

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

**THEMATIC STUDY
of
QURAN and HADEETH**

**Department of Humanities
NED University of Engineering & Technology**

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

**THEMATIC STUDY
of
QURAN and HADEETH**

**Department of Humanities & Management
NED University of Engineering & Technology, Karachi.**



Chapter One

BELIEFS

(A) TAUHEED (ONENESS OF ALLAH)

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

لَوْ كَانَ فِيهِمَا إِلَهٌ إِلَّا اللَّهُ لَفَسَدَتَا ۝ فَسُبْحَنَ اللَّهُ رَبِّ الْعَرْشِ عَمَّا يَصْفُونَ ۝
(الأنبياء: ٢٢)

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

INTERPRETATION:

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

Consequently, in the above Ayah He logically proves that there is no other but one Allah in Heaven and Earth. Had it been otherwise, the system of both these places would have been perished. This simple logic can very easily be understood by anyone that if there are two authorities prevailing in a family, it always remains disorganised and prone to disintegration. Similarly, there is no other absolute authority except Allah in the Universe. This fact is proved by the smooth running of the 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 إِلَهٌ وَاحِدٌ ۝ لَا إِلَهٌ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ۝
(البقرة: ١٤٣)

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

INTERPRETATION:

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

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَالْخِلَافِ الْأَيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي
تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ
فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَ فِيهَا مِنْ كُلِّ ذَاقَةٍ وَتَصْرِيفَ الرِّيحِ
وَالسَّيْحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَأَيْنَتِ لِقَوْمٍ يَعْقِلُونَ
(البقرة: 162)

"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 لِبَشَرٍ أَنْ يُؤْتِيَ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ
كُونُوا عِبَادَ اللَّهِ وَلِكُنْ كُونُوا رَبِّيْنَ بِمَا كُنْتُمْ تَعْلَمُونَ
الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ (آل عمران: ٧٩)

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

INTERPRETATION:

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

وَمَا أَنْتُمْ بِرَسُولٍ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا حَمْرَةً 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)

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

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

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

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

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

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيَتُ لَكُمْ
الإِسْلَامَ دِينًا (المائدah: ٣)

INTERPRETATION:

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

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

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

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

(C) AKHIRAT (Hereafter)

يَا يَهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ مِّنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرُ مُخَلَّقَةٍ لِتَبَيَّنَ لَكُمْ طَوْنَقُرُ فِي الْأَرْحَامِ مَانَشَاءٌ إِلَى أَجَلٍ مُسَمَّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ حَ وَمِنْكُمْ مَنْ يُتَوَفَّى وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكِنَّا لَا يَعْلَمُ مِنْ بَعْدِ عِلْمِ شَيْنَا طَ وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَرَّتْ وَرَبَّثَتْ وَأَبْتَثَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ (الحج: ٥)

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

INTERPRETATION:

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

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

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

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

وَاتَّقُوا يَوْمًا لَا تَجِزُّ نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يَقْبَلُ مِنْهَا شَفَاعَةً وَلَا
يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنْصَرُونَ^E (البقرة: ٢٨) *P.P.*

شیعات

"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 impecable 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). ‘Akhira’ 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 (Akhira) 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 رضي بالله ربا وبالاسلام دينا وبمحمد رسوله

“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.

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:

- | | |
|-----|---|
| ١- | قَدْ أَفْلَحَ الْمُؤْمِنُونَ
الَّذِينَ هُمْ فِي صَلَاةِهِمْ حَاسِبُونَ |
| ٢- | وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ |
| ٣- | وَالَّذِينَ هُمْ لِلرِّزْكَوَةِ فَعِلُونَ |
| ٤- | وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَفِظُونَ |
| ٥- | إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَأْمَلَكَثٍ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ |
| ٦- | فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْغَدُونَ |
| ٧- | وَالَّذِينَ هُمْ لَا مُنْتَهِيهِمْ وَعَهْدِهِمْ رَاعُونَ |
| ٨- | وَالَّذِينَ هُمْ عَلَىٰ صَلَوةِهِمْ يُحَافِظُونَ |
| ٩- | أُولَئِكَ هُمُ الْوَرِثُونَ |
| ١٠- | الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَلِدُونَ |
| 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 (لُفْرٌ). The word (مُغَرِّضٌ) 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 Hadeeth.

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ

"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 يَحْفَظُونَ

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 'Parmdas' 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 are 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 Mumineen (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 عنهما قال: قال رسول الله (صلواه عليه وآله وسالم): بنى الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمداً عبد الله ورسوله واقام الصلاة وآيات الزكوة والحج وصوم رمضان.

"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 Ismaeel 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 جَبْرِيلَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْإِسْلَامَ أَنْ تَشَهِّدَ إِنْ لَا إِلَهَ إِلَّا اللَّهُ وَإِنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتَقِيمُ الصَّلَاةَ وَتَؤْتُ الزَّكُوَةَ وَتَصُومُ رَمَضَانَ وَتَحْجُجُ الْبَيْتَ إِذَا سَبِّلَاهُ.

According to Hadeeth-i-Jibraeel (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-Jibraeel. One day Jibraeel (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 Jibraeel replied that his answers were correct.

In the first Hadeeth after the words "عَبْدٌ وَرَسُولٌ" "زَانَاهُمْ" the words "عَبْدٌ وَرَسُولٌ" 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 Jibraeel 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 وَنَهْيُ عَنِ الْمُنْكَرِ

(A) Necessity and Importance of Invitation Towards Deen:

Almighty Allah says in the holy Qur'an:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجْتُ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْلَا أَمْنَ
أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ طَبَّنُوهُمُ الْمُؤْمِنُونَ وَأَكْفَرُهُمُ الْفَسِيقُونَ (آل عمران: ١٠)

"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) Way of Inviting:

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

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلُهُمْ بِالَّتِي هِيَ أَحْسَنُ طَرِيقًا إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهَتَّدِينَ ۝ (آل نحل: ۱۲۵)

"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 أَمَةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَايُونَ عَنِ
الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝ (آل عمران: ۱۰۴)**

"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 **أَمْرٌ بِالْمَعْرُوفِ** 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 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 in 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 عَنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ: مَنْ رَأَى مِنْكُمْ
مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فِي قَلْبِهِ
وَذَلِكَ أَضْعَافُ الْإِيمَانِ (رواہ مسلم)

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) إِنَّ كُلَّكُمْ رَاعٍ
وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَإِلَامَمُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ
عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمُرْأَةُ
رَاعِيَةٌ عَلَى بَيْتِ زُوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ
عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ إِلَفَ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ
رَعِيَّتِهِ (متفقٌ عَلَيْهِ)

'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 Four

UNITY OF UMMAH

Almighty Allah and His Holy Prophet (PBUH) have very often emphasized in the holy Qur'an and Hadeeth. The importance of unity among the Mulims. Here are a few of these Ayahs and Hadeeth for the guidance of readers:

Almighty Allah says.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَإِذْ كُرُوا نِعْمَتُ اللَّهِ عَلَيْكُمْ إِذْ
كُنْتُمْ أَعْدَاءً فَالَّذِي بَيْنَ قُلُوبِكُمْ فَاصْبَحْتُمْ بِنِعْمَتِهِ إِخْرَاجًا وَكُنْتُمْ عَلَى
شَفَاعَ حُفْرَةٍ مِّنَ النَّارِ فَانْقَذَكُمْ مِّنْهَا طَرْكَذَالِكَ يَسِّينَ اللَّهُ لَكُمْ أَيْنَهُ لَعَلَّكُمْ
تَهْتَدُونَ (آل عمران: 103)

"And hold fast, all together, by the Rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favor on you; for you were enemies and He joined your hearts in love, so that by His Grace, you became brethren; and you were on the brink of the Pit of Fire, and He saved you from it. Thus Allah makes His Signs clear to you: that you may be guided." (*Al Imran, V. 103*)

INTERPRETATION:

This Ayah teaches us to cling together to the Holy Qur'an which is a strong rope of Allah that never breaks, but it does slip out from the hands of the holder who does not hold it tightly. If we all keep on holding hard to it through our mutual unity and a sense of belonging together, Satan shall never be able to break or weaken our unity and brotherhood. Thus, like our individual life, our collective lives as an Ummah will also be solid and indivisible. No doubt holding the rope of Allah vigorously is the only power that can revive a dead nation by uniting and re-uniting them together.

It is also clearly hidden in this Ayah that when the Last Prophet (PBUH) of Allah entered Madeenah gaining after victory over it. He called all the local dwellers and the immigrants from Makkah together and told all of them to become each other's brothers. He knew that it was extremely necessary to unite them together as one strong Ummah. Afterwards, he declared that all the Muslims on this globe are brothers to each other and they should behave accordingly.

Here we should surmise the need and utility of this most wise and wonderful step of establishing 'brotherhood' between the people of Makkah and Madeenah, and then making it a Universal process of achieving brotherhood. This brotherhood is a gigantic means for creating the spirit of unity and belonging together among the Muslims the world over. This made them powerful and impressive in the community of other nations. They were compelled to assert the superiority of this strong nation—the new nation of Islam is Arabia.

In this Ayah it does not mean to hold this rope of Allah (Qur'an and Sunnah) fast and keep dangling with it. Rather Almighty Allah wants us to live our lives strictly according to the tenets of Allah and the holy Qur'an with a strong feeling of brotherhood.

إِنَّمَا الْمُؤْمِنُونَ إِخْرَوَةٌ فَاصْلِحُوهُا بَيْنَ أَخْوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۝ (الْحُجَّةَ: ۱۰)

"The Believers are but a single Brotherhood: so make peace and reconciliation between your two (contending) brothers, and fear Allah, that you may receive Mercy." (Al Hujraat, V. 10)

INTERPRETATION:

This commandment of Allah denotes that during war and peace between brothers, it should always be kept in mind that the basic relationships of brotherhood must never be forgotten. When two brothers or their groups fight together, other Muslims should not behave as if they are viewers. Rather they should do their best to stop the fight through mediation and arbitration having the fear of Almighty Allah so that they may not take wrong sides and favours.

After doing your best if the oppressor does not stop, you should stop him/them by force. After the altercation is finished, the contestants should try to solve their differences on permanent basis. While doing so do justice and do not take sides, as Allah likes those who do justice.

The Ayah also contends that the relationship on the basis of common belief is more effective and powerful than the relationship by blood. The latter is limited to a fixed number of people while the former covers all the people of the world who share the same belief. Allah has commanded us to give preference to the religious relationship (Deen).

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَا نَعْبُدُ إِلَّا اللَّهُ وَلَا نُشَرِّكُ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ ذُوْنِ اللَّهِ طَفَانٌ تَوَلُّوْا فَقُولُوا اشْهَدُوْا بِمَا مُسْلِمُونَ ۝ (آل عمران: ۶۲)

Say: "O People of the Book! come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we do not erect, from among ourselves, lords and patrons other than Allah. If then they turn back, you say: "Bear witness that we (at least) are Muslims (bowing to Allah's Will)." (Al Imran, V. 64)

INTERPRETATION:

This Ayah compares the believers to the non-believers. It tells us about who are the real Muslims according to Allah. Muslims, according to Him, are those who worship only Allah and do not make any other their Master. This very belief differentiates and distinguishes Muslims from others. Even Muslims who do not practically prove this belief in their day to day lives cannot really be called true Muslims. The compact definition of Islam is remaining free from the slavery

of anyone other than Almighty Allah, And Islam is the only religion which assures this sort of freedom.

No doubt all other systems of life lure the people towards taking someone else as their Master. This is seen in the best democratic and dictatorial systems of government. An individual or a group of people enjoy power over the masses who back them for getting their sustenance and livelihood. These power-lords fool the poor and the already-oppressed illiterate and simple masses by making alluring promises if they come into power. But when they achieve their nefarious aims and objectives, they never see those simpletons again till another round of power politics is about to start. Only the faces change while aims and goals remain the same. The show of Mastery and Slavery goes on and only Islam gives a system to its followers which is free from Mastery and Slavery. It gives the concept of only one Master—Almighty Allah. Here, man himself chalks out the ways and means for the governance and welfare of the whole nation. He adopts these ways and means strictly according to Qur'an and Sunnah.

Islam is, for this very purpose, the Deen of Allah brought and preached by His Messenger and prophets. This Deen, way of life, contained that there is no Mastery of one person over the other. All men are equal before Allah. The only one who is the Master of all is Almighty Allah. This automatically ends the Mastery of Muslim over each other. إِنَّ الَّذِينَ عِنْدَ اللَّهِ أَنْسَلَمُوا هـ means that Almighty Allah holds Islam as the only reliable Deen.

وَلَا تَسْبُوا الَّذِينَ يَدْعُونَ اللَّهَ فَيَسْبُوا اللَّهَ عَدُوًا لَّغَيْرِ عِلْمٍ
كَذَلِكَ زَيَّنَاهُ لِكُلِّ أُمَّةٍ عَمَلَهُمْ سُوءٌ إِلَى رَبِّهِمْ مَرْجِعُهُمْ فِي نِبَاتِهِمْ بِمَا كَانُوا
يَعْمَلُونَ ۝ (الأنعام: ۱۰۸)

“ You do not revile those whom they call upon besides Allah lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.”

(Al Inaam, V. 108)

INTERPRETATION:

Almighty Allah has created men and women with an instinct of self-appreciation due to which they like their own behaviour as good and likeable, though their conscience tells them what is wrong and what is right. Habit and unawareness also play a great part in this process. The disbelievers who lived in Makkah worshipped other gods rather than Allah, and defended their action with all their might. Muslims were then ordered by Allah not to abuse or insult these gods so that the idol-worshippers may not abuse Allah out of their ignorance.

True and civilized Muslims never abuse or insult anybody. They will gain nothing by doing so except hate and retaliation which will make Islam more controversial and insulted by the disbelievers. IIadeeth.

عَنْ أَنْسٍ قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ عَبْدٌ
حَتَّى يَحْبَبْ لَا خَيْرَ مَا يَحْبَبْ لِنَفْسِهِ (تَقْرِيرٌ عَلَيْهِ)

"Hazrat Anas relates that the holy Prophet (PBUH) swore that by Him who held his life, that no one can be a true Muslim (Momin) till he liked the same thing for his brother which he liked for himself." (Al-Bukhari & Muslim)

INTERPRETATION:

The Hadeeth contains a very important message for Muslims. The Holy Prophet said that a true Muslim (Momin) is one who shares his likes and dislikes with other Muslims too. In other words, the Holy Prophet (PBUH) exhorted Muslims to be unselfish and fair to their brethren by seeking the best for others as for himself. He (the Muslim) should clearly understand that the urges and wishes of everyone are the same and he should not encourage the establishment of class consciousness between people. What he (the Muslim) would like to take from others, he should give the same to others too. Thus by doing so our society will be an ideal one, devoid of many evils such as like selfishness, double dealing, oppression, despotism, back biting, theft, rampaging and a lot more. Hadeeth:

عن النعمان بن بشير قال: قال رسول الله ﷺ ترى المؤمنين في
ترا حمهم وتوادهم وتعاطفهم كمثل الجسد اذا اشتكى عضو تداعى
له سائر الجسد بالسهر والحمى (تفقىء عليه)

Noman-bin-Basheer relates that The Messenger of Allah (PBUH) once said He would like to see the Momin's establishing relationship of kindness and love. The brotherhood is like a body. When any one of the body's organ feels pain, the whole body feels it and becomes feverish."

(Al-Bukhari & Muslim)

INTERPRETATION:

This Hadeeth depicts an example of unity. Momin's, the world over, are like a brotherhood on the basis of believing in the one and the same religion. Consequently, all Muslims should love and take care of one another on the basis of the true feeling of brotherhood, no matter how distant and far away they may be from one another.

According to another saying this brotherhood can be explained to mean that the best and foremost expenditure by a Muslim is deserved by his progeny for Jihad and for his friends. Likewise, the state treasury should first spend upon the people of the country, defence and comparatively poorer Islamic countries.

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 فَيَحِلُّ عَلَيْكُمْ غَضَبِيٌّ وَمَنْ يُحِلِّ لِعَلَيْهِ غَضَبِيٌّ فَقَدْ هُوَ أَنْتُ (طه: ٨١)

"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 افْنَوُا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ طَكَذِيلَكَ نُفَضِّلُ الْأَيْمَتِ لِقَوْمٍ يَعْلَمُونَ ٥ فُلْ إِنَّمَا حَرَمَ رَبِّيَ الْفَوَاحِشَ مَا ظَاهَرَ مِنْهَا وَمَا بَطَنَ وَإِلَّا ثُمَّ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنْزِلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ٥ (الاعراف: ٣٢-٣٣)

"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)

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 (وَالْمُنْكَرُونَ) in this Ayah is meant for sins which affect others also. This word is followed by بِغَيْرِ الْحَقِّ 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 vile 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 أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَدْلُوْا بِهَا إِلَى الْحُكَمَاءِ لِتَأْكُلُوا
فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْأَثْمِ وَإِنْتُمْ تَعْلَمُونَ ۝ (البقرة: ۱۸۸)

"And do not eat up your property among yourselves for vanities, 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 بَيْنَهُ وَإِنَّ الْحَرَامَ بَيْنَهُ . وَبَيْنَهُمَا
أُمُورٌ مُشْبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ . فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ
اَسْتَبَرَ إِلَيْنِهِ وَعَرَضَهُ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ . كَالرَّاعِي
يَرْعَى حَوْلَ الْجِمَىِ يُؤْشِكُ أَنْ يَرْتَعَ فِيهِ إِلَوَانٌ لِكُلِّ مَلِكٍ جِمِيِّ ،
إِلَوَانٌ جِمِيِّ اللَّهِ مَحَارِمُهُ إِلَوَانٌ فِي الْجَسَدِ مُضْغَةٌ إِذَا صَلَحَتْ صَلَحَ
الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَتْ الْجَسَدُ كُلُّهُ إِلَّا وَهِيَ الْقُلُبُ
(رواہ البخاری وسلم - متفق 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 matters 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 يَقْبَلُ إِلَّا طَبِيبًا ، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ . فَقَالَ تَعَالَى : (يَا أَيُّهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيَّابَاتِ وَاغْمَلُوْا أَصَالِحًا) وَقَالَ تَعَالَى : (يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُّوْا مِنْ طَيَّابَاتِ مَا رَزَقْنَاكُمْ) ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ ، أَشْعَثَ أَغْبَرَ . يَمْدُدُ يَدِيهِ إِلَى السَّمَاءِ : يَارَبُّ يَارَبُّ ، وَمَطْعَمُهُ حَرَامٌ . وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ ، وَغُذِيَ 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.

Chapter Six

HUQOOQ-AL-IBAAD (Rights of People)

According to Islam there are four kinds or rights to be fulfilled by all the Muslims. These are:

1. Huqooqullah
2. Huqooq-un-Nafs
3. Huqooq-ul-Ibaad
4. Others

Here some important rights of people (Huqooq-ul-Ibaad) are discussed.

RIGHT TO LIVE:

مِنْ أَجْلِ ذَلِكَ حَكَمْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ
أَوْ فَسَادٍ فِي الْأَرْضِ فَكَانَمَا قَاتَلَ النَّاسَ جَمِيعًا طَوْمَنْ أَحْيَاهَا فَكَانَمَا^{١٤٣}
أَحْيَا النَّاسَ جَمِيعًا طَوْلَقَدْ جَاءَتُهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ
بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ۝ (المائدہ: ۳۲)

"On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land-it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our Messenger with Clear Signs, yet, even after that, many of them continued to commit excesses in the land." *(Al Maida, V. 32)*

INTERPRETATION:

By means of this Ayah the safety and protection of life for all living beings, through humans, has been stressed. Only Allah gives life and only He can take it except in certain situations. These situations include self-defence and other capital crimes. Killing of one person is like killing the whole humanity. Almighty Allah has declared it a collective crime and hence a most heinous one.

The word (فساد) meaning corruption is used for several nefarious acts like hindering the believers from following their faith, insulting the messengers of Allah, renouncing Islam and suggesting others to do so, killing Muslims etc.

RIGHT TO PROPERTY:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَ كُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً
عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَّحِيمًا ۝ (النِّسَاء: ۲۹)

"O you who believe! do not eat up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily Allah has been to you Most Merciful." (Al-Nisa, V. 29)

INTERPRETATION:

Usurping the property of others includes deception, fraud, forgery, adulteration and all other acts which are against Shari'ah (Muslim Law) such as gambling, taking giving interest and dealing in contraband commodities. It is to be noted here that mutual agreement in the trading of aforementioned ways and items shall not be an excuse. Such business shall remain illegal.

By killing oneself means that those who are acting against these prohibitions are like those who are killing themselves by committing suicide. It is for us to understand that through indulging in fraud, deceit, profiteering, snatching, smuggling and a lot of wayward activities we are definitely killing the good within ourselves as well as our conscience. Is such an act not suicide?

RIGHT TO SELF-RESPECT:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخِرُ قَوْمٌ مِّنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ
وَلَا نِسَاءٌ مِّنْ نِسَاءٍ عَسَى أَنْ يَكُنْ خَيْرًا مِّنْهُنَّ ۝ وَلَا تَلْمِزُوا أَنفُسَكُمْ
وَلَا تَنَابِرُوا بِالْأَلْقَابِ طِبْشَ الْإِثْمِ الْفُسُوقَ بَعْدَ الْإِيمَانِ ۝ وَمَنْ لَمْ يَتَبَعَ
فَأُولَئِكَ هُمُ الظَّالِمُونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظُّنُنِ إِنَّ بَعْضَ الظُّنُنِ إِثْمٌ ۝ وَلَا
تَجْسِسُوا وَلَا يَغْتَبُ بَعْضُكُمْ بَعْضًا طَايِحُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ
مَيْتًا فَكَرِهُتُمُوهُ طَوَّافُوا اللَّهُ ۝ إِنَّ اللَّهَ تَوَابٌ رَّحِيمٌ ۝ (الحجرات: 12-11)

"O you who believe! Let not some men among you laugh at others: it may be that the (latter) are better than the (former): nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, nor call each other by (offensive nicknames: ill-seeming is a name connoting wickedness, (to be used of one) after he has believed and those who do not desist are (indeed) doing wrong.

O you who believe! Avoid suspicion as much (as possible): for suspicion in some cases is sin: and spy not on each other, nor speak ill of each other behind their backs would any of you like to eat the flesh of his dead brother? Nay, you would abhor it ... But fear Allah: for Allah is Oft-Returning Most Merciful." (Al-Hijraat, V. 11-12)

INTERPRETATION:

In this Ayah Almighty Allah has prohibited mocking each other. A person mocks the other when he thinks himself to be better than the one who he is mocking. But only Almighty Allah knows best as to who is better and who is not. No one has the right to deem himself superior to others or think others inferior to him.

Women here have not much access to men. Comparatively they have many chances to meet other women and brag about their assumed superiority over others on the basis of their physical beauty and wealth. That is why they have separately been mentioned here.

Calling people by bad and humiliating names or nicknames has also been prohibited as it hurts the person who is called in this manner. This sort of fun is disliked by Allah as it hurts people by hurting their ego and self respect. Moreover, it entails too many psychological complications for the victim.

Misconception means doubting our Creator. It has been forbidden to us to have doubts or assumptions about others. Assumptions and doubts are worthless, rather dangerous, till they are proved about who is right or wrong/correct or incorrect. Doubting is not different from blaming without clearly seeing the wrong being committed. This is called the “biggest lie” in our Holy Book.

Likewise, back biting is also strongly forbidden by Allah. It means to slander someone in his/her absence. Who can deny or affirm the things told in the absence of the person about whom those things have been said? So this is slandering which is prohibited vehemently as it may cause harm to the concerned person.

FREEDOM OF OPINION AND BELIEF:

لَا إِكْرَاهٌ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۖ فَمَنْ يَكُفُرُ بِالظَّاغُوتِ
وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۖ وَاللَّهُ
سَمِيعٌ عَلِيمٌ ۝ (البقرة: ۲۵۶)

“Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects Evil and believes in Allah has grasped the most trustworthy hand-hold, that never breaks. And Allah hears and knows all things.” (Al Baqarah, V. 256)

INTERPRETATION:

Here Almighty Allah has clearly decreed that no one can be compelled to accept Islam. It means that one can and should draw others towards Islam by reasoning and making them aware of the merits of Deen. Any new proposition to be accepted or believed requires its detailed awareness and understanding. Consequently Almighty Allah has forbidden the use of force in this regard.

In this context some people question about the death penalty for apostates who renounce Islam. They question why one should face death if he leaves the fold of Islam? They misunderstand the ruling. Of course there is no force in making one a Muslim if he had not embraced it earlier. When one accepts Islam once of his complete free will, he cannot forego it forever. If he does so only then he is deemed to be an offender and liable to the penalty of death. Even in this case he is given a chance to come back to Islam again without losing any thing and be forgiven by Allah.

Here tyrants (طاغوت) mean the powerful, oppressive and mischief-mongers who do not believe nor let others believe. They always mock the Deen and remain threatening and terrorising others against accepting it. But those who start believing in Allah with their heart and mind always ignore these tyrants and their threats. They do so due to their staunch belief and certainty that none except Almighty Allah can harm them and He would help them in their hour of need. They firmly hold the hand of Allah and forget their fears and apprehensions. They become certain and hold fast that Allah will save them from all the mischiefs of the tyrants.

RIGHT TO EQUALITY:

يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّنْ ذَكَرٍ وَّأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَّقَبَائِلَ
لِتَعَاوَرُ فُؤُلَّا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتُقْرَبُكُمْ إِنَّ اللَّهَ عَلِيمٌ خَيْرٌ ۝ (الحجرات: ۱۳)

"O mankind! We created you from a single (pair) of a male and a female; and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)." (Al Hujraat, V. 13)

INTERPRETATION:

According to the Ayah, all men and women are the progeny of Adam and Eve. Thus none is superior to the other on the basis of race, place, colour or creed and ancestry. Tribes, brotherhoods, and families have been formed to know each other easily and meet frequently with love, kindness and care. But with the passage of time people started thinking themselves better than members of other families, tribes and clans on the basis of their descent or financial position.

This was absolutely wrong and dangerous for society. Islam wanted to wipe it out and termed this kind of thinking as illiteracy. According to Islam, only those are to be respected who behave with others according to the instructions of Almighty Allah and His holy Prophet (PBUH). It should be noted here that even a pious person should not be proud of his piety and feel himself to be superior to others. If he is actually pious and has fear of Allah, he will automatically be appreciated and respected by the people around him. This will be the real respect which is required by Allah.

No other trait - be it the link with a pious ancestor, affluence or might can make one responsible in Muslim society. None of these can make anyone pious. Only the fear of Allah, compliance with His commandments and following the footsteps of the Holy Prophet can make one pious and respected by others, This is the highest achievement for a muslim.

RIGHT TO ECONOMIC SAFETY:

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ لِلسَّائِلِ وَالْمَحْرُومُ ۝ (العارف: ۲۵-۲۶)

"And those in whose wealth is a recognised right

For the (needy) who asks and him who is prevented (for some reason from asking);"

(Al-Maarij, V. 24 & 25)

INTERPRETATION:

This Ayah clearly points at Zakat. These people themselves fix the right of the poor out of their properties. They say it is a right out of decency and thus they keep control over their miserliness and help the deserving regularly. Thus they develop the sense of their responsibilities. This sense is a collective assurance as well as a safeguard against economic problems.

RIGHT TO MERIT:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤْدُوا الْأَمْانَةَ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمًا يَعْظِمُكُمْ بِهِ ۖ إِنَّ اللَّهَ كَانَ سَمِيعًا
بَصِيرًا ۝ (النَّسَاء: ۵۸)

"Allah commands you to render back your Trusts to those to whom they are due; and when you judge between man and man, that you judge with justice: verily how excellent is the teaching which He gives you! for Allah is He Who hears and sees all things." (Al Nisa, V. 58)

EXPLANATION:

Here both the people in general and government officials are addressed. Firstly all people have been commanded to give the trusts back to whom they belong and as they were. Secondly jobs in the public and private sectors should be assigned purely on the basis of merit. Quite unfortunately and contrarily almost everywhere in our country which was founded in the name of Islam, merit comes next to bribery, favour and friendship. These are the clear indications of our downfall if action is not taken so mend our ways.

RIGHT TO LAW AND JUSTICE:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُوْنُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَا عَلَىٰ أَنفُسِكُمْ
أَوْ الْوَالِدِينَ وَالآَقْرَبِينَ حَتَّىٰ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَبَعُو
الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا
(النَّسَاء: ۱۳۵)

"O you who believe! stand out firmly for justice, as witness to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest you swerve, and if you distort (justice) or decline to do justice, verily Allah is well-acquainted with all that you do." (Al Nisa, V. 135)

EXPLANATION:

In this Ayah Almighty Allah has enjoined upon us to establish rule of law and give true witness if and when required. While going witnessing one has to keep in mind that he is stating the fact only; no matter if the witness goes against anyone including himself. In short, while giving witness one has to state the facts without being subjective.

RIGHTS OF WOMEN

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ اُنْثِي وَهُوَ مُؤْمِنٌ فَلَنُخْيِّبَنَّ حَيَاةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِاَحْسَنِ مَا كَانُوا يَعْمَلُونَ (الْأَنْجَلِي: ٩٧)

"Whoever works righteousness, man or woman, and has Faith, verily, to him We will give a new Life, a life that is good and pure, and We will bestow on such their reward according to the best of their actions."

EXPLANATION:

This Ayah makes it clear that in the matters of reward and punishment and sinning and piety, there is no differentiation by Almighty Allah between man and woman. It implies that both are to be treated equally in these fields.

Moreover every act needs a base. For a Muslim there is only one basis of his cumulative deeds which is belief (Eemaan). The whole building of life and society stands upon the foundation of belief. One who believes has peace of mind and does not lose his balance. He knows his limits. He knows that there is a Supreme Authority who is to be worshipped and obeyed. Man does what Allah wills. Allah is the giver of life and death. Those who believe in Him know that all His commandments are for their good and betterment. They know that they succeed or fail by His will which is known by Him only. They have to do their best and then leave the rest on Him. Such sort of believers, men or women, are liked by Allah and His last Prophet.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنِيبَاتِ
وَالصَّدِيقَاتِ وَالصَّادِقَاتِ وَالصَّابِرَاتِ وَالصَّابِرَاتِ وَالْخَاطِعَاتِ
وَالْخَاشِعَاتِ وَالْمُتَّصَدِّقَاتِ وَالْمُتَّصَدِّقَاتِ وَالصَّائِمَاتِ
وَالْحَافِظَاتِ فُرُوجُهُمْ وَالْحَافِظَاتِ وَالذَّاكِرَاتِ وَالذَّاكِرَاتِ
أَعْدَ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا (الْأَرْضَى: ٣٥)

"For Muslim men and women, - for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise, - for them Allah has prepared forgiveness and great reward."

(Al Ahzaab, V. 35)

INTERPRETATION:

Here men and women have separately been mentioned by Allah without the least genderwise differentiation between them gender-wise. This shows that both men and women are equal as far as their deeds and rewards are concerned.

In this Ayah almost all the qualities of a Muslim are highlighted which make them Momin and deserving of pardon and great rewards. The first and the foremost quality of a Momin is obedience to Almighty Allah.

Truthfulness is one of the basic qualities of a Muslim. Allah commands us to be straight forward as it strengthens one and then all. Patience is required by a Muslim at every step. This saves people from doubt, despair, anger, aggression and committing sin and much more.

Humility and submission towards Allah increase the purity and sincerity of the heart and mind as well as, clarity of purpose. It also creates and enhances the fear of Allah in the heart of a Muslim.

Fasting is also a valuable act. This is the exercise of the body as well as the mind. Through fasting we get control over our urges and desires. It also enhances our will power and self confidence which provides us an ideal and exemplary life.

Mentioning and remembering Allah much of the time brings us nearer and compactly related to Allah and His commandments. Thus our whole life becomes systematic and purposeful.

لِلرَّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا
تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا
مُفْرُوضًا (النساء: 7)

"From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large, - a determinate share." (Al Nisa, V. 7)

EXPLANATION:

Before the advent of Islam women and children were not entitled to any share in the property of their parents. Only the young sons who could fight with the enemies inherited all the things left behind by their parents. Women did not come into the picture at all.

But Islam dwelt upon this matter very amicably and judiciously. Apart from the details it enabled women to have their share in the property of their deceased parents, husbands and other relatives. According to Islam it was decided that the sons will get twice the share of the daughters. It is quite reasonable as daughters will get from other sources too, such as their husbands and sons. Moreover, Moreover, they have less financial and economic responsibilities than men.

Chapter Eight

RELATIONS WITH NON-MUSLIMS

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَنْ تَبْرُوْهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝ إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِّنْ دِيَارِكُمْ وَظَاهِرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوْلُوْهُمْ ۝ وَمَنْ يَتَوَلَّهُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ۝ (المتحن: ۸-۹)

"Allah does not forbid you, with regard to those who do not fight you for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loves those who are just.

Allah only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong."

(*Al Mumtahinna*, V. 8-9)

EXPLANATION:

This Ayah teaches the Muslims not to have strained relations with those non-Muslims who did not oppose them regarding Islam. Rather the Muslims should do Justice with such non-Muslims and be nice to them. Islam is the religion of peace and fairness. According to it if others are not concerned and show hatred against its believers, the Muslims should have their hearts clear against them. Almighty Allah exhorts Muslims to have cordial social relations with them.

But He forbids to do so with those non-Muslims who show their covert and overt hatred and repugnance against the Muslims through fighting with them and banishing them from their lands. Those who help these non-Muslims in doing that are equally held as enemies. Those who love such non-believers are the oppressors, which shows that Allah does not like them.

Islam is the name of a staunch belief. The foundation of Islam is belief. So a Muslim fights only for his creed and not for power, property, race colour or language. His only aim is to spread Islam to every nook and corner of the globe because Allah is the only one who should be worshipped by all.

وَإِنْ جَنَحُوا إِلَيْسَلِمٍ فَاجْنِحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝ (الأنفال: ۶۱)

"But if the enemy incline towards peace, you (also) incline towards peace, and trust in Allah: for He is the One that hears and knows (all things)." (Al Infaal, V. 61)

EXPLANATION:

The Ayah teaches Muslims that their policy in international affairs should not lack nerve or show weakness. Rather we should have the courage to maintain equal relationship based on courage and trust upon Almighty Allah. During any sort of alteration the enemy desires an armistice and peace, we should also agree to it without any apprehensions leaving everything to Allah

Hadeeth:

عن ابن عباس "ان رسول الله ﷺ خطب الناس يوم النحر
فقال..... فان دماءكم واموالكم واعرضكم عليكم حرام كحربة
يومكم هذا في بلدكم هذا في شهركم هذا (تفق عليه)"

Hazrat Ibn-i-Abbas relates that the holy Prophet (PBUH) addressed the people on the day of Eid and said that "Your lives, your belongings and your honour are as respectable for each other as this day, this city of Makkah and this month of Haj."

IMPORTANT POINTS:

The days from 10th to 14th of the month of Haj are called Ayyam Al-Tashreeq. On these dates Arabs used to dry the meat. Yaum Al-khar is the day of sacrifice. During Haj sacrifice is offered on 10th of the month on which Eid-ul-Azha is celebrated. In this part of the address security of lives, property and honour is mentioned. Proper laws and legal procedures are chalked out: penalty of death or conditional pardon (Diyat) for murder, chopping off the hands of the thief and the robber and lashing, extradition and stoning to death for rape are promulgated.

عن جابر بن عبد الله قال: خطبنا رسول الله ﷺ في وسط أيام التشريق خطبة الوداع قال: يا يهـا الناس الا ان ربكم واحد الا ان ربكم واحد الا! لا فضل لعربي على عجمي ولا لعجمي على عربي ولا لسود على احمر ولا لاحمر على اسود الا بالتقوى ان اكرمكم عند الله اتقكم الا! هل بلفت؟ قالو بلى! يا رسول الله! قال: فليبلغ الشاهـد الغائب (درمنثور)

Hazrat Jabir-bin-Abdullah relates that the Holy Prophet (PBUH) said in the middle of Ayyam-al-Tashreeq while giving the last sermon to the people "Know clearly that there Creator is one and only; Allahtu'la is no one's father. Be it clearly known to you that no Arab, no white and no black is superior to Ajami, black and white respectively but only for his piety. The most respected among you is the one who fears Allah more. Have I conveyed you a message of Allah?" The people replied in the affirmative. The holy prophet then asked them to convey the message to them who were absent.

IMPORTANT POINTS:

The research about this sermon reveals that it is the collection of four sermons. First sermon was given on the 7th Day of Haj inside Ka'aba after Zoh'r prayers. The second sermon at Arafaat, the third one on the day of Eid at Mina and the fourth was delivered on the 11th day of Haj at Mina.

The last sermon has become a charter for Muslims of the world. According to it all humans are the progeny of one father and one mother. Thus they are all brothers and sisters. None of them is superior to the other on the basis of colour, race, land or language. The only measure of the superiority of one over the other is piety, fear of Allah and sense of responsibility. Moreover Almighty Allah also likes people of piety.

In the sermon at Arafaat the Holy Prophet said the following regarding women:

فَاتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنْ كُمْ أَخْذْتُمُوهُنَّ بِأَمْانٍ اللَّهُ وَاسْتَحْلَلْتُمْ
فِرْوَجَهُنَّ بِكُلْمَةِ اللَّهِ وَلَكُمْ عَلَيْهِنَّ إِنْ لَا يَوْمَنْ فَرْشَكُمْ أَحَدًا تَكْرُهُونَهُ
فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرَبًا غَيْرَ مُبْرَحٍ وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ
وَكَسُوتُهُنَّ بِالْمَعْرُوفِ وَقَدْ تَرَكْتُ فِيهِمْ مَا لَنْ تَضَلُّوا بَعْدَهُ إِنْ
أَعْصَمْتُمْ بِهِ كِتَابَ اللَّهِ وَسُنْنَتِي -

"Have fear of Allah about women who you have taken in Nikah as a trust from Allah and you have made them halaal for you in the name of Allah. You have right on them not to let the persons lie upon your beds when you dislike. If they do so you may beat them lightly. You have to provide them food and other expenditure (clothes etc) according to the general rule. And I am leaving between you something which will never let you digress provided you grip it firmly. And that is the Book of Allah."

IMPORTANT POINTS:

In this part instructions are given about women. Firstly women are with men as trust from Allah. Consequently, men not mistreat them, rather, men should behave well with them. After being married to men, woman become their life partners. Therefore, men should treat them as their trusted companions.

Wives should also take extreme care that they are absolutely faithful to their husband at all times. If they digress from the path of virtue and faithfulness to their husband, they should firstly be admonished. If they do not mend their way, then men should their separate their beds and discontinue conjugal relations with them. If they still do not mend their ways, then husbands their ways should beat them lightly, and ultimately if all these things fail, such wives should be divorced.

God has given us His holy book Qur'an, and this is such a book that if Muslims obey its commands individually and collectively, then they will not only be successful in this world, but would also be rewarded in the Hereafter.