limited to husbands and wives only. Islam has permitted men to have four wives at a time, but it has made it compulsory for them to give each of the wives their due, and treat them equally.

7- Men are also permitted to have sexual contact with the women they own (slave girls) and fulfill her needs like those of a wife. This permission is accorded to men not on the basis of marriage (NIKAH) but on the basis of property owned by them.

This process of male and female slaves seemed to be an endless one. Wars between the Muslims and non-Muslims were going on continually. Men and women in these wars were left as booty and taken away by the contestants. For certain reasons some or all of them could not go back to their native countries and thus had to live forever where they were. Such persons included young men and women who could not live long without fulfilling their sexual needs. Consequently, they were sold or given to the natives as maid-servants and male servants as their properties. It was decreed that children born of such relationships could not adopt the name of the father who would be responsible for their (children's) needs and upbringing. In case such female servants embraced Islam, they were to be allowed to marry whomsoever they liked. The children born out of this relationship would adopt the name of their father who would be responsible for their total needs and upbringing. In this context, Islam has given such women many options for their freedom. If she wants it from her master. For example, if her master died after giving her a child she was free, or he himself could set her free by knowing her will, or free her as atonement for his sins. She could also get her freedom by a written agreement that she would go on paying a fixed amount in instalments.

8- Trusts and promises have comprehensive fields in Islam. Trust is anything which is given to a most reliable person by its owner for safe keeping temporarily and to be given back to the owner on demand. This also includes all the promises, agreements and accords executed between men and Allah, men and men or nations and nations. A true Muslim neither commits a breach of trust nor breaks his/her promises.

According to a Hadith.

لَا إِيمَانَ لِمَنْ لَا يَحْفَظُ دِينَ

"One who does not safeguard the trust and does not keep promises has incomplete belief and (the latter) has no Deen."

Here it should be kept in mind that our first trust and promise is the belief in the unity of Almighty Allah and we must deal with them accordingly. Secondly it is always to be kept in mind that all our responsibilities and duties subscribed by Him or by the law are also the trusts and promises we have to safeguard and keep.

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ

9- Here it is meant the people who do not miss their prayers. They offer their prayers with concentration and devotion. Offering prayer is a link between a person and Almighty Allah. This necessary link is broken by missing even a single prayer. One must punctually offer all the five prayers daily. If one does otherwise without a very valid reason he is liable to punishment without fail.

10- The word 'Firdous' means paradise which is almost found in all the religions. In Sanskrit it is used as 'Pradisha', in ancient Kaldani as 'paradisa', in ancient Persian as 'Paridise', in Hebrew as 'Pardes', in Armenian as 'Pardez', in Seriac as 'Pherdiso', in Greek as 'Prardasus', in Latin as 'Parndas' and in Arabic as 'Firdous'. This word means a large garden with a boundary wall, adjacent to residential houses in which are all types of fruits, especially grapes.

Apart from, all thus we all very well aware of the luxuries and comforts which will be found in Paradise. Almighty Allah has Himself described them in detail promising that Momineen (The pious ones) will live and enjoy the bounties of Allah there forever. Thus Firdous (Paradise) is the ultimate destination of each and every Muslim. Ahadeeth (sayings of the holy Prophet)

عن ابن عمر عنهم قال: قال رسول الله ﷺ: بنى الاسلام على
خمس: شهادة ان لا اله الا الله وان محمدًا عبد الله ورسوله واقام
الصلوة وابتلاء الزكوة والحج وصوم رمضان - ب - ١٨ - ٣ - ٢١ - (١٦)

"Hazrat Ibne-Umer relates that Hazrat Mohammad (PBUH) said that the foundation of Islam has been laid upon five things:

- (1) Witnessing that Allah is one and only, and Hazrat Muhammad (PBUH) is His servant and prophet.
- (2) Offering prayers (regularly).
- (3) Payment of Zakat
- (4) Performing Hajj
- (5) Fasting during the month of Ramadan.

INTERPRETATION:

In this Hadeeth, five elements of Islam are mentioned. The first one of these has been thoroughly discussed that only Allah is to be worshipped and Hazrat Muhammad (PBUH) is the servant and prophet of Allah.

- 1) Shahdah
- 2) Salat
- 3) Saum
- 4) Zakah
- 5) Hajj

The second foundation of Islam is Salah (Namaz) which is to be offered five times a day without fail. These are Fajr (Early morning), Zuh'r (Mid-day), As'r (Afternoon), Maghrib (Evening or Sunset) and Isha' (Night)

Salah (prayers) is the right of Allah against all the Muslims and thus it is the first and foremost duty of each and every Muslim to offer it according to the orders of Allah. Salah is the basic and foremost worship of Allah which creates a sense of responsibility called Taqva. This plays a very important role in binding the character and personality of an individual.

Salah, for a momin, is a ladder to attain nearness of Allah. During prayers, it a Muslim pays his homage to the Creator five times a day affirming his complete subjugation to Him. He also praises the greatness and purity, sovereignty, unity and kindness of Allah. All three affirmation throughout the act are offered to win the pleasure and favour of Almighty Allah for enabling him to live the life according to the Qur'an and Sunnah.

How can a person who repeats the three affirmations thirty-two times a day digress from the path of virtue. The commands of Almighty Allah mostly consist of the rights and duties of Allah and His subjects, and of man to man.

Salah is also called the pillar of Deen. Pillars bear the weight of a building. Thus no building can be constructed without pillars or it will fall down immediately. Consequently how can the structure of Deen stand safely and firmly without the pillar of Salah? A society devoid of a strong

system of Salah is bound to be disintegrated and disorganized where terror and aggression become the order of the day.

An individual or a group who forsakes Salah loses sense of duty and responsibility towards Allah. This makes them irresponsible towards their other duties too. This laxity, in turn removes the sense of right or wrong which leads one to irresponsible and mischievous behaviour. As they have enough time on their hands their brain becomes the devil's workshop and leads them to vices like lack of unity, aggression, drug addiction, intolerance, bad manners, unhygienic habits, dishonesty, lack of education and such verses. Thus social disorganization in that society makes it stagnate.

Thus punctuality and regularity in offering Salah makes us responsible and submissive not only towards Allah but also humble and caring towards other persons. It becomes our habit to do the right thing at the right time and fulfil our duties of Huqooqullah and Huqooqul-Ibad in a befitting manner. Salah should possibly be offered in the mosque with Jama'at. Offering of prayers in this way is more rewarding than without Jama'at or at home.

Zakat is the third basic element of Islam. Paying Zakat is made compulsory for the persons who fall in the category of the payers. Briefly if one possesses more than seven and a half tolas of gold or fifty two tolas of silver, he or she has to pay Zakah nominated at the rate of two and a half percent of their worth annually. Likewise the yield from agricultural land is also included on which tax is to be levied which is called Ush'r. Details can be found in the books of Islamic rules and regulations (Fiqh).

Payment of Zakat purifies the monetary wealth/possessions while it makes man or a woman prone towards sharing the wealth with others. Thus such a person becomes a beneficial member of a society. Giving away from one's belonging alleviates miserliness and unnecessary love for accumulation of wealth. Almighty Allah does not like miserliness and praises generosity.

Moreover, if we pay our due share of Zakat honestly it makes the financial system of a Muslim state free from all other taxes to be levied upon its citizens. Most of all paying Zakah makes one liked by Almighty Allah and gets the payers included in the list of His favoured slaves. Thus there is manifold virtues which rewards us personally, socially, spiritually and brings us nearer to our Creator.

Haj is the fourth pillar of Islam which means 'intention'. Collectively, Haj means visiting some particular places prescribed by Allah and practised by the Holy Prophet of Islam. This visit has been made the duty of all Muslims who come into the jurisdiction of its conditions at least once in their lives.

Haj, in fact, is the practical demonstration of equality and brotherhood among Muslims. It is also the symbol of the glory of Islam which holds the world in awe. Muslims, from all over the globe, come to the house of Allah (Kaaba) to pay Him their respect and reverence together, with unmatched order and discipline.

Haj is the sign of sacrifice which tells us about the blind compliance of the orders of Almighty Allah by His staunch follower Hazrat Ibraheem A.S. and the holy Prophet Hazrat Muhammad (PBUH). Our prophet Hazrat Ibraheem A.S showed his love and reverence for the will of Almighty Allah by jumping into the raging fire, leaving his wife and the only son at a lonely place and ultimately preparing to slaughter his son Hazrat Ismael A.S. All this shows the unquestionable surrender and obedience of Hazrat Ibraheem to our Creator.

Likewise, the Last Prophet of Allah proved his unique surrender and subjugation towards Almighty Allah by braving every sort of pain and hardship in introducing and spreading Islam in a society of non-believers.

Haj was not easy a century ago as it is today. The pilgrims for Haj in those times were meant to go through a tough and painful journey partly on foot, riding upon camels and horses braving the pangs of hunger, thirst and disease. There were no aeroplanes and comfortable ships to reach the destination in days or even hours. It took pilgrims months to reach Makkah. Those pilgrims took their leave from their near and dear ones as if they might not be able to come back alive.

It is noted here very sadly that some performers perform Haj to wash out their sins they have committed so far. After performing Haj, they again start going about their related professions and social behaviour which is prohibited by Islam and the state. This is a very sorry state of affairs. After performing Haj one ought to become more pious and god fearing to maintain his own self-respect as well as the place and respect given to him by others who hold him as one whose Eeman has been refreshed by visiting the House of Allah. Only then the true spirit and aim of this sacred pilgrimage can be shown and upheld.

Fasting for one month continuously in the holy month of Ramadan is compulsory for every adult Muslim. Fasting for Allah is the most effective act for enhancing patience and resistance against his urges and needs which in turn improves his control upon his own self.

Here it may be pointed out that fasting does not mean only to stop eating and drinking as it is mostly done by us. The real essence of fasting is total control over tongue, eyes, hands, feet and all the other organs of our body. It is meant for controlling ourselves and our whole behaviour towards others with whom we come into contact.

Moreover it enhances our resistance to thirst and hunger which in turn benefits him to lose excessive fat and also gives him more time to work. But unfortunately we usually see that our fasting brothers and sisters waste time in sleeping which makes them lazy. During Ramadan we all should use whatever time we find to spare in reading and understanding the holy Qur'an.

وَفِي حَدِيثِ جَبَرِيلَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْإِسْلَامَ أَنْ تَشَهِّدَ إِنْ لَا

اللَّهُ أَلَا اللَّهُ وَإِنْ مُحَمَّدٌ رَسُولُ اللَّهِ وَتَقِيمُ الصَّلَاةَ وَتَوْلِي الزَّكُورَةَ وَتَصُومُ

رَمَضَانَ وَتَحِجُّ الْبَيْتَ إِنْ أَسْطَعْتَ إِلَيْهِ سَبِيلًا

According to Hadeeth-i-Jibreel (A.S) The Messenger of Allah (may peace and blessings of Allah be upon him) explained that "Islam means that you should bear witness that there is no God Allah, and Hazrat Muhammad (PBUH) is the prophet of Allah. You should observe Salah, pay Zakat, fast during Ramadhan and perform Haj at the House of Allah if you are (financially and physically) capable of doing so."

INTERPRETATION:

Here it is necessary to explain Hadeeth-i-Jibreel. One day Jibreel (A.S) went to the Last Prophet.(PBUH) and asked about Eeman, Islam and Ihsan. The Holy Prophet replied that the questioner knows more than the questioned. After several repetitions, the holy Prophet answered every question. Hazrat Jibreel replied that his answers were correct.

In the first Hadeeth after the words " عبدُهُ وَرَسُولُهُ " the words " وَأَنَّا مُحَمَّدًا " are used to show that Hazrat Muhammad (PBUH) is the servant and prophet of Allah. Here the word (عبد) has been used to show that he is just like any other person and goes about everything in his life like others. But he enjoys a different place by being the prophet of Allah upon whom the Holy Qur'an has been revealed. Moreover, he is a most talented, balanced and pious persons who taught Qur'an by his own personal behaviour and deeds. In this Hadeeth he is addressing Hazrat Jibreel and as a general statement for general people.

In the first Hadeeth only the word " والحج " is used while in the second it is made more specific by stating its conditions. These conditions have been discussed earlier.

Chapter Three

ENJOIN THE RIGHT AND AVOID THE WRONG

أَمْرُ بِالْمَعْرُوفِ وَنَهَايَةِ عَنِ الْمُنْكَرِ

(A) Necessity and Importance of Invitation Towards Deen:

Almighty Allah says in the holy Qur'an:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرَجْتُ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ طَوْلًا مَّا
أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُمْ طَمِينُهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَسِيقُونَ (آل عمران: ١١٠)

"You are the best of Peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors."

(Al Imran, V. 110)

INTERPRETATION:

This Ayah denotes that Islam made its full and final entry at a critical juncture of human history. Almighty Allah completed Islam through the Holy Qur'an which He revealed upon His Last Holy Prophet. Thus the Muslim Ummah came into existence and was entrusted the role of inviting others towards Islam.

Now this Ummah must clearly understand that Almighty Allah has held His best Ummah responsible for bringing others into their circle through their own deeds, preaching and repeating the instructions of Allah as well as the sayings and practices of His Last Holy Prophet. Almighty Allah ordained through His holy prophet to spread Islam in every nook and corner of the globe as it is the best Deen (religion) to lead its believers on the path of virtue in order to be successful both in this world and in the Hereafter.

It is the duty of each and every Muslim to tell others about the merits of this religion in detail about each and every matter of life so that they should willingly come under the banner of Islam.

Islam is a religion that gives strength and teaches patience to its believers, hence one should not be disheartened by difficulties and adversities and give up faith in it. Though Islam is a strong but it does not mean to be disheartened and leave it alone. We cannot even imagine the hardships and pains which our holy prophet braved while inviting a huge majority of infidels. He was ridiculed, abused and even physically tortured for preaching the unity of Almighty Allah and his own prophethood. They did not even believe that the Holy Qur'an was the book which was revealed upon him by Allah.

But our dearest Prophet bore all these hurtful humiliation with unequivocal patience and restraint. Rather he prayed to Almighty Allah for the forgiveness of his aggressors saying that they were devoid of awareness. This he did for them who dragged him bare back on the burning sand. Can anyone else do so anywhere in the world? Certainly not. He went to the door of an old woman to ask about her welfare even though she used to throw waste upon him daily but had not done so for a couple of days! She embraced Islam instantaneously.

In the light of these realities each and every member of the Muslim Ummah must do whatever he or she possibly can do to preach and show the superiority of Islam. We all know that charity always begins from home. Preaching or praising will be most effective and acceptable when the non-Muslims will see us behaving ourselves in the ways we want them to behave.

So take stock of your own selves. Do you practise all this yourself? If not all, at least some of it? How much do you fulfill the rights of Allah? Do you offer five prayers daily punctually and regularly? Do you fast regularly in the month of Ramadhan? Do you intend to perform Haj and make Jihad and pay Zakah? What is your own behaviour with others? If you do, all these acts will only then you have the right to preach and invite others towards Islam. Only then your words will have a positive effect upon others.

(B) Etiquette/Principles of Inviting:

The holy Qur'an clearly points towards the modus operandi of doing this. Almighty Allah says:

أَذْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلُهُمْ بِالَّتِي هِيَ أَحْسَنُ ۖ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهَتَّدِينَ ۝ (النحل: ١٢٥)

"Invite (all) to the Way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for your Lord knows best, who have strayed from His Path, and who receive guidance." (Al Nahl, V. 125)

INTERPRETATION:

According to this Ayah there are three aspects or ways of carrying out Allah's commands:

1. Wisdom
2. Effective advice
3. Very judicious and effective arguments/discussions.

Going into the details: 'Wisdom' here means that the preacher should have the best capability of preaching; the most solid and obvious issues should be discussed in a rational and simple manner so that the listeners should accept them from within.

The second point deals with effective advice. Actually people seldom like freely given advice. Everybody likes others to agree with him. This is quite natural as it pleases one's ego. But after all, ego or no ego, people have to differentiate between right and wrong sometimes others by telling them about this very articulately. Almighty Allah tells us to do so softly but firmly with the help of simple logic which people can easily understand. Soft and polite manner of talking has good effect upon everyone. Harshness, bitterness and anger always beget the same.

وَلْتَكُنْ مِّنْكُمْ أَمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَايُونَ عَنِ
الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (آل عمران: 103)

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity" (*Al Imran, V. 104*)

INTERPRETATION:

It means that such a team of talented Muslim preachers is required permanently for all times. Moreover definitely require a sovereign power of a country who should ask Shari'ah to make laws for this. Am'r which means "order" absolutely presupposes a supreme authority. It has been proved that vices which include moral and social crime etc also need a whole police system and judiciary to control them.

But crime is nowhere alleviated by force. It is necessary to bring about changes in peoples' attitudes and thought processor so that they are in harmony with what the Quran states. For this inviting and preaching is necessary. Even in Islamic States it is essential to maintain law and order. For this very reason Almighty Allah has made it compulsory for all Muslims, without any exception for the Muslim States where Arabic is the mother tongue of the natives.

It means that, what Allah wants is the absolute adoption of Qur'an and Sunnah in our constitutional and legal frame work as well as the conscious and practical aspects of public and private lives of people. Talented people are required to preach and invite others towards complete adoption of Islam in their thoughts and deeds.

A team of this sort is very necessary for there organization and strengthening of the world societies. When Muslim society will reflect brotherhood, piety, law and order, justice and peace, other societies will follow suit and the world will be a more livable place. Islam is not a confined religion. It is a way of thinking and a complete way of life. It is open for all who have really understood it through Qur'an and Sunnah.

These teams of preachers will make the non-muslims, by means of their own personalities as well as the merits of Deen, understand the reality of Islam. It may take time but definitely it will bear fruit.

Ahadeeth:

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ تَعَنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ: مَنْ رَأَى مِنْكُمْ
مُّنْكَرًا فَلْيَعْتِرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فِي قَلْبِهِ
وَذَلِكَ أَضْعَفُ الْإِيمَانَ (رواہ مسلم) 10: 1/296 149: 1/69 149: 1/69
الرَّوْدَادُ 4/669

Abu Saeed Khudree narrates that the Holy Prophet Hazrat Muhammad (PBUH) once exclaimed that "Any one of you who sees a vice being done before him, should try to stop it by his hands, if unable to do so, he should stop it by his tongue, if that is not possible he should stop it by his heart this (the last one) is the symbol of weakest Eeman". (*Muslim*)

INTERPRETATION:

In this Hadeeth the most effective way of stopping something wrong is through force. If this force is used by an individual, people react against it and it generates more wrong doings. So it is necessary that this force to be a collective form or from the government so that it could not be retaliated. If there is no such force at that time the wrongdoers should be asked vehemently to stop it forthwith or collectively protest against the miscreants through speeches and statements.

In the third and the last stage if anyone is unable to do so he should at least despise the wrong from the core of his heart though this depicts the weakest level of Eeman.

There is another saying of the last Holy Prophet which goes several steps further in this respect:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) لَا كُلُّكُمْ رَاعٍ
وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَإِلَامَ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ
عَنْ رَعِيَّهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّهِ وَالْمُرْأَةُ
رَاعِيَّةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ
عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ
رَعِيَّتِهِ (متفق عليه)

‘Abd Allah bin ‘Umar (Allah be pleased with them) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Behold ! every one of you is a shepherd and everyone of you is responsible for his subject. So the sultan who rules the people is a guard and responsible for his subject. And the husband is the custodian of the member of the household and is responsible for his subject. And the wife is the custodian of the house of her husband and of his children and is responsible for them. And the slave of a man is the custodian of the wealth of his master and is responsible for it. Beware! everyone of you is shepherd and everyone of you is responsible for his subject.” (Al-Bukhari & Muslim)

INTERPRETATION:

In this Hadeeth everyone has been made responsible for everything in his charge. He shall be held answerable for these things. The word (راعي) which means a shepherd in Arabic is used here very suitably. A shepherd takes total care of the herd. He has to look after every need and security of the animals in his care. If one or more animals are harmed due to his negligence, he is held responsible for it them and in some extreme cases, the shepherd is removed from his job or has to pay a fine.

Here the word Shepherd is used for the Head of a state (Imam or Khaleefah). The Imam is supposed to have accepted the responsibility of his people. He is just like a father to them and has to look after their welfare, comfort, and security of their lives, property and self respect. Equally, he should use the treasury of the state for the care and progress of his people, safeguard the boundaries of the state and to help his neighbouring and friendly states.

Likewise, every man is the caretaker of each and every member of his family. He is responsible for their maintenance, up bringing, education and safety. On the day of Judgement he will be accounted for fulfilling his duties towards his family. A woman is the caretaker of the house of her husband and son. She would be answerable about whether or not she had guarded her chastity and the property of her husband in his absence. She shall also be asked whether she had taken care of her son and his family.

A servant is the care taker of the property and belongings of his master. In the same way a teacher, a Head Master, a principal, a chairman of the department, a Dean of a faculty, a Vice-Chancellor of a University and the Accountants concerned etc. shall all be asked about the sincere fulfillment of their duties.

In short, every individual is to be held answerable about his duties on the Day of Judgement. The higher the place of a person the higher are his duties and responsibilities. Thus we all have to be as conscientious as possible in doing our duties and earning Halal (pure) money so that we may not stand shame faced before our Creator.

Chapter Five

LAWFUL EARNINGS (Kasb-i-Halal)

The holy Qur'an and Hadeeth contain much matter upon this topic. Here, a few of these are given. Ayah:

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغُوا فِيهِ فَإِذْ جُلَّ عَلَيْكُمْ غَصَبٌ ۝ وَمَنْ يَعْجِلُ عَلَيْهِ غَصَبٌ فَقَدْ هُوَ ۝ (طه: ۸۱)

In case "Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath, do perish indeed!" (Taha, V. 81)

INTERPRETATION:

The basic command in this ayat is not to exceed the limits in gaining something for oneself or earning a living. Get whatever you can. But do not exceed the limits set by religion in doing so. If you will cross the limits in getting what you want you will be compelled to use unfair means. Your attention, at that time will centre around only you and your wants but not on the means by which you are getting it. You will have no consideration for others who require the same thing for themselves. Thus you will use each and every means, be it illegal, unjust or despised by Allah . And this will make your earning 'Ha-raam'. (unlawfull prohibited).

That is why Almighty Allah has ordered you to practice contentment. The urge for getting more and more will never satisfy you. Satisfaction can only be achieved through contentment which comes from within which is generated by the fear of Allah. It is always to be kept in mind that one who earns according to his efforts and gives in to his urges and desires is a friend who is loved by Allah.

فُلْ مَنْ حَرَمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالْطَّيِّبَاتِ مِنَ الرِّزْقِ طَفْلٌ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ طَ كَذَلِكَ نُفَضِّلُ الْأَيْتَ لِقَوْمٍ يَعْلَمُونَ ۝ فُلْ إِنَّمَا حَرَمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْأَنْمَاءُ وَالْبُغْيَ يُغَيِّرُ الْحَقِّ وَأَنْ تُشَرِّكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۝ (الاعراف: ۳۲-۳۳)

"Who has forbidden the beautiful (gifts) of Allah, which He has produced for His servants, and the things, clean and pure, (which He has provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We explain the Signs in detail for those who understand." (Al Araaf, V. 32-33)

Violation / transgresses

The things that my Lord has indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He has given no authority; and saying things about Allah of which you have no knowledge."

INTERPRETATION:

During the early days of Islam the disbelievers of Makkah had forbidden certain things and acts for themselves. In that context Almighty Allah has declared here that no one else except Him can make anything Halaal or Haraam. Here He points towards another fact that most of the things He has declared Halaal are usually enjoyed by the disbelievers in this world with abundance. But He says that on the Day of Judgement these things will be enjoyed only by the believers and as much as they can.

Sin means doing things prohibited by Almighty Allah. The sinner's conscience always tells him that he has committed a sin. According to some, sin is a wrong doing which affects only the person who commits a sin. There is no sin as such which does not affect others. The word (والنفع) meaning بغير الحق in this Ayah is meant for sins which affect others also. This word is followed by meaning unjustified aggression and oppression like abusing, beating, usurping the rights or property of others unjustifiably, etc.

Here it may be clarified that the word 'sin' has a vast scope. Briefly it can be divided into overt and covert categories. By overt sins Almighty Allah means drinking, dancing and gambling in the pubs and clubs, open sexual relationships in the name of friendship, watching objectionable things on T.V., V.C.R and cinema screen, musical nights, useless and yile customs and traditions adopted before marriages and many more. The covert sins need not be mentioned here as they are known by all of us.

وَلَا تَأْكُلُوا آمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَدْلُوْا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا
فَرِيقًا مِنْ آمْوَالِ النَّاسِ بِالْأَثْمِ وَآتُوكُمْ تَعْلَمُونَ ۝ (البقرة: ۱۸۸)

"And do not eat up your property among yourselves, nor use it as bait for the judges, with intent that you may eat up wrongfully and knowingly a little of (other) people's property." (Al-Baqarah, V. 188)

INTERPRETATION:

This Ayah is self-explanatory as it forbids in unequivocal terms such actions as grabbing the property of others through stealing, misappropriation, fraud, bribery or snatching, gambling, illegal buying and selling; and taking interest etc. Moreover, bribing the officers of law for getting a share of the property of people is also prohibited. People are also forbidden to give or take false testimony or false vows, or to file false cases in the courts when one knows that one is doing wrong.

Ahadeeth:

عَنْ أَبِي عَبْدِ اللَّهِ النُّعْمَانَ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ سَمِعْتُ
رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) يَقُولُ : إِنَّ الْحَلَالَ بَيْنَ هَذِهِ وَإِنَّ الْحَرَامَ بَيْنَ هَذِهِ . وَبَيْنَهُمَا
أُمُورٌ مُشْتَهَىٰ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ . فَمَنْ أَتَقَى الشُّهُبَاتِ فَقَدْ
أَسْتَبَرَ إِلَيْنِهِ وَعِزَّضَهُ وَمَنْ وَقَعَ فِي الشُّهُبَاتِ وَقَعَ فِي الْحَرَامِ . كَالرَّاعِي
يَرْعَى حَوْلَ الْحَمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ الْأَوَانُ لِكُلِّ مَلِكٍ حَمَى ،
الْأَوَانُ حَمَى اللَّهُ مَحَارِمُهُ الْأَوَانُ فِي الْجَسَدِ مُضْغَةٌ إِذَا صَلَحَ صَلَحَ
الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَ فَسَدَ الْجَسَدُ كُلُّهُ لَا وَهِيَ الْقُلُوبُ
(رواه البخاري ومسلم - متافق عليه)

It was related on the authority of Abu Abdullah an-Numan bin Bashir (may Allah be pleased with them both) that he said, I heard the Messenger of Allah (may peace and blessings of Allah be upon him) say,

"Indeed the lawful is evident, and the unlawful is evident, and between them are doubtful matters. Not many people know them but he who guards against the doubtful matter's protects his faith and honour. But he who falls into them, falls into the unlawful like the shepherd grazing round a forbidden pasture is likely to graze in it. Every king has got a protected place (i.e. forbidden pastures). Beware, Allah's protected place are the things declared unlawful by Him. Surely, there is in the body a piece of flesh, if it is sound the whole body will be sound, but if it becomes corrupt (i.e. diseased) the whole body will be corrupted--this is the heart." This Hadith was related by (Al-Bukhari and Muslim).

INTERPRETATION:

It has been clarified here that as we know well about halaal and haraam, we can easily keep away from haraam and acquire halaal. But there are some things which are doubtful between the two and which are not known by many. Consequently, it is better to avoid these things.

This issue has been very amicably explained through the example of a shepherd whose animals may get into the royal meadows and thus the shepherd may bear unknown consequences because of his carelessness. So why take the risk of possible indulgence in Haraam? The heart is the citadel of the behaviour of people in Islamic philosophy. Physically too it is the main organ which supplies blood to each part of the body when required. When it develops any defect the whole body is badly affected. When it stops working it means the end of life.

However if , along with the heart, we take the mind into account it will make no difference at all. When the brain starts working abnormally we lose the capability of thinking and acting in a normal way. This condition of the brain is called madness which is dangerous and harmful. In either case, whether heart or mind, we should do our utmost to keep them working normally. Thus we will be able to clearly differentiate between halaal (permitted) and Haraam (prohibited) and make our lives according to the commandments of Allah.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ اللَّهَ تَعَالَى طَبِيبٌ لَا يَقْبِلُ إِلَّا طَبِيبًا . وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ . فَقَالَ تَعَالَى : (يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيَّاباتِ وَأَغْمَلُوا صَالِحًا) وَقَالَ تَعَالَى : (يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُّوا مِنْ طَيَّاباتِ مَا رَزَقْنَاكُمْ) ثُمَّ ذَكَرَ الرَّحْلَ يُطَبِّلُ السَّفَرَ ، أَشْعَثَ أَخْبَرَ . يَمْدُدُ يَدِيهِ إِلَى السَّمَاءِ : يَارَبِّ يَارَبِّ ، وَمَطْعَمُهُ حَرَامٌ .. وَمَشْرُبُهُ حَرَامٌ وَمَلْبُسُهُ حَرَامٌ ، وَغُذَى بِالْحَرَامِ ، فَإِنَّمَا يُسْتَجَابُ لَهُ !) (رواه مسلم)

It was related on the authority of Abu Huraira (may Allah be pleased with him) that he said, "The Messenger of Allah (may peace and blessings of Allah be upon him) said:

"Verily Allah the Most High is Pure, and He does not accept but the pure. Indeed Allah commands the faithful with what He commanded the Messengers when He says, 'O you Messenger! Eat from what is pure and do good. (Similarly) The Almighty says, 'Oh, believers: Eat from the pure things provided to you. 'He then mentioned (the case of) the man, travelling a long journey, dishevelled and dusty crying, O Lord! O Lord! But his food is unlawful his drink is unlawful, his dress is unlawful, and he was nourished on unlawful, then how can his request be granted."

(Muslim)

INTERPRETATION:

This Hadeeth depicts the equality maintained by Almighty Allah between the believers and His messengers about halaal and haraam. It means that Muslims are at par with prophets and have been commanded by Him to accept halaal and stay away from Haraam. Another fact which is highlighted by this saying of the Holy Prophet (PBUH) is that Allah listens only to the prayers of those who strictly keep themselves limited to halaal.