

Introduction to Religion

Definition

- "Religion is a **divine law** that enables people with intelligence to attain **goodness** and **happiness** in this **world** and **the next** with **their own desire**.
- Religion fills not only our afterlife, but our worldly life with goodness and happiness as well.
- On the other hand, in the Quran the word religion expresses **two different meanings** in regard to the Creator and created. According to this, religion is "**being in control, making obedient, taking to account, and giving punishment-reward**" in regard to the Creator and those serving him; in regard to the created and those serving, it is "**bowing down, understanding one's helplessness, surrendering, and worshipping.**"

Definition

continued

- The common point of the meanings of words chosen by every religious culture to express the concept of religion is "path, belief, custom, and servanthood." Religion fills not only our afterlife, but our worldly life with goodness and happiness as well.

Definition

continued

- "Latin *religio* originally meant 'obligation, bond.' It was probably derived from the verb *religare* 'tie back, tie tight' ... It developed the specialized sense 'bond between human beings and the gods. (John Ayto: *Dictionary of Word Origins*)

Definition

continued

- "The lamps are different, but the light is the same." (*Jalalu'l-Din Rumi*)
- "Religion is the recognition of all our duties as divine commands. (Immanuel Kant)

• لفظ مذہب کا لغوی اور اصطلاحی معنی

- مذہب کا لغوی معنی "راستہ" ہے، یعنی وہ راستہ جس پر چلا جائے۔ یہ عربی لفظ "ذ-ہ-ب" سے مشتق ہے، جس کی معنی جانا (چلنا) یا گزرنا ہے۔ ائمہ اسلام کی اصطلاح میں لفظ مذہب "رائے یا مسلک" کے معنی میں استعمال ہوتا ہے۔

Definition

continued

- لفظ دین کی تعریف
- دین کا معنی: راستہ، عقیدہ و عمل کا منہج، طریقہ زندگی، اطاعت اور جزا ہے۔ شریعت کو اس لیے دین کہا جاتا ہے کیونکہ اس کی اطاعت کی جاتی ہے۔ دین اللہ پاک کی طرف سے دیا ہوا ایک طریقہ زندگی و عقیدہ ہے۔ اسلام کے لیے دین کا لفظ قرآن پاک اور احادیث میں عام مستعمل ہوا ہے۔ قرآن پاک میں ہے:
- إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۝
- بیشک اللہ کے نزدیک دین صرف اسلام ہے۔⁽¹⁾

Definition

continued

- دین اور مذہب میں فرق
- دین اور مذہب ہم معنی ہیں لیکن **فقہی مکاتب** کے ہاں لفظ «**مذہب**» مخصوص سوچ یا نظریے کے لئے استعمال ہوتا ہے۔
- مذہب ہماری اسلامی تاریخ کے دین کے ماہر علماء و فقہاء کی اس فکر کا نام ہے جو انہوں نے دین کے کسی اہم مسئلے پر غور و فکر کے بعد اپنی رائے کی صورت میں دی۔ اس سوچ اور فکر کو جب اپنا یا جاتا ہے تو اسے مذہب کا نام دیا جاتا ہے۔ اسی لئے **مذہب اربعہ** یا **چاروں مذہب کی اصطلاح عام** ہے۔
- اور ہر مذہب اپنا فقہی مسئلہ بتاتے وقت یہی کہتا ہے کہ ہمارے مذہب میں یوں ہے اور فلاں مذہب میں یہ ہے۔ لیکن جب مذہب اسلام کہا جائے تو اس سے مراد دین اسلام ہوتا ہے۔

Definition and Meaning of Islam

- Islam is an **Arabic word** that denotes **submission**, **surrender**, and **obedience**. As a religion, Islam stands for complete submission and obedience to Allah - that is why it is called Islam.
- The other literal meaning of the word "**Islam**" is "**peace**." .
- Muslims are monotheistic and worship one, **all-knowing God**, who in Arabic is known as Allah.

Common Characteristics of Islam

- **Some Basic Characteristics of Islam**
- Its teachings are simple and comprehensible.
- It is free from superstitions and irrational beliefs.
- The Prophet of Islam said: "He who leaves his home in search of knowledge walks in the path of Allah" *(Tirmidhi and Darimi)*
- "To seek knowledge is obligatory for every Muslim" *(Ibn Majah and Bayhaqi)*

Common Characteristics of Islam

- Islam's injunction is: **Eat** and **drink**, but do not be **extravagant**. (7:31)
- The Prophet said: "A **Muslim** who lives in the **midst of society** and bears with **patience** the **disorders** that come to him is better than the one who shuns society and cannot bear any wrong done to him."

Common Characteristics of Islam

- 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 ."
- According to the Qur'an: Man shall have nothing but what he strives for. (53:39)

The Five Pillars of Islam

- Profession of Faith (*shahada*).
- Prayer (*salat*)
- Alms (*zakat*)
- Fasting (*sawm*)
- Pilgrimage (*hajj*)

The Finality of Islam

- The only recognized religion in the sight of God is Islam.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

- *“Truly the religion with Allah is Islam.” (3:19)*

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾
[آل عمران: 85]

- *“And whoever seeks a religion other than Islam it will never be accepted of him and in the hereafter he will be one of the losers.” (3:85)*

The Finality of Islam

continued

• هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٨﴾

- *It is He who sent His Messenger with **guidance** and the **religion of truth** to manifest it over all religion. And sufficient is Allah as Witness. (سورة الفتح 28)*
 - **الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا**
- This day I have perfected your religion for you and completed My favor to you. I have approved Islam to be your religion.

The Finality of Islam

continued

- Major differences between the prophets and the messengers of Allah in comparison to philosophers and thinkers - for even contemporary philosophers and thinkers oppose each other, and their doctrines and all schools of thoughts may contradict one another. That is not ever the case in the office of prophet-hood.
- the teachings of the prophets are similar to different grades of one school.

Were the teachings of previous prophets Universal?

- “And indeed We sent **Nuh** to his nation saying: ‘Warn **your nation** before there comes to them a painful torment.’” (71:1)
- “And indeed We sent **Moses** with our signs saying ‘Bring out **your nation** from darkness into light`.’” (14:5)
- “And remember when Jesus son of Mary said, ‘O children of Israel I am the messenger of God **unto you.**`” (61:6)

The End of Prophethood and Islam

- “This day, I have perfected **your religion** for you, **completed My Favour upon you**, and have chosen for you **Islam** as your religion.” (5:3)

• مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝

- *“**Muhammad** is not the father of any of your men, but he is the Messenger of Allah **and the last of the Prophets**. And Allah is Ever All-Aware of everything.” (33:40)*

The Finality of Messenger ﷺ

- Believe in the **finality of Nubuwwat** is one of the basic and important article of faith.
- Muhammad ﷺ is the last prophet and there will be no prophet after him.
- Having this faith is called the “Faith of **Khatm---- e –Nubuwwat**”.
- From the era of Prophet ﷺ to this day the finality of the Prophet is the common belief of all the Muslims.
- The slightest doubt in its validity may bring one’s faith to ruin.

The Finality of Messenger ﷺ

continued

- Individuals believing in the possibility of any new Prophet actually advance the notion of the **imperfection of Allah's religion**.
- Such attempts are to open ways for possible alteration, corruption, rejection of the message of Islam.
- Individuals believing in any new faith abrogated the concept of Jihad.
- **Hussain Ali (Bahauddin)** modified the entire doctrine of Islam, replaced the **Holy Quran with his own book**, changed the direction **of Qibla from Makkah to Namka in Israel**.

The Finality of Messenger ﷺ

continued

- More than 100 verses of the Holy Quran clarifies the faith of Khatme Nubuwwat.
- Over 200 hadith clarifies further support this faith.
- Imam Abu Hanifa decreed the disbelief of person demanding proof in this regard.
- During the entire life of Prophet only 259 companions were lost during all the battle fought against non-Muslims.
- The non-believers themselves suffered only 759 casualties.

The Finality of Messenger ﷺ

continued

- Abu Bakr (R.A) fought against Mussailma, the liar, an imposter prophet.
- Mussailma, the liar, an imposter prophet, had recognized the prophethood of Muhammad ﷺ but the Muslims' state was **also in infancy** and without the needed resources.
- **22000 soldiers** of Musailma, the liar and **1200 Muslims including 600 Huffaz** lost their lives.
- The first ever **consensus** of the Muslims opinion was the consensus over the killing of Musailma.

The Finality of Messenger ﷺ

continued

- The Holy Prophet ﷺ sent Habib bin zaid (R.A) to Musailma. Musailma asked Habib bin Zaid, “Do you testify that Muhammad ﷺ is the Messenger of Allah? He said, “Yes”. He further asked, “Do you testify that I am the messenger of God? The Sahabi said, “I am deaf”.
- Musailma continued to ask again and again but his answer was the same. And this sahaba was cut into pieces.
- The story of Abu Muslim Khulani, Abdullah bin Thob and Aswan Ansi, an imposter and liar messenger.

The Finality of Messenger ﷺ

In the light of Holy Quran

- وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ
- And We have not sent you, [O Muhammad], except as a mercy to the worlds. (Al-Anbiya 107)
- وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا
- We have sent you not, except to the entire mankind, good tidings to bear and warning. (Al-Saba 28)
- قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا
- Say (O Muhammad SAW): “O mankind! Verily, I am sent to you all as the Messenger of Allah-

The Finality of Messenger ﷺ

In the light of Holy Quran

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- الَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ
 - And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you. (Al-Baqara -04)

The Finality of Messenger ﷺ

In the light of Holy Quran

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنزَلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

- O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, **His angels**, His books, His messengers, and the Last Day has certainly gone far astray.

The finality of Messenger ﷺ

In the light of Hadith

- وإنه سيكون في أمتي ثلاثون كذابون كلهم يزعم أنه نبي وأنا خاتم النبيين لا نبي بعدي
- The Prophet ﷺ said: There will arise 30 grand Liars from my Ummah, each of them will claim that he is the Prophet whereas **“I AM KHATAM AN NABIYEEN AND THERE IS NO PROPHET AFTER ME.”**

[Sunnan Tirmidhi , Hadith # 2202]

The finality of Messenger ﷺ

In the light of Hadith

- إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي، كَمَثَلِ رَجُلٍ بَنَى بَيْتًا، فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ، وَيَعْجَبُونَ لَهُ، وَيَقُولُونَ: هَلَّا وُضِعَتْ هَذِهِ اللَّبْنَةُ؟!، قَالَ: ((فَأَنَا اللَّبْنَةُ، وَأَنَا خَاتَمُ النَّبِيِّينَ))؛ رواه الشيخان، واللفظ للبخاري.
- My example and the example of prophet earlier than me is like the example of palace most elegant and most beautiful constructed by a person except (that he left in it) a blank space for a brick in one of its corners and that made the people going around it wonder (at its attraction) and exclaimed in perplexsion: why not is this brick inlaid in here. The prophet (SAW) said, “I am that corner’s last brick. I am last of the Prophets.

The finality of Messenger ﷺ

In the light of Hadith

- The Prophet (S.A.W) said, if there could ever be a prophet after me, indeed Umar bin Khattab would have been such. (Tirmizi)