

Islamic Studies Notes

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FAITH IN PROPHETS

Definition of Prophet:

The Prophets too are human beings; they are not endowed with divinity because Divinity merits only Allah the Peerless; The Prophets, however, have one distinctive feature that the Revelation descends upon them; Allah Almighty says:

وَمَا أَرْسَلْنَاكُمْ مِّنْ رَّسُولٍ إِلَّا كَلَّا لَهُمْ طَعَامٌ وَمِشْوَنٌ فِي الْأَسْوَاقِ

“And we sent not before thee Messengers but that they ate food and walked in the markets (bazaars).”

Faith in the Prophets is based on three premises

1. Islam does not discriminate between Prophets.
2. All Prophets are human beings.
3. Faith in the Miracles of Prophets.

Introduction to The Quran

The Quran means Recitation:

The word "Quran" means "that which is recited; or that which is dictated in memory form."

The Quran is the **Word and Book** of Allah the Almighty revealed on the holy Prophet Muhammad ﷺ through Angel Jibrael or Wahi in Arabic approximately in 23 years.

The word Quran has been entitled by Allah the Almighty. This word has been used approximately 70 times in the Quran. No other name of any sacred book has been mentioned in the text of that book.

The authenticity of the Quran is based on the proclamation of Holy Prophet Muhammad a. He was the only who can bear the burden of revelation. Whoever testifies his Prophet-hood only he believes in the authenticity of the Quran.

Yusuf Estes a prominent Muslim scholar who was a missionary Christian priest converted to Islam. He has written a book 'Why do Priests and Preachers accept Islam'. In this book he has mentioned the significant points which attracts a Non Muslim towards the Quran. They have been summarized as follows:

Only One Version - Arabic:

There are no different versions of the Quran in the Arabic language, only different translations and of course, none of these would be considered to hold the value and authenticity of the original Arabic Recitation. The Quran is divided up into 30 equal parts, called "Juz" (parts) in the Arabic language. These are learned by Muslims from their very early beginnings as children.

Memorized by Millions - Entirely:

The important thing to keep in mind about the Quran is the memorization and transmission of the actual "Recitation" just as it came to Muhammad, peace be upon him, from the Angel Gabriel and was learned and memorized by his companions and they in turn, passed it down to their followers and continued in this way until we see today, over 10,000,000 (ten million) Muslims who have committed the entire Quran to memory. This is not a small feat. After all, how many other generations, in the original language, without a single change in even one sentence?

Each Muslim Has "Quran" Memorized:

All Muslims have memorized a portion of the Quran in the Arabic language, as this is an important part of their daily prayers. Many Muslims have memorized large portions of the Quran from one tenth to one half to all of the entire Quran, and all in the original Arabic language. It should be noted, there are over one and a half billion (1,500,000,000) Muslims worldwide and only about 10% are Arab, all the rest are learning the Quran in Arabic as a second language.

God Speaks in First Person to Mankind in Quran:

The Quran contains clear statements from Almighty God (Allah) and it is Him speaking to all of us in the first person. He tells us our own creation, the creation of all that is the universe and what has happened to those before us and what is to become of us if we do not take heed of the warnings clearly spelled out in His Revelation. He speaks also to Muhammad, peace be upon him, to show that Muhammad, peace be upon him, is not making this

up himself and even chastises Muhammad, peace be upon him, for making human assumptions rather than waiting for revelation in matters (ie.; surah At-Tahreem and surah Abasa).

The Quran mentions itself:

The Quran refers to itself as "The Quran" (The Recitation) and mentions that it is to all mankind and jinn (another creation of Allah, similar to humans in that they could make choices as to whether or not they would obey Allah's Commandments, and they existed before humans).

The Quran describes Allah's nature exactly:

The Quran is clear on who God is and who He is not. There is no room left for doubt after reading the Quran in the Arabic language: Allah is One. He is the only, Creator, Sustainer and Owner of the Universe. He has no partners. He has no relatives; wives, children or offspring. He is like His creation and He does not need it for His existence, while all the time the creation is totally dependent on Him. His attributes are clearly spelled out as the epitome of each and every one. He is for instance, the All-Knowing; the All-Hearing, the All-Seeing the All-Forgiving; the All-Loving; the All-Merciful; the Only One God. There is never a contradiction to this found anywhere in the Quran.

The Quran challenges readers:

The Quran makes the clear challenge, that if you are in doubt about it - then bring a book like it. Also, to bring ten chapters like it and then finally, to bring one single chapter like it. 1400 years - and no one has been able to duplicate its beauty, recitation, miracles and ease of

memorization. Another challenge for the unbelievers to consider;

“If this (Ouran) were from other than Allah, you would find within it many contradictions.”

And yet, another challenge offered by Allah in the Quran is for the unbelievers to look around for evidences. Allah says He will show them His signs within themselves and on the farthest horizons.

Scientific Miracles in the Quran:

The scientific miracles of the Quran could not have been understood at that time, yet today we take for granted the many things included in the revelation of the Quran. It is the only book that can pass the scientific test of modern age. The Quran does not require confirmation from science yet it is a miracle for all the times. This era is known as the era of Science. The facts of nature that has been explored by the science have already been mentioned in the Quran. Only the Creator of this world could have told these facts 14 centuries ago. Dr. Maurice Bucaille a famous scientist converted to Islam has mentioned this fact in his book. The Quran is the only book that speaks in language of Science. Some of the miraculous facts have been mentioned as follows:

- The formation of embryo with minute details in the womb of the mother.
- Deep seas partitions; waters that do not mix.
- clouds and how they make rain and how lightning is caused by ice crystals.
- Formation of the earth's mountains deep underground.

- Orbits of planets and stars and moons and even the mention of space travel (surah 55:33).
- Everything has been created from water.
- The literal meaning of Munir.
- The expanding Universe.
- Big Bang and Big Crunch

Comparison of the Quran and Bible

The Bible is considered as the most prominent sacred book most followed religion in today's world. The Quran and the Bibe both are revealed books. A brief comparision of these two books in regards of authenticity has been drawn. So that the esteemed status of the Quran can be glorified. It will strength your faith that why we should believe only in the Quran.

How o verify the authenticity of any saced Book

Dr. Tahir-ul-Qadri has mentioned a criterion to verify the authetcicity and originality of any revealed Book. This criteria is comprised on these three elements.

Genuineness

The 1st thing that should be examined is that the present complexion and state of the book is exactly the same as given and preached by the Founder of the religion. Had the founder of the religion himself given the book or he had compiled it in his direct supervision? Is the language of the book same? These points should be verified very easily.¹

Authenticity:

It should be checked that any modification or alteration has been made in the book or not? The main point which should be noticed is that either there are any contradiction, conflicts and errors in the text of the book or not? The scholars of every religion has discussed thes points in great detail.

Integrity:

It should be verified that either any external content is included in the book by any follower of the book after the demise of the Founder of the book. It should also be checked that either any internal material is excluded by the followers of the Book with th passage of time.²

So the authenticity and credibility of any revealed book including the Qur'ān can be determined on the basis of these parameters. These

parameters are neutral and any follower of religion can verify the authenticity of any Religious Book. Now the view point of Christian scholars on the authenticity of the Bible will be observed. First of all the view point of author regarding the legitimacy of the Bible will be observed.

Compilation of the Bible:

A prominent contemporary Christian Scholar, Duncan Peter also admits that the Bible is not purely the word of God. He says in appendix A;

- The Injil is, in fact, both a divine and a human book.³
- This book is called ‘Luke’ after its human author.⁴
- However, other parts of the Scriptures are clearly human writings, such as Injil.⁵
- Hazrat Luke does the work of Historian.⁶
- Hazrat Luke has an idea ‘it seemed good also to me’. He decides to set down his research in writing.⁷
- He selects and arranges his material.⁸

It can be seen that in these writings there is no where written that the Luke has been compiled on the instruction from God. He has collected and then arranged material on its own. So it is wrong to say that this is a Book of God.

Language of the Bible:

The original language of the Bible is also not confirmed. Duncan Peter says that “The original language of the written Injil is thus Greek”.⁹ The historians holds totally a different view point. In the Cambridge History of the Bible, it is mentioned that Bible was not written in the era of Jesus neither he ordered to compile Bible in his earthly life time. Towards the beginning of the Christian era, Aramaic was divided into two main branches or dialects, West and East Aramaic. Jewish Palestinian Aramaic was spoken and written in

Palestine in the time of Christ and during the first centuries of the Christian era.¹⁰ It is impossible to comprehend or characterize within a single formula the complex nature of the language of the New Testament.¹¹ The biblical scripts were rendered in 4 languages;

- Early Hebrew,
- Square Hebrew,
- Greek
- and Latin.¹²

It can be clearly seen that the Bible was never compiled in the Aramaic the original language of Jesus. It was written in Hebrew and was given the name of the Bible. It was never written that it is a translation. In present days no authentic and complete Hebrew and Greek manuscript is present. The Bible is only available in English. The English Bible was rendered in 1525-1611 first time on the demand of people. It was not given title of translation rather it is believed as original language of the Bible.¹³ So originally it is not the Bible rather it is the translations of the different manuscripts of different languages. That is why there are different versions of the Bible. King James Version and many other version of one are available.

Language of the Quran:

The original language of the Holy Prophet ﷺ was Arabic and the Quran was also revealed in Arabic. Arabic is the official language of many countries today. It is not an obsolete language, it is practiced in almost every part of the world. The Quran has been translated into multiple languages but the original Arabic text is always written with it. Translation of the Quran is never claimed to be original text.

The Quran was written in direct supervision of the Holy Prophet ﷺ. There was a team of scribes who note down the Quran on the dictation of Holy Prophet ﷺ. The scribes recite the Quran in front of Holy Prophet ﷺ and he himself cross verify to eliminate the chance of

mistakes. This is why we don't find any distortion and difference of words in the Quran in any part of the world. The whole text is exactly same. This is why there is no concept of different versions in regards of the Quran among Muslims.

The revelation of Quran was completed in the lifetime of Holy Prophet ﷺ. The arrangement of Suras and verses were also done on his direct supervision. He himself was the memorizer of the Quran and used to revise it with Angel Jibrael in every Ramadan. In the last Ramadan of his life he revised the Quran two times with the Angel. Thousands of Companions were huffaz or memorizer of the complete Quran in his lifetime. Memorization of the Quran is one of the living miracle affirm the authenticity of the Quran. Yusuf Estates a converted Muslim (he was Christian priest) testifies that no other book has been memorized in such a way as Muslims memorize the Quran.

During the Caliphate of Hazrat Abu Bakr it was only compiled in the supervision of the Hazrat Zaid bin Thabit and Hazrat Umar. They collect verses after the shahdah or witness of two Companions, so that every chance of mistake can be eradicated. During the Caliphate of Hazrat Usman the whole Muslim Ummah agreed upon a single copy of the Quran in Qureshi Dialect. This is an established fact and it can be verified from the University of Birmingham report on the basis of Carbon dating. The oldest manuscript of the Quran is present in library of University of Birmingham. The carbon dating procedure confirms that it was written in the era of Hazrat Usman. The goat on whose skin it was written was alive in the time period of Holy Prophet ﷺ. We also have other original copies of the Mushaf e Usman in Top Kapi Meuseum, Istanbul, Turkey, Tashkent and other parts of the world.

Authenticity of the Bible:

The Duncan Peter and other Christian scholars claim that the Bible which is present in English language is the original Bible that was

revealed on Jesus. Many Christian scholars disagree with this point of view. They agree that we do not have the genuine Bible. The Bible is full of mistakes and distortions. Even it is written in the preface of Bible that this Book is a drama and when you read it consider it as a drama.¹⁴ The view point of some scholars has been mentioned as follows:

Dr. Graham Scroggie:

Dr. Graham Scroggie of the Mody Bible Institute Chicago, one of the most prestigious Christian Evangelical Mission in the world, while answering the question...

Yes, the Bible is not a revealed book it was compiled by the humans.¹⁵

Knennth Cragg:

Not so the New Testament... There is a condensation and editing, there is a choice, reproduction and witness. The Gospels have come through the mind of Church behind the authors.¹⁶

Cambridge History of the Bible:

The history of the development of the New Testament Canon is the history of the process by which books written for the most part for other purposes and from other motives come to be given this unique status...¹⁷

This study has of necessity become one largely of internal criticism of the New Testament documents themselves, because such external evidence on matter of origin, authorship, sources and date as has come down from second and succeeding centuries is very meagre, and, when itself subjected to critical examination, turns out to be of dubious value, if not worthless.¹⁸

According to a report there are 50, 000 errors in the Bible. Jehovah's Witnesses frequently claim that the Bible contains "50,000 errors". The claim by Jehovah's Witnesses of 50,000 mistakes in the

Bible can be traced back to their magazine Awake! (8 September 1957).¹⁹

John Mill in the Encyclopedia of Americana estimated that there are 30,000 variations in the New Testament.²⁰

That is why there are many diagotimies and scientific errors in the Bible.

Authencity of the Quran

The Quran is the most authentic book on face of earth. It has been mentioned already that there are no different versions of the Quran. All the Muslims have oly one Quran and there is no difference of even a single alphabet.

Conclusions:

The Injīl was revealed on Ḥasā ﷺ but it was not compiled in his era. With the passage of time the Bible was rendered by the followers Ḥasā ﷺ and the content was included in it by several people. So, no one have the original Bible now. The Bible was not revealed for all the humanity but it was only revealed for the people of that particular era. Muhammad ﷺ is the Last Messenger and the Qur’ān is the Last Revealed Book for the guidance of the whole Mankind till the Day of Judgment. It is the only Book which is available in its Original form and no alterations have been fabricated in it. There is no way to seek the guidance and pleasure of Allah Almighty other than to believe and act according to the Qur’ān. So every human being should believe in the teachings of the Qur’ān to become successful in both worlds.

1 Tahir-ul-Qadri, Dr., Islam and Christianity, Minhaj-ul-Quran Publications, Lahore, 2004, p. 64.

2 Ibid, p. 65.

3 Duncan Peter, Dr., Holy Injīl Luke A New Translation, p. 247.

4 Ibid p. 247.

5 Ibid, p. 248.

6 Ibid, p. 252.

7 Ibid, p. 252.

8 Ibid, p. 252.

9 Ibid, p. 253.

10 P.R Ackroyd and C.FEvans (eds.), The Cambridge History of the Bible from the Beginnings to Jerome, Cambridge University Press, 1975, vol. 1, p. 3.

11 Ibid, p. 11

12 Ibid, p. 3.

13 Ibid, v. 3, p, 141

14 Bible, The New International Version, Preface, iv

15 Dr. Graham Scroggie, Is the Bible the word of God?, The Sunday School Times Company, Philadelphia, 1922 p. 15

16 Kenneth Cragg: The call of the Minaret, Oxford University Press, New York, 1956, p. 277.

17 P.R Ackroyd and C.FEvans (eds.), The Cambridge History of the Bible, v. 1, p. 234

18 Ibid, p. 235

19 http://www.biblecourses.com/English/en_lessons/en_201202_06.pdf

20 Encyclopedia Americana International Edition, v. 3 p, 646.

The Quran as source of Islamic Law

The Quran is the most important & fundamental source of Islamic law. It provides guidance for all walks of life, as can be seen in this verse. "This is the Book; in it is sure guidance, with no doubt, for those who fear God" (2:2-3, al-Baqarah). The Quran further declares in this regard "Nothing have We omitted from the Book" (6:38 al-An'am) and "And We have sent down to you Book explaining all things (16:89, al-Nahl) Quran instructs its followers to rely on it in working out details of Islamic Law by saying, "Judge between them by what God has revealed and follow not their vain desires." (5:49, al-Maidah) It encompasses all areas related to individual and communal Muslim conduct. Regarding crime and punishment, Quran prescribes the simple rule of "an eye for an eye for many criminal matters by saying, "Life for life, eye for eye, nose for nose, ear for ear tooth for tooth and wounds equal for equal. But if anyone remits the retaliation by way of charity, it is an act of atonement for himself." (5:45, al-Maidah) It prescribes punishment for fornication and libel/slander, "The woman and the man guilty of adultery, flog each of them with a hundred stripes (24:2, al-Nur) Similarly for slander or false charge of adultery it says, "And those who launch a charge against chaste women and do not produce four witnesses, flog them with eighty stripes(24:4, al-Nur).

The Quran lays down rules for the permitted/Halal and non-permitted/Haram foods and other things it commands Muslim to shun drinking, gambling and other un-Islamic practices, "O you who believe Intoxicants and gambling, sacrificing of stones and arrows are all abomination of Satan's handiwork: shun them so that you may prosper." (5:90, al-Maidah) Similarly, it says, "Do not eat anything on which God's name has not been pronounced." (6:121, al-An'am) and, "Lawful to you are

all beasts of cattle, with the exceptions named." (5:1, al-Maidah)

The Quran also provide guidance about laws of inheritance. It prescribes such simple rules as, "God directs you concerning your children: to the male a portion to that of two females." (4:11, al-Nisa) It commands Muslims to write down a will, "It is prescribed when death approaches any of you and if he leaves any goods, he should make a bequest to parents and next of kin." (2:180, al-Baqara) For other family laws there are clear Quranic commandments. For example, regarding the number of marriages and rights and responsibilities of either spouse, it says, "Marry women of your choice two or three or four, but if you fear you shall not be able to deal justly, then only one." (4:3, al-Nisa) and, "Men are protectors/maintainers of women, because God has given the one (man) more strength than the other (woman) and because they support them from their means. Therefore, the righteous women are devoutly obedient." (4:34, al-Nisa) Similarly, Quran guides Muslim about acts of worship/pillars of Islam. For example, at 32 places it commands Muslims to observe Salat and Zakat, "And be steadfast in prayer, and give the Charity Tax and bow down your heads with those who bow down." (2:43 etc) Its commandment about fasting is, "Fasting has been prescribed to you.....so everyone of you who sees this month should spend it in festing" (2:183-185, al-Baqarah) Hajj is the fifth pillar of Islam about which the Quran says, "Pilgrimage thereto is a duty man owe to God, those who can afford the journey." (3:97 Amran) It is important to note that Quran does not provide all details of all matters. For this? Surah Hadith's are employed together with the Quran. Collectively the Quran and the

Sunnah are called the primary sources/Ast (foundation) of Islamic

Tawḥīd and Shirk

Tawḥīd

Tawḥīd means attributing Oneness to Allah the Almighty and describing Him as being One and Unique, with no partner or peer in His Essence and Attributes.

Tawḥīd is the most sensitive and significant issue in the sight of Allah the Almighty. The foundation of Islam is based on this creed. Until and unless we don't have deep cognition of this creed our faith is at stake. We can never achieve the essence of Iman without comprehension of this belief. Without recognizing Him, we will never be able to develop a relationship with him.

We should strive to learn this fundamental concept of Monotheism. We should have our reasons and logic based on the Quran and Hadith to strengthen our belief in the existence of Allah the Almighty. We should develop a personal connection with Allah the exalted. When we will recognize Him in the true sense only then we will be able to follow Him in true letter and spirit. As mentioned in the Quran:

إِنَّمَا يُحَشِّي اللَّهَ مِنْ عِبَادِهِ الْعَلَمُؤْمِنُونَ

Those who truly fear Allah, among His servants, who know Allah. (35:28)

Tawḥīd is the primary and core subject of the Quran. There is a Hadith that mentions that Surah Ikhlas is one-third of the Quran. Surah Ikhlas has been given this status because of the theme mentioned in it. It solely elucidates the concept of Tawḥīd.

1. (*O Esteemed Messenger!*) Proclaim: ‘He is Allah, Who is the One.
2. *Allah is the Transcendent of all, the Protector and Far-Superior to all.*
3. *He has not begotten any, nor is He begotten.*
4. *Nor is there anyone equal to Him.’*

Allah the Almighty is the most Unique and Exalted as He is the creator. Nothing can be brought into His comparison. He is the most Supreme Being in the entire world. He alone is the Sustainer of all the Universes and the whole creation. Everything is dependent on Him but He is independent of everyone. His being is the practical manifestation of absolute Oneness.

Importance of Tawhīd in the Quran

“And We did not send any Messenger before you, but We revealed to him (saying): none has the right to be worshipped but I (Allah), so worship Me (Alone).” [Al-Anbiya:25]

And at another place in the Quran Allah the Almighty mentioned, “And verily, We have sent among every Ummah (nation) a Messenger (proclaiming): “Worship Allah (Alone), and avoid (or keep away from) Taghut.” [An-Nahl:36]

Repeatedly stating the subject of Tawhīd in diverse ways and styles and at different places in the Quran indicates the emphasis and significance of the belief of Tawhīd. Allah the Almighty used the exact statement for other Prophets in the Quran regarding Tawhīd.

“Say (O Mohammad): “But in truth, He (Allah) is the only one God. And truly I am innocent of what you join in worship with Him.” [Al-Anaam:19]

So, till the last messenger, the message of the Oneness of Allah the Almighty was sent to mankind which shows its high importance.

Shirk (Associating partners) with Allah is an Unforgivable Sin

“And indeed, it has been revealed to you (O Mohammad), as it was to those before you: If you join others in worship with Allah the Almighty, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.” [Az-Zumar:65]

This was said to Prophet Mohammad ﷺ, that even if you do shirk with Allah the Almighty then all of your good deeds will be wasted.

“Verily, Allah the Almighty forgives not that partners should be set up with Him, but He forgives what is less than that to whomever He wills...” [An-Nisa:48]

These references to verses from the Quran show that Shirk is an unforgivable sin. This shows that if someone has committed the sin of shirk and then seeks repentance for it then Allah the Almighty forgives him but if someone dies on the belief of shirk then surely, he will meet the fire in Hell.

Now a question arises, Why Shirk is so unforgivable sin?

Shirk is to associate someone other than Allah the Almighty in those aspects that are unique to Allah the Almighty and His exclusive right. Shirk is to worship created beings like Allah the Almighty is worshipped, to venerate created beings like Allah the Almighty must be venerated, and to assign a portion of His divinity to someone else.

So, on the Day of Judgment Allah, the Almighty will ask that person who did shirk that as you have done this deed for another person or god other than Me then ask the reward of it from that false God.

In the Bible, it is mentioned that on the Day of Judgment, people will come to Prophet Jesus and ask him O Lord, O Lord, we did charity in Thy name and they will mention their good deeds in Prophet Jesus's name. While Prophet Jesus will say that getaway you evildoers, I even don't know you?

In the Quran, Allah the Almighty has mentioned that on the Day of Judgment when people come to Prophet Jesus, Allah the Almighty will ask Prophet Jesus, “O Īsā, did you tell them to worship you besides Me? Or your mother besides Me?” and Prophet Jesus will say, Allah the Almighty you know what is in my heart, I have never told them to worship me”.

Allah the Almighty has mentioned categorically in the Quran that Īsā and his mother don't have the authority to be your beneficiary. The people who are worshipping them will be in severe trouble on the Final Day.

Our intrinsic nature, Fitrah is inclined towards the Oneness of God and all the design of nature shows the glory and Oneness of a single Designer, hence that made the shirk an unforgivable sin as all the proofs of the Oneness of God are present in. So, one has to go against their nature to shirk.

Repentance before Death

There is a Sahih Hadith, an old man who came to Prophet Muhammad with a stick in his hand as a support for walking, He said to Prophet Mohammad ﷺ what do you say about a person who has committed every sin, big or small, he has not left any of it? Ya Rasulullah ﷺ! I am an old man I have done that all. Prophet Mohammad ﷺ said Have you said Shahdah? He said yes.

Then Prophet Mohammad ﷺ said, From this moment, you do righteous deeds and don't go back to those sins, Allah the Almighty will forgive you and will turn your bad deeds into good deeds.

That person was shocked and said that even my treachery and the way I hurt other people would be forgiven. Prophet Mohammad ﷺ said, yes even those, and then he lifted his stick and went back with slogans of Allahu Akbar Allahu Akbar.

The true repentance changes us and our ways of life. This is the significance of real repentance.

Types of Tawhīd

1. Rububiyah (Lordship)
2. Uluhiyyah (Worship)
3. Asmaa Was-Sifaat (Names and Attributes)

1. Rububiyah (Lordship)

- This category is based on the fundamental concept that Allah the Almighty alone caused all things to exist when there was nothing. This is known as creation Ex Nihilo (Latin for **creation out of nothing**) is

the doctrine that matter is not eternal but had to be created by some divine creative act.

- He sustains and maintains creation without any need from it or for it and He is the sole Lord of the universe and its inhabitants without any real challenge to His sovereignty.
- In Arabic, the word used to describe this creator sustainer quality is Rububiyah which is derived from the root "Rabb" (Lord). This is proved by Allah's (SWT) statement in Surah Al-Fatihah, verse one where He says, "[All] praise is [due] to Allah, Lord of the worlds [mankind, jinn, and all that exists]".
- According to this category, since God is the only real power in existence, it is He who gave all things the power to move and to change. Everything is dependent on His become and He is the only independent Being.

All these facts hae been explained in Sura al-Naml in a comprehensive way from 60-65 verse.

Well, Who has created the heavens and the earth and poured down water for you from the atmosphere in the sky? Then with that (water), We brought forth fresh and beautiful gardens. It was not possible for you to grow plants in these (gardens). Is there any (other) God besides Allah? In fact, they are the people who are turning away (from the path of truth). Or, Who made the earth a dwelling place and made rivers amid it and made for it huge mountains and put a barrier between the two seas (of salt and sweet waters)? Is there any (other) God besides Allah? But most of these (disbelievers) do not have knowledge. Or, Who grants the supplication of the anxiety-stricken caller when he calls upon Him, and Who removes the trouble and makes you successors and inheritors (of the predecessors) in the earth? Is there any (other) God besides Allah? You people accept advice but little. Or, Who guides you in the darkness of land and sea and sends winds as good news before (the rain of) His mercy? Is there any (other) God besides Allah? Exalted is Allah, High above (the false gods) which they associate with Him. Well, Who originates creation and shall repeat the same (process of creation), and Who grants you sustenance

from the heavens and the earth? Is there any (other) God besides Allah? Say: '(O polytheists,) bring your proof if you are truthful. Say: 'Those who are in the heavens and the earth do not have the knowledge of the unseen (by themselves) except Allah (Who is Self-Knowing), nor do they know when they will be raised up (alive again).'

2. Uluhiyyah (Worship)

It is also called Ubudiyah. This means having a firm conviction that only Allah is the true and only God worthy of worship. In Arabic, the term ‘ibādah (worship) is associated with obedience, subservience, and submission. It has been defined by some scholars as “complete love accompanied by complete submission”. Thus, worship in all its forms cannot be dedicated to anyone else besides Allah the Almighty. It is important to point out that the concept of worship is all-embracing.

Worship transcends the five pillars of Islam and covers all the good things and deeds that please Allah the Almighty. Therefore, things like supplication, reliance, obedience, subservience, and submission would be covered by this definition. All these things should be done solely for the sake of Allah the Almighty.

Evidence of this type of Tawhīd is in Allah’s (SWT) statement “And I Allah did not create the jinn and men except that they should worship Me (alone)”. [Surah Zariyat: 56]

- ‘Kalima’ as an example of Uluhiyyah
- ilah- one who is worshipped, on account of greatness and power is considered worthy to be worshipped.
- La ilaha illallah –There is no ilah other than one great being known by the name Allah the Almighty.
- It means that in the whole of the universe, there is absolutely no being worthy to be worshipped other than Allah the Almighty.
- That is only to Him our heads should bow in submission and adoration.

Our Prayers, charity, dua, tawaf, sajda, etc. are the acts of worship. If we perform them for anyone else other than Allah the Almighty then it is Shirk.

3. Asmaa Was-Sifaat (Names and Attributes)

This category of Tawhīd has five main aspects:

- Unity of Allah's (SWT) names and attributes to be maintained in the first aspect.
- Allah the Almighty must be referred to according to how He and His Prophet Mohammad ﷺ have described Him instead of explaining His names and attributes by giving them meanings other than their obvious meanings.
- The second aspect of Tawhīd al-Asmaa wasSifaat involves referring to Allah the Almighty as He has referred to Himself without giving Him any new names or attributes.
- In the third aspect of Tawhīd al-Asmaa wasSifaat (الاسماء والصفات) Allah the Almighty is referred to without giving Him the attributes of His creation. For example, it is claimed in the Bible and Torah that Allah the Almighty spent the first six days creating the universe and then slept on the seventh. For this reason, Jews and Christians take either Saturday or Sunday as a day of rest in which work is looked at as a sin.
- The fourth aspect of Tawhīd al-Asmaa wasSifaat requires that man not be given the attributes of Allah the Almighty to His Almighty level. In reality, all the attributes belong to Allah the Almighty in true essence. He has distributed His attributes to the creation for a certain period e.g. a man can be Raheem but not to the level of Allah the Almighty. All the attributes of Allah are incomparable as they are not dependent on anyone but the attributes of the Creator are independent. The attributes of creation have a start and end time but His attributes are free from creation and eternal like Creator. The abilities of creation are limited and confined like them and all the abilities of the Creator are limitless and perpetual.

The Example of Hayy and Qayyum

Hayy and Qayyum are His two Unique attributes. He is the only one who is free from creation. He has not started or ended. He is free from the boundary of time as He is the creator of time. There was a time when there was no time but He existed in that time as well. He is the only one who is eternal, immortal, and perpetual.

- Maintaining the unity of Allah's (SWT) names also means that Allah's (SWT) names in the definite form cannot be given to His creation unless preceded by the prefix 'Abd meaning "slave of" or "servant of".

Types of Shirk

The texts of the Quran and Sunnah indicate that shirk and the ascribing of rivals to Allah the Almighty sometimes puts a person beyond the pale of Islam and sometimes does not. Hence the scholars divided shirk into two types which they call shirk akbar (major shirk) and shirk asghar (minor shirk).

I. Major Shirk

This means ascribing to someone other than Allah the Almighty something that belongs only to Allah the Almighty, such as Lordship (ruboobiyyah), divinity (ulohiyyah), and the divine names and attributes (al-asma' wa'l-sifaat).

Major Shirk may sometimes take the form of beliefs:

- Such as the belief that there is someone else who creates, gives life and death, reigns, or controls the affairs of the universe along with Allah the Almighty.
- Or the belief that there is someone else who must be obeyed absolutely besides Allah the Almighty, so they follow him in regard as permissible or forbidden whatever he wants, even if that goes against the religion of the Messengers.
- Or they may associate others with Allah the Almighty in love and veneration, by loving a created being as they love Allah the Almighty. This is the kind of shirk that Allah the Almighty does not forgive.

- Or the belief that some know the Unseen as well as Allah the Almighty. It is also shirk to believe that there is someone who bestows mercy in a manner that is befitting only for Allah the Almighty, so he shows mercy as Allah the Almighty does and forgives sins and overlooks the bad deeds of his worshippers.

Particularly in this era, we should have to be very careful regarding the false creeds associated with the shrines in our region. This is prohibited to ask anything in any sense from the shrines. This is against the teachings of the Quran and the Sunnah of the Holy Prophet ﷺ. The scholars of every sect have refuted this misguidance strictly. Muslims are only bound to follow the direct text of the Quran and Hadith. There is no need to be involved in ambiguous and uncertain literature.

II. Minor Shirk

This includes everything that may lead to a major shirk, or which is described in the scripts as being a shirk but does not reach the extent of being a major shirk.

This is usually of two types:

1- Being emotionally attached to some means which have no basis and for which Allah the Almighty has not given permission, such as hanging up “hands”, turquoise beads, amulets, etc. because they offer protection or that they ward off the evil eye. But Allah the Almighty has not made them the means of such protection, either according to Shariah or according to the laws of the universe.

2- Venerating some people or things in a way that does not go so far as ascribing lordship to them, such as swearing by something other than Allah the Almighty, or saying, “Were it not for Allah and So and so,” etc.

3- As the Holy Prophet Muhammad has clearly stated:

“What I fear most about you is the Minor Shirk. The Companions of the Prophet asked him, "What is minor shirk, ya Rasullah?" He said, 'Ar-riyal-Showing off' Allah will say on the Day of Judgment when He pays the people for their deeds: Go to those for whom you have done

Riyadh in the world and see if you would find the reward with them.”
(Musnad Ahmad bin Hanbal:22527)

It means that people are more afraid of society. They are afraid of people but not of Allah. All their deeds are man-centered not God-centered. Allah the Almighty has mentioned this trait of human beings in the following words.

يَخْشُونَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً

they feared men as they fear Allah or with [even] greater fear. (al-Nisa:77)

Concept of Ownership

In regards to Tawhid Muslims should understand this dogma clearly that everything we have belongs to Allah the Almighty. We are just the caretakers or custodians of all the valuables for a certain period. Ownership in reality belongs to alone Allah the Almighty. That is why suicide has been declared forbidden because even though this life is not ours it belongs to Allah. We were created at the decided time and will die in the same manner decided by Allah the Almighty. Parents, children, money, every relation and entirety we have belongs to Allah alone.

The example mentioned below will help to understand the above-mentioned concept. The most esteemed people after the Holy Prophet Muhammad ﷺ are his Companions. After the conquest of Mecca when Muslims were maximum in number, under the supervision of the Holy Prophet Muhammad they fought the battle of Hunain. They have suffered a lot in this battle just because of one mistake. They have associated the triumph of all previous battles with their effort. Allah the Almighty condemned this sentence in the following words:

“Indeed Allah has given you believer’s victory on many battlefields, even at the Battle of Hunain when you took pride in your great numbers, but they proved of no advantage to you. The earth, despite its vastness, seemed to close in on you, and then you turned back in retreat.” (al-Tawba:25)

It is narrated in Bukhari and Muslim that only 80 Companions were left with the Holy Prophet out of thousands. Afterward, Muslims won this battle only because of the Holy Prophet. We have to be very careful regarding every claim we have concerning our associations. Allah the Almighty is the only owner of everything in both worlds. May Allah help us to contemplate the creed of Monotheism in true essence. Ameen.

Namaz Roza Zakat Hajj

Salah (Namaz)

Namaz is a Persian word that literally means "to bow." In Arabic, prayer is called "Salat" (الصلوة) which literally means "to pray". The word "salat" is used for prayer in the Qur'an and Hadith.

Importance of the Prayer

The prayer is the fundamental element of the religion of Islam. After believing in Allah and His Messenger, the most important part is the prayer.

The Obligation of Salat

Salat was made obligatory on the occasion of the Ascension. The prayer is a form of worship of Allah, which is not permissible to miss for a Muslim under any circumstances and it was made obligatory for every Muslim man and woman to pay it at fixed times.

A Comprehensive Worship:

The prayer is the part of the religion of Islam which includes many acts of worship, Such as remembrance of Allah, recitation of the Qur'an, standing or Qiyaam, bowing or Ruku. Prostration, Supplication, Glorification and Takbeer, etc. In this way, the prayer encompasses many acts of worship.

The Plurality of Emphasis:

Among the Islamic rituals of worship, the prayer is a form of worship that is often urged to be performed. It has been emphasized in hundreds of hadiths.

The Difference between Islam and Disbelief

The basis of differentiation between Muslims and non-Muslims is the prayer. The Prophet ﷺ said:

بین العبد و بین الکشر ترک الصلاة (سنن ابی داود: حدیث 4678)

"The difference between worship and disbelief is the abandonment of prayer."

The Prayer is Obligatory in All Circumstances:

Zakat and Hajj are obligatory on the wealthy. Leave has been granted to travelers and sick people for fast. However, the prayer is obligatory upon every Muslim: Allah says

Verily, Prayer is obligatory for Muslims in accordance with the fixed timings.

Last Advice of the Holy Prophet ﷺ

The importance of prayer can be estimated from the last advice the prophet ﷺ gave,

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي مَرْضِيهِ الَّذِي ثُوِّقَ فِيهِ: الصَّلَاةُ وَمَا مَلَكَتْ أَيْمَانُكُمْ مَا زَالَ يَقُولُ لَهَا
حَتَّىٰ مَا يَفِيضَ بِهَا السَّانُه

The Messenger of Allah ﷺ used to say, during the illness that would be his last: "The prayer; and those whom your right hands possess. And he kept on saying it until his tongue could no longer utter any words.

The first account on Day of Judgment

إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاةً

The first thing a slave will be called to account from his deeds on the Day of Resurrection will be his salah. So, if it is correct then he will succeed and earn deliverance, but if it is corrupted then he will fail and lose.

Namaz refrains from Sins

"Surely, prayer prohibits indecency and impiety."

The prayer plays an important role in making a person punctual. When a person makes the performance of Namaz strictly obligatory upon himself, then the rest of his life, day and night, is organized.

Prayer also teaches equality. The ruler and the subjugated, the rich and the poor all stand together in the line of the prayer. Rather, whoever comes first is closest to the Imam. All discriminations disappear.

Prayer creates feelings of brotherhood and compassion within Muslims. Which plays an important and rich role in social development.

Therefore, Allah Almighty has kept many secrets and symbols in the prayer. It is a complete and rich source of individual and collective reform of Muslims.

Offering the prayer is an act of worship, but there is a whole system of character building and Islamic formation of the society in it.

You will be able to receive all the benefits of Namaz when you are aware of the significance and translation of the Namaz.

Zakat

Zakat is derived from the word "zakaa". The literal meaning of which is to flourish, to grow, to be more, and to be clean. In Shari'ah, Zakat refers to "every Muslim who is a Sahib e Nisab () or a person of means. He or she must give affixed portion (two and a half percent) of his wealth once a year in the way of Allah". It means, whoever has seven and a half tolas of gold or fifty-two and a half tolas of silver or equivalent in cash or trade goods of the same value, and one year has passed, then two and a half percent of this wealth must be paid as zakat. Every sane, mature and independent Muslim has to pay it as his religious duty. Zakat was first made mandatory in 2 Hijri but in 9 Hijri it was implemented in full.

Zakat is paid on gold, silver, merchandise, cash, cattle, and crops. However, the rate of Zakat on all of them is different. Zakat levied on crops and fruits is called "Ushar". Ushar means "tenth". Gardens and crops that are irrigated by rainwater, then one-tenth of it will be given as zakat, and the land which is irrigated with water from wells or ponds and canals, etc. there is a twentieth part of the produce is on it.

Importance of Zakat

The importance and excellence of Zakat have been described in great detail in the Holy Quran and hadiths. Zakat is the second most important element of Islam after prayer. There are eighty- two (82) places in the Holy Qur'an where the obligation of prayer and zakat has been mentioned together.

Jihad of the First Caliph against Zakat-deniers:

Zakat is a form of worship of Allah Almighty which is related to the rights of Allah as well as the rights of the people. The importance of zakat in the Islamic Shari'ah can be estimated from the fact that after the departure of the Holy Prophet (PBUH), rebellions erupted across Arabia and the Islamic State faced the most critical situation and crisis. The most threatening was the challenge of the denial of Zakat. At this very critical moment in Islamic history, Hazrat Abu Bakr

Siddique boldly declared that despite the counsels of most of the Companions that whoever tried to create a difference between prayer and zakat, he would fight him. Therefore, the first Caliph, Hazrat Abu Bakr Siddique, waged an open jihad against the rebels, and his sword did not stop until the revolt of the Zakat deniers was completely subdued.

Self-Purification

Zakat purifies the human heart from the greed of wealth.

Collect alms (Zakāt—the Alms-due) from their wealth so that by these (alms) you may purify them (of their sins) and (by this purification of faith and riches) bestow upon them blessing and pray for them. (Al-Tawba:103)

Punishment for non-payment of zakat

And those who hoard silver and gold and do not spend it in the cause of Allah, warn them of a grievous torment. (Al-Tawba:34)

Fasting

Fasting is a Persian word. In Arabic, it is called 'Al Soom'. The literal meaning of which is "to stop" in the term Sharia. It means to refrain from eating and drinking from dawn to sunset and abstain from sensual desires. That is why it has been given the name 'Som.'() Fasting became obligatory on 10 Shaban 2 Hijr, a year and a half after the Hijrah to Medina.

Fasting was obligatory for every Ummah

O believers! Fasting is prescribed for you as it was prescribed for the people before you so that you may become pious.

Leaving fast is a great Sin

"Whoever breaks the fast during Ramadan without an allowance or illness, then if he fasted for all time, his fasting would not make up for it."

Aim of Fasting

The Prophet ﷺ said, "Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink (i.e. Allah will not accept his fasting.)"

Benefits and Effects of Fasting:

1. It is a month of training to avoid evil and do well.
2. Fasting makes one accustomed to hardship.
3. It creates a sense of people's sufferings and problems.
4. Fasting teaches punctuality.
5. Fasting makes a person spiritually strong, and it is the spiritual strength that brings a person closer to Allah the Almighty.
6. Fasting also helps to improve your health.

Pilgrimage

The literal meaning of Hajj is "to intend to visit a place". In the terms of Shari'ah, attending the Kaaba and performing Hajj rituals on the specific days of Zul-Hijjah is called Hajj. Hajj is the fifth pillar of Islam. It became obligatory in 9 AH.

Whoever enters it attains safety and protection; and the Pilgrimage to this House is prescribed for the people for the sake of Allah whoever may afford its journey; and whoever denies (it), then indeed Allah is Self-Sufficient, Beyond Need of all the worlds.(Aal Imran:97)

Types of Hajj:

There are three types of Hajj

Hajj Tamattu: In which Ihram should be tied with the intention of Umrah and untied after Umrah. Then later the Ihram of Hajj should be put on.

2. Hajj Qiran: This is the Hajj in which Umrah and Hajj are performed with the same Ihram.

3. Hajj Ifrad: In which Ihram should be worn only with the intention of Hajj.

Introduction of Hadith, it's components and significance in Islamic Literature

Literal Meaning of the Hadith

The literal meaning of Arabic word hadith is “an item of news”, “conversation”, “a tale”, “a story”, “a report”, (this report can be historical or legendary, true or false whether relating to present or past). The secondary meaning of the hadith as adjective is “new” which opposed to qadīm (old).

Technical meaning of the Hadith

ما أضيف إلى النبي صلى الله عليه وآله وسلم من قول أو فعل أو تقرير أو وصف خلقي أو حلقى

The speech, acts, approval or moral conduct of the Prophet ﷺ is called hadith.

The Sunna (Prophetic Tradition)

Literal Meaning

“In its literal meaning the word sunna stands for the “well known path” or the “well-trodden path” which is followed again and again.”

Ibn Manzur writes the meaning of Sunna as: Sunna means tariqah, dastur.

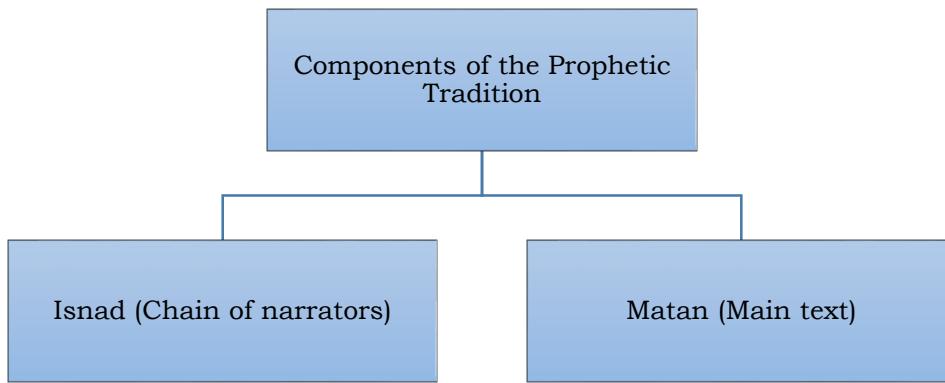
Technical Definition

السنة ما أضيف إلى النبي صلى الله عليه وآله وسلم من قول، أو فعل، أو تقرير، أو صفة خلقية، أو سيرة، سواء كان ذلك قبل البعثة وبعدها

The speech, act approval or moral value or good conduct which belongs to the Prophet (upon whom be peace and greetings) is called Sunna. No matter if this speech, act, approval or the conduct is of the after or before the announcement of the Prophet Muhammad's ﷺ prophecy.

Components of the Prophetic Tradition

There are mainly two components of Hadith/Sunna.



Isnad means the name of persons mentioned before the text. It is the most significant part of the Deen. As the authenticity of hadith's text is totally dependent on these names. It will be easy to understand this concept with the help of an example.

حَدَّثَنَا الْحُمَيْدٌ عَبْدُ اللَّهِ بْنُ الرُّبَيْرٍ، قَالَ: حَدَّثَنَا سُفِيَّانُ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيْمِيُّ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاِصَ الْلَّيْشَيِّ، يَقُولُ: سَمِعْتُ عُبَيْرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ وَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ

This part is called isnad and the aforementioned is called the text.

إِنَّمَا الْأَعْمَالُ بِالنِّيَاتِ

Significance of Hadith in light of the Qur'an

The verses in which Almighty Allah has declared that Prophet's saying is equally legal than of the Allah:

وَمَا يَنْطَقُ عَنِ الْهَوَى- إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

“And he does not speak out from his own desire, His speech is nothing but a revelation, which is sent to him” al-Najam, 53:3-4

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

“Whoever obeys the Messenger ﷺ obeys (but) Allah indeed.” al-Nisā, 4:80

These are not enough Allah has conditioned his love for the Muslims with the obedience of the Prophet Muhammad ﷺ.

يَا أَيُّهَا الَّذِينَ آمَنُوا اطِّبِعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَئِكُمْ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

“O believers! Obey Allah and obey the Messenger ﷺ and those (men of truth) who hold command amongst you. Then if you disagree amongst yourselves over any issue, refer it to Allah and the Messenger.”

The point to be noted that the commands of obeying is about two authorities and by referring to Allah and the Messenger means the Qur’ān and Hadith.

- i) Allah Almighty
- ii) The Prophet ﷺ

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخَلُهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِمٌّ

“But whoever disobeys Allah and His Messenger and exceeds His limits, He will admit him to Hell wherein shall he dwell forever; and there is a humiliating torment for him.”

Those who obey Allah and his Apostle:

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَى اللَّهَ وَيَتَقَبَّلُهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ

“And whoever obeys Allah and His Messenger and fears Allah and adopts God wariness for Him, it is they who will achieve their goal.”

Significance of Hadith in light of Prophetic Traditions

“al-Miqdam bin Ma’dkarib reported the Apostle of Allah as saying:
“Beware! I have been given the Qur’ān and something like it, yet the time is coming when a man replace on his couch will say: Keep the Qur’ān: what you find into be is permissible treat as permissible, and what you find in it to be prohibited treat as prohibited, Beware! The domestic ass, beats of prey with fangs, a find belonging to a confederate, unless its owner does not want it, are not permissible, but if they do not, he has right to mulct them to an amount equivalent to his entertain.” (Abu Dawud, # 4604.)

In this tradition the Prophet has commanded about the matters which are not mentioned in the Qur'ān. He commanded them on his own legal authority.

“Does any of you, while reclining on his couch, imagine that Allah has prohibited only what is to be found in the Qur'ān? By Allah, I have preached, commanded and prohibited many matters as numerous as what is found in the Qur'ān, or more numerous”. (Abu Dawud # 3050).

The Forms of Representative Sovereignty of the Prophet Muhammad ﷺ
According to the Qur'ān and Sunna the ultimate sovereignty has been vested in the Prophet ﷺ as:

i) **Interpretative Authority (تشريعی حیثیت)**

The Prophet ﷺ interpreted the verses of the Holy Qur'ān for the believers. The Qur'ān states about the interpretative capacity of the Holy Prophet ﷺ:

وَأَنْزَلْنَا إِلَيْكُمْ الْكِتَابَ كَرِيمًا مَّا نَزَّلْنَا إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

“(They too were sent) with clear proofs and the Books. And, (O Glorious Messenger,) We have revealed to you the Glorious Reminder (the Qur'ān) so that you may explain clearly to people (the message and the commandments) that have been sent down to them and that they may meditate.”

The Qur'ān commands to pray the Salah approximately 700 times but doesn't explain that how? When? And for how many times in a day. All these details are found in Prophetic traditions.

صلوا كَمَا رَأَيْتُمُونِي أَصْلِي

and pray as you have seen me pray. (Sahih al-Bukhari # 605)

Same is the case in regard of months of Hajj, The specification of punishment of fornication. Similarly Prophet Muhammad ﷺ explained the times of fast's term بياض النحر to his companions. It was the duty of Prophet Muhammad ﷺ to explain the verses of the Qur'ān.

The Qur'ān commands to pray the Salah but doesn't explain that how? When? And for how many times in a day. These details are found in Prophetic traditions.

ii) Legislative Authority (تشريعی حیثیت)

Allah the Almighty has given the status of Legislation to Prophet Muhammad ﷺ. He has the manifestative authority of Allah in this world. It will be easy to understand this concept in the light of following references.

وَمَا أَنْهَا كُمُّ الرَّسُولِ فَخُذُوهُ وَمَا نَهَا كُمُّ عَنْهُ فَانْتَهُوا

And whatever the Messenger has given you take; and what he has forbidden you-refrain from. Sura 59 verse #7.

Whatever he says or allows becomes the integral part of Islamic law. We can find its examples in many traditions.

1. “Abū Hurayra ﷺ reported that a person came to the Apostle of Allah ﷺ and said: Messenger of Allah, I am undone. He (the Holy Prophet) said: What has brought about your ruin? He said: I have had intercourse with my wife during the month of Ramadan. Upon this he (the Holy prophet) said: Can you find a slave to set him free? He said: No He (the Holy Prophet again) said: Can you observe fast for two consecutive months? He said: No. He (the Holy Prophet) said: Can you provide food to sixty poor people?, He said: No. He then sat down and (in the meanwhile) there was brought to the Apostle of Allah ﷺ basket which contained dates. He (the Holy Prophet) said: Give these (dates) in charity. He (the man) said: Am I to give to one who is poorer than I? There is no family poorer than mine between the two lava plains of Medina. The Apostle of Allah ﷺ laughed so that his molar teeth became visible and said: Go and give it to your family to eat.” (Sahih Muslim # 1111)

No one can grant such relaxation in Law except Holy Prophet ﷺ. Similarly, the gold and silk has been declared prohibited by Prophet Muhammad ﷺ.

2. The Messenger of Allah said: “Wearing silk and gold has been made unlawful for the males of my Ummah and lawful for its females.” (Tirmidhi # 1730)

We find another example during the address of farewell pilgrimage. When all the Companions knew the answers of the questions but they remain silent.

This was the reverence of Prophet Muhammad ﷺ as all of them were aware of Prophetic status.

3. The Prophet ﷺ then asked, "Which month is this?" We said, "Allah and his Apostle know better." He kept silent so long that we thought that he would call it by a name other than its real name. He said, "Isn't it the month of Dhul-Hijja?" We said, "Yes." He said, "Which town is this?" We said, "Allah and His Apostle know better." He kept silent so long that we thought that he would call it by a name other than its real name. He said, "Isn't it the town (of Mecca)?" We replied, "Yes." He said, "What day is today?" We replied, "Allah and His Apostle know better." He kept silent so long that we thought that he would call it by a name other than its real name. He said, "Isn't it the day of Nahr?" We replied, "Yes." He then said, "Your blood, properties and honor are as sacred to one another as this day of yours in this town of yours in this month of yours. You will meet your Lord, and He will ask you about your deeds. Beware! Do not go astray after me by cutting the necks of each other. It is incumbent upon those who are present to convey this message to those who are absent, for some of those to whom it is conveyed may comprehend it better than some of those who have heard it directly." (Muhammad, the sub-narrator, on mentioning this used to say: The Prophet then said, "No doubt! Haven't I delivered (Allah's) Message (to you)? Haven't I delivered Allah's message (to you)?" (Sahih al-Bukhari # 5550)

History and Compilation of Hadith

Hadith is the second major source of guidance given by Allah the Almighty. The commandments of Allah are present in the Qur'an and Sunnah of the Prophet Muhammad ﷺ. The authority of the Qur'an and Sunnah are equal as explained in the earlier chapters. The Companions sought guidance directly from the Prophet Muhammad ﷺ in every matter. In the time of the Prophet Muhammad ﷺ, Companions also strived to learn and comprehend Ahadith, the way they tried to learn the Qur'an. The Prophet Muhammad ﷺ also ordered Companions to write down Ahadith and memorize them on several occasions in his life. After the demise of the Prophet Muhammad ﷺ, Companions started transmitting Ahadith to other Companions and Successors. They conveyed Ahadith they had learnt by heart, as the memory was considered the source of recording in that era. Secondly, they also dictated Ahadith to their students. So, compilation of Ahadith was done in every era with precision. The history of the compilation of hadith is generally divided into 4 eras which are mentioned as follows.

Era of the Prophet Muhammad ﷺ

The Prophet Muhammad a used to teach commandments of Allah through his Sunnah. He urged Companions to learn and memorize his teachings. He used to repeat his words thrice so it would be easy for them to learn. He also asked Companions what they had learnt.¹ The Prophet Muhammad ﷺ also ordered Companions to write down his Ahadith on several occasions. It was the practice of Companions to write down Ahadith in the supervision of the Prophet Muhammad ﷺ himself. Some of the examples are mentioned as follows:

1. 'Abdullah bin Amr ﷺ said: "I used to write everything which I heard from the Prophet Muhammad a. I intended (by it) to memorize it. The Quraysh prohibited me, saying 'Do you write everything that you hear from him, while the Prophet Muhammad ﷺ is a human being (bashr), he speaks in anger and pleasure?' Therefore, I stopped writing, and mentioned it to the Prophet Muhammad ﷺ. He pointed with his finger to his mouth and said: 'Write, by Him in whose hand my soul lies, only right (Haqq) comes out from it.'"²
2. Hazrat Abu Hurayra ﷺ says that once The Prophet Muhammad ﷺ delivered a sermon. After hearing the sermon, a Yemeni man (Abu

Shah) came and said, O' The Prophet Muhammad ﷺ! Write this down for me. The Prophet Muhammad ﷺ said:

اَكُتبُ لِأَبِي شَاهٍ

“Write it down for Abu Shah” ³

3. Hazrat Abu Hurayra رضي الله عنه said that an Ansari used to sit in the gathering of the Prophet Muhammad ﷺ and listen to his Ahadith. He said: “I hear Ahadith from you, but I do not remember”. The Prophet Muhammad ﷺ said:

اَسْتَعِنُ بِيَمِينِكَ وَأَوْمَأْ بِيَدِكَ لِلْخَطِ

“Get help with your right hand and his gesture was to write with your hand.”⁴

The Companions used to memorize Ahadith by heart, as well as, by writing them. Therefore, there were number of written manuscripts of Companions which are available in written form today.

4. Sahifa Ali رضي الله عنه.⁵
5. Sahifa Sadiqa written by Abdullah Ibn Amr رضي الله عنه.⁶
6. Sahifa Amr bin Hazam رضي الله عنه.⁷

Several manuscripts pertaining the commandments given by the Prophet Muhammad ﷺ are also found. The Prophet Muhammad ﷺ gave these commandments to his governors, converted Muslims and other people regarding creeds and other worships. The prophetic commandments were written and saved in these manuscripts.

7. The Prophet Muhammad's ﷺ written commandments are also saved in his letters that he had written to different rulers and kings. As per the research of Dr. Hamidullah, around 250 letters of the Prophet Muhammad ﷺ found that have been published.⁸

It has been categorically proved in the light of above-mentioned narrations that Ahadith were being recorded in the time of the Prophet Muhammad ﷺ on his instructions and supervision.

Compilation of Hadith in the Companions' Era

The Companions of the Prophet Muhammad ﷺ used to learn Hadith through memorization, recording & writing and through practice.

Learning by Memorizing:

As the Prophet Muhammad ﷺ was living among the Companions so they used to listen to every word of the Prophet Muhammad ﷺ with utmost care. They were blessed because they learnt the Qur'an and the Hadith directly from the Prophet Muhammad ﷺ. This was the practice of the Companions to learn Ahadith by discussing with each other and this practice remained continued throughout their life. This is evident from the statement of Anas b. Malik ؓ. He was the servant of the Prophet Muhammad ﷺ and he remained in his blessed company for 10 years.

He says, “We sat with the Prophet Muhammad ﷺ, maybe sixty persons in number and the Prophet Muhammad ﷺ taught them Hadith. Later, when he went out for any necessity, we used to memorize it amongst us, when we departed it was as if it was cultivated in our hearts.”

Writing of Ahadith

It was also the practice of Companions to write down Ahadith from different Companions.

“Hazrat Salma R.A. narrates that I have seen Abdullah Ibn Abbas ؓ he was writing Ahadith from Abu Rafi R.A. the servant of the Prophet Muhammad a.”

Official Commandment for the Teachings of the Qur'an and the Sunnah

In the reign of Hazrat Umar ؓ, the second Caliph, has deputed senior scholar Companions in different provinces. It was their duty to teach the Qur'an and the Sunnah to the people. So, the Hadith was directly transmitted to the people from the direct students of the Prophet Muhammad ﷺ.

Hadith Circles of the Companions

Other than the official teachers, several senior Companions like Abu Hurayra ؓ, Abdullah Ibn Masood ؓ, Abdullah Ibn Abbas ؓ, Anas bin Malik ؓ has established their hadith circles in different cities. They used to

narrate and dictate Ahadith to number of Successors. They learnt Ahadith and compiled them in the form of books. Several manuscripts of these successors are found in the written form. One of the finest example of these manuscripts will be discussed as follows:

Sahifa Hammam bin Munaba

Hammam ibn Munabbih (d. 719 CE) was known to be a disciple of Abu Hurairah (d. 677-78 CE). It is understood that Hammam wrote a 'sahifah' which comprised approximately 140 ahadith which he had heard from his tutor Abu Hurairah.

Dr. Hamidullah, a scholar from the Indian subcontinent published a document entitled 'Sahifa Hammam ibn Munabbih' in which he attempted to argue that the manuscripts he cited provided evidence of Abu Hurairah's accounts as recorded by Hammam. Not only did he cite the Berlin, and Damascus manuscript, he also cited a manuscript at Cairo.

This whole manuscript was already present in the Musnad Ahmad bin Hanbal. There was a gap of approximately 200 years between the compilations of these two books. There was no contradiction in the text of traditions of these books. This is an irrefutable reference on the authenticity of compilation of hadith text.

The Era of the Successors (Tabi'in)

After Islam had spread in the Asia, North Africa and other lands the narration of Hadith had become extensive. Then some people began to fabricate Ahadith. To counter this progress, Caliph Umar ibn Abdul-Aziz wrote letters to the senior scholars of hadith and ordered them to compile the Ahadith of the Prophet Muhammad ﷺ.

The scholars had already begun composing books containing biographical data on the various narrators of hadith to expose the liars and fabricators. Abu Bakr ibn Hazm was among those directed by the Caliph to compile the Hadith. Caliph Umar bin Abdul Aziz requested him to write down all the Ahadith of the Prophet Muhammad a and to focus on gathering the Ahadith of 'Amrah bint 'Abdir Rahman, who was at that time the most respected custodian of the narrations of 'A'ishah R.A. Sa'd ibn Ibrahim and Ibn Shihab al-Zuhri were also requested to compile books. al-Zuhri became

the first compiler of hadith to record the biographies of the narrators with reference to their character and honesty.

The Era of the Followers (Taba Tabi'in)

The most frequent work on the Compilation of hadith literature took place during the period of Taba Tabi'in (Followers). This period in the history of collection of Hadith is being regarded as golden period for the compilation of hadith. In this period not only Ahadith were compiled but also the sayings of the Companions and their Followers were recorded carefully. It was the period in which famous and important books on the Hadith were written along with complete authentic Isnad. Principles were laid down to differentiate a Sahih hadith from a fabricated one. In this period, not only unwritten traditions were collected but also written traditions were rearranged in different chapters and under various topics.

Six valuable books are the main outcome of this period, and these are: Sahih al-Bukhari of Imam Bukhari; Sahih Muslim of Imam Muslim; Sunan of Abu Dawud; Sunan of Tirmidhi; Sunan of Nisa'i; Sunan of Ibn Maja.

In the light of above mentioned references this point is categorically clear that the hadith compilation starts in the era of Prophet Muhammad ﷺ. He himself ordered to compile ahadith and monitored this whole process. Afterwards, it was successfully transmitted through unbreakable chain of transmitters. Companions, Successors and Followers were so much conscious regarding the preservation and preaching of hadith. It is because of their efforts that we still have a huge collection of hadith literature in this era.

¹ Sahih al- Bukhari, 30 & 70

² Sunan Abu Dawud, 117

³ Sahih al-Bukhari, 36

⁴ Jami' Tirmidhi, 128

⁵ Sahih al-Bukhari, 446

⁶ Tabaqat Ibn Saad, v. 2, p. 407

⁷ Ibid p. 39

⁸ Rasool Ullah ki Sayasi Zindige, p. 311

The esteemed status of Prophet Muhammad ﷺ In the light of the Qur’ān and Hadith

Allah the Almighty is the creator and sustainer of all the worlds. He has sent His Apostles and revealed books to guide mankind in every era. Prophet Muhammad ﷺ is His last and final Messenger, and the Qur’ān is His last preserved book for the edification of all humanity till the Last Day. All the Apostles of Allah are blessed with esteemed status but Prophet Muhammad ﷺ is the Imam of all these Prophets. Allah the Almighty has venerated him with unique status and ranks. He is the only moderator by whom we have received all the blessings from Allah the Almighty. As his obedience means the obedience of Allah and his disobedience is the disobedience of Allah.

Allah the Almighty has made an obligation on us to love and follow him. We should learn his esteemed status in light of the Qur’ān and Hadith so that we can love him. Without his love, we will not be able to love Allah and follow His commandments. The unique status of Prophet Muhammad ﷺ is discussed comprehensively, which will help to induce his love in our hearts.

Prophet Muhammad’s ﷺ status in the Qur’ān

١. قُلْ إِنَّ كُفُّرَنَا تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبِّنِي اللَّهُ وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ ۖ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful." (Surah No. 3 - Ayah No. 31)

٢. فَلَا وَرِبَّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيهَا شَجَرَةٌ يَهُمْ ثُمَّ لَا يَجِدُو فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيْمًا

But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission. (Surah No. 4 - Ayah No. 65)

٣. وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And We have not sent you, [O Muhammad], except as a mercy to the worlds. (Surah No. 21 - Ayah No. 107)

4. إِنَّ اللَّهَ وَمَلِكُوكَتَهُ يُصَلِّوْنَ عَلَى النَّبِيِّ طَيْأَيْهَا الَّذِينَ آمَنُوا صَلَوَاتٌ عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect. (Surah No. 33 - Ayah No. 56)

5. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقْدِمُوا بَيْنَ يَدِي اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ طِيْإِنَّ اللَّهَ سَمِيعٌ عَلَيْهِمْ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَلَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهِرُوا لَهُ بِالْقَوْلِ كَجَهْرٍ بَعْضُكُمْ لِيَعْضُ آنَ تَخْبِطَ أَعْمَالُكُمْ وَآنْتُمْ لَا تَشْعُرُونَ

O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah. Indeed, Allah is Hearing and Knowing. O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not. (Surah No. 49- Ayah No. 1&2)

Prophet Muhammad's ﷺ status in the Hadith

We will not be able to attain the essence of Iman until and unless we love Holy Prophet ﷺ more than every relation of our life. As we cannot learn anything without effort and sacrifice, similarly his love also can't be induced automatically we have to learn and strive for his love. That is why Holy Prophet said:

“By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children.”

(Sahih al-Bukhari # 14)

All the Prophets will show the way of Muhammad ﷺ on the Day of Judgment.

It is stated in a hadith of Bukhari that on the Day of Judgment when all the people will go to Adam ﷺ then Nouh ﷺ then Ibrahim ﷺ then Musa ﷺ then Isa ﷺ but all of them will say we are afraid today that what will happen with us. Today only one man can intercede in the court of Allah the Almighty. Go to Prophet Muhammad ﷺ.

The Holy Prophet ﷺ said;

The people will come to me, and I will prostrate myself underneath Allah's Throne. Then I will be addressed: O Muhammad ﷺ! Raise your head; intercede, for your intercession will be accepted, and ask (for anything) for you will be given.

(Sahih al-Bukhari # 3340)

This hadith shows the esteemed status of Prophet Muhammad ﷺ in the court of Allah. When everyone will be afraid of Allah the Almighty only Prophet Muhammad ﷺ will be allowed to speak with Allah directly. Allah the Almighty will not only listen to him but also accept his intercession. Prophet Muhammad ﷺ will not ask for his forgiveness, he will ask for the forgiveness of humanity.

Question of the Grave

As a Muslim we all know that we are going to die one day and in the grave we are going to spend infinite time. We have to answer some questions in the grave. The status of our grave's life will depend upon the answers of these questions. Prophet Muhammad ﷺ has informed us about these questions in his several narrations. One hadith regarding this question is mentioned as follows:

Allah's Apostle ﷺ said, "When (Allah's) slave is put in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask, What did you use to say about this man (i.e. Muhammad)? The faithful Believer will say, I testify that he is Allah's slave and His Apostle. Then they will say to him, Look at your place in the Hell Fire; Allah has given you a place in Paradise instead of it. So he will see both his places." (Qatada said, "We were informed that his grave would be made spacious." Then Qatada went back to the narration of Anas who said;) Whereas a hypocrite or a non-believer will be asked, "What did you use to say about this man." He will reply, "I do not know; but I used to say what the people used to say." So they will say to him, "Neither did you know nor did you take the guidance (by reciting the Quran)." Then he will be hit with iron hammers once, that he will send such a cry as everything near to him will hear, except Jinns and human beings.

(Sahih al-Bukhari # 1374)

In light of this Hadith, it is quite evident that this will be the first and compulsory question in the grave. We won't be able to succeed in the grave if we don't establish a personal connection with Prophet Muhammad ﷺ. We should have a personal opinion regarding his status and we should put the

effort in this life to learn this. Otherwise we will have to face the consequences.

The intense love of Companions for Prophet Muhammad ﷺ

After the Holy Prophet ﷺ, blessed Companions are successful people among the whole Ummah in the sight of Allah. They were the direct students of Prophet Muhammad ﷺ that is why their status is incomparable. One of the most significant reasons for their status was their intense love for Prophet Muhammad ﷺ. That is why Allah the Almighty has mentioned their unique status in the Qur'ān and Hadith repeatedly. We should learn from their practices. I would like to quote some ahadith that will depict the love of Prophet Muhammad ﷺ in the sight of Companions.

"Whenever the Prophet a, performed ablution, his Companions were nearly fighting for the remains of the water."

(Sahih al-Bukhari # 189)

This was not the act of a single Companion rather it was the practice of all the Companions.

Companions were looking at Prophet Muhammad ﷺ during Prayer

The following hadith shows the esteemed status of Prophet Muhammad ﷺ. in the sight of his Companions. They can sacrifice everything for a single glimpse of Prophet Muhammad ﷺ.

Narrated Anas : The Prophet ﷺ did not come out for three days. The people stood for the prayer and Abu Bakr ﷺ went ahead to lead the prayer. (In the meantime) the Prophet Muhammad ﷺ caught hold of the curtain and lifted it. When the face of the Prophet Muhammad ﷺ appeared we had never seen a scene more pleasing than the face of the Prophet ﷺ as it appeared then. The Prophet ﷺ beckoned to Abu Bakr ﷺ to lead the people in the prayer and then let the curtain fall. We did not see him (again) till he died.

(Sahih al-Bukhari # 681)

There are uncountable incidents of the Companions that show their utmost love and reverence for Prophet Muhammad ﷺ. I will just quote one incident of a single Companion.

Extreme Love and Reverence of Abu Ayub Ansari ﷺ

Aflah, the freed slave of Abu Ayyub Ansari ﷺ, reported: Allah Messenger ﷺ had alighted in his house (viz. of Abu Ayyub Ansari at the time of his emigration to Madinah) and he occupied the lower story, whereas Abu Ayyub Ansari ﷺ lived in the upper story. One night, Abu Ayyub Ansari ﷺ got up and said (to himself): (How unfortunate it is) that we walk above the head of Allah's Messenger ﷺ, so they went aside and spent the night in a nook and then told Allah's Apostle ﷺ about it whereupon Allah's Apostle ﷺ said: The lower story is more comfortable (for me). But he (Abu Ayyub Ansari) said: We (would not live) over the roof under which you live. One night water fell on our floor. We had only one cloth to cover ourselves. We started soaking water from it so that it might not fall on Prophet Muhammad ﷺ. We spent the whole night in this effort. So I requested again to Prophet Muhammad to please shift to upper story. So Allah's Messenger ﷺ shifted to the upper story, whereas Abu Ayyub Ansari ﷺ shifted to the lower story. He (Abu Ayyub Ansari) used to prepare food for Allah's Apostle ﷺ; and when it was brought (back) to him he asked (to locate) the part, where his fingers had touched (the food), and he followed his fingers on that part where his fingers (those of the Holy Prophet) had touched it. (One day) he prepared food that contained garlic, and when it was returned to him he asked (to locate) the part that the fingers of Allah's Apostle ﷺ had touched. It was said to him that he had not eaten (the food). He was distressed and went up to Holy Prophet ﷺ and said: Is it forbidden? But Allah's Messenger ﷺ said: No, (it is not forbidden), but I do not like it. and he said: I also do not like what you do not like or which you did not like.

(Sahih Muslim # 5358 & Musnad Ahmad 22471.)

We should also think before every act that either it is under the commandments of Prophet Muhammad or not. This is the essence of Iman to love Prophet Muhammad with whole heart, soul and mind.

The Ijma (Consensus of Legal Opinion)

Ijma is one of the unanimously agreed sources and considered as the powerful primary source of Islamic law.

Literature Meaning

The literal meaning of Ijma, Unanimous and Unified.

It is used in the Quran for two meanings: The one is determination and solution. The Quran states:

فَاجْبِعُوا أَمْرَكُمْ وَشُرَكَاءَ كُمْ .

“Determine your plan and among your partners gives the meaning of deciding or determining the matter.”

The second meaning for which the word used is the Qur'an is agreement upon a matter. It is said:

اجْمَعَ الْقَوْمُ عَلَى كَذَا

“the people agreed upon such and such matter.”

The difference between these two meanings is that Ijma‘, “in the first meaning, is possible from one person, but in the second it requires two or more person”

Technical Definition

Technically or legally the term Ijma‘ is defined as:

اتفاق المجتهدين من امة محمد صلى الله عليه وآلها وسلم
بعد وفاته في عصر من اعصور على حكم شرعى

“The consensus of mujtahids (independent jurists) from the Umma of Muhammad (upon whom be peace and greetings), after his death, in a determined period upon a rule of Islamic law (hukm Shari‘a).”²

¹ Yūnus, 10:71

² al-Rāzī, al-Maḥsūl, Vol.4, p.35

The Authenticity of Ijma‘ from the Qur’ān

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعُ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهُ مَا تَوَلََّ وَنُصْلِهُ جَهَنَّمَ وَسَاءِثٌ³ مَصِيرًا

“But whoever opposes the Messenger after the path of guidance has become clear to him, and follows the path other than that of the believers, We shall keep him in the same (state of disorientation) he has (himself) turned to, and shall (eventually) cast him into Hell and that is an evil dwelling.”

This verse presented as the argument for the consensus of Muslim jurists in any matter. Allah is promising hell and worst ending to those who follow a different way from the way of the believers. Their way of the believers can be determined by explicit or unanimous Ijtihad. So the consensus after Ijtihad is the true path to be followed by the Muslim believers.

Arguments from the Sunna

Prophet (upon whom be peace and greetings) stated:

إِنَّ أُمَّةِي لَا تَجْتَمِعُ عَلَىٰ ضَلَالٍ،

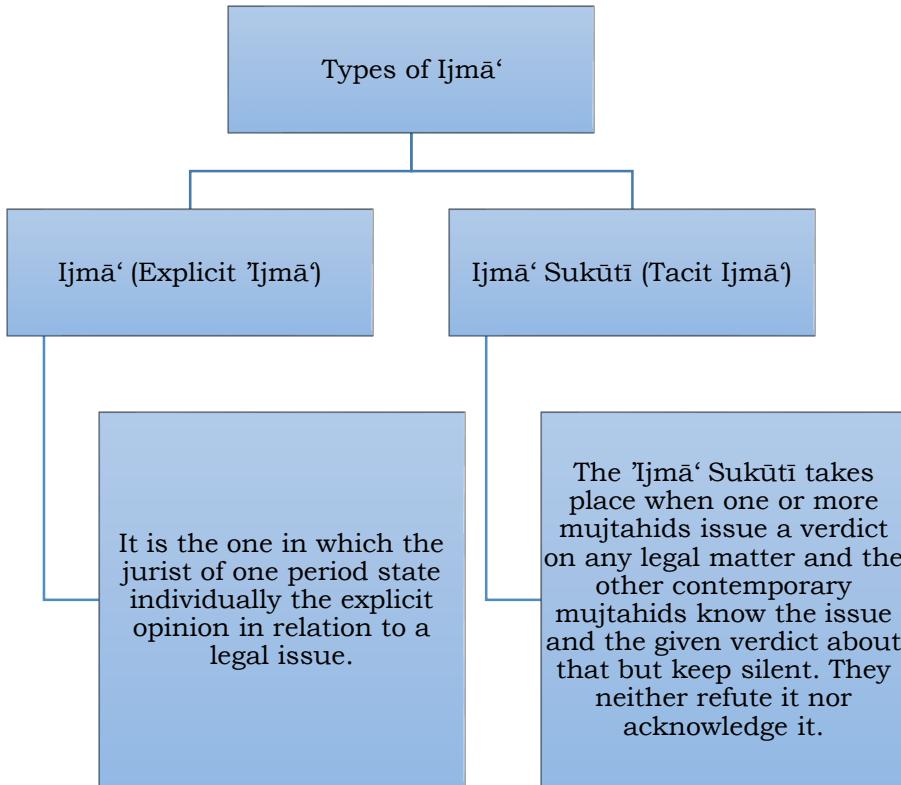
“My Umma will not collectively agree upon an error, the hands of Allah’s assistance will remain on jamat and the one who slips away will slip towards hell.”⁴

Types of Ijma‘

The Ijma‘ is divided into two types: The one is Ijma‘ Sarīḥ or Ijma‘ Qawlī and the other one is Ijma‘ sukūtī/ tacit Ijma‘.

³ al-Nisā’, 4:115

⁴ Tirmidhi, h. 2167.



Qiyas (Analogy)

Literal meaning:

“The word Qiyas means measuring or estimating one thing in terms of another. Thus, measuring cloth against the metre rod is Qiyas. It also applies to making two things equal that is, comparing. This comparison may be physical or it may be rational.⁵

Technical Meaning

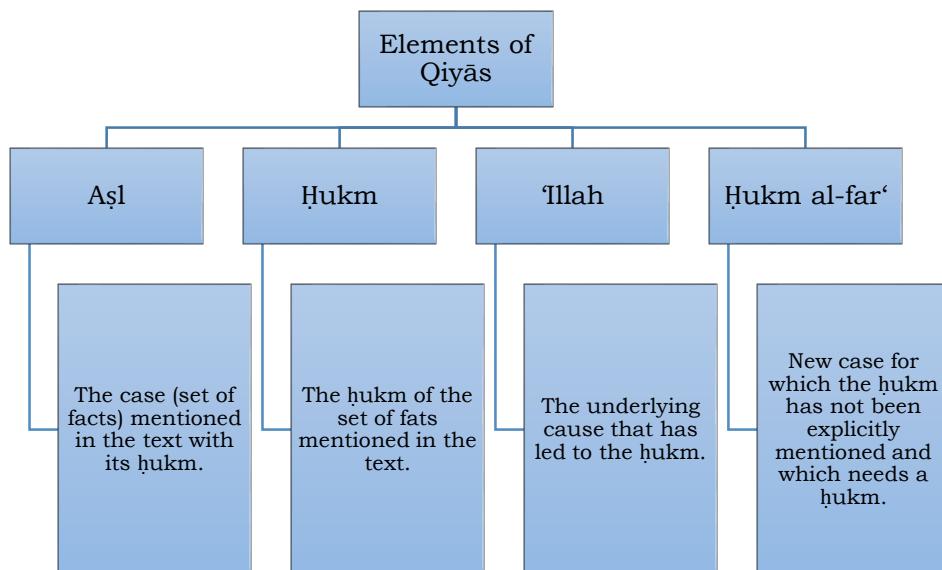
“The assignment of the ḥukm of an existing case found in the texts of the Qur’ān, the sunna, or Ijma‘ to a new case whose ḥukm is not found in these sources on the basis of a canon underlying attribute called the ‘Illah of the ḥukm.

And the other is:

“The equality of a case, whose hukm is not mentioned, on the basis of the equality between the underlying causes found in the two cases.”⁶

Elements of Qiyas

The Qiyas has four elements which are as following:



5 ‘Abd al-‘Azīz al-Bukhārī, Kashf al-Asrār, Vol.3, p.395

6 Nyazee, Imran Ahsan Khan, Outlines of Islamic Jurisprudence, p.214

Example of Qiyas

The prohibition of khamr:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّهَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ -
إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمُ الْعَدَاوَةُ وَالْبُغْضَاءُ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ
أَنْتُمْ مُنْتَهُونَ ⁷

“O believers! Wine and gambling and idols mounted (for worship) and divining arrows (for seeking luck—all) are filthy works of Satan. So turn away from them (completely) so that you may prosper. Satan seeks only to breed enmity and spite amongst you by means of wine and gambling, and hinder you from remembering Allah and observing Prayer. Will you abstain (from these evil-generating temptations)?”

- Are drugs prohibited? New Case

In the original text there is only khamr which is a drink (vine) made of grapes that is prohibited no other drugs is mentioned but the reason of prohibition is same.

- Khamr causes intoxication. ‘Illah
Drugs also cause intoxication. Reasons is same
- Khamr is prohibited. Asl
- So, the drugs are also prohibited. ḥukm

It is Qiyas.

The proof of Qiyas from Hadith

Sayyidina Mu’adh (RA) reported that (when) Allah’s Messenger sent him to Yarnan, he asked him how he would decide (cases). He said, “I will decide in accordance with Allahs Book (the Qur’an).” He asked, “What, if it is not in the Book of Allah?” He said, “Then according to the sunnah of Allah’s Messenger ----: .” He asked, “And if it is not in the sunnah of Allah’s Messenger?” He said, “I will make ijtihad through my judgement.” The

7 al-Mā’ida, 5:90-91

Prophet ﷺ - said, “Praise belongs to Allah Who has made the messenger of the Messenger of Allah ﷺ consistent with what pleases him.”

[Abu Dawud 3592, Ahmed 22161]

Ten Commandments and Rights of Parents

Ten Commandments

Allah the Almighty has revealed 4 sacred books and several manuscripts on His Apostles to guide humanity. Tawhid of Allah was the central message of all the Prophets. They have preached the message of Tawhid in every era and sacrificed everything for this cause. After the commencement of Tawhid a Muslim is bound to follow the commandments of Allah the Almighty regarding every matter. Ten Commandments are those commandments that were revealed on every Prophet for every Ummah. They provide a basic framework of the teachings of Islam. All the commandments after Tawhid are focused on dealings with other members of family and society. They are also present in the Old Testament and New Testament in fractions. In the Quran they are mentioned at one place in Sura Bani Israil or al-Isra, Sura no. 17 verses 23-40. The details of these commandments are as follows.

Tawhid

Tawhid (Absolute Oneness of Allah) has already been discussed in great detail and notes have also been provided to you.

Rights of Parents

Islam is the only religion that provides guidance regarding every walk of life. The teachings of Islam provides a complete mechanism regarding individual and social life. Family is the basic unit of every society. A strong family system will leads towards a better society. Parents are the head of every family. Allah the Almighty has elevated the ranks of parents because of their responsibility of fostering and raising children.

Treat Parents with Benevolence

وَقَضَى رَبُّكَ أَلَا تَعْبُدُو إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

And your Lord has commanded you not to worship anyone other than Allah and treat the parents with benevolence.

This is a very significant point that Allah the Almighty has mentioned the ruling of benevolence with parents adjacent to His

tawhid in the same. One can understand the esteemed status of parents with this verse. This practice has been repeated in the Quran several times. Allah the Almighty wants to make this clear that after My worship reverence of the parents is one of the most significant commandment.

وَاعْبُدُوا اللَّهَ وَلَا تَشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا

And worship Allah and do not set up any partners with Him and treat the parents with moral excellence.¹

It is important to clarify that this commandment has been established since the time of the Prophet Adam ﷺ and that it has continued to the time of final Prophet, Muhammad ﷺ.

وَإِذَا حَذَّنَا مِيشَاقٌ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

And (remember) when We took a firm promise from the Children of Ya‘qub (Jacob): ‘Do not worship (anyone) besides Allah, and be nice to the parents.

Kindess with parents is one of the best deeds in the sight of Allah.

It is reported on the authority of Abdullah that the Apostle of Allah ﷺ observed: The best of the deeds or deed is the (observance of) prayer at its proper time and kindness to the parents.

Taking care of Parents in Old age

إِمَّا يَلْفَغُ عَنْكَ الْكِبَرُ أَحَدُهُمَا أَوْ كِلَّاهُمَا فَلَا تَقُلْ لَهُمَا قُولًا كَرِيمًا

If either or both of them attain to old age in your presence, then do not say even ‘Ugh!’ to them nor reproach them. And always speak to both of them submissively, observing polite manners.

Allah the Almighty has associated this commandment with old age of parents. He has mentioned that not to even use the word “Uff” in front of them. We need to understand the point mentioned in the verse. Uff is not even a proper word and it has no meaning. It is just a

¹ Sura al-Nisa:36

sign of frustration and irritation. Allah has stopped us from using this kind of word so that we can contemplate that misbehave and loud voice is strictly prohibited. As per hadith of the Prophet Muhammad ﷺ our conduct with parents in old age will decide our destiny.

Abu Hurairah رضي الله عنه reported Allah's Apostle ﷺ as saying: Let him be humbled into dust; let him be humbled into dust. It was said: Allah's Messenger, who is he? He said: He who sees either of his parents during their old age or he sees both of them, but he does not enter Paradise.²

This is the testing time of children to take care of them in old age. Only a person who obeys Allah can take of parents in a good manner.

Pray for Parents

In the next verse another commandment has been given to the children. It is the duty of children to supplicate in the court of Allah for their parents.

وَاحْفُظْ لَهُمَا جَنَاحَ الدُّلُّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

And always lower your arms of submissiveness and humility out of soft-heartedness for both of them and keep supplicating (Allah): ‘O my Lord, have mercy on both of them as they brought me up in (my) childhood (with mercy and clemency).’

Allah the Almighty has reminded us that when we were infants our parents take care of us. We were not able to perform anything and help ourselves. Both the parents but particularly mother has bore a lot of pain during pregnancy and delivery.

وَوَصَّيْنَا إِلَى إِنْسَانٍ بِرَبِّ الْدَّيْهِ حَمَلَتْهُ أُمُّهُ وَهُنَّ عَالَىٰ وَهُنِّ وَفَصَالُهُ فِي عَامَيْنِ

And We enjoined upon man emphatically (to do good) in relation to his parents — whose mother bore him (in her reproductive system) in pain after pain,³

² Sahih Muslim: 6510

³ Sura Luqman: 14

Same point has been mentioned in Sura al-Ahqaf verse 15. Parents helped and raised us with extreme care and unconditional love. They have helped the children in every phase of their lives. Nothing can be the compensation of this unconditional love. This is the utmost duty of children to take care of them in the old age when they are weak.

Be Grateful to parents

Allah the Almighty has directed us to always remain grateful to Him and parents. He has merged the right of His gratitude with parents in the following verse.

أَن اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

Be grateful to Me and to your parents.

The person who is not grateful to his parents from the core of heart can never be grateful to Allah in true sense.

Obedience of Parents

A person should always be obedient to his parents. The Prophet Muhammad ﷺ has regarded disobedience of parents one of the greatest sins after the shirk of Allah.

Anas narrated from the Apostle ﷺ about the major sins. He (the Holy Prophet) observed: Associating anyone with Allah, disobedience to parents, killing a person and false utterance.⁴

One should never Abuse his parents

The Holy Prophet ﷺ guided his companions that a person should never abuse his parents. The Companions asked how a person can abuse his own parents. He replied:

“Yes, one abuses the father of another man, who in turn abuses his father. One abuses his mother and he in turn abuses his (the formers) mother.”⁵

⁴ Sahih Muslim:260

⁵ Sahih Muslim:263

The right of Mother is 75%

It was narrated that Abu Hurairah (RA) said: "They said: O Messenger of Allah, whom should I treat kindly? He said: Your mother. He said: Then who? He said: Your mother." He said: Then who? He said: Your father: He said: Then who? He said: The next closest and the next closest"(sahih)⁶

Father is the door of Janah

It was narrated that Abu Darda heard the Prophet ﷺ say: “The father is the middle door of Paradise, middle door of Paradise (i.e., the best way to Paradise), so it is up to you whether you take advantage of it or not.”⁷

In another hadith the Prophet Muhammad a said:

You and your money belongs to you father.

⁶ Sunan Ibn Maja: 3658

⁷ Sunan Ibn Maja: 3663

Rights of Orphans

In Islam, orphans hold a special status, and there are specific guidelines and rights established for their care and well-being. These rights are derived from the teachings of the Quran and the Sunnah (the practices and sayings of the Prophet Muhammad, peace be upon him). Here are some of the key rights of orphans in Islam:

1. Protection of Wealth:

Orphan's wealth should be preserved and protected. It is not permissible to misuse or misappropriate their property. The guardian (usually a close relative) is responsible for managing and safeguarding their assets.¹

"Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze."

2. Corruption in Orphan's wealth is strictly prohibited

Allah the Almighty has declared this as one of the biggest sins. One can understand the concept by comparing two verses. Allah has commanded to refrain fornication strictly.

وَلَا تَقْرُبُوا الزِّنَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

And do not even go near unlawful sex (adultery).

وَلَا تَقْرُبُوا مَالَ الْبَيْتِ إِلَّا بِالْمَعْرُوفِ حَتَّىٰ يُبَدِّلَ غَآشِدَةً

And do not (also) go near the orphan's property but in a way that is beneficial (to the orphan) until he reaches his maturity.

One can see that the Lord of all humanity has declared these two sins prohibited with same intensity. In today's word we do consider adultery as a sin but corruption is not considered as a sin even our community don't even bother this. The Prophet Muhammad ﷺ has mentioned this point in the following hadith.

The Prophet Muhammad ﷺ said, "Avoid the seven great destructive sins. The people enquire, "O Allah's Apostle ﷺ! What are they? "He said, To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause,

¹ Surah An-Nisa (4:10)

(according to Islamic law), to eat up Riba (usury), to eat up an orphans wealth, to give back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse, chaste women, who never even think of anything touching chastity and are good believers.

3. Fair Treatment:

Orphans should be treated with kindness, compassion, and fairness. They should not be subjected to any form of discrimination or injustice.

“And worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.”²

4. Provision of Basic Needs:

The guardian is responsible for providing for the basic needs of the orphan, including food, clothing, shelter, education, and healthcare. The Prophet Muhammad ﷺ has announced the glad tiding of highest rank to the person who take cares of an orphan.

"I and the guardian of the orphan will be in Paradise like this," and he held his two fingers together."³

In another hadith same essence has been mentioned in the following words.

Allah's Messenger ﷺ said: One who looks after the orphan whether he is his relative or not, I and he would be together in Paradise like this, and Malik (explained it) with the gesture by drawing his index finger and middle finger close together.⁴

5. Educational and Financial Support:

Orphans should be given access to education and opportunities for personal development. Providing them with a good education is a crucial aspect of fulfilling their rights.

² Surah An-Nisa (4:36)

³ Sahih Bukhari:5304

⁴ Sahih Muslim:7469

(Your meditation should be) on (matters relating to) this world and the Hereafter and they ask you about orphans say: ‘It is meritorious to set (their affairs) right and if you associate them with yourselves (in subsistence and business), then they are also your brothers and Allah distinctly recognizes the one who is destructive from the other who is constructive and if Allah willed, He would put you in distress verily Allah is All-Mighty, All-Wise.⁵

6. Emotional Support and Compassion:

Orphans should be shown love, care, and emotional support. They may have experienced trauma and loss, and it is important to provide them with a stable and nurturing environment. Allah the Almighty has guided us to never be harsh with an orphan by commanding His Prophet Muhammad ﷺ.

So, never should you be strict with any orphan,⁶

7. Rebuking Orphans is Negation of religion

Allah the Almighty has categorically mentioned in the Qur'an that any person who misbehaves with an orphan is like the one who negates the whole religion. He further added that the rituals of these persons will never be accepted.

“Have you seen him who denies Din (Religion)?

So he is the one who pushes away the orphan (i.e. rejects the needs of the orphans and deprives them of their right),

And does not promote the cause of feeding the poor (i.e. does not strive to end the economic exploitation of the poor and the needy).

So woe to those worshippers, Who are unaware of (the spirit of) their Prayers (i.e. they are mindful only of the rights of Allah but are heedless of the rights of fellow human beings),”⁷

8. Guardianship with Consent:

If an orphan has reached an age of maturity, their opinion and consent should be sought when appointing a guardian.

⁵ Al-Baqara 220

⁶ Sura Waduha:9

⁷ Sura al-Maon 1-5

Hadith of the Prophet Muhammad (peace be upon him): "The consent of an orphan should be sought as much as possible with regard to his property, and his consent is taken if he is mature enough, otherwise the orphan's property is entrusted to a reliable person."

9. Avoiding Exploitation:

Orphans should not be exploited for personal gain, and their rights should not be violated in any way.

These are some of the key rights of orphans in Islam, based on the teachings of the Quran and the Sunnah. It is important for the Muslim community to uphold and protect the rights of orphans, as their well-being and proper upbringing are highly emphasized in Islamic teachings.

Best Home in the sight of Allah

In a hadith the Holy Prophet Muhammad ﷺ mentioned the virtue of orphan's brought-up in a home. The Prophet Muhammad ﷺ said:

"The best house among the Muslims is a house in which there is an orphan who is treated well. And the worst house among the Muslims is a house in which there is an orphan who is treated badly."⁸

Virtues of striving for an orphan and widow

One can comprehend the status of a person in the sight of Allah who is making efforts for an orphan and widow. The person who is trying to make their life easy in every manner.

"One who makes efforts (for earning to be spent) on a widow and the destitute is like a striver in the cause of Allah, and I think he also said: He is like one who constantly stands for prayer and observes fast without breaking it."⁹

⁸ Sunan Ibn Maja:3679

⁹ Sahih Muslim:7468

Rights of Children

Allah the Almighty has provided rights to every individual of a family. He has emphasized on the rights of parent in the Quran and Hadith in great which has been discussed earlier. He has also guided about the rights of infants and children in the Quran and Hadith. Some of the most important rights are mentioned as follows:

1. Right of Life:

It is the right of a child that it should be given birth once conceived in the womb of mother. Allah the Almighty has categorically declared killing of a child as one of the biggest sin.

وَلَا تَقْتُلُوا أُولَادَكُمْ خَشْيَةً إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَاتَلَهُمْ كَانَ حَطَّاً كَبِيرًا

اور تم اپنی اولاد کو مغلسی کے خوف سے قتل مت کرو، ہم ہی انہیں (بھی) روزی دیتے ہیں اور تمہیں بھی، بیشک
ان کو قتل کرنا بہت بڑا گناہ ہے

And do not kill your children due to fear of poverty. We alone provide for them and for you (as well). Indeed killing them is a major sin.

It was asked by the Prophet ﷺ, "What is the greatest sin in the Sight of Allah?" He said, "That you set up a rival unto Allah though He Alone created you." I said, "That is indeed a great sin." Then asked, "What is next?" He said, "To kill your son lest he should share your food with you."¹

2. Right of Food

Allah the Almighty has declared His responsibility to feed them. He has fed them in the womb of mother. Only He was able to provide food and all other mechanism in it. He has also provided milk for the first 2 years. He is the one who has created all the means of provisions. This is the duty of the parents to find the ways income provide them

¹ Sahih Bukhari 4477

with good food. They should do efforts to enhance their source of income.

نَحْنُ نَرْزُقُهُمْ وَإِيَّاهُمْ

ہم ہی انہیں (بھی) روزی دیتے ہیں اور تمہیں بھی،

We alone provide for them and for you (as well).

3. Right of Genealogy

This is also one the basic right of a child that his parents provide him a proper ancestry. Allah the Almighty has commanded us to use the name of biological father with son even though he is adopted. The explanation of this concept has been mentioned in Sura Al-Ahzab verse 5.

4. Right of Good name

Giving good name to is also their right. The Prophet Muhammad ﷺ changed name of some person who have bad meanings.

Ibn Umar reported that Allahs Messenger ﷺ changed the name of Asiya (Disobedient) and said: You are Jamila (i. e. good and handsome). Ahmad (one of the narrators) narrated it with a slight variation of wording.²

5. Right of good brought-up

This is the duty of parents to do good brought-up of their children. Provide them with good food, clothes and all other necessities of life. This is also their right to provide them with good mental and emotional brought-up as well. Inculcate in them good morals and knowledge and teach them how to differentiate between right and wrong. Particularly Muslims are supposed to instill Islamic concepts with clarity to their children so that they become conceptual Muslims.

6. Virtues of Daughter's brought-up

² Sahih Muslim: 5604

The Prophet Muhammad ﷺ has exclusively mentioned the virtues of daughters brought-up. All the parents do the brought-up of their daughters but in that era there was no rights of daughters and they were disregarded. The Prophet Muhammad ﷺ grant them respect and reverence.

Uqbah bin Amir said: I heard the Messenger of Allah ﷺ say: Whoever has three daughters and is patient towards them, and feeds them, gives them to drink, and clothes them from his wealth; they will be a shield for him from the Fire on the Day of Resurrection.' In another narration the some text has been mentioned for two and one daughter as well.³

A woman entered upon Sayyeda Aisha ؓ with her two daughters, and she gave her three dates. (The woman) gave each of her daughters a date, then she split the last one between them. Sayyeda Aisha ؓ said: Then the Prophet ﷺ came and I told him about that. He said: Why are you surprised? She will enter Paradise because of that.⁴.

It was narrated from Suraqah bin Malik that the Prophet ﷺ said: "Shall I not tell you of the best charity? He said whatever you spent on your daughter will be considered as best charity in the sight of Allah"⁵

7. Right of love

This is the right of children that they should be provided extreme love and care. We should become a children with children as our Prophet Muhammad ﷺ himself do throughout his life. He used to prolong the Sajda of prayer while he was Imam of the congregation just to facilitate children. He used to start distribution in his gathering from children. It was his habit to play with children in the streets of Madina. He has performed all these acts in that era where children were never treated with love, care and respect. The Prophet Muhammad ﷺ guided us that treating children with love is the sign of Allah's mercy.

³ Sunan Ibn Maja:3669 & 3670

⁴ Sunan Ibn Maja:3668

⁵ Sunan Ibn Maja:3668

Sayyeda Aisha ﷺ said: Some Bedouin people came to the Prophet ﷺ and said: Do you kiss your children? He said: Yes. He said: But we, by Allah, never kiss (our children). The Prophet ﷺ said: What can I do if Allah has taken away mercy from you?"⁶

8. Right of Respect

The Prophet Muhammad ﷺ has always treated children with respect and commanded us to do so.

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: أَكْرِمُوا أُولَادَكُمْ، وَأَحْسِنُوا أَدَبَهُمْ.

Do respect your children and teach them good morals.⁷

9. Right of Inducing confidence

Allah the Almighty has guided us through the teachings of his Apostles that parents should induce confidence in their children. They should discuss matters with them, ask and respect their opinion. Parents should never rebuke and scold them just because they are small. When parents will call them with respect and guide them while taking care of their self-esteem only then children will be able to become emotionally strong. They will be able to face the challenges of the world. Allah the Almighty has mentioned the conversation of Hazrat Ibrahim ﷺ and Hazrat Ismael ﷺ before the remarkable sacrifice. Hazrat Ibrahim e told him about the commandment of Allah and then ask his opinion in this regard.

فَلَمَّا بَلَغَ مَعْهُ السَّعْيٌ قَالَ يَا بْنَيَ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أُذْبَحُ كَفَانُظْرُ مَا ذَاتَرَى قَالَ يَا أَبَتِ افْعُلْ مَا

ثُوْمَرْ سَتْجَدْنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

پھر جب وہ (اسا عیل علیہ السلام) ان کے ساتھ دوڑ کر چل سکنے (کی عمر) کو پیچ گیا تو (ابراہیم علیہ السلام نے) فرمایا: اے میرے بیٹے! میں خواب میں دیکھتا ہوں کہ میں تجھے ذبح کر رہا ہوں سو غور کرو کہ تمہاری کیا رائے ہے۔ (اسا عیل علیہ السلام نے) کہا: ابا جان! وہ کام (فوراً) کر دا لیے جس کا آپ کو حکم دیا جا رہا ہے۔ اگر اللہ نے چاہا تو آپ مجھے صبر کرنے والوں میں سے پائیں گے

Then when (Isma'il [Ishmael]) reached (the age of) the ability to run about with him, Ibrahim (Abraham) said: 'O my son, I have seen in a

⁶ Sunan Ibn Maja:3668

⁷ Sunan Ibn Maja:3671

dream that I am sacrificing you. So think, what is your opinion? Isma'il (Ishmael) said: 'O my father, do that (immediately) which you are being commanded. If Allah wills, you will find me among the patient (and steadfast).'

Here we are just focusing on the underline point. This act shows us how necessary it is to ask children their opinion and discuss issues with them.

10. Right of Justice

The Prophet Muhammad ﷺ has guided the parents to be very careful while distributing gifts among your children. All the distributions should be done with justice. The following hadith will elucidate the concept.

Narrated An-Numan bin Bashir ﷺ: that his father took him to Allah's Apostle ﷺ and said, "I have given this son of mine a slave." The Prophet ﷺ asked, "Have you given all your sons the like?" He replied in the negative. The Prophet ﷺ said, "Take back your gift then."⁸

11. Right of Inheritance

Islam has also provided the right of inheritance to children. The details of this concept has been mentioned in Sur al-Nisa verse 11-12 and several ahadith.

⁸ Sahih Bukhari:2856

Adultery

Rulings regarding adultery

In the verses of Sura Bani Israel, Allah the Almighty has mentioned several commandments that lays the foundation of better family and societal life. The basic aim of Islamic commandments is safeguard the life, respect and self-esteem of a person. That is why Allah the Almighty has discussed the rulings regarding adultery in great detail at several places in the Quran.

وَلَا تَقْرُبُوا الِّزَّنَى إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

اور تم زنا (بدکاری) کے قریب بھی مت جانا بیک یہ بے حیاتی کا کام ہے، اور بہت ہی بری راہ ہے

And do not even go near unlawful sex (adultery). Verily it is an act of lewdness and is the most evil way.¹

In this verse Allah the Almighty has stated clearly that one should refrain this sin at every cost. Rather it is guided to leave every act that can lead towards that particular sin. The details of this verse has been mentioned in the Sura al-Nisa 14-20 & Sura al-Noor 1-5.² Allah the Almighty has guided a very tough criteria in these verses to establish the reality of sin and implication of punishment. So that no one can accuse anyone falsely. Either there should be the testimony of 4 mature Muslim persons or one should confess his sin 4 times publically. The punishments regarding this particular sin and accusing someone falsely are very strict to establish deterrence.³ This is the only way to maintain law and order in the society. This is really important to stop extra marital affairs and any illegal act with children. The government should perform his duty and make every effort to find out the culprits and establish punishment publically. God forbid, if something like this happens to anyone he/she will want revenge at any cost and severe punishment. A penalty of this status can satisfy anyone and save the society from misdeeds. Implementation of law is the only solution of all the problems of society.

¹ Bani Israel:32

² You have to read these verses.

³ Al-Noor 1-4

These commandments were mentioned in the Old and New Testaments and were preached by the Prophet Muhammad with the start of his proclamation.

Who had taken part in the battle of Badr with Allah's Apostle ﷺ and had been amongst his companions on the night of Al-Aqabahh Pledge: Allah's Apostle, surrounded by a group of his companions said, "Come along and give me the pledge of allegiance that you will not worship anything besides Allah, will not steal, will not commit illegal sexual intercourse will not kill your children, will not utter; slander, invented by yourself, and will not disobey me if I order you to do something good. Whoever among you will respect and fulfill this pledge, will be rewarded by Allah. And if one of you commits any of these sins and is punished in this world then that will be his expiation for it, and if one of you commits any of these sins and Allah screens his sin, then his matter, will rest with Allah: If He will, He will punish him and if He will,. He will excuse him." So I gave the pledge of allegiance to him for these conditions.⁴

Warnings regarding adultery:

I heard Allah's Apostle ﷺ saying, From among the portents of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religious matters) will increase; illegal Sexual intercourse will prevail: Drinking of alcoholic drinks will prevail.⁵

The fornication of Eyes & Ears

The Prophet Muhammad ﷺ said that the eyes, ears, hands and feet also perform fornication. You should abide every deed that can leads you towards this sin.⁶

How to stop fornication?

Allah the Almighty has guided us the way f Nikah to refrain from adultery. It is prescribed to make Nikah simple and easy. The Prophet Muhammad ﷺ has said that most blessed Nikah is the one in

⁴ Sahih al-Bukhari:3892

⁵ Sahih al-Bukhari:5231

⁶ Musnad Ahmad 3717 & 7394

which is simple and easy. Difficulty in Nikah leads towards number of ethical and moral problems. That is why when married person commits adultery his punishment is death. Ultimately implementation of law can minimize the problem.

The Reward of abstaining Adultery

The Prophet ﷺ said, "Seven people will be shaded by Allah under His shade on the day when there will be no shade except His. They are:

- (1) a just ruler;
- (2) a young man who has been brought up in the worship of Allah, (i.e. worship Allah (Alone) sincerely from his childhood),
- (3) a man whose heart is attached to the mosque (who offers the five compulsory congregational prayers in the mosque);
- (4) two persons who love each other only for Allah's sake and they meet and part in Allah's cause only;
- (5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allah;
- (6) a person who practices charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity).
- (7) a person who remembers Allah in seclusion and his eyes get flooded with tears."⁷

⁷ Sahih Bukari:1423

Extra Judicial Killing in Islam

In Islam, the prohibition of extrajudicial killing is based on several fundamental principles of justice and human rights. Islamic teachings emphasize the sanctity of human life and promote the idea that all individuals have the right to a fair trial before being subjected to any form of punishment.

Sanctity of Human Life:

وَلَقَدْ كَرَّ مُنَابِنِي آدَمَ وَحَمَلْنَاهُمْ وَفَضَلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

اور بیشک ہم نے بنی آدم کو عزت بخشی اور ہم نے انہیں اکثر مخلوقات پر جنہیں ہم نے پیدا کیا ہے فضیلت دے کر برتر بنادیا

And We have indeed honoured the children of Adam, And We have exalted them above most of Our creation by conferring on them superiority.¹

Allah the Almighty has categorically stated that every son of Adam has been given sanctity and supreme status. No one is allowed to demolish this status. Even the Non-Muslim has also the same right. The following ahadith will clear the concept.

Narrated Abdur Rahman bin Abi Laila (RA):

Sahl bin Hunain and Qais bin Sad were sitting in the city of Al-Qadisiya. A funeral procession passed in front of them and they stood up. They were told that funeral procession was of one of the inhabitants of the land i.e. of a non-believer, under the protection of Muslims. They said, "A funeral procession passed in front of the Prophet ﷺ and he stood up. When he was told that it was the coffin of a Jew, he said, "Is it not a living being (soul)?"²

The Prophet ﷺ said, "Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of forty years."³

A human's murder is equal to the murder of humanity

¹ Sura Bani Israel:70

² Sahih Bukhari:1312

³ Sahi Bukhari:3166

Islam places a high value on human life. The Quran states in Surah Al-Ma'idah (5:32): "Whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely." This verse underscores the gravity of taking a life without just cause. This verse is categorically invokes the sanctity of every life irrespective of cast, colour, creed and religion. Allah the Almighty has declared the murder of one human being as the murder of all humanity and vice versa. Every extra judicial killing in which a group of people themselves become witness, judge and executer is strictly prohibited in Islam. They must be declared culprit and assassinated by the courts and governments.

Due Process and Fair Trial:

Islamic law, or Sharia, requires that individuals accused of crimes be given a fair and just trial. The accused have the right to present their case, provide evidence, and have legal representation. Extrajudicial killing bypasses this important legal process.

Presumption of Innocence:

In Islamic jurisprudence, a person is considered innocent until proven guilty. This principle ensures that accusations are thoroughly investigated, and evidence is presented before any punishment is administered.

Prohibition of Vigilantism:

Taking the law into one's own hands and seeking retribution outside the legal system is strongly discouraged in Islam. This is because it can lead to chaos, injustice, and a breakdown of societal order.

Role of the State:

It is the responsibility of the state to maintain law and order, investigate crimes, and administer justice. The state is obligated to ensure that the legal process is followed and that individuals are treated fairly and with dignity.

Punishment as a Last Resort:

Even in cases where a person is found guilty of a crime, the punishment should be proportionate to the offense and carried out according to established legal procedures. The emphasis is on rehabilitation and restoration rather than vengeance.

Forgiveness and Mercy:

Islam encourages forgiveness and mercy. Victims or their families have the option to forgive the offender, and this is seen as a noble act. This can lead to reconciliation and the avoidance of further harm.

It is important to note that interpretations of Islamic teachings can vary among scholars and within different cultural and legal contexts. However, the principles mentioned above form the basis for the prohibition of extrajudicial killing in Islamic ethics and jurisprudence.

Personality Development Traits in the light of Seerah

The basic aim of Prophet Muhammad's teachings is personality development. The Prophet Muhammad ﷺ has provided us guidance regarding each and every aspect of life because he wants us to be successful in both worlds. This aim can't be achieved without personality development. He has groomed his students in such a manner that they have changed the map of whole world soon after his holy demise. Even Non-Muslim scholar James Michener admires this fact that no other religion in history spread so rapidly as Islam. Michal Hearts has considered him as number 1 among 100 most successful person just because he was and is the most influential person on the face of earth. His influence can also be seen today on billions of people. Some of the personality development traits in the light of his Seerah that can change the life of any person are mentioned as follows.

1. Aim centered life:

To understand this point one has to comprehend the significance of the heading in a different way. The psychological significance of having a clear aim in life is substantial. Here are some key points:

Sense of Purpose: Having a defined aim gives you a clear sense of purpose. It provides a reason to get up in the morning and motivates you to take action.

Direction and Focus: It helps you channel your energy and efforts toward specific goals. This prevents aimless wandering and provides a structured path for personal development.

Motivation and Drive: An aim serves as a powerful motivator. It gives you something to strive for, even when faced with challenges or setbacks.

Enhanced Resilience: When you have a clear aim, you're more likely to bounce back from failures. You understand that setbacks are part of the journey towards achieving your goals.

Boosted Self-Esteem: Achieving goals related to your aim provides a sense of accomplishment. This boosts self-esteem and confidence in your abilities.

Reduced Anxiety and Stress: Knowing what you're working towards can alleviate feelings of uncertainty or aimlessness. This can lead to reduced levels of stress and anxiety.

Decision-Making Framework: A defined aim provides a framework for decision-making. It helps you evaluate choices based on whether they align with your ultimate objectives.

Enhanced Meaningfulness: Life feels more meaningful when you're actively working towards something you value. It adds depth and significance to your experiences.

In summary, a clear aim in life has profound psychological benefits. It provides a framework for personal growth, fosters resilience, and contributes to a greater sense of well-being and fulfillment. In my humble opinion the Prophet Muhammad ﷺ has guided us about the most supreme goal of our life. Allah is the One and we have to everything for the sake of his pleasure. He has guided us the main purpose of our life. The whole life of a Muslim revolves around this concept and helps him to groom himself in aforementioned perspectives.

2. Risk Management

The whole life of Prophet Muhammad ﷺ enlightens us that how we should manage risk factors in our life. He has managed all the risk in his life in such a manner that he has changed the perception of the whole world till the Day of Judgement. We can see that the Migration and expeditions he fight in his lifetime are the best examples of Risk management.

3. Forgiving Attitude

Forgiveness is not only a trait but a habit. He has guided us that we shouldn't hate anyone for any reason. Even all his wives and Companions testify that he hasn't take revenge for himself from anyone throughout his life. He has forgave the People of Taif who had done extremely wrong with him. After the conquest of Makah he has forgave even worst of his enemies.

Some of the psychological benefits of forgiveness are enlisted as follows:

- Promotes Emotional Healing
- Enhances Mental Health
- Strengthens Relationships
- Fosters Empathy and Compassion
- Facilitates Personal Growth
- Breaks the Cycle of Retaliation
- Reduces Physical Health Risks
- Spiritual and Ethical Significance

One can see how this attitude of forgiving helps us in the grooming of our life. The Prophet Muhammad ﷺ has taught us the same lesson throughout his life.

4. Unconditional Love/Positive Thinking

These two attributes also helps a lot in our self-contentment and grooming. There are hundreds of examples that guides us that how unconditionally loved and treated people.

5. Courage/Fearlessness

This is one of the most attribute of a leader. He has always leaded from the front in every difficult time. He was source of motivation for every Companion. On the Day of Hunayn he alone led from the front and fight with Non-Muslims in the cause of Allah.

6. Liberation of Mankind

He has taught the lesson of equality of human beings and eradicated every kind of discrimination. He has given rights and respect to servants at that time when they were not considered as even humans. They were exploited in every way. He has commanded that your servants are your brothers feed them what

you eat and make them eat what you eat. His teachings leads towards the emancipation of slavery system.

The influential aspect of Prophet Muhammad ﷺ on the world can be observed within the lives of his students. As students are the biggest legacy of any person who preaches the mission and message of their leader. The blessed Companions has preached the message of Allah and His Prophet ﷺ in the whole world.

Most Supreme legacy

The biggest legacy of Prophet Muhammad ﷺ was his incredible students. The people who has comprehended his message and devoted their lives for his cause i.e sake of Allah the Almighty. Normal people like Hazrat Abu Bakar ؓ and Hazrat Umar ؓ changed the map of world. Hazrat Umar was one of the best administrator of the world. His name is also included in the book of Michal Hearts because of remarkable attributes. The people who used to fight for generation on small issues revolutionized to such extent that they inherit all the aforementioned attributes.

The Prophet Muhammad ﷺ is the influential man in the world who was equally successful on spiritual and as well as worldly grounds. We should follow him in every aspect of life to become successful in both worlds.

Role of Senses in Perception Formation

Allah the Almighty has created mankind. He has discussed the significant role of five senses in concept formation. He has instructed man not to become blind followers. This is the innate attribute of a man that he ponder over the things happening around him. He asked questions about them and he should follow the most logical answer. This process has been admired by Allah the Almighty as he discussed the reasons of Ibrahim e for accepting one Lord. He disregards the person who are blindly following the concepts in the following words:

إِنَّ شَرَّ الدَّوَابَ عِنْدَ اللَّهِ الصُّمُ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

بیشک اللہ کے نزدیک جانداروں میں سب سے بد تروہی بھرے، گوئے ہیں جو (نہ حق سنتے ہیں، نہ حق کہتے ہیں اور حق کو حق) سمجھتے بھی نہیں ہیں

Surely the worst of the living creatures in the sight of Allah are the deaf and the dumb who (neither listen to nor speak the Truth and) also do not understand (the Truth).¹

Allah has declared those persons as the worst animal who are not using their five senses and doesn't try to contemplate the creeds. In another verse He has stated that you will be questioned regarding your five senses.

وَلَا تَنْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادُ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْؤُلًا
اور (اے انسان!) تو اس بات کی پیروی نہ کر جس کا تجھے (صحیح) علم نہیں، بیشک کان اور آنکھ اور دل اور دماغ ان میں سے ہر ایک سے باز پرس ہو گی۔

And, (O man,) do not follow that of which you have no (authentic) knowledge. Indeed the ear, the eye and the Heart & Mind — each of them will be questioned.²

¹ Sura al-Anfal:22

² Sura Bani Israel:36

Perception formation in the light of Psychology

Perception formation refers to the process by which individuals organize and interpret sensory information to create a meaningful understanding of their environment. It involves several key steps: In psychology, the five senses play a crucial role in understanding how humans perceive and interact with their environment. Here's how they're viewed through a psychological lens:

Sight (Vision):

Vision is an incredibly powerful sense, providing the brain with a wealth of information about the external world. Psychologists study visual perception, which includes processes like depth perception, color perception, and object recognition. Understanding how we perceive visual stimuli helps explain how we form mental representations of the world.

Hearing (Audition):

Auditory perception focuses on how we process and interpret sounds. Psychologists investigate areas like speech perception, sound localization, and the recognition of musical patterns. This sense is essential for communication, language development, and our ability to understand complex auditory information.

Not all sensory information is attended to. Our brains selectively focus on certain stimuli based on factors like intensity, novelty, relevance, and individual interests. This process helps filter out irrelevant or overwhelming sensory input. After organization, the brain interprets the sensory information based on prior knowledge, expectations, cultural influences, and context. This step is critical as it allows us to assign meaning to the perceptual experience. Perception formation is a dynamic and interactive process that involves both sensory input and cognitive processing. It influences how we experience and make sense of the world around us, shaping our thoughts, emotions, and behaviors.

Ethical System of Islam in the light of Sura al-Hujurat

Islam as a complete code of life teaches its followers to spend a balanced life full of contentment and satisfaction. In the form of the Quran and Hadiths, we, the believers of Islam have the greatest sources of learning and guidance for each and every sphere/aspect of life. By following the golden principles of Islam one can lead a peaceful life easily. Islam not only guides us on how to offer worship but provides a mechanism to spend a full day i.e. dealings with other people. The moral or ethical system is an integral part of the Islamic system as discussed in the topic of Introduction to Islam. Allah the Almighty has discussed this topic in great detail in the Quran. The Prophet Muhammad ﷺ has also put great emphasis on adopting good morals. Tazkiyya (purification of lower self/soul) and morals are synonymous. Tazkiyya of the people was the Prophetic duty of Prophet Muhammad ﷺ. It has been mentioned in the Quran.

Likewise, We have sent to you (Our) Messenger from among yourselves who recites to you Our Revelations and purifies and sanctifies (your hearts and ill-commanding selves) and teaches you the Book and inculcates in you logic and wisdom and enlightens you (on the mysteries of spiritual gnosis and divine truth) which you did not know.¹

Allah the Almighty has praised the good morals of Prophet Muhammad ﷺ in the following verse.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ○

And assuredly you are placed high on the Most Glorious and Exalted (seat of) Character (i.e. adorned with the Qur'anic morality and endowed with the character traits of Allah).²

He himself was the embodiment and manifestation of the Quranic morals. When a Companion asked about the morals of Prophet Muhammad ﷺ from Hazrat Ayesha ؓ, she replied:

¹ Sura al-Baqara:151

² Sura al-Qalam:2

Don't you read the Quran? The character of the Apostle of Allah was the manifestation of the Quran.³

Some of the extraordinary morals of Prophet Muhammad ﷺ has been discussed in the last topic. Here they are mentioned briefly as follows:

Honesty and Truthfulness: Prophet Muhammad, even before receiving the revelation, was known as "Al-Amin" (the trustworthy) and "As-Sadiq" (the truthful). His honesty and truthfulness earned him the trust of the community.

Compassion and Mercy: Prophet Muhammad is described in the Quran as a mercy to the world. His compassion extended not only to humans but also to animals. He demonstrated kindness, mercy, and empathy in various aspects of his life.

Justice and Fairness: The Prophet was a just leader who ensured fair treatment for all, regardless of their background. His sense of justice was evident in his judgments and dealings with people.

Humility: Despite his elevated status as a prophet, Muhammad remained humble. He participated in daily chores, listened to the concerns of the community, and did not seek personal gain or recognition.

Respect for Others: Prophet Muhammad treated everyone with respect, regardless of their social status. He emphasized the importance of respecting elders and caring for the well-being of others. He has taught to respect servants as well in that era when they were not considered as.

Forgiveness: The Prophet forgave even those who had harmed him or his followers. His capacity for forgiveness was evident in various situations, promoting reconciliation and harmony within the community.

Generosity and Charity: Muhammad was known for his generosity and willingness to help those in need. He encouraged acts of

³ Sahih Muslim:1739

charity and established the principles of Zakat (obligatory charity) and Sadaqah (voluntary charity).

Patience in Adversity: Throughout the challenges faced during his mission, Prophet Muhammad displayed immense patience. His ability to endure adversity without losing hope or composure is an inspiration for Muslims facing difficulties.

Significance of Good morals in the light of Hadith

‘The perfect of Believers faith wise are the best of them in conduct. And the best of you are the best of you with their women, [Abu Dawud 4682]

“There is nothing heavier in the scale of the Believer on the Day of Resurrection than good manners. Indeed, Allah, the Exalted hates the indecent and the obscene.” [Musnad Ahmed 27587]

“Nothing of what is put in the scale is heavier than good manners. And, the good-mannered person will attain the rank of the person who keeps fast and offers salah.” [Musnad Ahmed 28587]

“The dearest of you to me and the nearest of you to me in the station on the Day of Resurrection is the best of you in manners. And the most hated of you to me and the farthest from me on the Day of Resurrection are chatter-boxes, bigmouthed (who speak much without deliberation and caution), and the mutafayhiqun.” They asked, “O Messenger of Allah, we know those who speak much, but who the mutafayhiqun?” He said, “Those who speak with arrogance.” [Musnad Ahmed 17758]

A person with bad morals will not enter Jannah [Musnad Ahmed 31]

Morals mentioned in Sura al-Hujurat

Brotherhood and Equality: It stresses the concept of brotherhood among believers and the equality of all Muslims, regardless of their tribal or racial background.

The truth is that (all) believers are brothers (to one another). So make peace between your two brothers and always fear Allah, so that you may be shown Mercy.⁴

Avoidance of Suspicion and Backbiting: Believers are advised to avoid suspicion, backbiting, and spying on one another, promoting trust and unity within the community. Backbiting has been strictly prohibited in Islam.

O Believers! Avoid most conjectures. Indeed some conjectures are sins (liable to punishment in the Hereafter). And spy not (on someone's unknown matters or secrets), nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would hate it. And fear Allah (in all such matters). Indeed Allah is Ever-Returning, Ever-Merciful.⁵

Conflict Resolution: The surah provides guidance on resolving conflicts peacefully and encourages reconciliation between disputing parties.

And if two parties of the Muslims fight, make them reconcile. Then if either of these (parties) commits injustice and aggression against the other, fight against that (party) who are committing aggression till they turn to Allah's command. When they revert and submit, make peace between them with equity. And put justice to work. Surely Allah loves those who do justice.⁶

Avoidance of Mockery: Believers are urged not to mock or ridicule others, as it can lead to negative consequences and damage relationships within the community.

O Believers! Let no community ridicule another community. It is likely that they may be better than those (who ridicule). Nor should women make fun of other women. It is likely that they may be better than those (who make fun). And do not offend or find fault with one another, nor call each other names. Calling someone wicked or indecent after (he embraces) faith is an extremely evil name. And those

⁴ 1 Sura al-Hujurat:10

⁵ Sura al-Hujurat:12

⁶ Sura al-Hujurat:10

who do not turn to Allah in repentance it is they who are the wrongdoers.⁷

Guarding Speech: The importance of guarding one's speech and using it wisely is emphasized to prevent the spread of false information or harmful rumors. In the age of social media, we should be very careful regarding sharing of news without authenticity.

Humility: Believers are encouraged to be humble and not to boast or be arrogant, recognizing that true honor comes from piety and good deeds.

These values promote a harmonious and ethical community life, fostering mutual respect, trust, and cooperation among believers. We should strive hard to adopt all the aforementioned morals.

Factors lead to decline of the Morals

Several factors contribute to the decline of moral values in society. While it's important to note that these reasons can vary across different cultures and regions, some common factors include:

Technology and Media Influence: The rapid expansion of technology and media exposure can contribute to a decline in moral values, as individuals may be influenced by negative portrayals, unrealistic standards, or desensitization to ethical concerns.

Breakdown of Family Structure: Changes in family dynamics, including an increase in single-parent households or weakened family bonds, can impact the transmission of moral values from one generation to the next.

Educational System Challenges: Educational systems sometimes focus more on academic achievements than on moral and character development. Lack of emphasis on ethics in schools can contribute to the erosion of moral values.

Individualism and Consumerism: Societal emphasis on individual success and materialism can lead to a decline in collective

⁷ Sura al-Hujurat:11

moral responsibility. A focus on personal gain may overshadow the importance of ethical considerations.

Religious Decline: In societies where religious influence diminishes, there may be a corresponding decline in adherence to moral values traditionally associated with religious teachings.

Globalization: While globalization brings cultural exchange and economic growth, it can also introduce conflicting values and cultural relativism, potentially diluting or challenging established moral norms.

Social and Economic Inequality: Widespread disparities in wealth and opportunities can lead to a sense of injustice and diminish the belief in the fairness of societal structures, impacting adherence to moral values.

Social Media and Online Culture: The anonymous nature of online interactions and the rapid spread of information through social media can contribute to cyberbullying, misinformation, and a general coarsening of discourse, impacting moral values.

Addressing the decline in moral values often requires a multifaceted approach involving education, community engagement, and efforts to strengthen familial and institutional foundations that promote ethical behavior.

Islam and Science

Knowledge is the essence and soul of this world. The supremacy of mankind over other species is based on knowledge. There are different means to acquire the knowledge about everything around us. Divine knowledge, deductive reasoning, logical knowledge, philosophical knowledge, scientific knowledge, and several other means. All these types are different from each other depending on their nature, scope, source, and methodologies. In this era, scientific knowledge has achieved so much attention in the world. As it has contributed a lot to shaping our modern lives.

One should understand this significant point that the aim and scope of divine and scientific knowledge are different from each other. There is no comparison of both and both of them don't need to be against each other. As Molana Waheed ud deen summarizes this debate in a very simple way.

He says that people should understand that scientific knowledge only deals with the question of 'HO W' and Divine knowledge answers the question of 'WHO'.

One can understand this concept with the example of a chick, how he developed in a shell of an egg. Scientific knowledge can provide us with the details of the mechanism that how a chick is formulated or created in the shell of an egg. Which organ is formed earlier and which is developed later? The question of who remains the same. This is very important to answer the question that who has converted the sperm into embryo and initiated the life. Who has converted the sperm into blood, skin, bones, ears, eyes, toes, feathers, and so on. With the help of the aforementioned example, we can co-relate multiple natural phenomena's. Scientific knowledge can provide us with the details of the phases that lead to the formation of a baby in the mother's womb.

The question of WHO will remain the same.

Who has initiated the life in the sperm of mother and father? Who has converted one cell into 1 trillion cells, water into blood, and blood into bones and complex organs? All these organs are working in an organized manner because of the billions and trillions of fine tunings. This can't be performed on its own as a slight change can lead to the destruction of the complete system. Same is the case with the orbits of an atom which is not visible with a naked eye. All the subatomic particles (electron, proton, neutron and other entities) are moving in their respective orbits. All of us are aware that a slight change in the magnetic field can lead to the demolition of the whole system. The whole Universe is also working on the same

principle billions and trillions of fine tunings. The slightest change in the movement of the orbits can result into the failure of harmony and the whole system will be collapsed. The Hubble telescope has discovered 10,000 galaxies in a small patch of sky. No one knows the exact facts regarding the complexities and size of these galaxies e.g. the number of suns, stars, planets, black holes, light year distances among them. There are around 200 billion stars in our Milky Way galaxy and our sun is just one of them. The recent incident of solar flare elaborates this concept perfectly.

Science is not against Islamic or divine knowledge rather it helps us to know about the intelligent design and flawless creation of a single God. Each and everything happening in our surroundings is a miracle. Allah the Almighty is the only explanation for all the physical phenomena of nature.

The Divine knowledge is revealed knowledge, knowledge from the creator of the Universe. This is why it is flawless and unchangeable and can inform us about things with absolute certainty. This is the only knowledge which helps us to find the purpose of our life and entertain the questions of Who. Scientific knowledge is based on research, experimentation, and empirical shreds of evidence. With the advancement in all of them, the theories of science keep on changing with time. For example, some decades ago there was no concept of multiple universes and expanding universe. The latest research has changed scientific concepts regarding all these concepts.

Scientific and Qur'anic Theory of the Creation of the Universe. (Big Bang Theory)

The Big Bang theory is the theory of the existence of this universe. According to an estimate, about 13.8 billion years ago, the universe was in the form of a shrinking single matter. All the components of this early material, which some scientists have called super atoms, were intensely pulled inwards. According to the Big Bang, the whole universe was initially in the form of a very large landslide (or according to the latest theories, comprised of tiny atom) (the earth and the sky were intertwined) and then as a result of a great explosion called the Big Bang, all the components scattered, from which galaxies and all existence came into being. This explosion was not a coincidence because as a result, stars, planets, and galaxies were formed in such a beautiful way that the craft of its creator surprised. If the Big Bang were accidental, it would not have seen so much discipline in the universe that came into being as a result. In the Qur'an, the Creator of this universe had stated the facts which hundreds of scientists came to the conclusion with the use of modern technology and billions of dollars:

أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَّقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلًّا شَيْءٌ حَيٌّ أَفَلَا يُؤْمِنُونَ
(الأنبياء : 31)

And have the disbelievers not seen that the whole heavenly universe and the earth were (all) joined together as one unit, and then We split them apart? And We originated (the life of) all the living organism (on earth) from water. So do they not accept faith (even after learning these facts brought forth by the Qur'an)?

The Lord of the Universe stated these facts in the Qur'an 1400 years ago, where the human intellect has reached today. This proves that the Qur'an is the word of Allah.

Expanding Universe: Astronomer Edwin Hubble revealed for the first time that our galaxy is not the only one. There are many other galaxies in the universe, which are moving in the opposite direction of each other in such a way that their speed also increases as the distance between each other increases. It seems that with the expansion of galaxies, the whole universe has also expanded. The distance between galaxies is also constantly increasing. In 1965, two American physicists Arno Penzias and Robert Wilson proved it. The two scientists worked at Bell Phone Laboratories in New Jersey, USA, and were awarded the Nobel Prize in 1978. Stephen Hawking, one of the top scientists of this century, says about the discovery

of the expanding universe: “The discovery that the universe is expanding was one of the great intellectual revolutions of the 20th century.”

The Qur'anic View of The Expansion of the Universe: It is worth noting that the discoveries that science has made in the 20th century, especially in its last few decades, have been described by the Qur'an 1400 years ago. The Qur'an explains the principle of the expansion of the universe in Surah Al-Fatir as follows:

وَ السَّمَااءَ بَنَيْنَاهَا بِأَيْمَدٍ وَ إِنَّا لَمُوسِعُونَ (الذّاريات، 51 : 47)

And We built the heavenly universe with great might. And surely, We are expanding (this universe) more and more.

‘لَمُوسِعُونَ’ The word self clearly indicates the meaning of expansiveness.

This verse clearly made it clear that the universe, which Allah almighty has created with power and energy, is expanding and growing in every direction in a broader way. The Qur'an describes the process of expansion as a continuation of the creation of the universe. Undoubtedly, this is a great scientific miracle of the Qur'an.

Creation of Human in Mother's womb

Allah has explained this process in the following verse:

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ
عِظَمًا فَكَسَوْنَا إِلَعْظَمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا أَخْرَى فَتَبَرَّكَ اللَّهُ أَكْبَرُ
أَحْسَنُ الْخَلَقِينَ (المومنون - 23 : 12-14)

Then We made that zygote a hanging mass (clinging to the uterus like a leech). Then We developed that hanging mass into a lump, looking chewed with teeth. Out of this chewed lump, We built a structure of bones which We clothed with flesh (and muscles). Then (changing him) into another form, We developed him (gradually) into a new creation. Then Allah, the Best of creators, brought. (him up into a strong body).

Today, scientific research and observations of modern machinery have proved these stages of human birth, while the Creator who created man mentioned these stages of man's creation in His book fourteen hundred years ago. Professor Dr. Keith Moore is professor of genetics at the Canadian University of Toronto. Prominent Yemeni scholar Sheikh Abdul Majeed Nadani discussed with him and took his opinion by explaining references to the Qur'an and Hadith related to human creation and evolution. He said that the information obtained from the Quran and authentic

hadiths about genetics is in line with modern scientific research. And there is no contradiction between them.

Here is what Dr. Keith Moore has said about the Quran^{1 2}:

- Dr. Keith Moore's Work in Clinical Embryology: Dr. Keith Moore's work in clinical embryology sparked considerable interest when he presented it in Toronto, causing a stir across Canada.

- Quranic Descriptions of the Embryo: Dr. Moore pointed out a crucial fact that the Quranic descriptions of the embryo were based on microscopic observations. They described a stage of development that was too small to be seen with the naked eye, and microscopes had only been in use for a little over two centuries.

- Divine Revelation: Dr. Moore dismissed the notion that someone 14 centuries ago secretly possessed a microscope, conducted such research, convinced Muhammad to include this information, and then concealed the equipment, deeming it a ridiculous theory. In the end, Dr. Moore asserted that this knowledge could only have been divinely revealed.

- Professor Emeritus Keith L. Moore's Views: Professor Emeritus Keith L. Moore is one of the world's most prominent scientists in the fields of anatomy and embryology and is the author of the book entitled 'The Developing Human', which has been translated into eight languages. He said, "...Because the staging of human embryos is complex, owing to the continuous process of change during development, it is proposed that a new system of classification could be developed using the terms mentioned in the Qur'an and Sunnah. The proposed system is simple, comprehensive, and conforms with present embryological knowledge. The intensive studies of the Qur'an and hadith in the last four years have revealed a system for classifying human embryos that is amazing since it was recorded in the 7th Century CE. Although Aristotle, the founder of the science of embryology, realised that chick embryos developed in stages from his studies of hen's eggs in the fourth century BC, he did not give any details about these stages. As far as it is known from the history of embryology, little was known about the staging and classification of human embryos until the twentieth century. For this reason, the descriptions of the human embryo in the Qur'an cannot be based on scientific knowledge in the seventh century. The only reasonable conclusion is: these descriptions were revealed to Muhammad from God. He could not have known

such details because he was an illiterate man with absolutely no scientific training.”

Honey Bee's in the Quran

The honey bee is mentioned in the Quran in Surah An-Nahl (The Bee). The chapter is the 16th chapter of the Quran and contains 128 verses. The Quran mentions the honey bee in verse 68 and 69, which describes how bees make their homes in the mountains, trees and in structures erected by man. The Quran also describes how bees are able to produce honey, a drink of varying colors, from their bodies. Honey bees (*Apis mellifera*) make honey through a remarkable process of collecting nectar, transforming it into honey, and storing it in their hives. Here's a step-by-step explanation:

1. Nectar collection: Bees visit flowers in search of nectar, a sweet, energy-rich liquid secreted by plants to attract pollinators. They use their long, tube-shaped tongues (proboscis) to extract nectar from flower cups.
2. Enzyme addition: As they collect nectar, bees also add an enzyme called invertase to the liquid. Invertase breaks down the complex sugars in nectar into simpler ones, making it easier for the bees to digest and store.
3. Return to the hive: Once a bee's nectar tank (honey stomach) is full, it flies back to the hive. It will regurgitate the nectar and share it with other bees in the hive.

360 joints in Human body.

The scientist have latestly discovered that there are 360 joints in human body. This remarkable fact has been mentioned in hadith of Sahih Muslim. No one can tell this fact without divine intervention.

Small brain in human heart

The Quran has discussed the concept of brain heart in number of verses.

Dr John Andrew Armour first time introduced the concept of Neuro Nervous Cardiology. The "small brain" in the heart is actually a complex system of nerves and cells that can function independently of the brain. It is comprised of 40,000 neurons.

Scientists converted to Islam because of Scientific knowledge

There are number of scientists who have converted to Islam as a sresult of their scientific research.

Dr. Maurice Bucaille, a French medical doctor and author, converted to Islam in 1973 after a thorough study of the Quran and science. He was particularly impressed by the scientific accuracy of the Quran, which he believed could not have been written by a human being in the 7th century.

Some of the reasons that led to his conversion include:

1. The Quran's description of the embryo's development, which aligns with modern embryology.
2. The Quran's accurate description of the water cycle and the formation of clouds.
3. The Quran's description of the expansion of the universe, which was unknown at the time of its revelation.
4. The Quran's description of the Earth's rotation and its spherical shape.
5. The Quran's description of the mountains' role in stabilizing the Earth's crust.

Dr. Bucaille wrote several books on the topic, including "The Bible, The Quran and Science" and "What is the Origin of Man?", which have been widely read and respected. His conversion to Islam was a significant event, as he was a prominent figure in the scientific community, and his acceptance of Islam helped to bridge the gap between science and religion. Maurice Bucaille was a French doctor who was appointed as the family physician of Faisal of Saudi Arabia in 1973 ¹. He was a renowned surgeon who became famous for his research on the mummy of Pharaoh Ramses II, which led him to convert to Islam ^{2 3}. He wrote "The Bible, The Qur'an and Science," a book that explores the scientific accuracy of the Quran.

Dr. Lawerence Brown, Dr. Brun Guiderno and number other scientists have accepted Islam.

All the aforementioned references verifies the fact that Islam is religion of Truth revealed by Allah the Almighty on Prophet Muhammad peace be upon him. It has been preserved in its original form from last 1450 years.

Islamic Political System and Caliphates

- A political system that seeks to implement Islamic laws (Shariah) and principles in governance.
- A system that aims to unite Muslims under a single authority, promoting unity and solidarity.

Characteristics:

1. Tawhid (Oneness with God): Recognizing the sovereignty of Allah (SWT) in all aspects of life.
2. Shariah (Islamic Law): The basis for legislation and governance.
3. Khilafah (Caliphate): A single, unified leadership for the Muslim community.
4. Shura (Consultation): Decision-making through consultation with representatives of the Muslim community.
5. Adl (Justice): Ensuring fairness, equality, and justice for all citizens.
6. Ijtihad (Independent Reasoning): Encouraging intellectual inquiry and critical thinking.
7. Accountability: Leaders are accountable to the people and to Allah (SWT).
8. Protection of Human Rights: Safeguarding the rights and dignity of all citizens.
9. Promotion of Social Welfare: Providing for the well-being and prosperity of the community.
10. Foreign Policy based on Peace and Cooperation: Engaging with other nations in a peaceful and collaborative manner.
11. Economic System based on Zakat and Sadaqah: Implementing a wealth distribution system to ensure economic justice.
12. Education and Knowledge: Encouraging education, scientific inquiry, and intellectual pursuits.

Hazrat Abu Bakr RA

Hazrat Abu Bakr (RA) was the first caliph of Islam, serving from 632 to 634 CE. He was a close companion and father-in-law of the Prophet Muhammad (PBUH).

Abu Bakr was known for his wisdom, integrity, and leadership skills, earning him the title "Al-Siddiq" (the truthful).

Challenges faced by Hazrat Abu Bakr during his Caliphate:

1. Apostasy and rebellions: Many Arab tribes rebelled against the Islamic state, claiming prophethood or rejecting Islam. Abu Bakr faced the challenge of reunifying the Muslim community.
2. Wars of Ridda (Apostasy): He had to wage wars against the rebel tribes, led by false prophets like Musaylimah and Tulayha.
3. Death of the Prophet Muhammad (PBUH): Abu Bakr faced the daunting task of consolidating the Muslim community after the Prophet's passing.
4. Election as Caliph: He had to navigate the political landscape, as some companions had differing opinions on the leadership succession.
5. Unification of Arabia: Abu Bakr worked to unify the Arabian Peninsula under Islamic rule.
6. Establishing a stable government: He set up an effective administrative system, ensuring justice and equality for all citizens.
7. Managing the Rashidun Army: He oversaw military campaigns, expanding Islamic territories and protecting the Muslim state.
8. Dealing with internal conflicts: Abu Bakr resolved disputes among companions and addressed issues like the distribution of war booty.

Despite these challenges, Hazrat Abu Bakr's leadership and wisdom ensured the stability and growth of the Islamic state, setting a strong foundation for the Rightly Guided Caliphate.

Hazrat Umar RA

Hazrat Umar ibn Al-Khattab (RA) was the second caliph of Islam, serving from 634 to 644 CE. He was a senior companion of the Prophet Muhammad (PBUH) and played a crucial role in the early Islamic community.

Services and achievements during his Caliphate:

1. Expansion of Islamic territories: Umar oversaw the conquest of Persia, Egypt, and parts of Byzantium, spreading Islam and establishing a vast Islamic empire.
2. Establishment of the Islamic Calendar: He introduced the Hijri calendar, starting from the Prophet's migration to Medina.
3. Development of the Shariah judicial system: Umar established a comprehensive legal framework, appointing judges and setting up courts.
4. Administrative reforms: He divided the empire into provinces, appointed governors, and established an efficient administrative system.
5. Public works and infrastructure: Umar invested in building roads, canals, and mosques, improving public services and facilities.
6. Social welfare and education: He introduced social welfare programs, including support for the poor, widows, and orphans, and encouraged education.
7. Military reforms: Umar modernized the military, creating a strong and disciplined force.
8. Justice and equality: He ensured justice and equality for all citizens, regardless of their background or social status.
9. Protection of human rights: Umar protected the rights of non-Muslim subjects, allowing them to practice their faith and culture.
10. Spiritual leadership: He was a pious and humble leader, known for his simplicity, honesty, and compassion.

Hazrat Uthman:

Hazrat Umar's caliphate is often referred to as the "Golden Age" of Islamic history, marked by significant political, social, and economic achievements that shaped the Islamic empire and left a lasting legacy.

: Hazrat Uthman ibn Affan (RA) was the third caliph of Islam, serving from 644 to 656 CE. He was a wealthy merchant, known for his generosity and piety, and was married to two daughters of the Prophet Muhammad (PBUH).

Services and achievements as Caliph:

1. Compilation of the Quran: Uthman oversaw the standardization and compilation of the Quran, ensuring its preservation and authenticity.
2. Expansion of Islamic territories: He continued the conquests, capturing parts of Byzantium, Persia, and North Africa.
3. Establishment of the Islamic Navy: Uthman founded the Islamic navy, protecting trade routes and expanding Islamic influence.
4. Development of infrastructure: He invested in building mosques, roads, and bridges, improving public services and facilities.
5. Promotion of education and knowledge: Uthman encouraged scholarship, supporting scholars and intellectuals.
6. Justice and equality: He ensured justice and equality for all citizens, regardless of their background or social status.
7. Protection of human rights: Uthman protected the rights of non-Muslim subjects, allowing them to practice their faith and culture.
8. Spiritual leadership: He was a pious and humble leader, known for his simplicity, honesty, and compassion.
9. Unification of the Muslim community: Uthman worked to unify the Muslim community, resolving internal conflicts and promoting unity.
10. Support for the poor and needy: He continued the social welfare programs, supporting the poor, widows, and orphans.

Hazrat Uthman's caliphate was marked by significant achievements, including the compilation of the Quran and the expansion of Islamic territories. His leadership and services had a lasting impact on the Islamic community.

Hazrat Ali RA

Hazrat Ali (RA) was the fourth caliph of Islam, serving from 656 to 661 CE. He was a cousin and son-in-law of the Prophet Muhammad (PBUH) and one of the most revered companions. During his caliphate, he:

1. Defended Islam against external threats, leading military campaigns.
2. Implemented justice and equality, protecting the rights of all citizens.
3. Promoted education and knowledge, supporting scholars and intellectuals.
4. Compiled the Quran, ensuring its preservation and authenticity.
5. Expanded Islamic territories, conquering new lands.
6. Protected the rights of non-Muslim subjects, allowing them to practice their faith.
7. Lived a simple and humble life, rejecting worldly luxuries.
8. Provided support for the poor, widows, and orphans.
9. Unified the Muslim community, resolving internal conflicts.
10. Demonstrated remarkable courage and bravery in battles.

Hazrat Ali (RA) provided support to orphans during his caliphate in several ways:

1. Established orphanages: He set up special homes for orphans, providing them with food, shelter, and education.
2. Financial support: He allocated a portion of the state's revenue to support orphans, ensuring their basic needs were met.
3. Personal involvement: He personally visited orphans, offering guidance and comfort.
4. Education and skills development: He ensured orphans received education and training in various skills, enabling them to become self-sufficient.

5. Protection and justice: He protected orphans from exploitation and ensured they received fair treatment under the law.
6. Encouraged community support: He encouraged the Muslim community to care for orphans, promoting a sense of responsibility and compassion.
7. Set a personal example: He himself adopted and raised orphans, demonstrating his commitment to their welfare.
8. Established a system of guardianship: He appointed guardians to oversee the care and education of orphans, ensuring their well-being.
9. Provided for their healthcare: He made sure orphans received medical care and attention when needed.
10. Showed compassion and kindness: He treated orphans with kindness, compassion, and love, setting an example for others to follow.

Hazrat Ali's efforts to support orphans during his caliphate reflect his commitment to social welfare and his desire to create a just and compassionate society.