

ISLAMIC & RELIGIOUS STUDIES

LECTURE NO 1
Muhammad Bin Qasim



What is Religion or Madhab ?

Religion is a subjective term

The Term “Religion has shifted its meaning over the course of its history

- English “Religion”
- Latin “*Religio*” *fem.* (*genitive religionis*)

“The Latin word “*religio*” refers to the socially acceptable cultic duties that people did for the gods, like sacrificing at a state-funded temple etc.”

What is Religion or Madhab ?

The Word Madhab is derived from Arabic Root ذ ه ب

In Arabic and Urdu Madhab is used for the same meaning for which Religion is used.

Which means to go, so Madhab literally means

“a passage”

As per grammar, Madhab is an adverbial Noun that shows the place or time of an action (*Tasheel, ul-adab, Filisaan ula-arb*).

Technical Definition of Religion

Many scholars have defined the Religion in different ways, such as:

“To believe in supernatural beings and act according to their will”

“Religion is a set of doctrine, Rituals and ethics”

(Lord North Burning)

Technical Definition of Religion

- “Considering every prayer as the order of God is religion” (Kant)
- “Whatever a human being does during loneliness is religion”
(Prof. A.N White Head)
- “Belief in supernatural beings”(Professor Taylor)

Some important Points

- The term “Madhab” neither appeared in Qur’an, nor in the Hadith of Prophet ﷺ .
- Religion denotes belief of an individual.
-

Generally, a madhab or religion is based upon 3 elements.



Beliefs



Worship



Customs,
Rituals or
Rights



- The Concept in today's world is that the "Religion" is a personal matter, and no one has the right to force or interfere anyone regarding his religion.

RENDER TO CAESAR
THE THINGS
THAT ARE
CAESAR'S
AND TO GOD
THE THINGS
THAT ARE
GOD'S.

MARK 12:17



Need for a Religion?

- Accomplishment of natural desires and needs.
- To know the purpose of creation.(the destination.)
- To know the way of life.(how to practice to reach to the destination.)

Islam Madhab or??




إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ^{قُلْ} وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا
جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ^{قُلْ} وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾

Truly, the religion in the sight of Allah (acceptable) is Islam. And those who have been given the Book did not differ (among themselves) except after the knowledge had come to them, (and all this) due to envy against each other. And whoever denies the verses of Allah, then, Allah is swift at reckoning.

The Expression used in Qur'an and Hadith for Islam/Islamic System is “Dēēn”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

When there comes Allah's help and the Victory,  and you see people entering Allah's (approved) religion in multitudes,  then pronounce the purity and praise of your Lord and seek forgiveness from Him. Surely, He is Ever-Relenting. 

What is Dēēn?

- The Arabic word Dēēn is an Islamic term which has been used multiple times in Qur'an and Hadith.
- A revealed scripture is termed as Dēēn .
- “Dēēn” means absolute submission (of man to the absolute sovereign).
- “Dēēn” indicate reward and accountability.

What is Dēēn?

- “Dēēn” expresses a way of life or a code of conduct and a complete system.
- Dēēn is a comprehensive term which also encompasses “religion” in it.
- It covers all aspects of human life.

- The word, **Deen** has more than one meaning in the Arabic language, one of them being 'the way'. In the terminology of the Qur'an, the word, Deen دین is used to stand for principles and injunctions which are common to all prophets (from Prophet Adam to the last of the prophets, Muhammad ﷺ). The words, 'shari'ah (شريعه) or 'al-minhaj' (المنهاج) or the word, 'madhhab' (مذهب) from among the later-day terms, are used to cover subsidiary injunctions, which have been different during different ages and different communities.

Dēen



Political



Economics



Social

The 3 Major parts of Dēen

To sum it up

“The term “Deen” indicates the system of Islam that ‘encompasses all aspects of society and of an individual’s life’”

Meaning of Islam

- The name of this Deen is Islam, the root of which, *Silm* or *Salam*, means peace. *Salam* is also part of the greeting of peace among Muslims. In addition, one of the beautiful names of God is *As-Salam*, meaning “The Peace”. The word, however, means much more than just “peace”. It means submission to the One God, as well as to live in harmony with other people and with the environment. A Muslim is, therefore, any person, anywhere in the world, whose obedience, allegiance and loyalty are to God, Lord of the Universe, and who strives to live in accordance with God’s laws.
- Islam means submission and peace. Submission to will of Allah.

What is Will of Allah?

- That is rules and regulations provided by Allah, known as Shariah
- i.e, in its simplest definition, is the corpus of rules derived from the Qur'an and Sunnah and aimed at regulating well as temporal conduct of Muslims in their relationship with other and with Non-Muslims

TRUE OBIDENCE

IS

TRUE FREEDOM

HENRY WARD BEECHER



- Islam is another name of freedom.
- The real objective is Islam is to make human being free .
- Free from any kind of enslavement.
- To submit before one power and reject all other self-proclaimed gods.

CHARACTERISTICS OF ISLAMIC SHARĪ'AH

Revealed from Allah

- The first and the most important attribute of Islamic Shariah is that it is from Allah. Although obvious, this attribute is often forgotten.
- Shariah was not made by people, nor was it an accumulation of peoples' experience. Its guidance, rulings, and teachings are from Allah, the Almighty, the Creator, the Most Merciful, the Ultimately Just.

Comprehensive, Encompassing & Complete

- Shariah is a comprehensive guidance that takes into consideration all aspects of the human life. It gives us guidance from the day we are born till the day we die – it even relates to us before we are born and after we die.
- Shariah shows its guidance wherever we are: at home, in the mosque, and at work. It rules our relationship with Allah, our Creator, within ourselves, with each other, our families, our communities, and the whole society.

Comprehensive, Encompassing & Complete

- Also, it teaches us how to deal with people, and even animals and objects. It applies to our physical needs, as well as our intellect and souls. It encompasses our sayings, feelings, and actions.

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾

{... and We have sent down to you the Book explaining all things, a guide, a mercy, and glad tidings to Muslims.} (An-Nahl 16:89)

Balanced & Moderate

Shariah is also balanced and moderate: It balances between the body and the soul, between the intellect and the emotions, between this life and the eternal one. It balances between theory and reality, between thinking and acting, between the unseen and the apparent. Shariah promotes freedom, yet it commands responsibility.

Release from burdens

One important attribute of Shariah is that it came to make things easy and remove burdens.

يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ
الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them.}
(Al-A`raf 7:157)

Some Distinguishing Features of Islamic Sharī'ah

1. Non-Compromising

- The most fundamental feature of Islamic Shariah is its being noncompromising. i.e., not to compromise on human interest.
- Anything that is harmful for human interest or human health is illegal in Islam.

1. Non-Compromising

For Instance, The Holy Quran Says:

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا
أَكْبَرُ مِنْ نَفْعِهِمَا ۚ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلِ الْعَفْوَ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ﴾

They ask you about wine and gambling. Say, “In both there is great sin, and some benefits for people. And their sin is greater than their benefit.

Consumption of Wine is strictly prohibited in Islam.

- Modern research and data shows following negative effects of its use:
 - a) Medical Science after exhaustive research provides that drinking is one of the causes of cancer and overall, injurious to health.
 - b) An estimated 95,000 people (approximately 68,000 men and 27,000 women) die from alcohol-related causes annually, making alcohol the leading preventable cause of death in the United States.

c) Between 2011 and 2015, the leading causes of alcohol-attributable deaths due to chronic conditions in the United States were alcohol-associated liver disease, heart disease and stroke, unspecified liver cirrhosis, upper aerodigestive tract cancers, liver cancer, and hypertension.

d) Advertising Alcohol on tv is strictly banned in Russia.

National Institute of Alcohol Abuse & Alcoholism

<https://www.niaaa.nih.gov/publications/brochures-and-fact-sheets/alcohol-facts-and-statistics>

Gambling

- Data shows that suicide rate among gamblers is higher.
- Impaired family relationships, emotional problems and financial difficulties are some of the most common impacts on family members of people with gambling problems.
- There is consistent evidence of an association between gambling problems and family violence.

So

**Gambling is something, which kills, before killing
an individual, it kills business of a person, it kills
family and social life of a gambler.**

Is it banned in any secular Country?

No.

So, the secular law has compromised on human good while Islamic Law categorically rejects and declare consumption of wine and gambling illegal.

2 Natural

- Islamic Shariah is in harmony with the nature.
- It has great regard for rules of nature unlike the secular laws which often contradicts to the natural law.

3 No Contradictions

- Islamic Shariah does not carry any contradiction in its declarations and practices.
- If something is said to be wrong, its practice must be discontinued.

On the other hand, the situation is entirely different as in the cases of drinking and gambling.

4) Integrated System of Life

- Islam provides an integrated approach towards life.
- It creates an integration between all sciences dealing with any aspect of life whether it would be medical Science, legal science or human life.
- On contrary, medical science declares something wrong but legal science says, “it is right”.
- There exist no integrated approach towards concepts of right and wrong

Concept of Right and Wrong

- According to Islamic point of view human intellect is capable to distinguish between right and wrong , but only after having experienced something or after collection of data through human practices that may involve long periods, may be centuries .

As, a child
does not know
the function
of fire.

He or she is
just attracted
towards it
because of its
shining light.



There are only two ways to make child realize the function of fire

He may experience himself and get a burn injury on his finger and next time he will be careful

His mother makes him aware about its harmful results and how he should be careful while dealing with it

The role of
Islam in
human life is
like role of a
mother for
human beings.
That is to save
them before
they get
harmed



Purpose of Divine Guidance

So

- The purpose of divine guidance is to save humanity from the losses, which could occur during long periods of experiences.



Why Divine Guidance is Necessary?

- ❑ To differentiate between right and wrong
- ❑ To declare what is right as legal and what is wrong as illegal
- ❑ To save from long processes of data collection and the losses to be suffered during these processes



ISLAMIC PRECEPTS



Beliefs & Actions

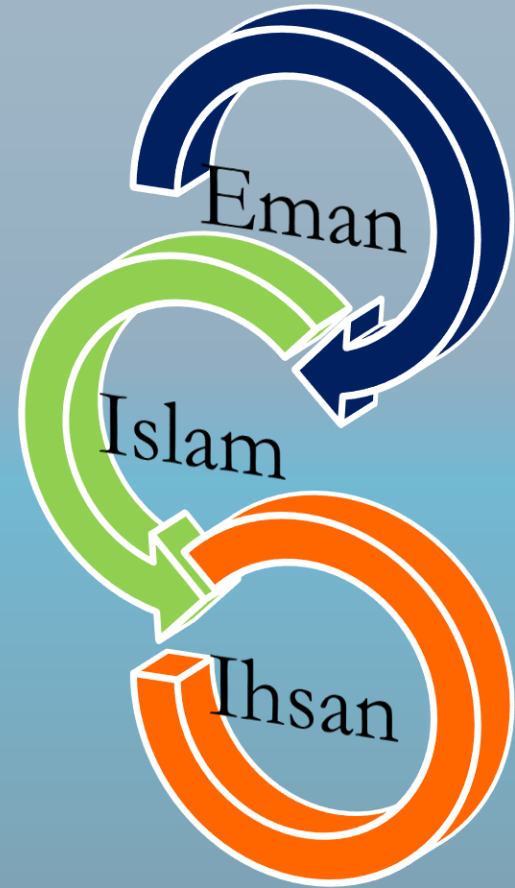
Beliefs are like the foundation of a building

Actions are like the Pillars, Walls and Roof.

Deeper, Well grounded the foundation = taller , the elegant structure of the building

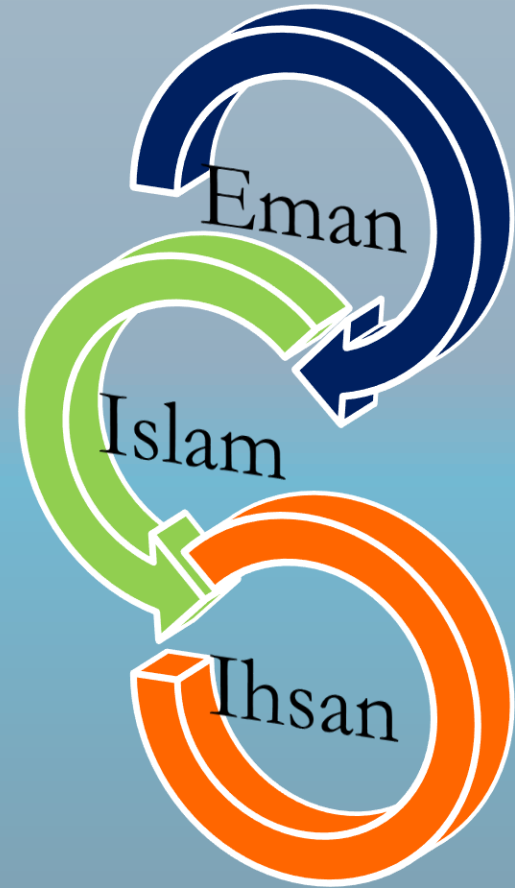
Some Important Terms

- Each term is linked to each other .It is related and dependent on each other.
- Eman is the foundation of Islam and Ehsan.
- Without Eman there will be no Islam And Ihsan.
- Eman is the firm belief in the articles of faith arising out of knowledge about them.



Some Important Terms

- Islam is a practical demonstration of Iman it involves the application of the pillars and principles of Islam as an outer action.
- Islam tells us what we should do upon our belief.
- It is a kind of practice of what we believed in.



Literal Meaning of Emaan

- Many times the word 'إيمان' Eman' is casually translated into “faith” without having a deep understanding of what it implies. This word comes from ءمن, which literally means “safety, security, and guarantee.” Security from our own bad thoughts, from punishment because of our sins, from committing what God has told us to stay away from, from doubt, and from living a purposeless life, etc

Explaining Eman.

- The popular definition of Iman defined by the Prophet is “recognizing in the heart ,voicing with the tongue and performing with the limbs”
- A Muslim should possess all the three components of Iman .
- Recognizing with the heart means someone who has Eman must first know and recognize in the heart that something is true.
- A man who fails to use the heart in seeking the truth is a man without a functioning heart or blind heart; the heart is sick, rusted, locked, blind.

Explaining Eman.

- Voicing with the tongue means that the heart's recognition of the truth must be affirmed and expressed through speech.



Al-Basmala (Bismillah) in Arabic calligraphy, written in white on a dark green background. The text is: Bismillah ar-Rahman ar-Rahim. The calligraphy is highly stylized and elegant, with a reflection effect below the text.

Explaining Eman.

- Performing `Amal with the limbs requires a commitment to what have been acknowledged by the heart and affirmed verbally by the tongue.

Ihsan

- It designates the quality of being good and beautiful.
- It reflects the quality of our actions.
- The word “Ihsan” has been mentioned in 70 verses in the Quran
- The Quran and the Prophet ﷺ considered Ihsan as one of the most desirable Human qualities.

Hadith e Jibril

عن عُمَرُ بْنُ الْخَطَّابِ قَالَ يَتَنَمَّا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يَرَى عَلَيْهِ أَثَرِ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ.....

○ On the authority of Umar ibn al-Khattab, He said: One day we were sitting in the company of Allah's Apostle (ﷺ) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last he sat with the Apostle (ﷺ) (peace be upon him) He knelt before him placed his palms on his thighs.....

Hadith e Jibril

○ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا قَالَ صَدَقْتَ قَالَ فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ

○ and said: Muhammad, inform me about al-Islam. The Messenger of Allah (ﷺ peace be upon him) said: Al-Islam implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey. He (the inquirer) said: You have told the truth. He (Umar ibn al-Khattab) said: It amazed us that he would put the question and then he would himself verify the truth.

Hadith e Jibril

○ قَالَ فَأَخْبِرْنِي عَنِ الْإِيمَانِ قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ قَالَ
صَدَقْتَ

○ He (the inquirer) said: Inform me about Iman (faith). He (the Holy Prophet) replied: That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil. He (the inquirer) said: You have told the truth

Hadith e Jibril

○ قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ

○ He (the inquirer) again said: Inform me about al-Ihsan (performance of good deeds). He (the Holy Prophet) said: That you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you. He (the enquirer) again said: He (the narrator, Umar ibn al-Khattab) said: Then he (the inquirer) went on his way, but I stayed with him (the Holy Prophet) for a long while. He then, said to me: Umar, do you know who this inquirer was? I replied: Allah and His Apostle ﷺ knows best. He (the Holy Prophet) remarked: He was Gabriel the angel). He came to you in order to instruct you in matters of religion.

ʿĪmān-i Mufaṣṣal
(The Detailed Declaration of Faith)

إِيمَانٍ مُفَصَّلٌ

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُولِهِ وَالْيَوْمِ الْآخِرِ
وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ^ط

I believe in Allah, His Angels, His (revealed) Books, His Prophets, the Day of Judgment and (I believe that) good or bad destiny is from Allah and (I believe that) there will be resurrection after death.

ʿāmantu bi-llāhi wa-malāʾikatihī wa-kutubihī wa-rusūlihī wa-l-yawmi l-ʾākhiri wa-l-qadri khayrihī wa-sharrihī mina llāhi taʿālā wa-l-baʿthi baʿda l-mawtⁱ

Islamic Beliefs

- **A Muslim Believes in**

I. One God, Who is the Creator and the Sustainer of the world

II. His Angels

III. His Messengers, Prophet Muhammad ﷺ Last of them all

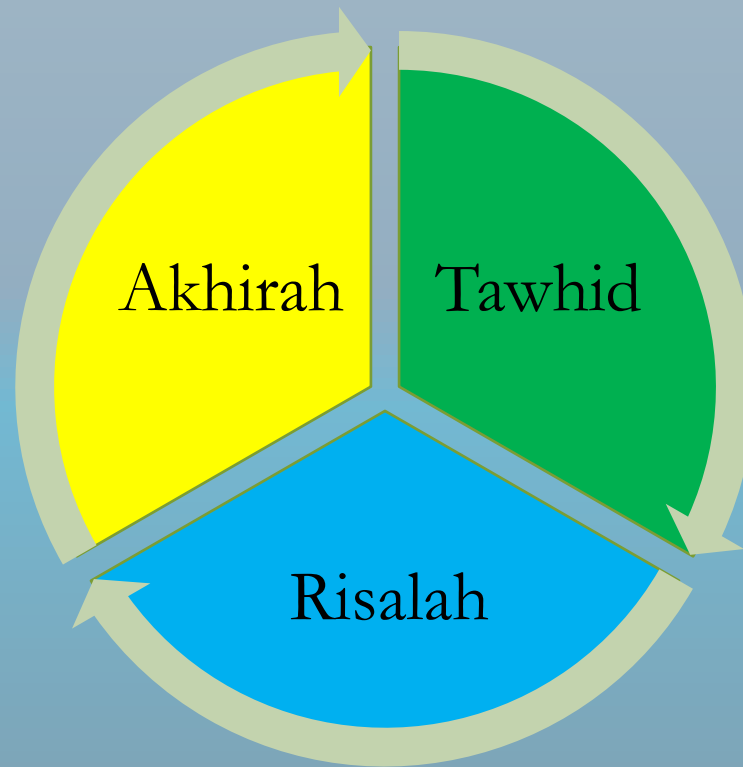
IV. Revealed Scriptures and Books, the Holy Quran being final word of Almighty

V. The Day of Judgment

VI. Destiny

VII. Life after death

Basic Beliefs of Islam



سُورَةُ الْاِخْلَاصِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Say: He is Allah, the One and Only (1)

Allah, the Eternal, Absolute (2)

He begets not, nor was He begotten (3)

And there is none comparable to Him (4)

Holy Quran 112

Tawhid: Faith in the Unity of God

The Arabic word توحيد is derived from its Arabic root (و ح د).

Tawhid literally means 'oneness', and 'uniqueness'.

The concept of Tawhid is that God is one and unique; and that there is only one God, Allah to be Worshipped and obeyed.

The technical meaning of Tawhid:

- **Allah is one in his being and attributes and he is the only one who is worthy to be worshipped and obeyed.**

Impact of Tawhid in Human Life

1. **Universal Outlook**
2. **Development of Person**
3. **Humbleness**
4. **Patience and Trust**
5. **Relief & Comfort**
6. **Gives direction to life**

جزاكم الله خيرا