

Lecture No. 16: Sirah of the Holy Prophet PBUH - I

(Module 1 (68): Introduction to the “Sirah” of the Holy Prophet PBUH)

Meaning of Seerah:

Seerah (سیرت) in Urdu and Seerah (سیرة) In Arabic. Derived from "Seir" (سیر). It means to walk, to take a path, to adopt an attitude or a method, etc. Seerah is singular and its plural is "Seyar" (سیئر). Thus the meaning of Seerah is state, attitude, method, gait, character, trait, and habit. In the Holy Qur'an, the word "character" is used in the meaning of character and condition.

سُنْنَاتُهَا سِيرَتُهَا الْأُولَى (سورة طه: 21)

We will return it to its former condition.

According to Professor Usman Khalid Yursh, "Seerah is the name for defining the life conditions, morality, and practices of Prophet Muhammad (PBUH)."

Sources of the Prophet's (PBUH) Biography: The sources are the books in which a piece of knowledge is first discussed or information on some particular subject is first collected in it. The primary source of information about a historical figure will be a book or books written during his life or in the subsequent period in which as much material as possible has been gathered or scholarly work and research have been done for the collection of relevant material.

- The Qur'an is the first authentic source of the Prophet's life. The authentic biographers of the life account of the prophet (PBUH) have declared the Quran as the main source of the biography of the prophet (PBUH). The biographers have found the biography of the prophet (PBUH) in the perspective of chronological order of the Quranic verses and Shaan e Nuzul (background of the revelation of Quranic verses). It is a fact that the Holy Quran was revealed step by step in different circumstances and events and continued to guide the Prophet (PBUH) and his Ummah.
- Exegeses (Tafseer) of Qur'an, books of hadith, interpretations of hadith, books of Maghazi and suraya (مغازي و سرایا) (the accounts of the Battles), books of Shumiles (attributes of the prophet) (شمائل), books of proofs of prophethood and miracles (دلائل نبوت و معجزات), books on account of narrators of hadith (اسماء الرجال), books on history, books on Pre-Islamic literature (ادب جاهل), books on history of Harmaen-e-Sharifin (the two holy cities: Makkah and Madina) (تاریخ حرمین)

شَرِيفٍ)، books of knowledge of genealogy (علم الاتساب) and books of the traditions of the Companions (آثار الصحابة) are counted as the sources of Seerat.

The Importance of the Prophet's Biography for Muslims: Religious teachings basically consist of two things: 1. Quran Majeed 2. Sunnah of the Prophet (PBUH)

The Divine Word, which means the Holy Qur'an, was received in the language of the Holy Prophet (PBUH). Its explanation and details are received from the prophet (PBUH). Therefore, it is not possible to know the religion without the awareness of the character of the Prophet (PBUH).

- The life of the Prophet ﷺ is the only practical form of love of and obedience to God. Allah says:

مَن يُطِعِ الرَّسُولَ فَقَدْ أطَاعَ اللَّهَ (النَّسَاءُ، 4 : 80)

“Whoever obeys the Messenger (blessings and peace be upon him) obeys (but) Allah indeed,”

The obedience to the Prophet (PBUH) is not possible without knowledge of his character.

- The Holy Qur'an has clearly declared obedience to the Prophet (PBUH) as the only means of obtaining divine guidance:

وَإِنْ شَطِيفُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ (النُّورُ، 54)

“And if you obey him, you will be guided. And nothing is (obligatory) for the Messenger (PBUH) but to convey (the commands) clearly.”

- The life of the Prophet (PBUH) is an eternal example of moral perfection for humanity. Allah Says:

لَكُمْ فِي رَسُولِ اللَّهِ أُنْوَافٌ حَسَنَةٌ (الْأَحْرَابُ، 33)

“In truth, in (the sacred person of) Allah's Messenger (blessings and peace be upon him) there is for you a most perfect and beautiful model (of life)”

So, the achievement of good morals and perfection in it is not possible without guidance from his noble character.

- The biography of the Prophet (PBUH) is the only way for mankind to gain knowledge and knowledge of the truth. Because human sources of knowledge are very limited, while the source of knowledge and knowledge of Prophet Muhammad (PBUH) is divine revelation. Allah says:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ - إِنْ هُوَ إِلَّا وَحْيٌ مُّوحَىٰ (النَّجْم، ٣)

“And he does not speak out of his (own) desire His speech is nothing but Revelation, which is sent to him.”

And they do not speak of (their) desire. His statement is a complete revelation that is given to him. Therefore, knowledge of self and knowledge of God is not possible without the charity of Mustafa (peace be upon him).

- Allah has declared the person of the Holy Prophet (PBUH) as the center and axis of faith and Islam. It is said:

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّزُوهُ وَصَرُّوهُ وَاتَّبَعُوا الْتُورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ (الأَغْرَاف، ٧) (157 : 7)

“So those who will believe in this (most exalted Messenger [blessings and peace be upon him]) and venerate and revere him and serve and support him (in his Din [Religion]) and follow this light (the Qur'an) that has been sent down with him, it is they who will flourish and prosper.”

Therefore, the relation with the Holy Prophet (PBUH) is not possible without getting acquainted with his noble character.

(Module 2 (69): Birth of the Holy Prophet PBUH)

Arhasat (اراصات): Events that appeared as precursors to the birth of the holy prophet (PBUH).

Hazrat Amina (RA), the mother of the Holy Prophet (PBUH), said that at the time of birth, she felt that a light emitted from her. In that light, the palaces of Syria could be seen and at the time of his birth, he was completely clean [Tabaqat Ibn Saad (طبقات ابن سعد)، 102:1]

At the time of the birth of the Prophet (PBUH), the fourteen pillars of the House of Chosroes (کسری) fell down. The great fireplace of magus (مجوس کا آتشکده) went extinguished.

Date of Birth: The date of birth of the Holy Prophet (PBUH) is 12 Rabi-ul-Awwal (ربيع الاول). 22nd April is 571 AD, according to the Gregorian calendar. According to Hindi calendar it was 1 Jaith (جیٹھ) 628 Bikrami (بکرمی).

Time of Birth: The Prophet (PBUH) was born soon after the early morning. According to Pakistan's timetable, the time of the early morning was 4:20 am in Makkah on that day.

Birthplace: The birthplace of the Holy Prophet in Makkah is a well-known house located near the Haram-e-Kaaba (Souq Al-Lail) سوق الليل. Today there is a public library (Maktaba Makkah al-

Mukramah) at this place. This library was built by Sheikh Abbas Qattan (شيخ عباس قطان) late, with the permission of His Majesty Shah Abdul Aziz.

Name of Muhammad (PBUH): The grandfather of the prophet (PBUH) suggested his name Muhammad (PBUH). Muhammad is derived from [Hamd] حمد, Hamd means to praise, "Muhammad" is the passive form of the noun which means: He who is to be praised abundantly and repeatedly.

Nursing and Infancy: Feeding an infant is called nursing. There are mentions of 6 women including the real mother of the prophet (PBUH) who nursed him:

1. Hazrat Amina (RA)
2. Abu Lahab's concubine Thawaiba (ثوبه)
3. Three women of Banu Salim (بنو سليم) tribe, all three were named Ataka (عاتكة).
4. Khula bint al-Munzar (خولة بنت المنذر)
5. Hazrat Halima Saadia (full name was Halima bint Abi Dhubayb) (حليمة بنت ابى ذؤيب). Her husband's name was Harith bin Abdul-Azza (حارث بن عبد العزى) and the tribe was Banu Saad bin Bakr (بنو سعد بن بكر).

The Honor of His Care: Umm Ayman (أم ايمان) was the nurse of the Holy Prophet (PBUH) who took care of the Holy Prophet (PBUH) in Makkah. When Prophet (PBUH) came to Hazrat Halimah, Hazrat Halimah's daughter Sheema (شيماء) took care of him.

(Module 3 (70): Foster care (Raza'at) of the Holy Prophet PBUH)

Reason of the Foster Care: Arabs preferred to raise their children in the pure environment of villages. It was common to raise and educate children in the rural tribes because of their eloquence and language skills they could attain from there. Banu Saad (بنو سعد) tribe was famous for its eloquence, bravery, nobility, and valuable human qualities.

- At the beginning of spring, according to tradition, the women of Banu Saad came to Makkah to adopt the children of rich families for adoption. One of them, Hazrat Halimah, was entrusted with the responsibility of bringing up the Holy Prophet (PBUH), which later became the source of incalculable blessings for her.
- With the blessed arrival of Hazrat Halimah at Banu Saad, blessings from God began to appear. The whole area became lush and green. Animals became fat and healthy, wealth

became abundant. In Hazrat Halimah's house, the milking animals were filled with milk, and they drank to their full, but the milk did not finish.

- The growth of the Holy Prophet (PBUH) was completely different from that of normal children. In Hazrat Halimah's house, he started walking on his hands and feet in the second month. In the third month standing, in the fourth month with the support of the wall, and in the fifth month without any support. In the eighth month, he began to speak, and in the ninth month, he began to speak eloquently.
- After two years, Halimah brought back the Prophet (PBUH) to Hazrat Amina. But because of the blessings of the Holy Prophet (PBUH), he requested to keep him for more time, which was accepted by Hazrat Amina (RA).

At the festival of Banus Saad, a priest recognized him and told the people that he was going to be a prophet. He encouraged people to kill him.

- Meanwhile, the splitting of the chest (شق صدر) incident took place. His foster siblings saw that his chest was chalked and then closed back to the same position. These were actually the angels sent by Allah who came at Allah's order to split his chest to clean it from evil. Hazrat Halimah was afraid of these incidents and decided to return the Prophet (PBUH) out of fear.

Death of Hazrat Amina: The Holy Prophet (PBUH) was six years old when he traveled with his mother and Umme Ayman to Madinah. On the way, he visited the grave of his father Hazrat Abdullah (RA). At that time Madinah was called Yathrib (يَثْرَب).

- The Holy Prophet (PBUH) along with his mother Hazrat Amina stayed at Dar-ul-Nabgha (دار النبغة) in Yathrib for about a month.
- Hazrat Amina (RA) fell seriously ill on her return journey and at the age of twenty left the world at the top of a hill in Abwa (ابواء) and was buried there.
- He (PBUH) came back to Makkah with Umm Ayman to Hazrat Abdul Muttalib.

(Module 4 (71): Makkah life of the Holy Prophet PBUH)

Hazrat Abdul Muttalib's Patronage: Hazrat Abdul Muttalib had a special love for the Holy Prophet. He was the only sign of his father, because of which he was very dear to his grandfather. Hazrat Abdul Muttalib was also aware of the blessing and nobility of the Holy Prophet (PBUH).

- Hazrat Abd al-Muttalib bequeathed to Abu Talib, the uncle of the Prophet (PBUH), about the Prophet (PBUH) that after him, he will be responsible for the guardianship of

Muhammad (PBUH). The blessed age of the Holy Prophet was eight years two months and ten days, when Hazrat Abdul Muttalib passed away.

Prophet (PBUH) Under the Care of Hazrat Abu Talib: Hazrat Abu Talib also had a special love for the Prophet (PBUH). Hazrat Abu Talib fulfilled his duty well as the guardian of the prophet. He considered him as one of his children ‘rather he took care of him more than his children. He defended him for more than forty years. He kept friendship and enmity with people for his sake.

First Trade Trip Abroad: At the age of 12, the Prophet (PBUH) went on his first trade trip to the country of Syria with his uncle Abu Talib.

- There was an incident of meeting with a monk named Bahira (بَهِيرَةٌ) residing at the place of Basra. Bahira the monk prophesied that that child was a prophet and feared that the Jews would recognize him and try to harm him, so he asked Abu Talib to send him back to Mecca.

The Battle of Fujjaar (حرب فجراً): He was 15 years old when the battle of Fujjaar occurred. The sanctity of the Haram and sacred months was violated.

The Agreement of Fadhul (حلف الفضول): This agreement was made after the battle of Fujjaar, which said, "Whoever is seen oppressed in Makkah, he will be helped and supported and he will be given his right."

Second Trade Trip: Hazrat Khadijah (RA) was the richest woman and widow of Makkah who was looking for a righteous and trustworthy person to take her trade goods to Syria. The life of the Holy Prophet (PBUH) was 25 years and he was known for his honesty and trustworthiness, understanding of business transactions, and good dealings. So Hazrat Khadijah requested the Holy Prophet (PBUH) that if he (PBUH) took her merchandise to Syria with her slave Mesra (ميسرة), she would give him double the compensation. Uncle Abu Talib convinced the Holy Prophet (PBUH) and the Prophet (PBUH) to leave for the country of Syria with Khadija's merchandise. Hazrat Khadija's slave Mesara was with him on his trade journey and was observing his good manners, high character, honesty, and integrity. Profits in this trade trip also exceeded expectations. On her return, Maysara narrated all the affairs of the journey to Hazrat Khadijah. So Hazrat Khadijah (RA) sent a proposal for marriage to the prophet (PBUH) through her friend Nafisa.

Marriage Ceremony: After consulting Uncle Abu Talib, preparations for the wedding began. Hazrat Khadija's cousin, who was a scholar of the previous divine books, welcomed the procession. On behalf of the Holy Prophet, his uncle Abu Talib, Hazrat Hamza, and other most respectable Qurayshied elders were there.

The marriage sermon was pronounced by uncle Abu Talib and the dower of 20 camels was paid to her. Except for his son Ibrahim, all other children were born from the womb of Hazrat Khadijah (RA).

(Module 5 (72): Reconstruction of “Ka’ba”)

- From the beginning, Allah had chosen Kaaba for the gathering as a center for humanity. Therefore, the Prophets (PBUH) had been performing the duty of its construction and repair in every age. Allah ordered Hazrat Adam (AS) and Hazrat Hawa (AS) to build a house for Him. Hazrat Jibreel (AS) told Hazrat Adam (AS) and Hazrat Hawa (AS) a place for the purpose. After Adam (AS), Noah (AS) and then Abraham (AS) rebuilt the Kaaba in their times. Then Amalekah (عالة)، then centuries later, Banu Jarham (بنو جرم) built it.
- Holy Prophet (PBUH) was 35 years old when Quraish decided to rebuild Kaaba.

Reasons for the New Construction: A woman's carelessness caused a fire in Kaaba. The upper part of the building was also damaged due to flood water. The walls were not very high and there was no roof. Therefore, it was decided to build it on solid foundations so that they would not be affected by floods and the precious gifts would also be safe inside.

- The various parts of the Kaaba were divided among the tribes for construction which is as follows:
 1. The eastern wall and the door of the Kaaba came under the control of Banu Abd Manaf (بنو عبد مناف) and Banu Zahra (بنو زهرة).
 2. The western wall was divided into Banu Sham (بنو شم), Banu Jah (بنو ج) and Banu Adi (بنو عدى).
 3. The southern wall came under Banu Makhzoom (بنو مخزوم).
 4. The northern wall belonged to Banu Asad (بنو اسد) and Banu Abd al-Dar (بنو عبد الدار).
- A Roman architect named Baqum (باقوم) was appointed to oversee the rebuilding of the Kaaba on Abrahamic foundations.

Controversy over the Installation of the Black Stone (حجر اسود): The construction work was going on smoothly that when the issue of the installation of the Black Stone came up. There was a dispute among the chiefs. Each tribe wanted to install the black stone itself. However, on this occasion, Abu Umayyah bin Mughirah (ابو أمية بن مغيرة) a Qureshid chieftain suggested that the next day the first person who entered the Haram through the gate of Haram would make the decision and everyone would accept his decision. It was a good coincidence that the next morning, the Holy Prophet (PBUH) entered the Holy Kaaba first. Everyone was ready to accept the decision with satisfaction. The Prophet (PBUH) decided to share the honor among all. He

spread his blessed cloak and placed a black stone on it, and then the head of each tribe lifted one corner of the cloak and approached him. With this composition, all the chiefs were happy and the way of a bloody war was closed.

Lecture No. 17: Sirah of the Holy Prophet PBUH - II

(Module 1 (73): Emergence of Prophethood and the Beginning of Preaching)

Ba'athist(بعثت) and Zahoor-e- Ba'athist (ظهور بعثت) means to announce prophethood.

- The revelation of prophethood began with true dreams.

The Prophet (PBUH) stayed in seclusion in the Cave of Hira. He used to worship there for many days. This lasted for about three years.

- When he was 40 years old, on Monday night 17 of Ramadan, the first revelation was revealed. Hazrat Jibril (حضرت جبريل) pressed him hard to his chest three times. And each time he said, "Read." Twice, he said, I can't read. However, for the third time he (PBUH) recited the following verses of Surah Al-Alaq (العلق):

اَفْرِأَ يَاسِمُ رَبِّكَ الَّذِي خَلَقَ
خَلْقَ الْاَنْسَانَ مِنْ عَلْقٍ
اَفْرِأَ وَرَبِّ الْاَكْرَمِ
الَّذِي عَلِمَ بِالْفَلَمِ
عَلِمَ الْاَنْسَانَ مَا لَمْ يَعْلَمْ

"(O Beloved!) Read (commencing) with the Name of Allah, Who has created (everything). He created man from a hanging mass (clinging) like a leech (to the mother's womb). Read, and your Lord is Most Generous. Who taught man (reading and writing) by the pen? Who (besides that) taught man (all that) which he did not know."

After the revelation, When the Holy Prophet (PBUH) came back home, his body was trembling. He told Hazrat Khadija to cover him with a blanket" He asked for it repeatedly. Then," Hazrat Khadija encouraged him and said: "You are merciful, take the burden of the orphans, earn for the needy, host the guest, and suffer in the way of the truth. Allah will not disgrace you."

Beginning of the Preaching:

The Prophet (PBUH) first informed Hazrat Khadija (R.A) about his prophethood. Hazrat Khadija immediately believed him. She accepted Islam. Hazrat Abu Bakar Siddique was the first among the men who accepted Islam. Hazrat Ali al-Murtaza (R.A) was the first child to convert to Islam. Hazrat Zaid bin Haritha (زيد بن حارثة) was the first slave to accept the invitation of Islam. Then the word spread to other friends. The Holy Prophet (PBUH) gradually and secretly started preaching Islam. For three years, this secret invitation and preaching continued. Allah commanded the Prophet (PBUH) to invite his close relatives to Islam:

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

"And, (O Esteemed Beloved,) warn your close relatives (of Our torment.)"

The Holy Prophet (PBUH) arranged a feast for the relatives to follow this command. He invited them to convert to Islam through a sermon.

Declaration of Prophethood:

After conveying the message of Allah to the relatives, Allah ordered the Prophet (PBUH) to proclaim the call to Islam.

فَاصْدِعْ بِمَا تُؤْمِنُ وَأَغْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٥﴾

So, declare openly all those (matters) that you have been commanded, and turn away from the idolaters.

In order to fulfill this divine command, the Prophet PBUH spoke to the Quraish of Makkah on Mount Safa (صَفَا) and recited the message of Allah. On that Quraysh got angry in Makkah. In particular, his uncle Abu Lahab opposed him. Allah condemned Abu Lahab. The Prophet (PBUH) declared the house of Arqam as the center of the preaching of Islam in the year 5th of prophethood. The need to establish a center for Muslims came up when one day the Muslims were praying together then a group of disbelievers came up there. Seeing them praying, they started abusing them. Hazrat Sa'd bin Abi Waqas (سعده بن أبي وقاص) picked up a bone and hit it on the head of one of them. The man was injured. After this incident, the Holy Prophet felt the need for a secret center. He chose the house of Hazrat Arqam (at the foot of Mount Safa). After this incident, all the Companions used to gather there and learn Islam.

(Module 2 (74): The efforts of the Polytheists of Makkah to Stop the Preaching of Islam)

The polytheists of Makkah tried to stop the efforts to spread Islam. Ever since the Prophet (PBUH) began the open preaching the opposition of the disbelievers intensified. There were different stages of opposition. The last of which was the threat of death to the prophet.

At first, the disbelievers of Makkah tried bargaining. 25 persons came to Hazrat Abu Talib. And informed him of their decision about the Prophet (PBUH). Abu Talib said to the Prophet (PBUH): "Nephew, put as much burden on me as I can hold." The prophet said in historical words, "If these people place the sun on my one hand and the moon on the other, I will not give up my mission. In this endeavor, either I render my life or the religion of Allah will be exalted." Seeing this courage of the Prophet ((PBUH)). His uncle Hazrat Abu Talib also stood firm with him. They also gave him the offers of kingship, wealth and marriage to noble women but the prophet refused. In the next phase, the blame game and propaganda started against the prophet. In response, the Qur'an was revealed to discredit their propaganda. Nizar bin Harith brought books of stories from Rome. They tried to label the Quran as a work as mythology. Allah denied that too.

In the meantime, attempts were also made to hypocritically resolve the matter, but by Surah Al-Kafirun Allah rejected them. Then the disbelievers of Makkah, with the help of the Jews, started a series of doubts and debates about the historical figures in the Quran like the people of the cave, Zulqurnain, and the reality of the soul. In response to this the Qur'an was revealed. When all these tactics failed, the disbelievers of Makkah took the path of violence.

As a result, migration to Abyssinia took place. At the last stage, the disbelievers planned to kill the Holy Prophet ((PBUH)). This was the seventh year of prophethood. Banu Hashim resisted.

when he was warned of the intention to kill. Due to the resistance of Banu Hashim, it was decided to do social boycott. Banu Hashim had to be confined to Sha'b Abi Talib (the gorge of Abu Talib) due to social persecution. From 7th Prophethood to 10th Prophethood. Banu Hashim was besieged in Sha'b Abi Talib. At last, with the efforts of Hisham ibn 'Amr, Zahir ibn Abi Umayyah, Zam'ah ibn 'Al-Aswad, Abu al-Bukhtari and Mutaam bin Adi, this social boycott ended. Termites destroyed the writing of the text of the contract written by the disbelievers. Allah's punishment was sent down on the one who wrote the contract. It was written by Mansur bin Ikramah and signed by the chieftains of Quraish. The text was displayed in the Ka'bah. Allah paralyzed Mansur bin Ikramah's hand. Except for the name of Allah, the termite destroyed all other documents.

(Module 3 (75): The Year of Sadness, Journey to Taif and the Ascension

Shortly after the end of the social boycott, Abu Talib and Hazrat Khadija passed away. The prophet (PBUH) was very sad and declared this year as Aam -ul-hazan (Year of sorrow).

- Now the obstacles in the way of the disbelievers were removed. So, the disbelievers, led by Abu Lahab, threatened to kill him. In view of all these circumstances, the Holy Prophet (PBUH) decided to find a new land for the preaching of Religion. For this purpose, he chose the Valley of Taif, 60 kilometers away from Makkah.

Journey of Taif of the Holy Prophet (PBUM):

The Prophet (PBUM) started his journey for Taif with Hazrat Zaid bin Haritha. At that time, the tribe of Taif was headed by three brothers, 'Abd Ya Lail, Mas'ud and Habib. A brother was married to Safia bint Mu'ammar, a woman from the Quraish. He went to three of them and invited them to Islam, on which they got angry. They did not behave well. All of them asked him to go away from their city. They gathered the street boys to throw stones at him and make fun of him. They stoned him to bleed.

The Prophet (PBUM) took refuge in a garden to get rid of them. That garden belonged to two brothers Utbah and Sheba. When they saw him in this state, they served him with some grapes through his slave Adas. On this occasion, Hazrat Gabriel (as) came with the angel of the mountains and asked for his consent to destroy the Ta'if Valley. But the prophet refused saying that their descendants might accept Islam. The Prophet (PBUM) stayed in Taif for ten days and then returned to Makkah.

During the journey, a group of Jinns met him and converted to Islam and a mosque of Jinn was built at this place.

Journey of Miraj (The Ascension):

When the Prophet (PBUH) came to Makkah after returning from Taif, it was 27 Rajab al-Murajjab. He was 54 years old then. He was sleeping in the house of Hazrat Umm Hani at night.

Gabriel (peace be upon him) came. The journey of Miraj is mentioned in detail in the Qur'an and Hadith. From this journey, he was solaced.

(Module 4(76): New Strategy of the Preaching and the Journey of Migration

Migration:

During the Hajj, people from all over Arabia used to come to Makkah every year. The Prophet (PBUH) met these people and invited them to Islam. The people from Yathrib too came for Hajj in Makkah. The Prophet (PBUH) invited him to Islam. The Jewish tribes also lived in Yathrib. The people of Yathrib had heard from them about the coming of a prophet. So, they were convinced that this was the same prophet. Six people from the Khazraj tribe converted to Islam and went back to their people.

Allegiance to 'Uqbah Al-Awla:

The following year, five of the six people of Yathrib and seven new people, a total of twelve people came and hid in the valley of Mina, whose name is Uqaba, and pledged allegiance to the Holy Prophet (PBUH). It was the first year of this pledge of allegiance which is called Bayt-e-Uqaba-e-Ula, the first allegiance of Uqbah. The following companions joined the Oath of Allegiance: Ubada bin Samit, Abbas bin Ubada bin Najla, 'Utbi b. 'Amir, Yazid b. Tha'labah, Zakwan b. 'Abd Al-Qays, Awim b. Sa'ida, Abu Al-Haytham b. al-Tayhan, Asad b. Zarara, Auf b. Al-Harith, 'Uqbah b. 'Amir, Rafi b. Malik al-'Ajlan, 'Uqbah b. 'Aam b. Hadidah.

Conditions of Allegiance of Uqaba Ula:

The main conditions of this pledge are as follows:

1. We will worship the one and the only God, Allah.
2. We will not steal and commit adultery.
3. We will not accuse anyone falsely.
4. We will not kill our children.
5. We will obey the prophet in every situation.

The Holy Prophet (PBUH) sent Hazrat Musab bin Umair along with the people of Yathrib to preach Islam. Hazarat. Musab bin Umair stayed in the house of Hazrat Asad bin Zarara. He used to go to every house of the Ansar and invited them to Islam. Musab bin Umair invited Sa'd bin Muaz, the influential and brave leader of the Tribe of Aws, to Islam. At first, he resented, but when he heard the Qur'an, he was very pleased and accepted Islam. Seeing that the entire tribe became Muslim.

Allegiance to Uqaba II:

The following year, on the occasion of Hajj, seventy-five (75) Ansar visited the Holy Prophet (PBUH) in Uqaba II. They pledged allegiance and invited him to come to Yathrib (later became Madinah). Among them were two women (Naseeba bint Ka'b bin Amr Umm Amara and Asma bint Adi) and seventy-three men. Hazrat Abbas warned about the grave responsibility of

inviting the prophet to Yathrib to the people of Yathrib on this occasion that inviting the Holy Prophet (PBUH) to their place meant inviting the opposition of the whole of Arabia. But the Ansar stood firm on their intentions.

Conditions of the Allegiance of Uqaba II:

The Ansar asked respectfully, "O Messenger of Allah, what is the pledge of allegiance to you?"

The Prophet (PBUH) said: "You will listen to me, both in a state of pleasure and displeasure." You will spend both in poverty and prosperity and you will command good and forbid evil. You will speak for the sake of Allah, and you will not care about the reproach of anyone who blames you. When I come to you in Yathrib, you will help me and defend me from all as you defend yourself, your women, and your children, if you do this, you will find paradise in the hereafter.

Migration to Medina:

The atrocities of the polytheists of Makkah had exceeded the limit. They planned to assassinate the prophet (PBUH). Now, in order to protect the life Allah ordered the prophet and the companions to migrate. On that occasion, the Holy Prophet (PBUH) took Hazrat Abu Bakr Siddiq with him. On the way, he stayed for three days in the cave of Thaur. The disbelievers of Makkah announced a reward for capturing the prophet dead or alive. For this reason, Suraqa bin Malik followed the prophet and Abu Bakr Siddique but failed to capture them and requested for peace. Then he embraced Islam and became a believer. The Prophet (PBUF) stayed in the camp of Umm-e- Ma‘bad. He spent some days at the place of Quba and built a mosque there. Hazrat Ali also joined him there and traveled with him.

Lecture No. 18: Sirah of the Holy Prophet PBUH - III

(Module 1 (77): Arrival and the Initial Steps in Madinah)

The Prophet (PBUH) was received in Madinah in a very dignified manner. Some of the Companions had already come to Madinah, and with the Ansar of Madinah, they eagerly awaited the arrival of the Messenger of Allah (PBUH). A few days later, a Jew, who climbed a palm tree, announced the arrival of the Prophet (PBUH). The people welcomed him warmly.

Three Stages of Madani Life: A brief review of the Madani life of the Holy Prophet (PBUH) reveals its three stages:

1. The first phase is the one in which temptations and disturbances were at their peak. Internal obstacles and external attacks were the big problems for the preaching of Islam. This phase ended with the peace treaty of Hudaybah in 6 AH.
2. The second phase began with reconciliation with the leadership of the polytheists till the conquest of Makkah in 8 AH. Meanwhile, messages were sent to the neighbouring kinds inviting them to Islam.
3. In the third stage, the dominance of Islam came to the fore and the people in flocks entered the religion of Allah. The delegations of tribes came from the surrounding areas and accepted Islam. The conquests of Islam began and this phase was completed with the demise of the prophet.

On reaching Madinah, the Prophet ﷺ took three important steps:

1. Construction of the Mosque
2. Bond of Fraternity between the Muslims in Madina
3. Treaty of Medina

Construction of the Mosque: First of all, by building the mosque, the Prophet (PBUH) clarified the central position of the mosque in Islam. The judiciary, the administrative secretariat, the parliament, the war center, the meeting place for delegations, the center for the poor were also in this mosque. A high place, Suffah, was established as the first school of religious education. The place for the Prophet's Mosque was bought from two orphans, Sahal and Sohail, for ten dinars. Earlier this land was used to grow date palms. According to the Saudi General Presidency, the initial area of the mosque was 1050 square meters, seven years after the Hijra, it was expanded to 1425 square meters on the instructions of the Prophet (PBUH).

Fraternity in Madina (Muwakhat-e-Madinah): After the construction of Masjid Nabawi, the second most important task of the Holy Prophet was establishing fraternity between the Muslims. The word "Muwakhaat" is derived from "akh" which means "brother". In this way, Muwakhat

means making a person brother to another. When the refugees arrived in Madinah in a state of destitution, the Prophet ﷺ established Muwakhat to solve the problem of their resettlement.

- The Holy Prophet (PBUH) gathered the Muslims at the house of Hazrat Anas bin Malik. Then he made every emigrant brother of an Ansaris. They could share everything including the inheritance until verse 6 of Surah Ahzab revealed that confined inheritance to the blood relations
- Imam Ghazali while describing the wisdom of Muwakhat Madinah, has stated the following objectives:

1. To dissolve prejudices of the pre-Islamic period. 2. To end the discrimination of place, color, and race. 3. The sense of honour Ghairat was reserved to Islam. 4. Piety was the merit of status.

- The Ansar showed great self-sacrifice, such an example is not found in history. Hazrat Saad bin Rabi and Hazrat Abdul Rahman bin Awf were made brothers. Hazrat Saad divided his house, property and belongings into two parts and presented one part to Hazrat Abdul Rahman. He offered one of his wives whom he could marry after he divorced her after Eiddat. But Hazrat Abd al-Rahman gratefully declined asked the way to the market and started trading.

The Covenant of Medina (The First Written Constitution of the World): At the time of migration, there were three peoples lived in Medina: 1. The companions of the Prophet 2. Aws and Khazraj, the inhabitants of Madinah 3. The Jews

In order to shape these peoples into a state and make them subject to the law, the Prophet (PBUH) signed an agreement between them, which is known as the Treaty of Medina. A heterogeneous state came into being with the Treaty of Madinah. The Treaty of Medina was the first written constitution of the world in which various peoples participated. And this constitution formed the basis of the state of Madinah.

- The Treaty of Madinah was concluded between the Muslims and the Christians and the Jews. The three tribes of Jews Banu Qainuqa, Banu Nazir and Banu Quraiza, were included in this agreement.

The Important Terms of the Treaty of Medina:

1. Neither side will give peace to the Quraish. When an external power attacks Medina, both sides will defend it together.
2. When one of the parties faces a war with a third party, they will help each other.
3. When one of the parties makes peace with the third power, the other will also participate in this peace, but religious battles will remain exempted from this.
4. The tradition of bloodshed and redemption that has been going on before will continue. 5. Jews will have religious freedom and will have friendly relations with Muslims.

Benefits and Fruits of the Treaty of Medina: There were threats to the state of Medina from the Jewish tribes living in the vicinity of Medina, which ended with this agreement. Muslims got protection. And the way to a better future was paved. Since the infidels of Makkah were active in causing all possible harm. Therefore, with this agreement, the fear of the unity of the infidels of Makkah and the Jews of Medina ended. Since the survival and management of the new Islamic state, it was necessary to bring all (parties) under one law. Therefore, the administration of the state could be run in a better way by establishing this agreement.

Effects of the Treaty of Medina: The fighting between the Aws and Khazraj tribes of Medina ended. Jewish supremacy ended.

This agreement became a guarantee for the survival of the state of Medina. This agreement increased the difficulties for the infidels of Madinah.

(Module 2 (78): Ghazwa-e-Badr)

Background of the Battle of Badr: When Islam started spreading in Madinah, the polytheists of Makkah were saddened by this. So, they became active in hurting the Muslims and also sent threats to attack the Muslims. At the same time, Abu Sufyan's trade caravan returned from Syria and passed through Madinah. The Muslims pursued it. The Quraysh leaders sent an army to protect their merchandise. Abu Sufyan managed to save the caravan and he did not fight. But Abu Jahl instigated the war. The battle took place at the location of Badr. The location of Badr is about 80 miles on the old road from Madinah to Makkah.

- The number of Muslims in this war was 313. Compared to them, the army of infidels consisted of 1000 people. There was also a great difference in terms of war equipment. The Muslims had only two horses and seventy camels and swords were not sufficient. In comparison, the infidels of Makkah had entered the field with full strength and preparation.
- The Prophet (PBUH) reached Badr on 16th of Ramadan. The prophet (PBUH) pointed out the places where the infidels were going to be killed. The Muslims kept praying all night for victory.
- Angels came down to help the army of Islam. Allah made Muslims sleep. This gave peace to their hearts. The rains benefited Muslims a lot. It purified the believers and removed the impurity of Satan. The help of Allah in Ghazwa Badr is mentioned in Surah Al-Anfal verse 8 to 14.
- Despite the small in numbers, the zeal of the Companions was visible. On the part of disbelievers Utbah, Shebah and Waleed came out for the individual fight, against whom Hazrat Ali, Hazrat Hamza and Hazrat Abu Ubaydah advanced. Hazrat Ali killed Waleed. Hazrat Hamza killed Utbah and then he killed Shebah who had wounded Ubaidah. The disbelievers were defeated in the full-scale war.

- Among the Muslims, 14 Companions were martyred and 70 people of the infidels, most of whom were chiefs, went to killed in this battle.
- In this war, 70 infidels became prisoners. The Holy Prophet (PBUH) consulted Hazrat Abu Bakr (RA) and Hazrat Umar (RA) about what to do with the prisoners. Hazrat Abu Bakr's advice was accepted in this regard they were freed against the ransom.

(Module 3 (79): Ghazwa-e-Uhud)

Background of the Battle of Uhud: In the Battle of Badr, the Muslims had a glorious victory. After that, the regional powers, including the Quraysh of Makkah and the Jews, realized that the Muslims were no longer a minor force. After the defeat, the polytheists of Makkah were very angry and wanted not only to avenge their humiliation but also to recapture the trade routes which had been blockaded by the Muslims after the battle of Badr. The battle of Uhud took place in Shawwal 3 AH. It happened between the Muslims and the polytheists of Mecca at the foot of Mount Uhud.

- The number of Muslims in this battle was 1000 and 300 people were with Abdullah bin Abi who later left with him, compared to the army of the infidels which consisted of 3000 people.
- The mountain of Uhud was at the back of the Muslims, and at a passage there, the Prophet (PBUH) appointed fifty archers under the leadership of Abdullah bin Jubair so that the enemy could not enter the battlefield through this route.
- Despite the lack of numbers and equipment, the Companions of the Prophet were engaged in Jihad with the zeal of faith. Hazrat Hamza attacked the infidels and his fear spread over the infidels. Hazrat Ali killed Talha bin Abu Talha. Hazrat Abu Dajana paid the right of the sword given to him by the Prophet.
- Seeing the infidel army fleeing, some of the Muslims got engaged in collecting the booty. The fifty Companions on the passage decided to leave their places. Hazrat Abdullah bin Jubair opposed leaving the passage and advised them to obey the order of the Prophet. But the Companions did not accept his advice and left the passage. Khalid bin Waleed (who had not yet converted to Islam) saw the pass vacant and attacked the Muslims from behind. In this way, due to the disobedience of the Prophet (PBUH), the Muslims suffered huge losses, which is mentioned in Surah Aal-e-Imran, verses 152 and 153.
- When the Muslims started retreating, the infidels attacked the Prophet (PBUH). Musab bin Umair RA got martyred. Since he resembled the Prophet (PBUH), so the rumor of the martyrdom of the Prophet (PBUH) spread because of his martyrdom.

Hazrat Ali, Hazrat Talha, Hazrat Abu Dujana and Hazrat Saad bin Abi Waqqas showed the acts of valor. Hazrat Ali thwarted the attack of the infidels while Hazrat Talha stopped the

arrows with his hand. Hazrat Abu Dujana also served as a shield for the Prophet (PBUH). He remained standing in front of the prophet (PBUH). Hazrat Saad bin Abi Waqqas continued to shoot his arrow and the Holy Prophet prayed and encouraged him in these words: O Saad! Shoot arrows to you my parents may be sacrificed.

- In this war, 70 Companions were martyred. Hazrat Hamza, who was the friend and uncle of the Holy Prophet, his body was disrespected and mutilated by Hinda. Hazrat Musab bin Umair, Hazrat Hanzalah, Hazrat Amir and other companions were martyred. They were buried in the ground of Uhud.
- The Prophet's face and head were wounded. His blood flowed out. Hazrat Fatima and Hazrat Ali used to clean and apply ointment to the wounds.

(Module 4 (80): Ghazwa-e-Ahzab (Ghazwa-e-Khandaq))

Hizb is a group of parties. The meaning of which is "group". Since different groups of infidels united and attacked the Muslims, therefore, it is called the Battle of Ahzab. Since the Muslims dug a trench to defend themselves, this battle is also called the Battle of Trench.

- The infidels had failed to exterminate the Meccan Muslims. On the other hand, Jews also felt their future was in danger. And they were also worried about the growing power of the Muslims. Therefore, the leaders of the Jewish tribes got together and went to Makkah and incited the infidels of Makkah to a joint war with the Muslims. With the efforts of the Jews, other Arab tribes, such as the Banu Ghaffan tribe, also participated in the war with the Quraish. Thus, the total number of the infidel army reached 10,000, including 4,000 Quraysh and 6,000 people from other Arab tribes.

Muslim War Preparations: When the Holy Prophet (PBUH) was informed of that advance, he prepared an army of 3000 and called a meeting to defend Madinah. On the proposal of Salman, the Persian, it was decided to dig a trench. The prophet assigned duties to the companions to dig the trench.

- The enthusiasm of the Companions was visible. They were singing: "Nahanu allazin Baayaouo Muhammada". We are the ones who have pledged their allegiance to Muhammad (PBHU). That time was very difficult for all Muslims. They were starving and had stones tied on their bellies.
- During the excavation of the trench, several miracles took place. The whole army of Muslims were fed with a handful of dates. Similarly, the food at Hazrat Jaber's house was blessed and the entire army was satisfied with this food, on breaking the stone rocks in the trench, the prophet gave the good news of the victory of Syria, Iraq and Iran.

Events and Results of the War: When the infidel army reached Medina, they were surprised to see a moat around the city. The infidels tried to cross the moat but failed. The Jewish tribe, Banu

Quraizah of was in Madina broke the covenant and prepared to attack the Muslims to help the infidels of Makkah. In such a situation, the Prophet (PBUH) sent Hazrat Naeem bin Masoud as a spy who caused a split between the Jews and the infidels. Allah's help came in the form of wind and storm, and the infidels had to retreat unsuccessfully after one month besiege.

(Module 5 (81): The treaty of “Hudaibiyyah” & Letters to the Heads of the States)

Background of the Peace of Hudaybiyah: After the Battle of Ahzab, when a strong army of 10,000 could not harm the Muslims, the situation changed in favour of the Muslims. They got stronger. The prophet (PBUH) said at the end of the battle of Ahzab that now the infidels would not dare to attack Madina.

During this time, the prophet (PBUH) had a dream of performing Umrah. He mentioned it to the Companions. About 1500 Companions prepared to travel with him to perform. During this time, no war equipment was taken except for the sword.

- the prophet (PBUH) reached Dhul-Hilafa and assumed Ihram. Marked the camel's hump by tearing it so that it would be known that it was a sacrificial animal. As a precaution, he sent spies to Makkah to gather information to stay safe from a surprise attack.

Quraysh preventing the Muslims from visiting Kaabah: The polytheists of Makkah consulted each other about the arrival of the Muslims and because of their obstinacy decided that they would not allow the Muslims to enter Makkah under any circumstances. Khalid bin Waleed left with two hundred horsemen to block the way of the Muslims. Since the prophet had put on Ihram, he wanted to avoid the battle and that's why he changed his route and went ahead and stopped at the place of Hudaybiyyah.

Messenger of Quraysh: The leader of Makkah sent Halis bin Alkamah from Banu Kinana to negotiate. After that, Urwa bin Masood came. He was very impressed to see the love and obedience of the Muslims to the Holy Prophet (PBUH). And he went back and mentioned the loyalty and enthusiasm of the Companions and advised them not to fight with the Muslims.

Hazrat Uthman (RA) sent Uthman Ghani as an ambassador on his behalf. Hazrat Uthman (RA) conveyed the message of the Prophet (SAW). At the same time, the rumor of the martyrdom of Hazrat Uthman spread.

The Pledge of Rizwan: Since the killing of an ambassador is a declaration of war, the Holy Prophet (PBUH) pledged allegiance to the Muslims to avenge the killing of Hazrat Uthman-e-Ghani. All the Companions pledged allegiance. This pledge is mentioned in Surah Fatah of the Holy Quran.

- The rumor of Hazrat Uthman Ghani's martyrdom was later proved false and Hazrat Uthman RA returned alive. Finally, Quraysh of Makkah sent Suhail bin Amr for peace talk and peace was made on the following conditions:

1. Muslims will go back this year. They will come for 3 days next year.
2. The parties will stop fighting for ten years.
3. Whoever wants to join the ranks of Muhammad (PBUH) will be allowed to do so and whoever wants to be with Quraysh will be allowed to do so.
4. A person from the Quraish who comes to Muhammad (PBUH) without the permission of his guardian will be returned, but if a person from Muhammad (PBUH) comes to the Quraish, he will not be returned. (This agreement was written by Hazrat Ali. R.A)

Letters of Invitation to the Heads of State: Now that peace had been established, the Prophet (PBUH) wrote letters of invitation to Islam to the kings of different countries. Among them were the following famous kings and rulers:

1. The King of Abyssinia, Najashi (real name was Ashmah)
2. Hercules, Caesar of Rome
3. Khusrau Parvez, Shah of Iran
4. Maqquqas, King of Egypt
5. Hoza bin Ali, Shah of Yamama

The common invitation of these letters was "Aslim Taslim" meaning, come to believe, you will be safe.

Lecture No. 19: Sirah of the Holy Prophet PBUH - IV

(Module 1(82): Ghazwa-e-Khyber & The War of "Mutah")

After the treaty of Hudaybiyah, Madina was protected from the polytheists but there were constant conspiracies of the Jews against Islam. The Khyber city had become a stronghold of conspiracies against Muslims. Therefore, it became necessary to cleanse Khyber from anti-Islamic activities.

- Khyber was a large city about 100 miles north of Medina. There were also forts and fortifications. The population of Khyber was divided into two parts. One section had 5 strong forts. The big forts included the Fort Naaim (حسن ناعم), the Fort Saab bin Muaz (حسن صعب بن معاذ), the Fort Qila Zubair (حسن قلعة زبیر), the Fort Abi (حسن ابی), and the Fort Nazar (حسن نزار).

Apart from this, there were small forts in the second part.

- The Prophet (PBUH) announced his departure for Khyber and chose the same 1500 companions who had joined the pledge of Rizwan (بيعت رضوان). He (PBUH) kept this advance a secret according to his military strategy and his method. However, the leader of the hypocrites, Abdullah bin Abi (عبدالله بن ابی), sent the news of that advance to the people of Khyber.
- Arriving near Khyber, the Prophet (PBUH) deployed the army at a place that blocked the way for the Jews to flee toward Syria. Along with this, Banu Ghatfan (بني غطفان) and other tribes were also blocked, so they could not come to help the Jews.
- After performing the Fajr prayer, the Holy Prophet (PBUH) entered Khaibar. The Jews started to fight by staying in the forts. One by one, the forts were conquered, but the Fort Naaim' could not be conquered. The Prophet (PBUH) handed over the flag to Hazrat Ali RA and under his leadership the Muslims were victorious. During this battle Hazrat Ali (RA) fought against the famous Jewish wrestler Marhab (مرحبا) and Hazrat Ali (RA) defeated him.

Thus, Qila Naaim was also conquered.

- After that, the Jews lost courage. They tried to make peace and laid down their arms on the terms of the Prophet (PBUH). There was a ceasefire and the Jews were spared and the Khyber region came under the control of the Muslims.

War of “Mutah” (غزوہ موتہ): The reason for the war of death was the martyrdom of Haris bin Umair Azdi (حارت بن عیر ازدی), the ambassador who carried the letter of the Prophet (PBUH) to the chief of Banu Ghassan (بنو غسان). Since the killing of the ambassador was considered a declaration of war. That was why he (PBUH) sent an army to take revenge.

- Regarding the commanders of the army, the Prophet (PBUH) instructed that the commander of the army will be Hazrat Zayd bin Haritha (حضرت زید بن حارثہ). After his martyrdom, Hazrat Jafar bin Abi Talib RA (جعفر بن ابی طالب), and after him Hazrat Abdullah bin Rawaha RA (حضرت عبداللہ بن رواہ), will lead the army. If that too was martyred, he advised them to select their chief with mutual consultation.
- The Muslims faced the Roman army of 200,000 in this war. The army chiefs were martyred one after the other. And then Hazrat Khalid bin Waleed RA (حضرت خالد بن ولید) was appointed as the commander of the army. Hazrat Khalid bin Waleed managed to get the Muslim army out of the hands of the infidels with his good strategy. He changed the order of the army, which made the infidels think that the Muslims had received reinforcements. Therefore, they refrained from advancing. And Hazrat Khalid Bin Waleed RA managed to save his army without giving the impression of defeat.

(Module 2(83): The Conquest of Makkah & Ghazwa-e-Hunain)

Background to the Conquest of Makkah: Among the provisions of the Peace of Hudaybiyah was that any of the Arab tribes should become allies of whomever they wished. Under this clause, Banu Khuza'ah (بنو خزان) joined the Prophet (PBUH) and Banu Bakr joined the Quraish. Naufal bin Muawiyah (نوفل بن معاویہ) of Banu Bakr attacked Banu Khuza'ah in the darkness of night with his companions. Banu Khuza'ah wanted to take refuge in the Haram Kaaba, but there too they were subjected to oppression and violence. In this attack,

Banu Bakr also got support from Quraish, which was a clear violation of the Peace of Hudaybiya agreement.

Informing the Prophet (PBUH) of the Breach of Contract of Hudaibiya:

Amr Bin Salim Khuza'i (عمر بن سالم خزاعي) came to Madinah and reported the entire incident to the Holy Prophet and asked you for help. He said, "You are helped."

The arrival of Abu Sufyan in Madinah to Renew Peace: When the Quraysh realized their bad position, Abu Sufyan was sent to Madinah to renew peace. The Holy Prophet (PBUH) did not give him any answer. He also met some of the Companions, but when he did not get a positive answer from anywhere, he returned unsuccessfully.

Secret Preparations for the Ghazwa: The Prophet (PBUH) started preparing to leave for Makkah. On this occasion, he prayed that spies and news would not reach the Quraysh. So that the Muslims may attack them suddenly and terrorize the infidels so that they may not fight and conquer Makkah without shedding blood. However, Hazrat Hatib bin Abi Baltaa (حاطب بن أبي بلتعة) secretly tried to inform the people of Makkah about this advance through a woman, but Allah informed the Prophet (PBUH) and that woman was arrested. Hazrat Hatib bin Abi Baltaa explained his action and that he wanted to show favor to the people of Makkah for the protection of his family who was in Makkah. Since Hazrat Hatib was a Badri Sahabi, he was forgiven.

The Islamic Army on the Way to Mecca: The Prophet (PBUH) prepared an army of 10,000 companions and this army left Madinah on the 10th of Ramadan. On the way, he met Hazrat Abbas bin Abdul Muttalib at the place of Jahfa (جحفة). Although Hazrat Abbas had accepted Islam for a long time, he was staying in Makkah as a matter of strategy and was now on his way to Madinah. He also joined the army of Muslims. The army of Muslims encamped at the place of Marr-ul-Zahran (مزالظبران). The Holy Prophet (PBUH) ordered everyone to light the fire separately so that the infidels of Makkah would be terrified. This strategy proved to be effective and the people of Makkah got terrified seeing such a large army. Abu Sufyan was out of Makkah for spying. Hazrat Abbas bin Abdul Muttalib heard his voice and took him to the court of the Prophet (PBUH). He (PBUH) told them to go to Makkah and inform the people of Makkah that they should refrain from war. Whoever would take refuge in the Holy Kaaba would be forgiven.

Whoever would take refuge in Hazrat Abu Sufyan's house would also be forgiven and whoever would close the door of his house would also be forgiven.

Entry of the Islamic Army into Makkah: The Prophet (PBUH) organized the Islamic army at the place of Zee Tuwa (ذی طوئ). The army was divided into 4 divisions. Hazrat Khalid bin Waleed was advised to enter from the lower side of Makkah. Hazrat Zubair bin Awam was ordered to enter from the upper part. This strategy of his was effective. And most of the people of Makkah were afraid of the Muslim army. They preferred to have peace instead of war.

The Entry of the Prophet (PBUH) into the Haram and the Declaration of General Amnesty: The prophet (PBUH) entered the Haram Kaaba and started knocking down the idols with a stick. The Kaaba was cleansed of idols. The people of Makkah, meanwhile had gathered in the courtyard of the Kaaba. He (PBUH) stood at the door of the Kaaba and declared the general amnesty.

Background of Ghazwa Hunain (غزوہ حنین): The news of the conquest of Mecca fell upon the tribes of Arabia. A few powerful and arrogant tribes took up the battle against the Muslims. In this regard, Banu Hawazin (بنو هوازن) and Banu Saqef (بنو شفیف) clans were at the top. The Holy Prophet also organized an army of 10,000. 2,000 new Muslims joined after the conquest of Makkah, and a total of 12,000 Muslims were sent to Banu Hawazan.

The Start of the War and the Defeat of the Infidels: Malik bin Auf, the chief of Banu Hwazan, organized an army against the Muslims under his leadership. Since the number of Muslims was quite large, they developed a spirit of pride, which Allah Almighty does not like. Therefore, initially, the Muslims faced a setback. The enemy had posted archers on the hills. As soon as the Muslim army entered these mountain passes, they started retreating after being hit by arrows. The Holy Prophet called them back through Hazrat Abbas. And reorganized the army and counterattacked. He (PBUH) filled his hand with sand and threw it towards the enemy. The Muslims attacked back and Allah gave victory to the Muslims.

(Module 3(84): Ghazwa-e-Tabuk)

Background of the Ghazwa-e-Tabuk: After the conquest of Mecca, Muslims emerged as the undisputed greatest power in Arabia. A skirmish between the Muslims with the Romans had taken place before in the form of a battle to the Mouta in which the Muslims saved their strength without any major loss. Since Rome was a superpower at that time and now Muslims had also emerged as a power in Arabia, the king of Rome considered Muslims as a threat. So he sent a support of 40,000 men to Aal Ghassan (آل غسان) to secure his borders and block the way of the Muslims. Through trade caravans, the Holy Prophet (PBUH) received information about the war preparations of the Romans. Instead of accepting the terror of the enemy, he decided to face it and started preparing for a decisive battle.

- Compared to the previous battles, this battlefield was far away, which was 683 km from Madinah. The weather was very hot and the fruits and crops were completely ripe. There was also a shortage of war equipment and animals.
- The Holy Prophet (PBUH) announced the preparation for war and taught the Sahaabah (RA) to show altruism. On the order of the Prophet (PBUH), the Companions of the Prophet (PBUH) prepared to sacrifice everything. On this occasion, Hazrat Abu Bakr Siddiq RA presented all the household goods. Hazrat Umar RA presented half of the goods. Hazrat Uthman RA provided a trade caravan, 900 camels, 100 horses, and a lot of money. Hazrat Abdul Rahman Bin Auf RA presented 29 kilos of silver. Hazrat Talha RA, Abbas RA, Saad bin Ubada RA, and other Companions also actively participated.
- Prophet (PBUH) started advancing with an army of 30 thousand. On the way, he passed the Place of Hijr (the abode of the people of Samud) and instructed the Companions to pass by bowing their heads. Because the punishment of Allah fell on that area.
- When the Muslims reached Tabuk, Allah put fear in the hearts of the infidels. So, the Roman army got scared and scattered. The rulers of the surrounding areas, such as Elah (إله), etc., made peace in exchange for Jizya (جizyah). Thus, the Islamic army returned victorious without a fight.

(Module 4(85): The Farewell Sermon)

Background of the Farewell Sermon: After the migration to Madinah, the series of wars started by the disbelievers of Mecca from the Muslims ended after the peace of Hudaybiyah. And then after the conquest of Makkah, the peace prevailed. Now the dominance of Muslims was gradually increasing. Meanwhile, the

Holy Prophet ﷺ planned to perform the first and last Hajj in 10 AH, in which more or less 1,240,000 companions participated. In history, it is known as "The Farewell Hajj" and on the occasion of this Hajj, a grand and comprehensive sermon was delivered by the Holy Prophet that is called "The Farewell Hajj Sermon". He (PBUH) delivered this sermon on the 9th day of Zul-Hajj.

First Manifesto of Human Rights: The Farewell sermon is the first manifesto of human rights in which there is complete guidance for every class of humanity. This was the Prophet's last advice to mankind. He (PBUH) said: "People, listen to my words carefully, it is possible that I will not be able to meet you after that." That was the sign of his departure from the world.

In this sermon, the Prophet (PBUH) taught the following things:

- The bloodshed of the age of ignorance and the interest were nullified.
- He (PBUH) made it clear that all human beings are the children of Adam. A black person has no superiority over a white person. The standard of greatness and excellence is only piety. Distinctions of color, race, and caste have been abolished.
- He advised them to fear Allah about women. He ordered men to pay for the rights of women in every relationship and to treat them with love and gentleness
- Slaves were given equal status. He advised them to treat them with respect and gentleness. Instructed them to feed and clothe them as they do to their own selves
- In this sermon, the Prophet (PBUH) also clarified the importance of the belief at the end of Prophethood. He advised that I was the last prophet and there would be no prophet after him. If someone made a claim of prophethood, he is a liar.
- On the same occasion, Allah revealed verse 3 of Surah Al-Maida and announced the completion of the religion:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَّتُ عَلَيْكُمْ يَقْرَبَةً وَرَضِيَتْ لَكُمُ الْإِسْلَامُ دِينًا

(This day have I perfected your religion for you completed my favor upon you and have chosen for you Islam as your religion)

- On this occasion, the Holy Prophet (PBUH) gave great orders to respect and honor human life. To signify the important of human life and honor he even addressed the Kaaba during the circumambulation of the Kaaba saying that Kaaba is very great but the life, property,

honor, and honor of a believer is more than it. The purpose of the sermon is a source of guidance for all sections of humanity in every aspect of life.

(Module 5(86): Lessons and Outcomes Derived from the Sirah of the Holy Prophet (PBUH))

“Duroos” (دروس) is the plural of “Dars” (درس) which means lesson. While “Ibr” (عبر) is the plural of “Ibrat” (عمرت) which means advice (نصيحت). Contemporary biographers have compiled books titled Fiqh al-Sirah on the lesson and advice from Sirat Tayyaba, which are very useful in practical life.

Lessons and Wisdom in the Orphanage of the Prophet (PBUH): He was an orphan when he came into the world. According to the biographers, it was meant to show the great mercy and glory of Allah although the circumstances were unfavorable. Allah made him successful and showed that real success lies in Allah's help, support, and pleasure.

1- Significance of Peace Agreements in the Light of Hilfulfuzool (حلف الفضول): The following lessons are taken from the participation of the Holy Prophet in this agreement:

- 1- We should play our role in the supremacy of justice and fairness.
- 2- It is the Sunnah of the Prophet (PBUH) to make a contract and take an oath for good deeds.

2- Wisdom in Taking up Trading as a Profession: He (PBUH) took up trade as a profession. The following wisdom was hidden in it.

- 1- Trading is a good profession for earning a living.
- 2- A preacher should closely observe society's social and economic dynamics.

3- Hidden Lessons and Wisdom in the First Marriage of the Prophet: His first marriage was with a forty-year-old widow, Hazrat Khadijah Al-Kubra, from which the following wisdom is evident:

- 1- Hazrat Khadija's life is a good example of a woman who made the lives of great people successful.
- 2- The purpose of his marriage was not merely to achieve physical pleasures, but in his eyes, the more significant was her family and purity of character.

4- The General Message of Makki Life of the Prophet (PBUH): The wisdom of gradation proves effective in invitation and preaching of religion.

- 1- The Prophet (PBUH) first started inviting his close friends, family, and relatives to Islam, after which the scope of this invitation continued to expand.
- 2- He (PBUH) advised Patience and instructed to wait for the right time to counter the falsehood.
- 3- He taught to avoid premature wastage of resources and ability in any matter.
- 4- Victimhood is also a power. The neutral section of the society sees that when the pioneers of Da'wah stood firm against oppression, there feel that there must be something special in the Da'wah which is strengthening them. In this way, the oppressed ones cause a positive effect.

5-General Message of Madani Life: The review of Madani's life gives a lesson that Islam is not just a compilation of rituals but a complete and comprehensive religion.

- 1- Madani's life also teaches us that Islam is not just a name of patience and inaction, but it is about resting the result in the hands of Allah only after the continuous struggle. The (PBUH) foresaw every impending threat and then took measures to deal with it. This is the message of the Prophet's biography to instill in us the spirit of action.

Lecture No. 20: History of Islam-I

(Module 1(87): Introduction and characteristics of the Righteous Caliphate)

Meaning and Introduction of Khilafah-e-Rashida:

"Khilafah" is an Arabic word that means vicegerent and caliphate. The term caliphate refers to a political system, in which the commands and laws of Allah Almighty should be implemented and life should be lived accordingly. Similarly, the word Rashidah is derived from "Rushd" which means "guidance", and Rashidah" means "guided". That is, "Khilafah Rashidah" is the period of Khilafah in which the Qur'an and Sunnah were fully followed. Khilafah-e-Rashida refers to the 30-year caliphate of the four caliphs, Hazrat Abu Bakr Siddiq, Hazrat Umar Farooq, Hazrat Usman Ghani, and Hazrat Ali Murtaza, after the death of the Holy Prophet (PBUH). The Caliphate-e-Rashida began in 11 Hijri and ended in 40 Hijri.

Importance of Khilafah-e-Rashida: The jurists have considered the establishment of the Khilafah system and the appointment of the Caliph among the duties and obligations of the Ummah.

Two Arguments of Shah Wali Allah:

1. After the demise of the Prophet (PBUH), the Companions first elected the Caliph.
2. Many explicit commands of the Holy Qur'an are based on the establishment of the government; for example, the enforcement of Hudud laws and Retribution, the establishment of peace and justice, the system of Bait-ul-Mal and Zakat, the continuation of Jihad, and the collective system of commanding the good and forbidding the evil are requirements of the government system.

Salient Features of Khilafat-e-Rashidah:

Complete Obedience to Quran and Sunnah: In the Caliphate, the teachings of Islam were strictly observed in all matters, reforms, and decisions.

Shura System (Consultation): In the Khilafat-i-Rashida, the Shurah system was in force, and according to the rules of Islam, decisions were issued after consultation with the Majlis Shura (a kind of parliament).

Accountability of Officials: The officials and governors who were appointed during the Khilafah-i-Rashidah were accountable under the law which was same for all. They could be held accountable for any illegal activity.

Complete Welfare State: In all the initiatives, reforms, and decisions taken during the era of Khilafah-e-Rashida, the welfare, prosperity, and development of the people were kept in mind.

Justice and Fairness: During the era of the Rashidun Caliphs, justice and fairness in law were the same for the rich, the poor, the black, the white, the caliph, and the common man.

Protection of Public Rights: In the Rashidah Caliphate, the rights of the people were strictly protected, and no one could violate anyone's rights. Non-Muslims also had all human and civil rights according to Islamic teachings, and religious freedom was also enjoyed.

(Module 2 (88): The life and services of the 1st Righteous Caliph: Hazrat Abu-Bakr Siddiq R.A)

Introduction: His name is "Abdullah", his surname is "Abu Bakr", his title is "Siddiq (he confirmed the ascension immediately), Atiq (the Prophet (PBUH), said: You are freed from the fire by Allah), and belonged to the tribe. Bani Tayyim". He was born two years and a few months after the year of Elephants and died on the night of Jamadi Al-Akhr, 13 Hijri, due to continuous fever. He was buried by the side of Prophet Muhammad (PBUH). He was 63 years old at the time of his death.

Personal Features and Benefits: Hazrat Abu Bakr Siddique (RA) was the first among men to accept Islam. He (RA) was one of the honourable men of the Quraysh. He never indulged into common activities such as idolatry and alcoholism, even before accepting Islam; and he was the greatest of the Arabs in knowledge of history and genealogy. A chief of Makkah (Ibn Daghna) once described the following qualities of Hazrat Abu Bakr Siddique: "You help the needy, take care of your relatives, and take the burden of the people, i.e., the debt, as a host your guests and help people in their distress. "

Life after Accepting Islam: After the acceptance of Islam, as a result his efforts in the preaching of Islam many great companions converted to Islam. He bought and freed many slaves who had become Muslims (Hazrat Bilal bin Rabah, Amir Bin Fahira, Zunira, and Nahdia). He made all the arrangements for the migration to Madinah, paid for the site of the Prophet's Mosque, participated in all the battles, and gave all his wealth in the way of Allah on the occasion of the Battle of Tabuk in 9 Hijri. In the first regular Hajj, he was appointed the In-charge of Hajj (Ameer Hajj) by the Holy Prophet (PBUH).

Virtues and Qualities: He is counted among the Ten Blessed Companions. His parents, children, and children's children were companions of the Prophet (PBUH). The Prophet (PBUH) gave him the good news of entering into Paradise in this world, and the Prophet (PBUH) declared in clear terms that he was dearest to him. Explaining his status, the Prophet (PBUH) said, "I have repaid the kindness of every person in the world except of Abu Bakr." At another place, he said, "Abu Bakr is the person who will be called from all the gates of Paradise on the Day of Judgement."

(Module 3 (89): The introduction and features of the Siddiqi Caliphate)

After the death of the Prophet (PBUH), the election of an Ameer was very important to keep the Ummah together, so the Companions (R.A.) gathered for consultation in a place called "Saqeefah Bani Sa'idah" in Madinah and finally chose Hazrat Abu Bakr Siddique (R.A.). The first caliph of the Muslims was unanimously elected.

The Main Reasons for the Appointment of Hazrat Abu Bakr Siddiq as the First Caliph:

1. The importance and status of Hazrat Abu Bakr Siddiq were the highest in the eyes of the Holy Prophet (PBUH).
2. During the blessed life of the Holy Prophet (PBUH), he assumed the position of the Ameer (In-Charge) and Imam of two important and basic acts of worship, Hajj and Salat.
3. Apart from this, he had a very distinguished position among the people due to his knowledge, grace, greatness, honor, and Islam. General services were also prominent.

Important Steps of the Caliphate: Hazrat Abu Bakr Siddiq RA sent the army prepared by the Prophet (PBUH) under the leadership of Hazrat Osama bin Zaid RA appointed by the prophet (PBUH) to confront Romans (Byzantine), despite the difficult circumstances. He had to encounter the false claimants of prophethood (Musailma Qadhab, Aswad Ansi, Taliyah bin Khuwayld, and Sajah. Bint al-Harith). He led a powerful and successful campaign against tribes and individuals who refused to pay Zakat. On the advice of Hazrat Umar Farooq, the Holy Quran was compiled into a book. He started jihadi campaigns abroad against the Romans (Byzantine) and Persian Empires and conquered the lands of Iraq, Syria and Makran, etc.

Important Features of Khilafah-e-Siddiqi: In the era of Siddiqui, the Shura (consultation) system was followed. In all important matters, the nobles and the people with authority were consulted. For better administration the kingdom was divided into several provinces (Madinah, Makkah, Taif, Sana'a, Najran, Hadramout, Bahrain, and Dumat al-Jandal). For the convenience of the people and for the understanding and education of religious matters, the Department of Ifta was established in every province, and muftis (Jurists) were appointed in them. He adopted a very careful and gentle attitude towards non-Muslims, and they were given equal rights to Muslims.

Lecture No. 21: History of Islam-II

(Module 1(90): The life and services of the Second Righteous Caliph: Hazrat Umar Farooq R.A)

Introduction: His name was "Umar", his surname was "Abu Hafs", his title was "Farooq" and his tribe was "Banu Adi". He was born 13 years after the year of Elephant. A slave named Abu Lulu Feroze seriously wounded him with a dagger during the Fajr prayer. Three days later, he was martyred on Saturday, 1 Muharram, 24 Hijri.

Personal Traits: Hazrat Umar R.A was skilled in horse-riding, wrestling, and martial arts of his time, an excellent orator, and had a great power of judgment. Therefore, in the pre-Islamic days (Jahiliyyah), the people of Quraish used to come to him for the solution to their disputes. He was one of the few educated people of Quraish and he had such a formidable personality that after his acceptance of Islam, Muslims started to perform public prayers in the Haram Kaaba.

Life after Acceptance of Islam: In the sixth year of Prophethood, at the age of twenty-seven, he became a Muslim. After reading Surah Taha in his sister's house, the truth of Islam became clear in his heart. Unlike other Muslims, he made a declaration of emigration and no one had the courage to stop him. On the occasion of the Battle of Tabuk, he gave half of his wealth and means in the way of Allah. On the demise of the Prophet (PBUH), he, out of his sheer love for the prophet (PBUH), he pronounced that he would blow off the neck of the person who would say that the prophet had departed.

Virtues and Qualities: In the chapter on the virtues of Hazrat Umar Farooq RA, it is a significant merit that the Prophet PBUH specially prayed for him to accept Islam. (O Allah! Give Islam supremacy with the acceptance of Islam by Umar bin Khattab or Umar bin Hisham (Abu Jahl).) After his conversion to Islam, Hazrat Gabriel told the Prophet ﷺ that the people of heaven were also very happy with the acceptance of Islam by Umar. You held such a position of faith and piety, the devil (Satan) left the path he was on. Prophet Muhammad (peace be upon him) said, "O Ibn Khattab! By the One in whose hand is my soul, If Satan sees you walking on a certain path, he will leave it and follow another path." On another occasion, the Prophet (PBUH) said: "Among the Ummahs who passed before you, there used to be muhaddath. And if there is a muhaddath in my ummah, then he is Umar. (A muhaddath is one who is inspired by Allah and receives Ilhaam without his intention. In another hadith, the Prophet ﷺ explained it as follows: "Allah has placed truth on the tongue and heart of Umar. He speaks the truth." The Prophet ﷺ said, "As long as this person (Umar) is among you, the door of chaos and commotion will remain closed."

Ancestors of Hazrat Umar R.A: Hazrat Umar Farooq RA initiated many good and virtuous deeds during his caliphate, which are known as Awliyaat (initiations of) Umar RA.

1. On the advice of Hazrat Ali R.A, he started the Hijri year.

2. Separated the judiciary from the administration.
3. Established Bait Al-Mal (Treasury).
4. Established the army department and fixed the salaries of volunteer fighters.
5. New cities such as Kufa, Basra, Mosul, Fustat etc. were established.
6. Conducted Census.
7. Inns were established for travelers between Makkah and Madinah.
8. Dug new canals and arranged irrigation.
9. Fixed the salaries of Imams and Muazzins.
10. Established religious schools for the teaching of Qur'an, Hadith and Fiqh and appointed salaried teachers in them.

Agreement of Umar's Thoughts with Divine Revelation: Several commandments and verses of the Holy Qur'an were revealed in the agreement of Hazrat Umar Farooq. These are called "Umar's agreements (Muwaafiqqat e Umar), which are as follows:

1. killed a person who did not accept the decision of Prophet Muhammad (PBUH).
2. Command to offer prayers at Maqam-e-Ibrahim.
3. Ruling on the veiling of Muslim women.
4. Prohibition of alcohol.
5. The opinion of killing the prisoners of Badr.
6. Marital relation with wives is permitted during the nights of Ramadan.
7. Hazrat Ayesha's R.A purity and innocence, expressed to Prophet Muhammad (PBUH) on the occasion of the Afiq (slandering) incident.
8. command to take permission before entering houses.

Hazrat Ka'b (R.A) Al-Ahbar R.A (who was a great scholar of the Torah and the Gospel) once said that the king of heaven regrets the king of the earth. So Hazrat Umar R.A replied, "But not on the king who controls his soul." Upon this Ka'b Al-Ahbar R.A said, "By Allah, these words are written in the Torah."

(Module 2(91): The introduction and features of the Farooqi Caliphate)

After the death of the first caliph, Hazrat Abu Bakr Siddique R.A, Hazrat Umar Farooq R.A was appointed as caliph. He said, "O Allah! I am hard; make me soft; I am weak; give me strength; I am stingy; make me generous." Then he said, "People! Allah has tested you through me after my two companions." By Allah, I will solve your case which are before me, and I will appoint strong and trustworthy people for the cases that are far away from me. By God! If people treat me well, I will treat them well. And if people misbehave with me, I will punish them severely."

Important Steps of the Khilafat: During his reign, many areas (Damascus, Homs, Baalbak, Basra, Elah, Jordan, Tiberius, Madain, Tikrit, Aleppo, Antioch, Nishapur, Helwan, Samsat, Haran, Nasibi, Mosul, Caesarea, Egypt, Alexandria, etc.) were conquered. The Department of Finance, Police, Jails, and Judiciary were established; land was measured; the postal system was established; Masjid Nabwi and Haram Kaaba were expanded and Maqam-e-Ibrahim, which was adjacent to Kaabah, was moved a little to some distance so that those performing Tawaf and praying would have convenience; regular lists were prepared for the distribution of duties among the people; and stipends were fixed for abandoned and destitute children.

Important Features of Khilafat-e-Farooqi: The salient features of Hazrat Umar Farooq's R.A era were that the Shura (Mutual Consultation) system was followed in all matters and that the opinion of the Companions of Badr was given special importance. The elders, as well as, the youth were included in Majlis-e- Shura so that they could be trained and, in the future, be able to take up this responsibility. He especially took care that all the members of Shura should be Hafiz of Quran.

During his reign, it was a condition for the governors that "they should not ride a Turkish horse, not eat good food, not wear fine clothes, always keep the door open for the needy. At the time of the appointment of each governor, the details of his assets were recorded." They used to write it down and save it in Baitul-Mal." In the era of Farooqui, the subjects had a lot of freedom. They had the freedom to travel at any time in the morning and evening, the sanctity of their residence, the ownership of property, and the freedom to express their opinions. Non-Muslims had all human rights as well as complete religious freedom. People's rights were taken special care of. He used to say: "I am responsible to Allah for even the slightest loss or pain of my subjects."

Lecture No. 22: History of Islam-III

(Module 1(92): The life and services of the Third Righteous Caliph: Hazrat Usman-e-Ghani R.A)

Introduction: His name is "Usman", his surname is "Abu Abdullah", his title is "Zul-Nuraen (ذو النورين) the man of two lights (married two daughters of the Prophet (PBUH)), Ghani (he spent a lot of money in the way of Allah on several occasions)". His tribe was Banu Umayyah (بني أمية). He was born 6 years after The Year of the Elephant. He was martyred on 18 Dhu al-Hijj (ذو الحج) 35 Hijri.

Personal Characteristics and Distinctions: Hazrat Usman RA was the only person who married two daughters of the Prophet (PBUH). Even before accepting Islam, he was a man of good habits. At that time, Arab women used to sing lullabies to their children in these words: "By Rahman, I love you as much as Quraysh (قريش) love Usman." The Holy Prophet (PBUH) said regarding his appearance: "I know Usman (RA) to be more similar to my father Hazrat Ibrahim (AS)" and he also said: You are the first person after Hazrat Lut (AS) who migrated along with his family in the way of Allah" And in the hadith, this tradition is found regarding the attribute of sense of modesty of Usman (RA) that upon his arrival, the Prophet (PBUH) wrapped his clothes on his shin and said, "Why should I not show modesty to this person whom even the angels show modesty to?"

Life after Acceptance of Islam: After Hazrat Abu Bakr (RA), Hazrat Ali (RA) and Hazrat Zaid bin Haritha (RA), Hazrat Usman (RA) was the fourth among men to accept Islam. He was 34 years old at the time of acceptance of Islam. He migrated twice in the way of Allah, once to Abyssinia (حبشة) and the second time to Madinah. He participated in all the battles except the Battle of Badr. He could not participate in the Battle of Badr due to the serious illness of his wife Hazrat Ruqayyah (RA). The reason for the pledge of allegiance to Rizwan was he and, on this occasion, the Prophet (PBUH) declared his other hand as the hand of Usman and pledged allegiance on his behalf. On the occasion of the Battle of Tabuk (تبوك), he spent so much money in the way of Allah that the Prophet (PBUH) was very happy and said that after today, no action of Usman will harm him. He was one of the most important ministers and advisors during the caliphate of Hazrat Omar (RA). Hazrat Umar (RA) is mostly used to consult Hazrat Usman (RA) and Hazrat Ali (RA) on important matters. It was Hazrat Usman (RA) himself who suggested the lists prepared by Hazrat Umar (RA) to distribute the wealth among the people and it was Hazrat Usman (RA) himself who advised Hazrat Umar (RA) to start the Hijri year from the month of Muharram.

Virtues and Merits: Hazrat Usman (RA) bought heaven twice while living in this world, once he bought the well of Rumah (رومة) and dedicated it to the public, about which the Prophet

(PBUH) said that whoever buys the well of Rumah and makes it public to the Muslims, there is heaven for him. For the second time, he bought and dedicated a piece of land for the expansion of the Prophet's Mosque, about which the Prophet (PBUH) said, "Whoever buys so-and-so's land and expands the mosque, he will get a better place in Paradise." Hazrat Usman (RA) received the tidings of Paradise in this world from the words of the Prophet (PBUH). The Prophet (PBUH) said with reference to him, "Among my companions, Usman (RA) is very similar to me in habits. The Holy Prophet (PBUH) said that Hazrat Usman (RA) will be on the right during the commotion (Fitna) which led to his martyrdom. Once, Prophet Muhammad (PBUH) mentioned a Fitna, while Hazrat Usman (RA) passed by. The Prophet (PBUH) said: "On that day, this person will be killed by the oppressors" and at another occasion, he said: "On that day, this person will be on the right."

(Module 2(93): The introduction and features of Hazrat Usman's R.A Caliphate era)

On the 4th Muharram 24 Hijri, on the third day of the burial of Hazrat Umar (RA), the Companions of the Prophet (PBUH) appointed Hazrat Usman (RA) as the intermediary caliph and pledged allegiance to him after the Fajr prayer. Many areas were conquered during his reign (Ray (رے), most of the Kingdom Rome (روم) (Byzantine), Sabur (سابور), Jurjan (جرجان), Istakhar (اصطخر), Qasa (قساء), Jor (جور), Khorasan (خراسان), Tus (طوس), Sarkhas (سرخس), Marv (مرع), Beibaq (بیباق). In 26 Hijri, Hazrat Usman (RA) built Masjid Haram and in 29 Hijri made the extension of Masjid Nabawi. In 26 Hijri, at the request of the people of Makkah, the new port of Jeddah was built in place of the old port of Shaiba. During the time of Hazrat Abu Bakr (RA) and Hazrat Umar (RA), decisions were made in the mosque itself therefore, there was no separate building, and he constructed a separate building built as a judicial court.

Important Steps of the Caliphate: The prominent steps of his Caliphate were that all Muslims were gathered on the single recitation of the Holy Quran. The salaries of the muezzins (مؤذنون) were fixed, pastures were made for the official animals, the people were allowed to pay their zakat by themselves, the police chief was appointed, laws were made for private ownership of land, and in his era, the first fleet of the Islamic army was developed and Cyprus (قرص) was conquered with it.

Important Features of the Usman Caliphate: Like the previous caliphs, Shura (شوری) (Consultation) system was followed. In all important matters the companions of the Prophet (PBUH), especially the Companions of Badar were consulted. The Shura system, commitment to justice and fairness, respect for freedom of opinion, and accountability were indispensable elements of his caliphate. During his reign, there was an abundance of wealth, according to some historians, the Usman era was a period of relative of more prosperity and comfort.

(Module 3(94): The life and services of the Forth Righteous Caliph: Hazrat Ali al-Murtaza R.A)

Introduction: His name was "Ali, Asad (his mother gave him this name at the time of birth)", his surname was "Abu Turab (ابو تراب)", Abu Al Hasan (ابو الحسن)", his title was "Amirul Momineen (امير المؤمنين)", Haydar Karrar (حیدر کار) and his tribe was "Banu Hashim (بنو هاشم)". He was born 10 years before the Prophet's mission and was martyred in the month of Ramadan in 40 Hijri.

Personal Characteristics and Distinctions: Hazrat Ali (RA) was the cousin of Prophet Muhammad (PBUH) Prophet (PBUH) took him under his guardianship in his childhood to share the burden of his uncle, so he was directly under the training of Prophet (PBUH) right from childhood. He was very brave and strong. He killed many brave people of the disbelievers, especially, Marhabh (مرحاب) in the battle of Khyber and Amr bin Abd Wud (عمرو بن عبد ود) in the battle of Khandaq. Half of the infidels who died in the Battle of Badr, were sent to Hell by his hands.

In addition, he was an expert in Arabic rules. He was the first to compile Arabic rules so that people could easily understand Arabic phrases and especially the Holy Qur'an. The Holy Prophet (PBUH) had already informed Hazrat Ali (RA) about his martyrdom, he said, "Two people are the most unfortunate, the ones who slaughtered the camel of the people of Thamud (ثمود), and the others who will strike your head with a sword and your beard will be covered with blood."

Life after Acceptance of Islam: He was the first among children to become Muslim. At the time of acceptance of Islam, he was 10 years old. On the occasion of migration, the Prophet (PBUH) put him on his bed with his cloak for rest and chose to return the trusts of the people which they have handed over to the prophet (PBUH). He was the one who wrote the peace document of the Hudaybiyah (حدیبیہ) accord. After the conquest of Makkah, on the order of the Prophet (PBUH) he broke the idol "Qulas" (قلس) of the tribe of Banu Tay (بنو طیع). On the occasion of the Battle of Tabuk (تبوك), the Prophet (PBUH), appointed Hazrat Ali (RA) his deputy for supervision of the family of the Prophet (PBUH) in Madinah. he said, "You have the same relationship with me as Harun (AS) had with Musa (AS)." On the occasion of the Farewell Sermon (جنة الوداع), the Prophet (PBUH) slaughtered 63 camels out of 100 and ordered him to slaughter the remaining camels.

Virtues and Merits: He received the tidings of Paradise in this world from the mouth of the Prophet (PBUH). He had the honor of being the son-in-law of the Prophet (PBUH). Hazrat Fatima (RA), the Prophet's daughter, was married to him. The prophet said, "Whomever I am the beloved of, Ali is also his beloved." In a hadith, His love was made the criterion of faith. The Prophet (PBUH) said to Hazrat Ali, "A believer will love you and a hypocrite will hate you."

Scholarly Position of Hazrat Ali Murtaza: Prophet Muhammad (PBUH) clarified his scholarly position and said, "I am the city of knowledge and Ali is its gate." Hazrat Umar (RA) used to seek the refuge of Allah from a complicated problem for which Abu Hazrat Ali (RA) was not available to solve. When Hazrat Umar (RA) ordered the stoning to death of a pregnant woman in the case of adultery, Hazrat Ali (RA) forbade it and said, "What is the sin of a child in the womb?" Hazrat Umar did not stone her and said "وَلَا عَلَىٰ لَهُكَ عَزْرٌ" If it were not for Ali, Umar would have perished.

Virtues and Merits: The Holy Prophet (PBUH) patted his hand on the chest of Hazrat Ali (RA) and prayed that his heart might be enlightened and uprightness of his tongue. He (RA) says that after that day, I never had any doubts about settling matters. The Prophet (PBUH) said about him that he was the greatest judge of the Ummah.

(Module 4(95): The features of the Caliphate of Hazrat Ali al-Murtaza R.A)

On 19th Dhul-Hajj, 35 Hijri, Hazrat Ali (RA) took the oath of allegiance as the fourth caliph in the mosque of the Prophet (PBUH) in the morning. From 656 to 661, four years and eight months, and nine days, he carried out the affairs of the caliphate. After assuming the position of Caliph, he delivered the address of the Caliphate, in which he advised the people to embrace good and abandon evil, to fulfill the rights of Allah and the rights of the people, to take care of what was forbidden and what was halal, and to keep in mind the end of the Hereafter in every matter. Later, he wrote letters to the governors and advised them regarding government matters, morals, manners, and their behavior with the subjects. After the martyrdom of Hazrat Usman (RA), his caliphate, unfortunately, suffered from internal disturbances, due to which Muslims fought among themselves during his caliphate. In which the Battle of Jamal (جل) was fought in 36 Hijri, the Battle of Siffin (صفين) in 37 Hijri, and the Battle of Nahrwan (نهروان) in 38 Hijri. He (RA) moved the center of the Caliphate from Medina to Kufa (کوفہ) due to internal disturbances.

- Hazrat Ali divided the kingdom into different provinces and states (Makkah, Madinah Bahrain and Oman, Yemen, Syria, Jazira, Basra, Kufa, Egypt, Persia, Khorasan, Azerbaijan). In all these areas such people were appointed as judges (Qazi) who are the most respected and whose decisions are acceptable to the people. They included Abdullah bin Abbas (عبد الله بن عباس), Ubaidullah bin Mas'ud (عبد الله بن مسعود), Shuraeh bin Harith (شريح بن حارث), Abu Musa Ash'ari (أبو موسى اشعري), Qays bin Sa'd (قيس بن سعد), Amara bin Shahab (امارة بن شهاب), Uthman bin Hanif (عثمان بن حنيف), Khalid bin Qabra (خالد بن قبراء), Jaidah bin Habira (جعده بن هبيرة), Qatsum bin Abbas (قطم بن عباس), Saeed bin Nimran Hamdani (سعید بن نمران حمدانی), Yarbu'I (ياربوعا)، Abu al-Aswad al-Dawli (أبو الأسود الدؤلي), Abdallah bin Utbah bin Mas'ud (عبد الله بن عتبة بن مسعود), Obaidah al-Sulmani (أبياية السلماني), Muhammad bin Yazid bin Khalidah al-Shibani (محمد بن يزيد بن خليدة الشيباني)، etc.

Important Measures of the Caliphate: During the reign of Hazrat Ali (RA), a system of reforming the markets was established. Under this system, the mutual relations of people in the markets and the matters of buying and selling were made bound by the rules of the Islamic Sharia. He himself used to visit the markets and give advice and instructions to the people. He set up a prison (جليس). He fixed the cost of clothing and food for the prisoners. Police inspectors were appointed, provinces were given autonomy, and officials and governors were empowered to collect tribute in their respective areas to complete welfare projects with treasury or tribute money. In addition, the governors had the power to choose their ministers and advisers and appoint civil servants, form the army and even formulate foreign policy.

The Main Features of the Alawi Caliphate: During his reign, like the previous rightly guided caliphs, the system of Shura (Consultation) was followed. Special importance was given to the opinions of the Companions of the people of Badr, during his caliphate, the Qur'an, the Sunnah of the Prophet (PBUH), and the example of the two elders (Hazrat Abu Bakr (RA) and Umar (RA) were the main sources. He (RA) made a special arrangement for commanding what was good and forbidding evil. In spite of the commotion and riots, the personal freedom of the people was maintained. Apart from that, he appointed informers to monitor the governors and workers in order to be aware of their performance. The Ummah got the details of the Shariah rulings in the mutual battles of Muslims, such as the status of the victims, the property of the opponent parties, and the rulings on the prisoners from the events that took place during of Caliphate.

Lecture No. 23: Islamic Culture & Civilization-I

(Module 1(96): Introduction and evolution of Islamic Culture & Civilization)

The Literal Meaning of Civilization:

Civilization (نهذیب) is derived from the Arabic word Haz'bun (هذب). Its literal meaning is branching, pruning, correcting, purifying, etc.

The Term of Civilization:

Muhammad Iqbal writes: "The apparent side of the life of every nation, which distinguishes it from other nations, is called its civilization." Every nation has its own culture. God says:

إِكْلِيلٌ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكُنْ لَيْسُوا بِالْخَيْرِ تُمْرِنُ فَاسْتَقِئُوا الْخَيْرُتُ (المائدہ، 48)

"We have designed for each one of you a discrete law and an all-embracing way of life. Had Allah so willed, He would have made you all one Umma ([Community] agreeing to the same law). But He wants to test you in these (separately given sets of commandments) which He has given you (suiting your respective life situations). So, make haste in doing pious works"

Meaning of Culture:

Culture is an Arabic word meaning wisdom, skills in doing something, civilization, being intelligent, and way of civilization. Allama Zamakhshari (زمخشیری) has also explained the meaning of culture, i.e., to teach literature and to make something civilized. The word civilization is also used for culture.

The Difference between Civilization and Culture:

Tehzeeb (نهذیب) is the name of ideas, thoughts and beliefs, under these ideas and thoughts, on the other hand, the actions that appear and the characters that are formed are called Tamaddun (تمدن) or civilization. In this way, Tehzeeb and Tamaddun are synonyms. They both are called culture. In this way, Tehzeeb and Tamaddun are inseparable. They have a body and soul to each other. Tehzeeb is the soul and Tamaddun is the body, Tehzeeb is the original and Tamaddun is its manifestation, Tehzeeb is the heart of man, which is the center of ideas and thoughts, and Tamaddun is the organs of the human body who obey the orders of the heart like faithful and obedient employees.

Foundation of Islamic Civilization, its Origin and Evolution:

Islamic civilization began 1400 years ago with the first revelation sent down to the Prophet (PBUH). He created it according to divine commands. That is, it is based on divine revelation. Islamic civilization is still present in more than fifty-five Islamic countries according to the cultural principles of the Qur'an and Hadith. This civilization ruled the world for a long time and had a very good effect on the world.

(Module 2(97): Distinctive features of Islamic Civilization)

Belief in Monotheism

- The first element of Islamic civilization and culture is monotheism.
- Towhead (توحيد) is the force of Islamic civilization and culture that no faith or ideology or system of life has been able to counter it.
- Monotheism in Islam is not a discrete belief or a concept but a living and dynamic concept of life.
- In The Surah Al-Ikhlas, (الكهف) all the misconceptions related to the belief of monotheism have been removed, which could have been the victim of the human mind.

Faith in Prophethood:

1. Faith is central to the formation of Islamic society and civilization.
2. Social degradation was cured by the divine revelation through sending the prophets who, with the support of Allah and the power of their faith and action, breathed the soul into a dead society.
3. When the prophets, whose preaching was limited for a time had passed, then the last prophet Muhammad (PBUH) was sent with universal prophethood. The Qur'an says:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافِهً لِلْكَافِرِ بِشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (سبا، 28)

“And, (O Esteemed Prophet,) We have not sent you but as a Bearer of the glad tidings and as a Warner to the entire mankind, but most people do not know.”

The reference to the socio-cultural and cultural identity of the Muslim Ummah till the Day of Judgment is the message of the Holy Prophet (PBUH).

Faith in the Day of Judgment.

1. No society can become a guardian of healthy traditions unless it has the concept of accountability. The culture of Islam is unique in that sense that the concept of accountability for the actions performed in the worldly life on the Day of Judgment is one of the basic beliefs of Islam, without which the faith cannot be complete.

Equality. Another unique feature of Islamic society is that all the people living in it have equal legal rights irrespective of color, race, caste and family, wealth and social status. The Prophet (PBUH) said: "If my daughter Fatima steals, her hands will also be cut off."

Ameer-ul-Momineen (امير المؤمنين) Abu Bakr (ra) was once seen walking on foot holding the horse of Usama, the son of a slave. A person like Umar Farooq (RA) was seen calling Bilal of Abyssinia as Sayyidina (سيدنا) our master.

Economic Equality: Islamic civilization is the greatest advocate of economic equality. It strongly opposes class divisions and negates the accumulation of wealth in a few hands. Allah says:

وَالَّذِينَ يَكْنِزُونَ الْذَّهَبَ وَالْفَضَّةَ وَلَا يُنفِقُوهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْنَاهُمْ بِعِذَابٍ أَلِيمٍ (التوبه 34)

"And those who hoard silver and gold and do not spend it in the cause of Allah, warn them of a grievous torment."

Peace and Security: The Holy Prophet (PBUH) became the Messenger of Peace and came to the world. The Prophet (PBUH) said: "A Muslim is one from whose hands and tongue other Muslims are safe."

”الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ“

Islam also provided security to minorities and did not allow any kind of oppression against them despite being a dominant civilization in its heyday.

Good Manners and Non-Violence: The Holy Prophet (PBUH) taught the believers good morals and gentleness and forbade them from violence and cruelty. Whenever the Prophet (PBUH) sent someone as a governor he advised them, "Provide facilities for the people and do not create problems. Give good tidings to people, do not terrorize them. Live with peace, don't create differences.

Justice: Justice is another distinguishing feature of Islamic society that Islam commands equal justice among all religions, nations, rich and poor without discrimination. Allah says:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الرِّثْيَةِ وَيَنْهَا عَنِ الظُّنُنِ وَالْمُنْكَرِ وَالْبَغْيِ إِنَّ اللَّهَ يُعْلَمُ بِمَا تَعْمَلُونَ (النَّحْل، ٩٥)

Indeed, Allah enjoins justice and benevolence (towards everyone), and giving away to the kindred, and forbids indecency, evil deeds, defiance and disobedience. He admonishes you so that you may remember with concern. At another place it is said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُوئُوا قَوَامِينَ لِلَّهِ شَهَادَةً بِالْقُسْطِ ۚ وَلَا يَجِدُ مِنْكُمْ شَكَّاً قَوْمٌ عَلَىٰ أَنْ تَعْدِلُوا ۖ اغْدِلُوا هُوَ أَقْرَبُ لِلشَّوْرِي ۖ وَاتَّشُوا اللَّهَ ۖ إِنَّ اللَّهَ خَيْرٌ بِمَا تَعْمَلُونَ (المائدة، ٨)

O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.

Cleanliness and simplicity: Cleanliness and simplicity are another distinguishing feature of Islamic society. In hadith, cleanliness has been given the status of half faith. Allah says in the Qur'an:

إِنَّ اللَّهَ يُحِبُّ الْمُتَطَهِّرِينَ وَيُحِبُّ الْمُتَّقِيْنَ (البقرة، 222)

“Allah loves those who repent much, and He loves those who keep themselves thoroughly pure and clean.”
وَالَّذِينَ إِذَا أَفْغَنُوا لَمْ يُسْرِفُوا وَلَمْ يَهْتَرُوا وَكَانَ بَيْنَ ذَلِكَ قَوْمًا (الفرقان، 69)

Similarly, Islam has also urged simplicity and moderation in matters. Similarly, the Prophet (PBUH) said: One of the things that a believer is honored by Allah is the cleanliness of his clothes and being content with patience (قَنَاعَتْ).

“And do charity, and wear clothing that is not arrogant, and do not spend extravagantly. Verily, Allah loves that the effect of blessing be seen on His servant.”

Respect for women:

Islam not only gave rights to women but also gave dignity and dignity in every form.

The Qur'an says:

وَلَهُنَّ مِثْلُ الَّذِينَ عَلَيْنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْنَّ دَرَجَاتٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ (البقرة، 228)

“Women too have rights over men similar to the rights of men over women. Men, however, have an advantage over them. And Allah is All-Mighty, Most Wise.”

The Prophet (PBUH).freed women from the shackles of oppression and gave them the right to live a dignified life in society.

Promotion of Scientific Knowledge:

Islamic civilization has a revolutionary history in the promotion of scientific sciences. The spirit of obeying God's command of the universe is the strongest factor in the creation of various sciences and arts in Islamic thought. The foundation of all physical sciences is the study of nature. The Qur'an emphasizes the study of various manifestations of nature in detail:

فَلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقُ ثُمَّ اللَّهُ يَنْشئُ السَّمَاوَاتِ الْأَخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (العنكبوت، 20)

“Say: ‘Travel in the land (to study life in the universe), then observe (i.e., meditate and research) as to how He initiated (the life of) Creation and how He raises and nourishes the second life (passing it through evolutionary stages). Surely, Allah has perfect power over all things.”

The beautiful combination of religion and the world: It is the characteristic of the civilization that flourished in Medina in the Prophet's era that it does not suffer from exaggeration. Matters of religion and the world have been resolved in such a way that neither religious engagements hinder worldly needs nor worldly requirements prevail over religion.

Allah says:

وَابْتَغُ فِيمَا أَنْكَرَ اللَّهُ الدَّارُ الْآخِرَةَ وَلَا تَنْسَ نَصِيبِكَ مِنَ الدُّنْيَا وَأَخْسِنْ كَا أَخْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ لَئِنَّ اللَّهَ لَا يُحِبُّ
الْمُفْسِدِينَ (القصص : 77)

“And seek the home of the Hereafter with what (wealth) Allah has given you, and (also) do not forget your share of the world. And do (such) good (to the people) as Allah has done good to you. But do not look for (ways to spread) evil and terror in the land (through oppression, accumulation of wealth and exploitation). Surely, Allah does not like those who violate peace”

Module 3(98): Global and intellectual impacts of Islamic Civilization

Islamic civilization and culture dominated the world for 1400 years. It led the world in every way. Its light illuminated the whole world and had a positive impact on the global level.

Inspiration of Knowledge

The intensity with which Islamic culture and culture has inspired people is not found in pre-Islamic religions. In Hinduism, for example, knowledge is monopolized by Brahmins and in Christianity by priests. Even Plato does not consider education necessary for all sections of society. Whereas Islam encourages knowledge for every person. God says: Can those who have knowledge and those who do not know be equal? Similar Prophet (PBUH). said: "It is obligatory on every Muslim man and Muslim woman to archly, the quire knowledge.

Appreciation of Scholars.

In Islam, it is commanded to appreciate the scholars. The Prophet (PBUH) said: The scholars are the heirs of the prophets. 2. A faqih (فقیہ) is heavy on devil than a thousand Devoted Worshiper

(عَابِد) Amin al-Rashid (امین الرشید) and Mammon al-Rashid (مامون الرشید), sons of the Abbasid Caliph Harpoon al-Rashid (هارون الرشید), competed in lifting the teacher's shoes. In the same way, the Caliph himself used to participate in the teachings of Imam Malik at the time. Muslim

governments made education public without discrimination. India during the time of Banu Umaiyya and non-Muslims of Andalusia during the time of Banu Abbas also opened the doors of knowledge. Rich and the poor could participate in the race for knowledge. During the reign of 'Abdul-Malik ibn Marwan (أبن مروان), four of the seven great scholars were non-Arabs. The majority of muhaddiths are non-Arabs.

Free Education:

Islamic governments made education public as well as free. Institutions were established for free education. The scholars used to teach free of cost, but also the expenses of some students they endured. Apart from this, the wealthy people considered it a matter of pride to spend their money on the educational expenses of the students.

Promotion of useful sciences: The Muslims emphasized the promotion of useful sciences. They condemned non-beneficial sciences such as magic, music, astrology and shirk. So the Prophet (PBUH) prayed: "O Allah! Give us knowledge. He sought refuge with Allah from unprofitable knowledge. Establishment of academic civilization. Muslims established a scientific civilization at the governmental and social level. Educational institutions, mosques, houses, libraries, book markets started endlessly, which gave the civilization of every house a scientific color.

Scientific Experiments:

Science was a theoretical knowledge before Muslims. The Muslims made it a knowledge of experiments. Laboratories and observatories and hospitals were established. From which scientific instruments and inventions came into being. Apart from this, a series of scientists started, which led to a lot of progress in the scientific sciences.

Training with Education:

Muslims emphasized human training along with knowledge. Because knowledge alone does not make a good person unless he has practical training. The Hadith of the Prophet (PBUH) says that there is no better gift for children than teaching of good manners.

Religious and Intellectual Effects of Islamic Civilization: Islamic civilization and culture changed the intellectual angle of the world. Religious intellectuals brought revolution in various fields.

Religious Reform Movements:

Under the influence of Islamic culture and culture, reform movements started in Hinduism and Christianity. People were getting close to Islam. Therefore, these religions saw their existence in danger. Their compassionate people started reform movements. Such as.

- 1- Christian Protestant Movement.

2. Bhakti Movement in India.

Raising awareness of life: Before Islam, people did not have the awareness of the purpose of their lives. Islam gave man the value and gave him the right awareness of life. In which the attribute of god's will and service to humanity was prominent.

Islam invites sight and Prudence.

Observation and experience in the universe are Islam's greatest economic favors that have been bestowed upon man. It was from here that the sources of religious, scientific and former sciences emerged, which put humans on the path of progress. Observation, contemplation opened the door for man to reform in various fields. Which later revolutionized the world.

Change in style of governance: Before Islam, there was a period of monarchy and there was a practice of autocratic rule. Islam gave the system of Khilafah (خليفة) and through the institution of this Khilafah, the system of government started running through consultation with the people. It later took the form of democracy and then the concept of a just collective and welfare state became popular and strong. Today's popular democratic system is actually the result of Islamic thought.

Dignity of human Consciousness:

Before Islam, man was declared a born sinner by Christians and Hindus. Islamic culture restored human dignity in the society. Man became aware of his position and status in society. ALLAH says:

وَلَقَدْ كَرِمْنَا بَنِي آدَمَ (بَنِي إِسْرَائِيلَ : 70)

And we have indeed honored the children of Adam.

Women's Rights:

This class of women was the most deprived after slaves. It was considered to be an instrument of Satan and an obstacle to spiritual progress. Islam took the following steps in this regard: mother, sister, wife and daughter in all cases gave respect and rights to the woman. It gave the right of choice and consent in marriage and set the right of mahr (حق مهر). Fixed share in the property.

للرِّجَالِ نَصِيبٌ مِّمَّا ترَكَ الْوَالِدُونَ وَالْأَقْرَبُونَ، وَلِلْإِنْسَانِ نَصِيبٌ مِّمَّا ترَكَ الْوَالِدُونَ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ، نَصِيبًا مَّفْرُوضًا (النساء: 7)

Men have a share in (the assets) that their parents and nearest kin leave behind, and women (also) have a share in the inheritance of their parents and the nearest kin. Be it small or large, the share has been fixed (by Allah).

It gave the right to knowledge, rather laid great emphasis on women's education. The Prophet (PBUH) said: It is obligatory on every man and woman to acquire knowledge. Then they were given the right to work in different fields and they were given permission to speak and write and other basic rights.

Greatness of Labor:

Islam restored the dignity of the worker. The Prophet said: "The best food is the earnings of one's own hands." In addition, it was instructed to pay the workers on time. The Prophet (PBUH) said, "Pay the wages of the laborer before his sweat dries up." In this way, Islam restored the glory of labor by eliminating the distinctions of wealth, position, property and family status in the society.

Etiquette:

Among the social footprints that Islam has left, etiquette is very important. For example, travelling etiquette, eating and drinking etiquette, meeting etiquette, sleeping etiquette. This created beauty and elegance in social life, which filled the society with love. Surah Al-Hujurat teaches the social orders on which the success of humanity depends. Islam emphasized the physical purity of human beings. For example, bath for worship, and ablution are made mandatory, emphasized cleaning of clothes.

وَنَبِّاكَ فَطَهُرْ (الملدش: 4)

And (always) keep your (visible and spiritual) attire purified and cleansed (as before).

The Prophet (PBUH) declared cleanliness to be half faith .

الظَّهُورُ بِصَفَّ الْإِيمَانِ

Better Treatment of Slaves and Measures for Eradication: The Prophet (PBUH) said: "Feed the slaves as you eat yourself. As you clothe yourself, clothe your slaves." Many slaves of Muslims became the greatest scholars of their time.

Lecture No. 24: Islamic Culture & Civilization-II

(Module 1(99): Introduction and Characteristics of Islamic Society)

Meaning of Society: "Muasharah" is an Arabic word that comes from "Ashar", which literally means ten (10). According to the Arabic dictionary "Al-Manjad", the literal meaning of "Muasharah" is "ten, tenth, living together". According to the Urdu dictionary Feroze Al-Lughat, the literal meaning of "Muasharah" is "group life" and it means "to live together with someone". The term society refers to a group of people who live together for common reasons and purposes.

Islamic Society: A group or gathering of people who believe in Islamic beliefs and ideals and whose practical and social life shows the color of Islamic values and rites of Islam.

Salient Features of Islamic Society: Islamic society has many unique features from other societies, some of which are mentioned below:

Islamic Beliefs: The first and major feature of the Islamic society is that all the people living in it believe in Tawheed, that is, one God. Allah Almighty has described it in Surah Al-Ikhlas. Tawheed is to believe in one God without associating any kind of partner with Him, worshiping Him alone and considering Him as the true helper, asking for help from Him. Further, Muslims believe in angels, heavenly books, and the hereafter.

Honor of Humanity: Islamic society gives a place of honor to man. Instead of declaring him as a born sinner and lowly, he is given the position of the best of the creatures

وَلَقَدْ كَرَّمْنَا بَيْتَ آدَمَ (الإِسْرَاءُ، ٧٠)

And We have certainly honored the children of Adam.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَخْسَنِ تَفْعِيلٍ (الْتَّينُ، ٤)

"Indeed, we have created man in the best (moderate and balanced) structure."

Piety: In Islamic society, the criteria of superiority and excellence are not color, race, noble lineage, family, and wealth, but apart from that, the best is the one who is more pious:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَقْنَاطُكُمْ (الْحِجَّةُ، ١٣)

"Indeed, the most honorable among you in the sight of Allah is he who is the most pious among you."

Altruism: In Islam, altruism is encouraged, i.e., to give someone more than his right, even if a person needs something for himself, he should negate his own self and give priority to others over his own needs. This attribute of the believers has been praised in the Holy Qur'an as follows:

وَلَا يُؤثِّرُونَ عَلَى أَنفُسِهِمْ وَلَا كَانَ بِهِمْ خَصَّاصَةٌ (الحشر ، 9)

"And they prefer others over themselves, even though they themselves are in great need."

The best example of self-sacrifice came in the battle of Yarmouk when three seriously wounded and thirsty Mujahideen asked to water their brother instead of drinking water themselves and eventually all three received martyrdoms without drinking water.

Tolerance and Good Treatment of Minorities: In Islamic society, non-Muslims have full social and religious rights, and there is no religious restriction or coercion on them. The Almighty says:

لَا إِكْرَاهَ فِي الدِّينِ (آل عمران، 256)

There is no compulsion in religion.

It has even been forbidden to speak ill of the gods of non-Muslims and to say inappropriate words about them:

وَلَا تَشَبُّهُوا بِالذِّينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسْبِّحُو اللَّهَ عَنْهُمْ بِغَيْرِ عِلْمٍ (الإِنْعَامُ، 108)

And (O Muslims!) do not abuse those (false gods) whom they (polytheists) worship besides Allah, then they (also in response) will begin to blaspheme the glory of Allah by wronging them out of ignorance.

Commanding Good and Forbidding from Evil. In Islamic society, it is recommended to teach goodness and forbid evil for the reformation of the people. Allah says:

وَلَكُنُّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَنَهُونَ عَنِ الْمُنْكَرِ (آل عمران، 104)

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be successful.

Modesty: Modesty and veiling are of special importance in Islamic society, and modesty and veiling is a special Islamic slogan. Allah says:

وَقُلْ لِلنَّّمُؤْمِنَاتِ يَعْصُمْنَ مِنْ أَبْصَارِهِنَّ وَيَعْصُمْنَ فُرُوجَهُنَّ وَلَا يَبْدِئنَ زِينَتَهُنَّ وَلَا يَبْدِئنَ زِينَتَهُنَّ إِلَّا لِيَنْعُوتَهُنَّ أَوْ أَبَاءَهُنَّ أَوْ آبَاءَ بَعْوَتَهُنَّ أَوْ أَبْنَاءَ بَعْوَتَهُنَّ أَوْ إِخْوَانَهُنَّ أَوْ بَيْ إِخْوَانَهُنَّ أَوْ نَسَاءَهُنَّ أَوْ مَلَكَتْ أَيْمَانَهُنَّ أَوْ التَّابِعِينَ عَيْرَ أُولَى الْإِرْزَاقِ مِنَ الرِّجَالِ أَوِ الْطَّفَلِ الَّذِينَ لَمْ يَظْهِرُوا عَلَى عَزَّازَتِ النِّسَاءِ وَلَا يَبْصِرُنَّ يَأْرُجُلُونَ لِيَغْلُمَ مَا يَتَّخِذُنَّ مِنْ زِينَتِهِنَّ وَتُؤْتُوا إِلَى اللَّهِ جَمِيعًا أَئِمَّةُ الْمُؤْمِنَاتِ لَقَلْمُنْ تَقْلِيمُهُنَّ (آلِ النُّورِ، 31)

And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private

aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يَنْهِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْهِنَّ (الْأَحْرَابُ، 59)

"O Prophet, peace be upon him! Tell your wives and your daughters and the believing women to cover themselves with their cloaks (when going out).

Regarding modesty, the Prophet (PBUH) said:

إِذَا لَمْ تَسْتَعِجِي فَاضْطُرْ مَا شِئْتْ (صَحِيفَ بَخْرَىٰ، 6120)

"When you are not modest, do whatever you want." (Sahih Bukhari, 6120)

Mutual Aid: In Islamic society, mutual aid is very important, it is emphasized to help deserving people in the form of Zakat and charity in the way of Allah. Allah said:

وَتَعَاوَنُوا عَلَى الرِّحْمَةِ وَلَا تَعَاوَنُوا عَلَى الْأُنْثَمِ وَالْفَحْشَوَانِ (الْمَائِدَةُ، 2)

And help one another in righteousness and piety, and do not help one another in wrongdoing and disobedience.

(Module 2(100): Characteristics of Islamic Society)

Meaning of Brotherhood: Brotherhood is an Arabic word that comes from "akh" which means "brother". The term brotherhood means that all Muslims are brothers to each other, regardless of whether they live in any corner of the world or belong to a country, race, or nation.

Importance and Scope of Brotherhood: Allah Almighty has called all Muslims, apart from blood brotherhood, no matter where they live in the world, as brothers to each other, and said:

إِنَّمَا الْمُؤْمِنُونَ إِخْرَوْهُ (الْحُجَّرَاتُ، 10)

Verily (all) the people of faith are (among) brothers.

The Prophet's saying is:

الْمُسْلِمُ أَخُو الْمُسْلِمِ (صَحِيفَ بَخْرَىٰ، 2442)

A Muslim is the brother of a Muslim."

Identification of Brotherhood: The identification of Muslim brotherhood is gentleness and kindness in their behavior towards each other. The Almighty says:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رَحْمَاءُ بَيْنَهُمْ (الْفَتحُ، 29)

"Muhammad is the Messenger of God, and those with him are severe against the unbelievers and merciful among themselves."

Order of reconciliation and prohibition of conflicts: In order to promote strength and durability in the relationship of brotherhood, in the case of mutual conflicts and disagreements, there is an order for reconciliation between brothers on the one hand, and on the other hand, a complete prohibition of mutual conflicts has been ordered. Allah says:

فَاصْلِحُوا بَيْنَ أَخْوَيْكُمْ وَاذْهَبُوا إِلَيْنَا لَعْلُكُمْ تُرْحَمُونَ (الحجـرات، 10)

So, make peace between your brothers, and fear Allah so that they may have mercy on you. (Al-Hujurat, 10)

وَلَا تَنَازَعُوا فَتَفْشِلُوا وَتَذَهَّبَ رِيحُكُمْ (الإثـالـ، 46)

and do not dispute and [thus] lose courage and [then] your strength would depart.

وَاعْصِمُوا بِعِنْدِ اللَّهِ جِمِيعاً وَلَا تَنَزَّلُوا (آل عمرـانـ، 103)

And hold fast to the rope of Allah all together and do not be divided.

Self-Sacrifice: In Islam, brotherhood is based on self-sacrifice. Self-sacrifice is to give preference to the needs of your brother despite the need for something for yourself, and the spirit of sacrifice for your brother at all times is the identity of a believer. Glory be to Allah, the Highest, mentions this attribute of believers in the Holy Qur'an:

وَيَئُوزُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانُوا مِنْ خَصَّاصَةِ (الحـشـرـ ، 09)

"And they prefer others over themselves, even though they themselves are in great need."

The Prophet ﷺ said:

الْمُؤْمِنُ مِرْأَةُ الْمُؤْمِنِ وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ يَكُفُّ عَلَيْهِ ضَيْقَتُهُ وَيَحْوِطُهُ مِنْ قَرَائِبِهِ (أبو داود، 4918)

"The believer is the mirror of the believer, and the believer is the brother of the believer. He supervises his property and protects it in his absence."

A Muslim should explain his brother's virtue and demerit with wisdom and make the good character of the believer a mirror for himself.

Requirements of Islamic Brotherhood: 1. Protection of life, property and honor: The basic requirement of brotherhood is that a believer is the protector of his brother's life, property and his honor. Hazrat Muhammad (PBUH) declared the life, wealth and honor of another believer as haram for other believers. He said:

الْمُسْلِمُ حَرَامٌ دَمْهُ وَمَالُهُ وَعِزْضُهُ (سنن ابن ماجـهـ ، 3933)

Blood, wealth, and honor of a Muslim are forbidden for other Muslims. (Sunan Ibn Majah, 3933).

2. Benevolence for the Believing Brothers and Concern for their Interest: Taking care of the interests of other Muslim brothers according to the rank of your choice is the foundational

requirement of Islamic brotherhood and is also a sign of a true believer. The prophet (PBUH) said:

لَا يُؤْمِنُ أَخْدُوكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ (النسائي، 5019)

"None of you is a believer unless he likes for his brother what he likes for himself."

The Prophet ﷺ stated six rights and requirements of a Muslim on a Muslim:

لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سِتُّ حِصَالٍ: بِقُوَّةٍ إِذَا مَرَضَ، وَبِشَهَادَةٍ إِذَا مَاتَ، وَبِجُنَاحِهِ إِذَا دَعَاهُ، وَبِسُلْطَانِهِ إِذَا لَقَيْهُ، وَبِشَفَاعَتِهِ إِذَا عَطَسَ، وَبِنَصْخَةٍ
لَهُ إِذَا عَابَ أَوْ شَهَدَ (سنن نسائي، 1940)

Visit him, when he dies, attend his funeral When he is invited, he should accept it, when he meets him, he should greet him, when he sneezes and says Alhamdulillah, he should say Yarahmak Allah in response, and wish him well whether his back is behind him or in front of him.

Prohibition of Things against Brotherhood: In the religion of Islam, all those factors and things that can weaken the brotherhood between believers are prohibited. It is detailed in Surah Hujurat:

Do not make fun, do not mock, do not accuse and do not call by bad names. Do not be curious to satisfy suspicion and backbiting is prohibited.

In the hadiths of the Prophet (PBUH) disobedience to brotherhood has been prohibited in many ways, for example, he said:

الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَخْوِنُهُ وَلَا يَكْنِيْهُ وَلَا يَخْتَلِفُهُ (جامع ترمذى، 1927)

A Muslim is the brother of a Muslim, he does not betray him, does not lie to him, and does not leave his side in difficult times (Jami'i at- Tirmidhi, 1927).

In another hadith, the Prophet (PBUH), explaining the anti-fraternity matters in a concise and comprehensive manner, says: "Do not be jealous of one another and do not deceive one another and do not hate one another and do not turn away, and let not one of you trade over the business of another. O servants of Allah! Be brothers to each other. It is forbidden for a Muslim to harm another person's blood, his wealth, and his honor." (Sahih Muslim, 1986).

Truthfulness: In the Arabic language, the word "Sadiq" is used for truth. The term "congruence between statement and reality" is called truth. Prof. Khurshid Ahmad has written about truth: "Truth does not mean only that which is wrong and contrary to reality with the tongue, but its scope is very wide. It also includes the truth of the heart and the truth of action. 1. The truth of the heart means that there is no hypocrisy, no deceit, or deception in the heart. 2. The truth of action means that belief and speech are in uniformity with action both outwardly and inwardly. The people who have this quality are the ones who are "righteous" in the term of the Qur'an.

Significance of Truthfulness in the Light of the Qur'an and the Ahadith:

- Honesty and truthfulness are attributes of Allah. In the Qur'an, Allah says: And who is more truthful than Allah in speech (Al-Nisa', 87).

- The religion of Islam commands its followers to tell the truth and hate lies. The good servants of Allah always speak the truth and the believers have always been told to support the truthful people. Allah's says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُوْنُوا مَعَ الصَّادِقِينَ (الْتَّوْبَةُ، ١١٩)

O you who believe, fear Allah and be with among the righteous. (At-Tawbah, 119)

- On the Day of Resurrection, the righteous will be forgiven and will go straight to Paradise. Allah says:

قَالَ اللَّهُ هَذَا يَوْمٌ يَقْعُدُ الصَّادِقِينَ صَدْقَهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ (الْمَائِدَةُ، ١١٩)

"Allah will say: This is a day (in which) the truthful People will benefit from their truth, for them are gardens beneath which rivers flow, therein they will dwell forever. Allah was pleased with them and they were pleased with him, this (God's pleasure) is the greatest achievement

Examples of Truthfulness from the Prophet's Biography: The life of Prophet Muhammad (PBUH) is full of true events. Before the declaration of prophethood, he was known by the title of "Al-Sadiq and Al-Amin". On the occasion of the declaration of prophethood on Mount Safa, the people first confirmed the truthfulness of the Prophet (PBUH). Caesar of Byzantine, Heraclius (Qasar of Rome, Hirakul) asked Abu Sufyan about Prophet Muhammad (PBUH). Abu Sufyan had not accepted Islam then. He asked: "Have you ever suspected this person of lying? Abu Sufyan said no. After the Prophet (PBUH) migrated to Madinah, Hazrat Abdullah bin Salam, the greatest scholar of the Jews, came to visit and meet him, and seeing the prophet's face from afar, he shouted, "This cannot be the face of a liar." (Jamay Tirmidhi, 2485)

Condemnation of Falsehood: The opposite of truth is "falsehood" for which the Arabic word "Kizb" is used which literally means misrepresentation and false news. The term lie refers to "inconsistency between statement and reality".

- Allah Almighty has advised us to avoid lying in the Holy Qur'an

وَاجْتَنِبُوا قُولَ الزُّورِ (الْحُجَّةُ ، ٣٥)

"And avoid lying."

- Allah has cursed the liars: "Allah's curse is on the liars" (Al-Imran, 61)

In the Hereafter, the liars will have a painful punishment because of their lies:

وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْنِيُونَ (الْبَقْرَةُ ، ١٠)

"And for them is a painful punishment because they used to tell lies."

- The Prophet ﷺ described three signs of a hypocrite, one of them is that when this hypocrite speaks, he lies (Sahih Muslim 211).
- When a person listens to someone and passes it on without investigation, it is also compared to a lie in the hadith. The Prophet's statement is:

"It is enough for a person to be a liar that he narrates everything he hears."

Meaning of Forgiveness: The literal meaning of forgiveness is to forgive, to erase and not to take revenge. Forgiving someone despite having the ability and power to take revenge is called forgiveness.

Forgiveness is an admirable and desirable act in Islam, but excesses in it can also lead to deterioration, so there is a limit to forgiveness and mercy, beyond which it cannot be forgiven. In this regard, Syed Sulaiman Nadvi writes: "To adopt either of forgiveness and revenge is a defect in the physical or spiritual system of the world." If there is no principle of revenge and punishment, then a society cannot be maintained, nor can peace and order be maintained in the country, nor can a large part of the people be forced to refrain from evil deeds.

In personal matters, one should generally forgive, but even in this matter, one should take care of the mood of the person. If a person keeps transgressing his limits, it is better to let the law take its course. There is no room for a public offender. There is a very good narration of Hazrat Aisha (RA) that the Messenger of Allah (PBUH) did not take personal revenge, except that one violated a command of Allah and was legally punishable.

Importance of Forgiveness in light of Quran and Hadiths:

- In the Holy Qur'an, Allah has described forgiveness as an attribute of the believers, saying:

وَلَمَنْ صَبَرَ وَعَفَرَ إِنْ ذَلِكَ لَيْنَ عَزْمُ الْأُمُورِ (الشوري، 43)

And whoever is patient and forgives - indeed, that is of the matters [requiring] determination.

- When a person forgives for the pleasure of Allah instead of retribution and revenge, then for that person, forgiving a person becomes a cause of atonement for his sins. In the Holy Qur'an, Allah

فَمَنْ تَصْدِقَ بِهِ فَهُوَ كَفَارَةٌ لَهُ (المائد، 45)

So, whoever gives this (Qisas, retribution) as acharity (i.e., forgiveness), it will be an atonement for him (his sins)."

Every Muslim who believes in the true religion wishes to do those things that will lead to his forgiveness and increase his honor and dignity. Allah says:

وَلَيَغْفِلُوا وَلَيَضْسِدُوا إِلَّا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ (النور، 22)

and let them pardon and overlook. Would you not like that Allah should forgive you?

وَمَا زَادَ اللَّهُ عَنْهَا بِعْفًا إِلَّا عِزًا (صحيح مسلم، 2588)

Allah increases the servant's honor by his forgiving others. (Sahih Muslim, 2588)

Some Examples of Forgiveness from the Prophet's Life: Prophet Muhammad (PBUH) was resting under a tree and his sword was hanging on the tree, a man came and took a sword and moved towards him. The prophet got up and got over him. After getting over it, the prophet forgave him.

Despite causing pain to the people of Taif, he not only forgave them but also prayed for their guidance. He forgave Suraqa bin Jashim and Burida Aslami, who chased him at the time of his migration to Madinah. He forgave Harb al-Aswad who tortured the daughter of the Prophet. He also forgave Abu Sufyan and his wife Hind (the one who cremated the blessed body of Hamza) who had been hostile to Islam for many years.

(Module 3(101): Islamic manners of meeting and conversation)

Salam: The first and foremost thing that Islam emphasizes for meeting is that whenever you meet someone, you should greet him first:

وَإِذَا حُكِمَ بِعِدْيَةٍ فَحَسِبُوهَا أَوْ زُفُوهاً إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا (النساء، 86)

"And when you are honored with (a word) of salutation, then (in response) offer a better salutation (with a word) or (at least) the same (words of reply). Give it back, verily Allah is the One who takes account of everything.

The Prophet (PBUH) said: "When two Muslims meet and shake hands, their sins are forgiven before they part" (Jami'i at-Tirmidhi, 2727).

- In a hadith it is said that a person who takes the initiative in salam is said to be closer to Allah. (Sunan Abi Dawud, 5197). He said in another place: "The rider should greet the pedestrian, the pedestrian should to one is sitting, a small number of people should greet to a bigger number of people." (Sahih Bukhari, 6231)
- One of the teachings of Islam is to greet when entering the house. Hazrat Anas bin Malik RA says that the Messenger of Allah (PBUH) said to me: "O my beloved son! When you go to your family, greet them, this greeting will be a blessing for you and your family (Tirmidhi, 2698).

The teaching of Islam is also that whenever you meet someone, show cheerfulness and have a smile on your face. It is said in a hadith: "A smile on your face for another brother is charity" (Jami'i at-Tirmidhi, 3954).

- If you want to meet or go to someone's house for some work, it is necessary to take permission. It is said in the Holy Qur'an:

بِاَنَّمَّا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بَيْوَاتٍ غَيْرِ بَيْوَاتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا وَتُشَلِّمُوا عَلَىٰ اَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ تَذَكَّرُونَ (النور، 27)

O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded. (Al-Nur, 27)

- For the manners of seeking permission it is instructed to knock the door for three times and if not responded, one should go back. The prophet (PBUH) said: "you should ask for permission for three times. If not responded, you should go back. (Sunan Abi Dawd, 5180)

When more than two people meet, two of them are prohibited from whispering to each other. The Holy Prophet (PBUH) said: When three of you are together, two of you should not whisper to each other apart from the third, until you mix up with other people, because this will make him sad. (Sahih Muslim, 5697)

- Islamic manners of conversation also include teaching to speak well and purposefully. Allah says.

وَقُلُّوا لِلْكَافِرِ حَسْنًا (البقرة، 83)

"And speak good words to people."

Similarly, the Prophet (PBUH) said: "Whoever believes in Allah and the Last Day, he should speak good words, otherwise he should remain silent." (Sahih Bukhari, 3563)

- During a conversation, a person should not speak so fast that the listener does not even understand, it should be slow enough to understand. Hazrat Ayesha says: The prophet used to speak in such a way that if one would like to count his words, one could count. She further says: "The Prophet (PBUH) did not speak fast and continuously like you, but he (PBUH) used to speak in such a way that there was a pause between the words and the person sitting next to him would remember him (just by listening). (Jame' Tirmidhi, 3639)
- In Islam, flattering is prohibited in conversation. In the hadith, flattery is condemned with the following words: "When you see those who praise you, put dust in their mouths" (Mishkwat al-Masabih), 763).

(Module 4(102): The Family System of Islam)

Family is the basic unit of society, it is the oldest and the earliest institution of man, the foundation of which was laid when the first man was born in this world. From that time till today, its continuity is still maintained in every society of this world.

If the basic unit of society is based on strong relationships, then the social system will also be stable and if it is disturbed, then the social system will also be weak.

Definition of Family: According to The Columbia Encyclopedia, family refers to: "A family is a social group consisting of parents and their children, genetically related to the group, and many other members of the group, such as slaves, servants, wives, husbands." And their children can also be included, thereby creating Extended Family and Lineage Family, which can also be called a "large" or giant family, it is an important economic and biological unit.

Definition: "A group of persons (at least two persons, husband, and wife or more persons) who live together in one house on the basis of some relationship is called a family."

Meaning of Nikah: The literal meaning of Nikah is commitment and connection. Terminologically, it means "the joining of an unmarried man and woman in the relationship of husband and wife is called Nikah."

The importance of marriage in the light of the Qur'an and Hadith: Marriage is the most important unit of Islamic society, so marriage is recommended and encouraged. The commandment of Allah is:

فَانكِحُوهَا مَا طَلَبَ لَكُم مِّنَ الْيَسِّاءِ (النساء، 3)

" Marry women that please you of women."

It seems that along with the order of marriage, it has been pointed out to the expression of liking of man and woman for successful family life.

- The importance of marriage is also evident from the fact that Islam ordered the marriage of slaves and concubines along with free people. It was said:

أَنكِحُو الْأَيَامِي مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَاعِكُمْ (النور، 32)

And you should marry those of your men and women who (despite the age of marriage) are not married and who are of their own ability. Also (marry) the slaves and the slaves.

- Marriage is a source of prosperity:

إِنْ يَكُونُوا فَقَرِاءٌ يَغْنِمُهُمُ اللَّهُ مِنْ فَضْلِهِ (النور، 32)

If they are in need (then) Allah will make them rich by His grace

Prophet Muhammad (peace be upon him) said: Allah has taken the responsibility of helping three people: 1. A slave who wants to pay his price, 2. A married person who wants purity, 3. One who fights in the way of Allah. (Sunan Al-Nasa'i, 3218)

- Marriage is the source of peace and security, and love and affection.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِّنْ أَنْشِسِكُمْ أَزْوَاجًا لِتُسْكِنُوهَا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مُّوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (الروم ، 21)

(also) Among His signs is that He created for you mates of your own kind so that you may find comfort in them, and He created between you love and mercy, surely for those in this (system of creation) There are signs that prompt contemplation."

- Marriage is half of faith. The Prophet (PBUH) said: "When a person marries, he completes half of his faith."

• Marriage is the Sunnah of all the Prophets: "And verily We sent (many) Messengers before you, and We made for them wives (also) and children (also)" (Al-Ra'd, 38).

• Marriage is the Sunnah of Muhammad (PBUH): He (PBUH)said: "Marriage is my Sunnah and my method, so whoever turns away from my Sunnah is not from me." (Sunan Ibn Majah, 1846)

Preferences for Marriage: Prophet Muhammad (PBUH) said, "Women are married on the basis of four things, wealth, lineage, beauty, and religion." You give should give priority to religion. (Sahih al-Bukhari: 5090) Then he said: "Choose (good partner) for your sperm and marry those who are equal to you." (Al-Mustadrak Hakim, 2687)

The Islamic concept of dowry and dowry: Dowry is an Arabic word derived from "Jahhaza" and its source is "Tajheez" which literally means equipment, preparation, decoration, etc. The term dowry refers to the equipment and materials given to the bride or her family by the bride or her family before or during the marriage ceremony.

"Hazrat Ali Al-Murtaza (RA) says that the Messenger of Allah (PBUH) gave Fatima (RA) a filled-cotton sheet, musk, and a pillow filled with Adhkhar (grass) as dowry." (Sunan Nasa'i, 3388).

Dowry: In Islam, dowry refers to a gift that is paid by the bridegroom to the bride at the time of marriage or later. Dowry can be anything that is counted as wealth and it is a compulsory for the husband without which marriage cannot take place. The guide is Almighty:

وَأَنَّ الْمُسَنَّاءَ صَدَقَاتٍ نِخَلَةً فَإِنْ طَبِنَ لَكُمْ عَنْ شَيْءٍ مِنْهُنَّا فَكُلُوهُ هَنِئًا مَرِيًّا (النساء، 04)

And pay women their dowry cheerfully, then if they leave some of it (dower) for you out of their pleasure, then eat it as favorable and pleasant (for you)."

The Prophet (PBUH) said: "Whoever sets a dowry for a woman and Allah knows that he does not intend to pay that dowry, only by deceiving her in the name of Allah, makes her private parts lawful for himself, then he will meet Allah on the Day of Judgment in such a condition that he is counted as an adulterer.

The Amount of Dowry: In Islam, the amount of dowry is set according to the financial status and capacity of the bridegroom. Hazrat Umar used to say, "Do not appoint high dowry, if there were a reason and a cause of glory and piety in the sight of Allah, then the Prophet of Allah (PBUH) deserved more to appoint high dowry and I do not know that the Messenger of Allah (PBUH) appointed more than twelve ounces of dowry for any of his wives or daughters. (Jamay Tirmidhi, 1114).

(Module 5(103): Divorce and Khula')

Divorce

The literal meaning of divorce is to be free from imprisonment, to separate. Terminologically, it means ending the marriage relationship established between husband and wife by specific words and method is called divorce."

Divorce is not preferred in Islam. In Islam, the practice of divorce is strongly disapproved and allowed only in unavoidable cases. On the authority of Hazrat ibn Umar, may Allah be pleased with him, the Prophet (PBUH) said: Divorce is the most disliked thing in the sight of Allah. (Sunan Ibn Majah, 2018)

أَطْلَاقٌ مَّرْتَابٌ فَإِنْسَانٌ يُعْزَوْفُ أَوْ شَرِيكٌ يُاخْسَانٌ (البقرة، 229:02)

Divorce is (only) twice (up to), then either (the wife) has to stay (in marriage) in a good way or leave her in a good way.

Divorce is revocable up to two times, after that there is no right of reversion. The gist of the verse is that a man has the right to divorce twice. If the third divorce is given, the woman will become forbidden to her husband. And it will not be halal for the first husband until she completes the Idda of the first husband and then marries another husband and completes the Idda of cohabitation.

فَإِنْ طَلَقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حُرْمَةٍ تَنْكِحُ رَجُلًا غَيْرَهُ—فَإِنْ طَلَقَهَا فَلَا جُنَاحَ عَلَيْهَا أَنْ يَرْجِعَهَا إِنْ يَقِنَّا مُحْدُودَ اللَّهِ—وَتِلْكَ مُحْدُودَ اللَّهِ
يُبَيِّنُهَا لَئِنْ يَعْلَمُونَ— (البقرة، 229:02)

"Then if the husband divorces his wife (for the third time), then that woman will not be lawful for him until she marries another husband, then if the second husband divorces her, then both of them will incur some sins in returning to each other. Not if they think that (now) they will uphold the limits of Allah, and these are the limits of Allah which He explains to the wise."

According to the opinions of the four schools of thought, Hanafi, Shafi'i, Maliki and Hanbali jurists, three divorces should be given in three months or in one month or in one day or in one sitting or in one sentence, in any case, all three will happen and the woman becomes haram for the man.

Dislocation: The literal meaning of Khula is to take off. Terminologically, the separation of a woman by ending the marriage relationship is called Khula.

In fact, Khula is the right of divorce given to the wife. If the wife has a hard time with her husband for some reason and the husband does not agree to divorce her, then the woman can get Khula from her husband by referring to the court or Qazi to end her marriage. Allah says in the Holy Qur'an regarding Khula

فَإِنْ خَفِيَ أَلَا يَقِنَّا مُحْدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهَا فِيمَا افْتَدَتْ بِهِ—وَتِلْكَ مُحْدُودَ اللَّهِ فَلَا تَنْقِذُوهَا—وَمَنْ يَتَعَدَّ مُحْدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ
(البقرة، 229:02)

Then if you fear that both of them will not be able to uphold the limits of Allah, then there is no sin on them if the wife (herself) takes some recompense and takes freedom (from this painful bond). There are (fixed) limits, so do not go beyond them, and those who transgress the limits of Allah, those are the wrongdoers.

The above-mentioned Quranic verse and hadiths of the Prophet (PBUH) prove that in case of Khula, the woman has to return the dowry money taken from her husband at the time of marriage.

It is narrated on the authority of Ibn Abbas that the wife of Thabit bin Qays came to the service of the Prophet and said: O Messenger of Allah! I have no complaint against him because of his morals and religion. However, I do not like disbelief in Islam. (Because staying with him and not

paying the rights of marriage). On this, the Prophet (PBUH) said to him, "Can you return his garden (which he gave as dowry)?" she said, "yes". The Prophet (PBUH) said (to Thabit) that accept the garden and divorce her.

Khula can only be done for a special reason. Allah has disliked the women who break their marriage relationship and take Khula without any reason.

There is a hadith: A woman who asks her husband for divorce without any reason, the fragrance of Paradise is forbidden to her. (Jamay Tirmidhi, 142).

Lecture No. 25: Islamic Culture & Civilization – III

(Module 1(104): Importance of rights & duties and rights of parents)

Definitions Rights and Duties

Literal and Terminological Meaning of Rights:

The literal meaning of the right is Good (صحيح), proper and legitimate demand or privilege. Such "Right" is a meaningful word. On the one hand, it refers to truth and on the other to what we can legally and formally claim as our own.

Literal and Terminological Meaning of Duties:

Duties (فرض) is the plural of duty (فرض), meaning to make some job obligatory, to appoint, that is, duties are the responsibilities that a person owes to another person. Rights and duties are interrelated: a person's rights are another's duties.

Rights of Parents in Islam: Good behavior for parents, is the foremost among the right of people.

1- Good Behaviour towards Parents:

The Holy Qur'an used the comprehensive term "Ihsaan" (احسان) to describe the desired behavior towards parents, which means "good behaviour of par excellence".

وَقَضَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيمَانًا وَبِالْأُوَالِدَيْنِ إِحْسَانًا۔ (الاسراء، 23:27)

And your Lord has decreed that you not worship except Him, and to parents, good treatment.

A Special Order of Good Behavior and Service to Parents in their Old Age:

إِمَّا يَتَلَقَّعُ عِنْكَ الْكِبَرُ أَخْدُهُمَا أَوْ كِلَاهُمَا فَلَا تُهَلِّ لَهُمَا أَقْبَرْ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قُوْلًا كَرِيمًا۔ (الاسراء، 23:17)

Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.

عَنْ أَيِّ هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "رَغْمَ أَنْفَثَ ثُمَّ رَغْمَ أَنْفَثَ ثُمَّ رَغْمَ أَنْفَثَ" قِيلَ مَنْ يَا رَسُولَ اللَّهِ قَالَ "مَنْ أَذْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ أَخْدُهُمَا أَوْ كِلَاهُمَا فَلَمْ يَدْخُلِ الْجَنَّةَ" (مسلم: 2551).

"Abu Huraira reported Allah's Apostle (PBUH) 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- Special Emphasis on Good Behavior with Mother:

وَصَنِّيْنَا الْأَنْسَانَ بِوَالِدَيْهِ اخْسِنْا حَمَلَتْهُ أُمَّهُ كُفُّهَا وَ وَضْعَهُ كُفُّهَا وَ حَمَلَهُ وَ فَضْلَهُ تَلَقَّنْ شَهْرًا-- (الاحقاف:٤٦:١٥)

"We have enjoined on man Kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (A period of) thirty months. At length."

3- Gratitude and Kindness to Parents:

Recognize their rights with heart and tongue.

أَنْ اشْكُّ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمُصِيرُ (لقمان:١٣:٣١)

"Show gratitude To Me and to thy parents: To Me is (thy final) Goal."

4- Right to Economic and Social Care:

Kindness to parents includes their economic and social care and obedience to them. Allah Almighty said in Holy Qur'an:

يَسْأَلُوكُم مَاذَا يُنفِقُونَ ۖ قُلْ مَا أَنْفَقُمْ مِنْ خَيْرٍ فَلِلَّهِ الْبَرِّينَ- (البقره:٢١٥:٢)

They ask you, [O Muhammad], what they should spend. Say, "Whatever you spend of good is [to be] for parents..

We find this teaching in a Hadiths:

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ إِنَّ أَبِي اجْتَاجَ مَالِي . فَقَالَ "أَنْتَ وَمَالُكَ لَأَبِيكَ ". وَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ أَوْلَادَكُمْ مِنْ أَطْيَبِ كَسْبِكُمْ فَكُلُوا مِنْ أَمْوَالِهِمْ". (سنن)

(ابن ماجه 2292)

"Amr bin Shu'aib RA reports from his father that his grandfather said: "A man came to the Messenger of Allah (PBUH), and said: 'My father is taking all my wealth.' He said: 'You and your wealth belong to your father.' And the Messenger of Allah (PBUH) said: 'Your children are among the best of your earnings, so eat from your wealth.'

Avoid the following:

- 1- disobeying parents and hurting them. However, they will not be obeyed if the command to do something sinful. The holy prophet said:

لَا طَاعَةُ الْمُخْلوقِ فِي مُعْصِيَةِ الْخَالقِ

There is no compliance in the disobedience of the Creator.

- 2- their anger and unhappiness.
- 3- giving priority to wife and children over them.
- 4- their curse.
- 5- causing someone to abuse your parents, in other words, if you abuse someone's parents, they will abuse your parents in return.

Rights of Parents after Death:

- 1- Praying for their forgiveness.
- 2- Requesting Transferring Reward of good deeds to them
- 3- Respecting and supporting, loving their kinship
- 4- Paying their debt and trust they were entrusted with
- 5- Executing their valid will
- 6- visiting their grave from time to time.

(Module 1(105): Rights of Children)

Right to Life: The beginning stage of a child's life is the embryo. Islam has given legal status to the right to life for the child. Because the spirit is breathed into the child in the mother's womb after four months of pregnancy. Losing a pregnancy at this time is equivalent to killing a human being and is a major sin. Allah Almighty said:

وَلَا تَقْتِلُوا أُولَادَكُمْ خَشْيَةً إِنْ لَاقُّنَا هُنْ بَرْزَقُهُمْ وَإِنَّمَا كَانَ قَاتِلُهُمْ كَانَ خَطْلًا كَيْرًا (الاسراء: ٣١)

“Kill not your children For fear of want: We shall provide sustenance for them As well as for you. Verily the killing of them is a great sin.”

Right to have a Good Name: It is the child's right to be given a good name. . Before Islam, the Arabs used to give their children strange names. The Holy Prophet (PBUH) disliked such names and ordered to have beautiful names. Imam Tusi (امام طوسى) narrates:

جاء رجل إلى النبي صلي الله عليه وآله وسلم فقال : يا رسول الله! ما حق ابني هذا؟ قال : تحسن اسمه و أدبه وضعه موضعنا حسنا. (محمد بن احمد صالح، الطفل في الشريعة الاسلامية: ٧٤)

"A person appeared in the court of the Holy Prophet (PBUH) and said: O Messenger of Allah! What right does this child of mine have over me? The Prophet (PBUH) said: Give him a good name, teach him manners, and place him in a good place (i.e., train him well)."

عَنْ أَبِي التَّرْذَدَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّكُمْ تُدْعَوْنَ يَوْمَ الْقِيَامَةِ بِأَسْمَائِكُمْ وَأَسْمَاءِ آبَائِكُمْ فَأَخْسِسُوا أَسْمَاءَكُمْ".
(ابوداؤد، السنن، كتاب الأدب، باب في تغير الأسماء، 4 : 287، رقم : 4948)

"Narrated Abu Darda': The Prophet (PBUH) said: On the Day of Resurrection you will be called by your names and by your father's names, so give yourselves good names."

Favorite Name: Hazrat Abu Wahab Jashmi (أبو وہب جشمی) narrates that the Messenger of Allah (PBUH) said: "Name yourselves after the names of the Prophets, and Allah loves 'Abdullah' and 'Abd al-Rahman, the most. Of all the names, the truest names are 'Haris' (حرث) and 'Hammam', while the worst names are 'Harb' (حرب) and 'Murrah'. (مره). (Abu Dawood: 4950)

Right to Breastfeeding: "The feeding of the child by the mother is called Riza'at (رضاعت)." In jurisprudence terminology, sucking milk from the mother's breast in the first two years after birth is called Riza'at. In the Holy Qur'an, the orders of Riza'at have been described. Allah Almighty said in Quran:

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يَتَمَّ الرِّضَاعَةُ۔ (البقرة: ٢٣٣)

"The mothers shall give suck to their offspring for two whole years if the father desires to complete the term."

Right to Parenting: The Qur'an says that it is the father's responsibility to raise children.

لِيَنْفِقُ ذُو سَعْةٍ مِّنْ سَعْتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقٌ فَلْيَنْفِقْ مِمَّا أَتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا أَتَاهَا سَيِّئَاتُهُ اللَّهُ يَعْلَمُ عَنْهُنَّ
(الطلاق: ٦٥:٧)

"Let the man of means Spend according to His means: and the man whose resources are restricted, let him spend according To what God has given him. God puts no burden on any person beyond What He has given him. After a difficulty, God will soon grant relief."

Hazrat Abdullah bin Abbas RA narrates that the Holy Prophet (PBUH) said: "Whoever has two daughters and feeds them until they are young, both of them will take him to Paradise." (Ibn e Maja: 3670).

Right to Training: It is the responsibility of parents to train their children well and make them good, responsible, and exemplary Muslims. Mentioning the different stages of their training, the Holy Prophet (PBUH) said: "Instruct your child to pray when they are seven years old, and when they are ten years old, beat them (for not praying) And (at the age of ten) make them sleep separately." (Abu Dawood: 495)

Hazrat Anas bin Malik R.A narrates that the Holy Prophet (PBUH) said: "Be kind to your children and teach them manners." (Ibn e Maja: 3671)

Right to Compassion and Mercy: Hazrat Abu Huraira RA narrates: "The Holy Prophet (PBUH) kissed

Hazrat Hasan bin Ali RA and Aqra bin Habs Tamimi who was sitting next to the Prophet (PBUH), said: I have ten children, I have never kissed anyone. The Messenger of Allah (PBUH) looked at him, then said: He who does not show mercy will not be shown mercy. (Sahi Bukhari: 5651)

Similarly, in another hadith, the Prophet (PBUH) said: "Love children and have mercy on them, when you promise them, fulfill them because they understand that you are the one who provides them with sustenance."

Right to Justice: Hazrat Numan bin Basheer (نuman بن بشير) RA narrates: "His father took him and came to the Prophet's house, then said: I have given this son of mine a slave. He said: Have you given this to each of your sons? "No". He said. "Then take it back from him." (Sahi Bukhari: 2446)

Right of Inheritance: The jurists agree that a pregnancy in the mother's womb can become an heir if the following two conditions are fulfilled:

- 1- At the time of the death of the father, the child must be there in the mother's womb because the heir is the deputy of the deceased and it is necessary for the deputy to be present.
- 2- Be alive at the time of birth because the heir must be alive, a dead person cannot become an heir. Allah Almighty said:

يُوصِّيُكُمُ اللَّهُ فِي أَوْلَادِكُمْ (النساء، ٢: ١١)

"Allah (thus) directs you as regards your children's (inheritance)".

(Module 1(106): Rights of Teachers)

Education and training are a prophetic way. Allah Almighty taught the Holy Prophet (PBUH) the Qur'an:

الرَّحْمَنُ عَلِمَ الْقُرْآنَ (Rehman, Who taught the Quran.)

Teachers and students are two very important elements of the education system. The teacher has the position of the leader of the Ummah. Hazrat Muhammad (PBUH) himself was a teacher.

Allah Almighty Said:

يَعْلَمُهُمُ الْكِتَبُ وَالْحِكْمَةُ وَيَرْكَنُهُمْ (البقرة : ٢١٢٩)

"He (the prophet PBUH) instructs them in scripture and wisdom and sanctifies them."

Etiquette and Respect for the Teacher: The student must respect the teacher and protect himself from even the slightest disrespect. A teacher is at the level of a father in terms of being a teacher and mentor. The Prophet (PBUH) said: "I am like a father to you, I teach you." The Holy Prophet (PBUH) said: "You have three fathers.

- 1- The one who caused you to come into the world, i.e., your biological father.
- 2- The second one, who gave you his daughter, i.e., father-in-law.
- 3- The third one, who blessed you with knowledge and understanding, i.e., the teacher.

It is narrated from Hazrat Abu Huraira RA that the Holy Prophet (PBUH) said: "Learn knowledge and learn respect for knowledge. Be humble to the teacher who taught you knowledge." (Al Mojamil Ausat: 618)

- A guiding incident in this regard is that of Hazrat Abdullah Bin Abbas RA. That is mentioned by Imam Ibn Abdul al-Barr in his book Jami Bayan al-Ilam wa Fazlah. (جامع بيان العلم و فضله): Once

Hazrat Zaid bin Thabit, who was a Hafiz of the Qur'an and a great scholar of Quran and Sunnah, led a funeral prayer. A ride was brought for him so that he could ride back. Abdullah bin Abbas went ahead and took the reins of the ride, and Zaid bin Thabit said: Cousin of the Messenger of Allah! don't do that. Ibn Abbas said:

هَكَذَا يَفْعَلُ بِالْعُلَمَاءِ وَالْكُبَرَاءِ (This is what is done with the scholars and elders.)

Hazrat Zaid kissed his hand and said: This is how we deal with the Prophet's household.

Imam Shuba says:

كُلُّ مَنْ سَيَغْتَثُ مِنْهُ حَدِيقَةً، فَأَنَا لَهُ عَبْدٌ

From whom I have read a hadith, he is my master and I am his slave.

Walking to Gain Knowledge:

Haroon al-Rashid requested Imam Malik, the teacher at that time, to teach him hadith. Imam Malik said: People come to knowledge. Knowledge does not go to people. If you want to learn

something, you can come to my class. The Khalifa came and sat leaning against the wall in the classroom. Imam Malik scolded and said: "Honoring God also includes respecting old Muslims and scholars." Hearing this, Khalifa Al-Mu'adab stood up.

(Module 1(107): Rights of Relatives)

Good Behavior and Mercifulness:

Prophet Muhammad (PBUH) taught kindness and mercifulness to relatives. Arab society where family ties (Asbiyah) were of primary importance, the Prophet (PBUH) eliminated this Asbiyah. However, in the Holy Qur'an, good behavior towards relatives has been emphasized in many places:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْأُلَّاَتِينِ إِخْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ الْجُنُبِ
وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا (النَّسَاءَ ٤: ٣٦)

"Serve God and join not any partners with Him: and do good to parents kinsfolk orphans those in need neighbors who are near neighbors who are strangers the companion by your side the wayfarer (you meet) and what your right hands possess: for God loveth not the arrogant the vainglorious."

He (PBUH) described mercy as the basis of a balanced and healthy social life.

It is narrated from Hazrat Abu Huraira RA that he heard the Holy Prophet (PBUH) saying: "Whoever wants his sustenance to be extended and his life to be blessed should maintain ties of kinship." It is narrated from Hazrat Jubair bin Mut'am RA that he heard the Holy Prophet (PBUH) saying: "One who disconnects ties with his relatives will not enter Paradise."

Abdullah bin Awni RA said: I heard the Messenger of Allah (PBUH) saying: Allah's mercy is not on a people in which there is a person who cuts off relations.

In Islamic teachings, the rights of relatives have been properly arranged. There are many Quranic verses related to their financial rights. Allah Almighty Said:

وَلَا يَأْتِي أُولُو الْقُضَىٰ مِنْكُمْ وَالسَّعَةُ أَنْ يُؤْتُوا أُولَى الْقُرْبَى وَالْمَسَاكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلَيَعْفُوا وَلَيَصْفَحُوا إِلَّا تَحْبُّونَ
أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ عَفُورٌ رَّحِيمٌ (النُّورُ ٢٠: ٢٢)

"Let not those among you who are endowed with grace and amplitude of means Resolve by oath against helping their kinsmen, those in want, and those who have left their homes in God's cause: Let them forgive and overlook, do you not wish that God should forgive you? For God is Oft-Forgiving, Most Merciful."

Right of Inheritance: The right of close relatives has been specified by Allah in the Qur'an.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتَ إِنْ تَرَكْ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَفًا عَلَى الْمُتَقْتَبِينَ (البقره :٢ :١٨٠)
"It is prescribed when death approaches any of you if he leaves any goods that he makes a bequest to parents and next of kin according to reasonable usage; this is due from the God-fearing."

وَإِذَا حَضَرَ الْقِسْمَةُ أُولُو الْفُرْقَانِ وَالْيَتَامَى وَالْمَسَاكِينُ فَازْرُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا (النساء :٤ :٨)
"But if at the time of division other relatives of orphans or poor are present feed them out of the (property) and speak to them words of kindness and justice."

Consideration of Relatives in Need: He (PBUH) also emphasized the economic recovery of the deprived relatives and advised the high-ranking people of the society to pay for this right of economically weak relatives. It is narrated from Anas RA that the Prophet (PBUH) said to Abu Talha RA Give this (garden) to your poor relatives, so he gave it to Hazrat Hassan and Hazrat Ubi bin Ka'ab (who were his cousins).

(Module 1(108): Rights of Neighbors)

According to the teachings of the Holy Prophet (PBUH), the stability and development of the society depend on every member of the society. They should help each other in matters of goodness and well-being and their mutual contact should be based on compassion and sacrifice. The Prophet (PBUH) defined the rights of neighbors for the promotion of this spirit and tradition and he explained the importance of their rights so much that it reached equal to that of relatives. He (PBUH) said: "Jibreel kept telling me about the right of neighbors so much so that I began to think that he might be made them heir in the inheritance."

Good Behavior to Neighbors: Allah says in the Quran

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِيِ الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ الْجَنِينِ وَالصَّاحِبِ بِالْجَنِينِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا (النساء :٣٦ :٣٦)

"Serve God and join not any partners with Him: and do good to parents kinsfolk orphans those in need neighbors who are near neighbors who are strangers the companion by your side the wayfarer (ye meet) and what your right hands possess: for God loveth not the arrogant the vainglorious."

Types of Neighbors:

- 1- Relative Neighbors:** These are the neighbors who are also relatives, their right has priority over other neighbors.

- 2- **Strange Neighbors:** It refers to a neighbor who is not a relative but only a neighbor whose rank is lower than the previous one.
- 3- **Cohabitant or Side Partner:** Different people living and sitting together like those living in a house or building. Students studying in school and college or people working in an office, factory, or any institution are included in this category.

Prohibition of Inflicting Pain:

The Holy Prophet (PBUH) considered paying the rights of one's neighbor a part of faith. Hazrat Abu Shuraih narrates: The Holy Prophet (PBUH) said: "By God, he is not a believer. By God, he is not a believer. By God, he is not a believer." It was asked: "Who is it the Messenger of Allah?" He said: "The one whose neighbor is not safe from his inflicting pain." It is narrated from Hazrat Abu Rafi that the Messenger of Allah (PBUH) said: "The neighbor has rights because of his proximity." A neighbor has a right not to be disturbed.

Exchange of Gifts:

While describing the rights of the neighbor, the Prophet (PBUH) explained which neighbor is and which neighbor's rights have priority over the rights of others. "Hazrat Ayesha Siddiqa RA says that she asked: "O Messenger of Allah (PBUH)! I have two neighbors. So which of them should I send a gift to? He (PBUH) said: "The one whose house is closer to you."

Signs of True Love for Allah and His Messenger:

Hazrat Abdul Rahman bin Abi Qarad RA says, Once the Prophet (PBUH) performed ablution, the Companions RA took the water of his ablution and started applying it on their bodies and faces. When the Holy Prophet (PBUH) inquired what was motivating them to do that, they replied it was the only the love of Allah and His Messenger. Thereupon he (PBUH) said: "Listen, whoever desires that he may be blessed with the love of Allah and His Messenger, or that Allah and His Messenger love him, he should arrange three things:

- 1- When he speaks, he should speak the truth.
- 2- When something is placed with him as a trust, he should pay it with trustworthiness.
- 3- Have Good behavior with his neighbor. (Al-Baihaqi fi Shob ul Eman)

Lecture No. 26: Islamic Culture & Civilization – IV

(Module 1(109): Rights of Orphans, Widows, the Poor and the Destitute)

Allah's Messenger (PBUH), while describing the virtue of the one who takes care of an orphan, said: "I and the guardian of an orphan will be close in this way in Paradise, and the Prophet (PBUH) told this through his index and middle fingers."

The rights of orphans have been described in a comprehensive manner in the Holy Quran:

وَيَسْأَلُونَكَ عَنِ الْيَتَمَّ فَلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَلَا تُحَالِطُوهُمْ فِي حَوَالَتِكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُضْلِعِ وَلَا شَاءَ اللَّهُ لَأَعْنَتْكُمْ لَأَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (البقرة ٢٢٠)

"(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.'"

all the rights of orphans that belong to society have been described in the Quran: Protection of the property inherited from the father, concern about their education, handing over their wealth and means to them after they get adults, marrying them

When a father of a child dies, his property should be documented in the presence of a few Muslims, and the property of the orphan should be handed over to the trustee until the orphan becomes a sane adult.

وَلَا تُؤْتُوا السُّنْهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَاماً وَإِذْ قُوْهُمْ فِيهَا وَأَكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا (النساء ٤: ٥)

And do not entrust to the mentally deficient your (or their) assets which Allah has made a means of stability for your economy. However, feed them out of it and clothe them, and say to them good and nice words.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ طَلْمَأً إِنَّمَا يَأْكُلُونَ فِي بَطْوَنِهِمْ نَارًا وَسِيَاضُلُونَ سَعِيرًا (النساء ٤: ١٠)

Indeed, those who eat up the property of orphans unjustly fill their bellies but with fire, and soon will they fall into a Blazing Fire.

Hazrat Abu Huraira (R.A) says that a man complained to the Holy Prophet (PBUH) about the hardness of his heart. The Prophet (PBUH) said, "Run your hand over the head of the orphan and

feed the poor." (Musnad Ahmad: 7577) Hazrat Basheer bin Aqrba Jahni (RA) says that on the day of the Battle of Uhud, I met the Holy Prophet (PBUH), and I asked him what happened to my father. He told me that he received martyrdom. I started crying after hearing this. The Holy Prophet (PBUH) held me, put his hand on my head, made me ride with him on his horse, and said, "Are you not satisfied that I become your father and Aisha your mother?"

Educating the Welfare and Benevolence of Widows:

Before Islam, when a woman became a widow, the relatives of the deceased considered her a part of the property and took possession of her, and she was also deprived of her share in the inheritance and other rights. In this way, marriage with widows was not liked in Arabia, due to which they suffered from economic and social insecurity. The Prophet (PBUH) ended this evil custom by marrying widows himself. The Prophet (PBUH) described the virtue of paying their rights as follows: "He who strives for widows and the poor is like the one who does Jihad in the way of Allah or one who fasts during the day and worships at night."

Rights of the Poor and Needy in Islam:

Prophet Muhammad (PBUH) taught good behavior towards the poor and the needy. Whenever he saw the poor and needy suffering, he would not be satisfied until their suffering was resolved. The rights of the poor and the needy have been mentioned in several places in the Holy Qur'an, and the people of high status in society have the right to their economic recovery, the payment of which is necessary for the believers:

يَسْأَلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ مَا أَنْهَمْتُ مِنْ خَيْرٍ فِيلُوِالدِّينِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَإِنِّي سَعِيلٌ (البقرة: ٢١٥)

They ask you what they should spend (in the way of Allah). Say: 'Whatever wealth you spend (is right), but the deserving ones are your parents and close relatives and orphans and the needy

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْفُرْقَانِ وَالْيَتَامَىٰ وَالْمَسَاكِينَ فَازْرُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا - (النساء: ٤)

If the relatives (other than heirs) and the orphans and the indigent are present on the occasion of the division (of inheritance), give them also something out of it and say to them good and nice words.

The Same Teaching was also given in the Blessed Hadiths:

It was narrated from Hazrat Huzaifah that the Holy Prophet said: There was a person in the earlier people to whom an angel came to take give him death. He asked him if he had made any good deed. He said he does not know except that he used to trade with people. And when he had to demand a loan from them, he would give respite to the rich and forgiveness to the poor, so Allah admitted him to Paradise. It was narrated by Hazrat Abu Hurairah that the Holy Prophet said that there was a person who used to lend money to people. He had instructed his servants to relieve the person who is in need. Perhaps in this way, Allah forgive us. When he met Allah, He forgave him. Hazrat Abu Qatadah said: The Messenger of God (PBUH) said: "Whoever wants

Allah to relieve him from the hardships of the Day of Resurrection, he should give respite or forgiveness to the needy." "It is narrated from Hazrat Abu al-Yasr that he said: I heard the Holy Prophet (PBUH) saying that whoever gives respite or forgiveness to a needy person, Allah will give him a place in His shadow."

(Module 2(110): Rights of Disabled and Elderly Persons

People with disabilities are a part of human society that deserves more attention than the general population. No civilized society can imagine ignoring the disabled or depriving them of a respectable place in society. Islam is a religion that respects humanity. Since disabled people deserve special attention for their identity and dignity in society, Islam has given special teachings in this regard. It should be clear here that all the rights that are available to the general population of society are also available to disabled people. However, in addition to the rights available to ordinary people, the details of the rights that Islam has given to the disabled are as follows:

Right to Special Attention:

Islam has given equal status to every individual in the affairs of life, regardless of race, colour, or social status. It is a common social attitude that people with disabilities are ignored in the normal affairs of life and social interaction. The Holy Qur'an strongly condemns this approach and has declared humans worthy of honor and dignity. Once, the Holy Prophet (PBUH) was preaching to the leaders of the polytheists when his blind companion, Hazrat Abdullah bin Umm Maktoum (RA), came to his service. Being busy while talking with others, the Prophet (PBUH) could not turn his attention to Hazrat Abdullah bin Umm Maktoum, so the following verses were revealed to him:

عَبَسَ وَتَوَلَّ - أَنْ جَاءَهُ الْأَعْمَى - وَمَا يَذْكُرُ فَتَسْقُفَةُ الْذِكْرِي (عِسْ ٨٠: ٢-١)

A feeling of uneasiness came upon his (holy) face, and he turned aside his (radiant) face because a blind man approached him (who interrupted his discourse). And what do you know? Perhaps he would be purified (further owing to your attending to him).

In these blessed verses, the Ummah was taught through the Messenger of Allah (PBUH) that: People with disabilities deserve more attention than other members of society; they should not be ignored in favour of others. The level of honour and dignity should not be determined by looking at social status, but personal character, piety, reformation, and the spirit of goodness should be the criteria for it.

Right to Exception in Enforcement of Society Law:

Islam has provided law and order for social life as well as other spheres of life. Clear rules have been given for daily living and visits to the homes of relatives and friends. However, it is worth noting that in the Holy Qur'an, the disabled have been exempted from these regulations:

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْنَجِ حَرَجٌ وَلَا عَلَى الْمُرِيبِ حَرَجٌ وَلَا عَلَى أَنفُسِكُمْ أَن تَأْكُلُوا مِنْ يَئُوتُكُمْ أَوْ يَئُوتْ أَبَائِكُمْ أَوْ يَئُوتِ إِخْوَانِكُمْ أَوْ يَئُوتِ أَخْوَاتِكُمْ أَوْ يَئُوتِ عَمَّا يَكُمْ أَوْ يَئُوتِ أَخْوَالِكُمْ أَوْ يَئُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكُتُمْ مَقْاتِحًا أَوْ صَدِيقَكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعًا أَوْ أَشْتَأْنَا فَإِذَا دَخَلْتُمْ يَئُوتًا فَسَلِّمُوا عَلَى أَنفُسِكُمْ تَحْيَةً مِنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً كَذَلِكَ يَبِينُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقَلُونَ (النور ٢٤ : ٦١)

There is no restriction on the blind, nor any blame on the lame, nor is there any sin on the sick, nor (any harm) for you if you eat (food) from your own houses or from the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your fathers' brothers, or the houses of your fathers' sisters, or the houses of your mothers' brothers, or the houses of your mothers' sisters, or the houses whose keys are in your charge (i.e., whose owners have permitted you for any use). Nor is there any harm to eat food) from your friends' houses. There is no sin on you whether you all eat together or separately. Then, when you enter the houses, greet (the members of) your (family) with the greeting of peace and security. (This) is a blissful and pure greeting from Allah. Thus Allah makes clear His Verses for you so that you may understand (the commands of the Shariah and the manners of life).

Right to Exemption from Jihad and Defense Obligations:

The Holy Qur'an described participating in jihad for the promotion of the Islamic state and the struggle for the supremacy of religion as a test of faith and steadfastness and declared the escape from this basic responsibility as a cause of punishment. However, disabled persons were exempted from this fundamental obligation:

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْنَجِ حَرَجٌ وَلَا عَلَى الْمُرِيبِ حَرَجٌ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخَلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ مِنْهُ يَعْذِبُهُ اللَّهُ (الفتح ٢٨ : ١٧)

There is no blame on the blind or the lame or the sick (for their disability to fight). And He who obeys Allah and His Messenger (blessings and peace be upon him), He will admit him to the Gardens with streams flowing under them. But whoever turns away (from obedience), He will punish him with a grievous torment.

Special concessions and facilities are granted to the Muslims with excuses under the rules of Sharia. Facilitation of ablution in case there is no control over urination, or passing of wind running of blood, etc. Tayammum and Masah are allowed for the injured.

Rights of the Elderly in Islam:

Elderly people have a special position in Islamic society. Its basis is the universal teachings given by Islam, in which the elderly people have been declared a source of blessing and mercy and worthy of honour and respect. The Holy Prophet (PBUH) advised respect for the elderly. It is their right that the younger ones respect them. He (PBUH) said: "He is not among us who does not show mercy to our younger ones and respect our elders."

Right to Dignity in Social Affairs:

The Prophet (PBUH) instructed to respect elders in ordinary social matters. Hazrat Abdullah bin Sahl and Muhsina bin Masoud reached Khyber, and they separated from each other in the two gardens. While Abdullah bin Sahl was killed, Abd al-Rahman bin Sahl and Mas'ud's sons Hawaisah and Muhsinah attended the service of the Holy Prophet (PBUH). The younger one started the talk. On this, the Holy Prophet (PBUH) said: "Take care of the rank and honour of the elder." Allah Almighty also respects the modesty of an old Muslim with white hair.

Right to Priority in the Provision of Living Facilities:

Islam also gives the elderly the right to priority in providing the facilities of life. This right is clear from the following verses of the Holy Quran:

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْبِنَ قَالَ عَسَىٰ رَبِّي أَنْ يَهْدِيَنِي سَوَاءً السَّبِيلُ وَلَمَّا وَرَدَ مَاءَ مَدْبِنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذَوَّدَانِ قَالَ مَا حَطَبُكُمَا قَالَتَا لَا شَفَقَنَا حَتَّىٰ يُفْصِدَ الرِّعَادُ وَأَبْوَا شَيْخَ كَيْرٍ فَسَقَى لَهُمَا ثُمَّ تَوَلَّ إِلَى الظَّلَلِ فَقَالَ رَبِّي لِمَ أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقَيْرٌ (القصص ٢٨: ٢٢-٢٣)

And when he moved towards Madyan, he said: 'I hope my Lord will show me the straight path (to take me to the desired destination).' And when he arrived at the watering (well) of Madyan, he found there a crowd of people watering (their flocks). And on a side, he saw two women, withdrawn, holding back (their goats). Musa [Moses] asked: 'Why are you (standing) in this condition?' Both said: 'We cannot water (our goats) till the shepherds take back their flocks and our father is an aged man.'

Blessings are from Elders:

In a hadith narrated by Hazrat Abdullah bin Abbas (R.A) it is said: "You are blessed with your elders." Hazrat Abu Darda Ra narrates that the Prophet (PBUH) said: "Look for me among your weak people because it is because of the weak people that you are provided with sustenance and you are helped." Hazrat Abu Saeed Al-Khudri narrates that the Prophet (PBUH) said: "Seek goodness from the middle-aged and show mercy to the young." It is said by Hazrat Muhammad (PBUH): "Son of Umm-e-Saad! May your mother lose you? You are given sustenance and you are helped because of your elders."

Right to Exemption from Excessive Burden:

It was narrated from Hazrat Abu Huraira that the Prophet (PBUH) said: "When one of you leads the people in prayer, let him lead it lightly because among them are the weak, the sick, and the old, and when one of you leads the prayer alone, let him prolong it as much as he likes." Hazrat Anas bin Malik narrates that the Holy Prophet (PBUH) said: "Indeed, Allah the exalted is ashamed not to grant such an old Muslim who steadfastly adheres to the Sunnah and asks from Allah."

Therefore, the welfare of this world and the hereafter lies in honouring and serving the elders. If

a person does not respect the elderly, then he is excluded from the people of the Holy Prophet (PBUH). Therefore, we should serve the elderly every moment and respect their rights.

(Module 3(111): Women's Rights in Islam)

In Islam, not only have the rights of women been established, but their position and status have actually been recognized. They have the right to life, the right to upbringing, the right to education, the right to marry, the right to receive dowry and due expenses from husbands. They have the right to do business, the right to possess property, the right to have honour and dignity, and the right to criticize and asking for accountability.

The Right to Chastity:

In order to ensure the respect of women in society, it is necessary to protect their right. Islam gave women the right to protect their chastity and obliged men to protect their chastity.

قُل لِّلْمُؤْمِنَاتِ يَقْضُوا مِنْ أَبْصَارِهِنَّ وَيَحْفَظُوا فُرُوجَهُنَّ ذَلِكَ أَزْكٰ لَهُنَّ إِنَّ اللَّهَ خَيْرٌ بِمَا يَصْنَعُونَ - (النور : ٢٤ - ٣٠)

Direct the believing men to keep their eyes always lowered and guard their private parts. That is purer for them. Surely, Allah is Well Aware of (the works) which they are busy doing.

يَا أَيُّهَا الَّذِينَ آتَيْنَا لِيَسْتَأْذِنُكُمُ الَّذِينَ مَلَكُوتُ أَيمَانِكُمْ وَالَّذِينَ لَمْ يَلْعُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَاتٍ مِّنْ قَبْلِ صَلَاةِ الْفَجْرِ وَجِئْنَكُمْ تَصْنُونَ شَيَاطِينَكُمْ مِّنَ الطَّهِيرَةِ وَمَنْ يَغْدِي صَلَاةَ الْعِشَاءِ ثَلَاثَ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ بَغْشُكُمْ عَلَى بَغْشِ كَذِيلَكُمْ يَبْيَنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ - (النور : ٥٨ - ٢٤)

O believers! Your (male and female) slaves and your children who have not yet attained puberty must seek your permission (to come to you) on three occasions: (first) before the Fajr (Dawn) Prayer, (second) when you put off your clothes at noon (for rest), and (third) after the 'Isha' (Night) Prayer (when you go to bed for sleep). These are the three (times) of privacy for you. Other than these (times), there is no sin on you or them (because during remaining hours they) keep coming and going frequently where you are from one to the other. That is how Allah makes the Revelations clear for you, and Allah is All-Knowing, All-Wise.

Right to Education and Training:

The Holy Prophet (PBUH) has declared the education and training of women as important and necessary as that of men. In Islamic society, it is in no way appropriate that a person neglects the education and training of a girl by giving her a lower status than that of a boy. The Prophet (PBUH) said: "Acquiring knowledge is obligatory for every Muslim (male and female)." On another occasion, he said: "Knowledge and wisdom are the lost possessions of the believer, so he is more entitled to get them wherever he finds them." The Prophet (PBUH) said: "If a man has a slave girl, then he should educate her, and it should be a good education. And teach her manners, and these are good manners. Then, if he frees her and marries her, there is a double reward for that person. (Bukhari, Sahih, Kitab al-Jihad, Chapter Fazl min Aslam, 3: 1096, Number: 2849)

That is, one reward is that he gave her a good education and taught her good manners, and the other reward is that he freed her, married her, and thus raised her status. It is evident from this that if Islam considers it a reward to equip even slaves with the jewel of education, then how can it justify depriving free boys and girls of education?

The Right to Fair Treatment:

The Holy Prophet (PBUH) taught good behavior towards women and advised them to treat women with kindness and compassion in general matters of life. It was narrated from Hazrat Abu Huraira that the Holy Prophet (PBUH) said: He who believes in Allah and the Day of Resurrection should not hurt his neighbour, and accept my instruction about doing good to women. They are born from the rib. And the uppermost rib is the most crooked; if you try to straighten it, you will break it, and if you leave it as it is, it will always be crooked, so accept my commandment about being good to women. Love."(Bukhari, Al-Sahih, Kitab al-Nikah, Chapter Al-Wasat al-Nisaa, 5: 1987, Number: 4890)

Right to Ownership and Property:

Islam gave women the right to property as well as men. She can not only earn by herself but also become the owner of inherited property. The divine statement is:

لِلرِّجَالِ نَصِيبٌ مِّمَّا كُنْسِبُوا وَلِلْأَسْاءِ نَصِيبٌ مِّمَّا كُنْسِبَنَ (النَّسَا ٤: ٣٢)

Men will have a share of what they earn, and women will have a share of what they earn.

A woman's right to property remains intact even in the case of divorce. Ibn-i-Qudama has written about the reversionary divorce: if the husband divorces his wife during an illness that threatens to kill him and then dies of the same illness during the Iddah period, the wife will be his heir, and if the wife dies, the husband will not be her heir. The same opinion was also narrated by Hazrat Umar and Hazrat Uthman (Ibn Qudama, Al-Mughni, 6: 329).

Right to Sanctity of Marriage:

Islam highlighted the rights of women, declared marriage with certain relationships haram, and gave its entire list. The divine saying is:

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَائِكُمْ وَأَخْوَانِكُمْ وَعَمَائِكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ الَّلَّا تَقْرَبُنَ الْأَرْضَعَةُ وَأُمَّهَاتُ نِسَاءِكُمْ وَرَبَّاتِكُمُ الَّلَّا تَقْرَبُنَ فِي حَجَّٰرُوكُمْ مِّنْ نِسَاءِكُمُ الَّلَّا تَدْخُلُمْ بَيْنَ فَإِنْ لَمْ تَكُونُوْا دَخْلُمْ بَيْنَ فَلَا جُنَاحَ عَلَيْكُمْ وَخَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَاكُمْ وَأَنْ تَجْمِعُوْا بَيْنَ الْأَخْتَيْنِ إِلَّا مَا قَدْ سَلَّفَ (النَّسَا ٤: ٢٢)

Forbidden to you are your mothers and your daughters and your sisters and your father's sisters and your mother's sisters and your brother's daughters and sister's daughters and your mothers (who) have suckled you, your foster sisters and mothers of your wives. And (similarly) your stepdaughters brought up under your parentage born of your women with whom you have had

marital relations (are also forbidden to you.) If you have not had marital relations, then there is no harm (in marrying their daughters). Also forbidden are the wives of your real sons who are of your loins, and having (in marriage) two sisters together, except what has passed in the days of ignorance.

Right to Marry:

Before Islam, women were considered the property of men, and they did not have the right to marry. Islam gave the right of marriage to a woman who is orphaned, widowed, or divorced. While living within the rules and regulations prescribed by the Sharia, she cannot be deprived of the right to marry.

وَإِذَا طَلَّقُوكُنَّا لِلْمُسَنَّةِ فَلَا يَنْهَا عَنِ الْمَعْرُوفِ (البقرة ٢: ٢٣٢)

And when you divorce the women and they reach (the completion of) their waiting period, then do not prevent them from remarrying (their former or latter) husbands when they have mutually agreed according to Islamic law.

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَنْتَرُونَ أَزْوَاجًا يَرِضُنَّ بِأَنفُسِهِنَّ أَرْبَعَةً أَشْهُرٍ وَعَشْرًا إِذَا بَلَغْنَ أَجْلَهُنَّ فَلَا جُنَاحَ عَلَيْنَكُمْ فِيمَا فَعَلْنَ فِي أَنفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَيْرٌ (البقرة ٢: ٢٣٣)

And those of you who die and leave (their) widows behind shall keep themselves in waiting for four months and ten days. So, when they arrive at (the end of) their waiting term, there shall be no responsibility on you for whatever they do for themselves according to Islamic law. And Allah is Well Aware of what you do.

وَآتُوا النِّسَاءَ صَدَقَاتِهِنَّ نِحْلَةً فَإِنْ طَبَنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُنَّ فَلَكُلُّهُ هَنِئًا مُّرِبِّعًا (النساء ٤: ٤)

And pay the women their dower with a pleased heart. Then if they forgo for you some (of the dower) out of their own pleasure, you may consume it as pleasant and favorable (for you).

Although, in view of many social reasons, Islam gave men the right to have more than one woman in marriage, but it made it conditional on justice and fairness between wives, and in case men could not maintain justice in more than one marriage, they are advised to have a single marriage:

وَإِنْ خِفْتُمْ أَلَا تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوهُمَا طَابَ لَكُمْ مِّنَ النِّسَاءِ مَتَّنِي وَثَلَاثَ وَرِبَاعَ فَإِنْ خِفْتُمْ أَلَا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكْتُ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلَا تَعْوَلُوا (النساء ٣: ٢)

And if you have the apprehension that you will not be able to treat the orphan girls justly, then marry the women you like and who are lawful for you, two or three or four (but this sanction is conditional on justice). But if you fear that you will not be able to treat (more than one wife) justly, then (marry) only one woman or the maids who have come under your possession

(according to the Islamic law). This makes it more likely that you restrain yourselves from committing injustice.

Right of Adulthood.

The right of an adult girl or boy to reject the marriage performed by the guardian before reaching their puberty is called 'Khiyar-e Balogh'. According to Hanafid school of thought, if a guardian has married a minor boy or girl, the boy or girl can terminate the marriage by exercising the right of adulthood. However, gifts given to wives should not be taken back. The Holy Qur'an not only made men the guarantors of women's needs but advised them not to take back in case of divorce, even if they had given a lot of property in the form of dowry because it had become the property of the woman:

وَإِنْ أَرْدَمْتُمْ اسْتِيَادَلَ رَوْجَ مَكَانَ رَوْجَ وَاتَّئِمْ إِحْدَاهُنْ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَنْأَخْذُونَهُ بِهَتَانًا وَإِنَّمَا مُبِينًا (النساء :٢٠)

And if you seek to take a wife in place of another and you have (by now) given to her heaps of wealth, yet do not take back any part of it. Do you want to take that wealth (back) by means of unjust accusation and manifest sin?

(Module 4(112): Rights of Minorities (Non-Muslims)

Islam is a religion that upholds the honour of humanity. In a religion that teaches good behaviour to every person, no such principle or code has been laid down that is against the honour of humanity. Like other sections of society, the minorities in the Islamic State are also entitled to all the rights that can be imagined in an ideal society. The basis for the rights of minorities was provided by negating the element of coercion in religion:

لَا إِكْرَاهَ فِي الَّذِينَ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيْرِ فَمَنْ يَكْفُرُ بِالظَّاهِرُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْغُرْزَةِ الْوُثْقَى لَا إِنْصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلَيْهِ (آلِ بَقْرَةٍ :٢٥٦)

There is no compulsion in Din (Religion). Surely, the guidance has been evidently distinguished from error. So he who rejects false gods and believes in Allah has grasped such a firm handhold that will never (possibly) give way. And Allah is All-Hearing, All-Knowing.

In the letter that the Holy Prophet (PBUH) wrote to the people of Najran, this sentence was also mentioned: "Najran and his allies have the protection of Allah and His Messenger Muhammad (PBUH). Their lives, their law, their land, their property, the persons present and absent, their places of worship, and their churches will be protected. No priest shall be removed from his religious rank, no monk from his monasticism, and no official from his office, and all their possessions shall be protected."

Churches have been existing under Islamic rule since ever. They have never been brought down to damage, but the government has protected them and provided facilities for non-Muslims to perform worship in them. How much importance has been given to the rights of minorities in

Islamic society can be seen from this saying of the Holy Prophet (PBUH): Beware! Whoever wronged a non-Muslim who is in agreement with the state or usurped his right, caused him pain more than he could bear, or took something from him without his consent, then on the Day of the Resurrection, I will contest him on behalf of non-Muslim.

Equal Status of Minorities in the Eyes of the Law:

Imam Abu Yusuf writes in his famous work "Kitab Al-Kharaj" that in the era of the Prophet and the Rashidah Caliphate, the status of Muslim and non-Muslim minorities was equal in both Tazeer and civil law. A Muslim once killed a non-Muslim during the reign of the Holy Prophet (PBUH). The Holy Prophet (PBUH) ordered the killing of this Muslim in retribution and said: "Protecting the rights of non-Muslims is my most important duty."

Numerous examples of the implementation of this teaching of the Holy Prophet (PBUH) are also found in the era of rightly guided caliphs. A Muslim who had killed a non-Muslim was brought to Hazrat Ali. All the evidence was there. That was why Hazrat Ali (R.A.) ordered the killing of this Muslim in Qisas (retribution). The relatives of the murderer convinced the brother of the murdered to forgive the murderer by paying compensation. When Hazrat Ali came to know about it, he said to him: "Perhaps these people threatened you and asked you to forgive him." He said: "No, the fact is that my brother is not coming back, and now they are giving me compensation money (Diyat), which will be enough for the survivors to some extent. Therefore, of my own free will and without any pressure, I forgive him. On this, Hazrat Ali said: Well, as you wish. You understand better. However, this is the policy of our government. That the blood of one of our non-Muslim subjects is equal to our blood, and his Diyat (compensation money) is like our Diyat.

Once, the son of Hazrat Amr bin As, the governor of Egypt unjustly punished a non-Muslim. When a complaint was brought to Hazrat Umar, the Caliph publicly punished the son of the governor of Egypt by that non-Muslim Egyptian and said: "Since when have you considered people your slaves even though their mothers gave birth to them as freemen?" During the caliphate of Hazrat Umar, a person from the tribe of Bakr bin Wail killed a dhimmi of Hira. He gave the ruling that hand him over to the relatives of the murdered. If they wish, they may kill him or forgive him. So, he was given to the heirs of the deceased, and they killed him.

The Right to Equality in the Application of Law:

In the Islamic State, Dhimmis and Muslims have equal status in law. Even in civil law, there is perfect equality between Dhimmis (non-Muslims under the protection of an Islamic state) and Muslims. The meaning of Hazrat Ali's words, "Amwaluhum ka amwalina," is that their property should be protected in the same way as the property of Muslims. The rights of dhimmis have been considered so much that if a Muslim destroys their wine or even their pigs, then compensation money will be given to him. In Dar al-Mukhtar it is written: "The Muslim will pay for his wine and his pig if he destroys them."

Hurting a Dhimmi with the tongue, hands, or feet, abusing him, beating him, or backbiting him is impermissible in the same way as it is impermissible against a Muslim. "It is obligatory to prevent torture on a non-Muslim just as it is forbidden to backbite against a Muslim."

Right to Private Life and Personal Privacy:

In the Islamic State, every person has the right to live a private life. No one can enter his house without his permission and consent, because every person's house is the center of his private and personal affairs. Encroachment on this right is an encroachment on the individual's personality, and it is not permissible in any way. There is an explicit prohibition against entering houses without permission. Allah the exalted said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بَيْوَاتًا غَيْرَ بَيْوَاتِكُمْ حَتَّىٰ تَسْأَلُوهُا وَتُسْأَلُوهُا عَلَىٰ أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ فَإِنْ لَمْ تَجِدُنَا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ أَزْجِعُوهَا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (النور ٢٤: ٢٧) (٢٨)

O believers! Do not enter houses other than your own until you obtain their permission. And greet their residents (immediately after you enter). This (advice) is better for you so that you may contemplate (its rationale). Then, if you do not find anyone in these (houses), do not enter them until you are granted permission (for that). And if it is said to you: 'Go back,' then do go back. That is purer for you, and Allah is Well Aware of what you do.

In an Islamic state, minorities also have the same right to private life and personal privacy as Muslims. Because Islamic law has set the principle for them that the rights that Muslims have, they have the same right, and the responsibilities that have been imposed on Muslims are also on them. According to Hazrat Ali, jizya is taken from them so that their lives and property can be protected in the same way as our lives and property are protected. They will be invited to Islam but not coerced. Islam calls for the worship of God alone, but it does not pressurize the people of other religions to change their beliefs and accept Islam, nor does it use coercion. Invitation to Islam and coercion are completely different. The Qur'an-e-Hakim described the message of Islam as follows:

أَذْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمُوعِظَةِ الْخَسِنَةِ وَجَادِلُهُمْ بِالْأُتْقَىٰ هِيَ أَخْسَنُ إِنْ رَبِّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهَتَّدِينَ (النحل ١٦: ١٢٥)

(O Glorious Messenger!) Invite towards the path of your Lord with wisdom and refined exhortation and (also) argue with them in a most decent manner. Surely, your Lord knows well the one who strayed away from His path, and He also knows well the rightly guided.

Right of Minorities in Collective Sponsorship:

It is narrated by Hazrat Zayd bin Had: "Indeed, Hazrat Safiyyah, the wife of the Holy Prophet gave charity to her relatives, even though they were both Jews, who were sold for thirty thousand dirhams."

Disabled people belonging to non-Muslim minorities had been receiving regular allowances from the Islamic Baitul-Mal. Hazrat Umar once saw a Jew who had become blind, so he fixed a monthly stipend for him. In the eyes of the Islamic government, there is no difference between Muslims and non-Muslims in the right to collective sponsorship and public rights; rather, they are equal citizens.

Right to Freedom of Employment:

In an Islamic state, every person, including minorities, has the right to do whatever he wants to do in trade, industry, and agriculture, provided he does not come close to things that are forbidden by the Sharia. He should keep in mind moral values and stay within legitimate limits. He should not harm the trade or industry of another because of his business. This is illegal under Islamic law. When a person does a lawful deed, his reward and fruit will be his because it is his hard work. Allah Almighty said:

وَأَن لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى (النَّجْمٌ : ٥٣ - ٣٩)

And that man (according to justice) will get only that for which he strives. (As for bounty, no one has any right to it. That is merely Allah's bestowal and pleasure, granting as much as He wills to whom He pleases.)

Right to Safety and Security:

The Islamic State is responsible for the protection and security of minorities. If the Islamic State has an agreement with another nation, then the responsibility for the protection and security of that nation will also fall on the Islamic State.

وَإِن كَانَ مِنْ قَوْمٍ يَنْكُمْ وَيَنْهَمْ فَيَنْقُصُ فَدِيَةُ مُسْلِمٍ إِلَى أَهْلِهِ وَخَرِيرٌ رَّبِيعٌ مُؤْمِنَةٌ (النَّسَاءُ : ٤ - ٩٢)

That between you and them there is a (peace) treaty, then blood compensation must be delivered to his family, and freeing a Muslim (male or female) slave is also mandatory.

The sanctity of the lives of minorities is evident from this hadith of the Holy Prophet (PBUH). "The religion of the Jew, Christian, and every Dhimmi is like the religion of the Muslim."

The Right of Minorities to Cultural and Social Freedom:

On the other hand, even if nikah with prohibited women (Mohramaat) is practiced in their cultural rites, they will be tolerated and ignored. Once, Hazrat Umar bin Abdul Aziz asked Hazrat Hassan Basri (may Allah have mercy on him) why the righteous caliphs had allowed Dhimmies to marry their Mohramaat, perhaps he wanted to ban it as this is so abominable in terms of decency that nature does not accept it at all. In response, Hazrat Hasan Basri (may Allah have mercy on him) wrote: "They have given the jizya so that they are left to their beliefs, and you are the followers of the righteous caliphs and not the creators of a new way."

In an Islamic state, they can live anywhere they want except the Haram. Similarly, they have the right to leave their place. Haram refers to Makkah, and the ban on entry of polytheists into it is proven by the text, so they will not be able to stay there. In Islamic society, Muslims also had the responsibility to treat minorities based on goodness, justice, and kindness.

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يَقْاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرُجُوكُمْ مِّنْ دِيَارِكُمْ وَتَفَسَّطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ
(المتحنة: ٦٠)

Allah does not forbid you to be good to them and treat them with equity and justice who did not fight against you on (the question of) Din (Religion), nor did they drive you out of your homes (i.e., homeland). Surely, Allah likes those who conduct themselves with equity and justice.

The protection of minorities is the responsibility of the Islamic State. The Islamic State provides protection of life, property, and honour to minorities and does not impose any defense responsibility on them. Therefore, in return, the minorities contribute financially to the Islamic state, which is called jizya in Islamic law. Justice in imposition of Jizya Hazrat Umar wrote to the leaders of the army:

"Do not collect Jizya from women and children, and only collect Jizya on those men who have grown (puberty) hair (have become adults)."

Hazrat Umar's Inquiry After Seeing the Old Blind Jew Begging:

Hazrat Umar asked him, "What made you do this? He said: "I am old and needy, and Jizya must be paid. Hazrat Umar took his hand, brought him home, and gave him something from his house. He then sent him to the treasurer of Baitul Mal and ordered to take care of him and others like him, and stop taking Jizya from them. Because it is not a matter of justice that we collected jizya from them in their youth and now disgrace them in this way in their old age.

It is forbidden to torture dhimmis, even in determining the amount of jizya. It is the will of Hazrat Umar. Don't give them the trouble of paying for whatever wealth is beyond their power.

Their property cannot be auctioned for Jizya.

Hazrat Ali's Advice While Sending His Agent:

"Not to sell their dry summer clothes, their food, and the animals with which they farm for the sake of collecting tribute, do not whip anyone to collect dirhams nor punish anyone by making him stand, do not auction anything to collect tribute, for we, who have been made their rulers, and we are to receive it gently. If you act against my command, Allah will punish you instead of me, and if I hear about your violation, I will depose you."

Lecture No. 27: Islamic Economic System

(Module 1(113): Introduction to the basic concepts of Islamic economic system)

Introduction to Islamic Economics: The word economics is derived from the Arabic word “Ma‘ash”, and “Ma‘ash” is derived from the Arabic word “Aish” which means to live. The lexicographer Imam Raghib Isfahani writes:

"Al-Aish refers to the life that is special with humans and animals. And this word is separate from Al-Hayat (life) because the word Al-Hayat is used for all: animals and humans, Allah and angels". The word "Ma‘ash" is taken from Aish because it is related only to earthly creatures (man). "Ma‘ash" refers to living things, food and drink, all the things on which life is based. In Urdu, the word "Iqtisadiyaat" is used for this (it is from 'qasd' which means to intend or to follow a middle path). Economics is the name of a method in the light of which a person can take a reasonable attitude regarding his expenses and income.

Definition of Iqtisadiyyat According to Al-Mua’ajm Al-Eqtisad Al-Islami: Iqtisadiyaat (i.e., economics) deals with everything related to wealth, earning lawful sustenance, owning and spending. In the same way, the problems of production and growth of wealth, profit, service delivery, and the problems of wealth and poverty also come under the same topic.

Definition of Islamic Economy:

Imam Ghazali: It is impossible to live in this world without eating and drinking, so it is necessary to earn while staying here, so it is important to know the right ways to earn.

Ibn Khaldun: Livelihood is the name of the struggle to seek and find sustenance.

Shah Wali Allah: The mutual exchange of goods between members of the society, economic cooperation with each other and the wise discussion of sources of economy and income, is knowledge of economy.

Basis of Islamic Economics: Islam is a religion and guides us in all aspects of life. The purpose of Islamic teachings is that the life of this world should be lived subject to Islamic teachings and through this life, the hereafter should be earned. Therefore, Islam also indicates legitimate and illegitimate ways and methods in the field of economics.

وَابْتَغُ فِيمَا أَنْكَ اللَّهُ الدَّارُ الْآخِرَةَ وَلَا تَنْسِ نَصِيبِكَ مِنَ الدُّنْيَا وَأَخْسِنْ كَمَا أَخْسَنَ اللَّهُ لَيْكَ وَلَا تَبْغُ الْفَسَادَ فِي الْأَرْضِ ۖ لِئَنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

“And seek the home of the Hereafter with what (wealth) Allah has given you, and (also) do not forget your share of the world. And do (such) well (to the people) as Allah has done well to you.

But do not look for (ways to spread) evil and terror in the land (through oppression, accumulation of wealth and exploitation). Surely, Allah does not like those who violate peace".

This verse was originally revealed in reference to Qarun, قارون but the Quranic injunctions are general for the people until the Day of Judgment. Islamic economics is based on the concept that the real owner is Allah Almighty and everything has been given by Him. "Whatever is in the heavens and the earth belongs to Allah." (Al-Baqarah: 284)

وَ مِمَّا رَزَقْنَاهُمْ يَنْفَعُونَ

"And spend (in our way) out of what we have given them".

وَ مَا مِنْ دَائِيٍّ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رَزْقُهَا وَ يَعْلَمُ مُسْتَقْرِئِهَا وَ مُشْتَدِعَهَا كُلُّ فِي كِتَابٍ مُّبِينٍ"

" And there is no moving creature (living being) on the earth but (that) its sustenance is (a bountiful obligation) upon Allah. And He knows its resting-place and (also) the place where it is to be entrusted. Everything is (recorded) in the enlightening Book (the Protected Tablet [al-Lawh al-Mahfuz])."

Allah Ta'ala has provided the means of sustenance for all human beings. However, due to man's rational effort, hard work and business struggle, he gets the right to dispose of these resources. Instead of making man a mere rational animal, Islam gives him the status of vicegerent of Allah so that he may not start exploiting other human beings for his own comfort.

(Module 2(114): Features of Islamic Economic system)

1. Welfare System: Islamic economic system is basically a welfare system. The aim of this system is the welfare of the people rather than the increase of the government's capital and revenue. Even at the individual level, what a person earns for himself, Islam has given the right to the poor and the needy. The verse goes:

وَ فِي أَمْوَالِهِمْ حَقٌّ لِلْسَّائِلِ وَ الْمَحْرُومِ

"And in their wealth was appointed a due share for the beggars and the destitute (i.e. all the needy)".

In Islam, it is necessary to pay for the rights of Allah as well as the rights of the people. This concept of Islam also makes the Islamic society a welfare society that 'believers are brothers among themselves'. So how can it be that one brother lives a life of luxury and the other continues to starve?

2. Mutual Aid: The concept of welfare in Islam is not just a belief, but it is manifested in practical situations. Mutual support at the individual level is appreciated as follow. A Hadith goes:

خَيْرُ النَّاسِ أَنْعَمُهُمْ لِلنَّاسِ (الطَّبرَانِي)

"The best of people is the one who is most beneficial to people."

The importance and order of mutual aid in community life is stated in the Quran as:

وَتَعَاوَنُوا عَلَى الْإِرْثِ وَالثَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْأَمْمَ وَالْفَدْوَانِ (المائدہ:2)

"And always support one another in (the works of) righteousness and piety, but do not become accomplices in (works of) sin and transgression".

A hadith goes: "All creation is the family of Allah, and Allah loves most the one who is good to his family (i.e., His creation)." (Al-Bayhaqi)

3. Public Welfare: Public welfare is a form of mutual aid at the collective level. Under this, the state is responsible for the basic needs of its citizens. It is the duty of the Islamic state to provide for spiritual and material needs at the same time. A hadith goes: "Whoever Allah made the supervisor of some of the affairs of the Muslims, and he became unconcerned with their need and poverty, Allah will become unconcerned with his needs and poverty."

The economic system of Khilafat-e-Rashidah presents a unique example of public welfare. As the revenue of the state increases, the scope of public welfare expands. In a welfare state, the education and medical treatment sectors are never made a source of income, but it is the responsibility of the state to provide these facilities to the people.

4. Usury-Free Economy: Islamic economy system is usury free and this is the distinction of the Islamic economy.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَهَقَ مِنَ الرِّبَا لَنْ كُثُرَ مُؤْمِنُونَ (آلِ بَرَّةٍ: 278)

"O believers! Fear Allah and write off whatever balance remains of usury if you are believers (true to the core of your hearts)".

Islam teaches to give charity and debt without interest.

5. Negation to Economic Exploitation: Islam forbids hoarding, profiteering, cheating and all forms of economic exploitation. Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ يِئْنَمُ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تِرَاضٍ مِّنْكُمْ - (النَّسَاءٌ: 29)

"O believers! Do not devour one another's wealth unlawfully amongst yourselves unless it is a trade by your mutual agreement and do not kill yourselves. Surely, Allah is Kind to you".

6. Discouraging Concentration of Wealth: Concentration of wealth means that wealth and resources are limited to only a few hands and that they might misuse it. Islam strictly forbids this and encourages spending money. From the point of view of Islam, real wealth is the hereafter, and spending money in the way of God is considered a means of pleasing Allah.

وَالَّذِينَ يَكْنِزُونَ الْذَّهَبَ وَالْفِضَّةَ وَلَا يُفْقِدُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرُوهُمْ بِعَذَابٍ أَلِيمٍ (التوبٰ: 32)

"And those who hoard silver and gold and do not spend it in the cause of Allah, warn them of a grievous torment."

كُنْ لَا يَكُونُ دُولَةٌ بَيْنَ الْأَغْنِيَاءِ وَمِنْكُمْ

“That (the whole wealth) may not circulate (only) amongst the rich of you (but should circulate amongst all the classes of society).”

7. Principles of Spending: Along with prohibiting the concentration of wealth, Islam also imposes rules and regulations on spending and expenditure on members of the society.

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَهْرُوْا وَكَانُوا بَيْنَ ذَلِكَ قَوَاماً۔ (الفرقان: ٦٧)

“And (these) are the people who are neither extravagant nor miserly when they spend. And their spending is (based on) a balance between the two extremes (of extravagance and miserliness).”

وَاتَّدُّا الْفَرِيقَيْنِ حَقَّهُ وَالْمُسْكِنَيْنِ وَابْنَ السَّبِيلِ وَلَا تُبَدِّلُنَّ تَبَدِّلَيْتُمْ لَئِنِّي الْمُنْتَرِيْنَ كَانُوكُمْ إِخْوَانَ الشَّيْطَانِ (الإِسرَاء: ٢٦، ٢٧)

“And give to the kindred their rightful due, and also (give) to the needy and the wayfarer, and do not exhaust (your wealth) by expending wastefully. Surely, the spendthrifts are the brothers of Shaitan.”

(Module 3(115): Sources of income of the Islamic State)

Sources and Expenditures of State Revenue.

1. **Zakat and Ushar :** زكوة وعشرون: A certain rate is imposed on the property of Muslims. (Details are given under Zakat.) Ushar applies to the produce of land and is an important source of income for the Islamic state.
2. **Kharaj :** خراج: The revenue collected from the produce of agricultural lands of non-Muslims is called Kharaj. This tax is applied by the government on the land which the Muslims have acquired from the infidels through peace or through conquest. During the reign of Hazrat Umar Farooq, when Iraq and Iran were conquered, he ordered that the cultivators should not be evicted from their lands and that tribute should be collected from them as before. Officials used to collect tribute from the entire village or district. This method was practiced until the first century of Hijri. But when gradually all the people of that region became Muslims, they stopped paying tribute. As Muslims, they used to pay Ushar (tenth) of the produce.
3. **Jizya :** جزية: The tax that is collected from the non-Muslim population after conquering a country. The companions used to give non-Muslims three options whenever they invaded a country for any reason.
 - . Accept Islam and become brothers.
 - . Or pay jizya and become part of the Islamic state, thus they will be free in their worship and the responsibility of their protection will be on the Muslim government.
 - . If this is not accepted, the last option would be war

The Non-Muslims who pay jizya are called dhimmis and are exempt from military service as their protection rests with the Islamic state.

4. **Ushur:** The tax levied by the Islamic government on imports and exports is called Ushur. At one time, the rate was determined in such a way that two and a half percent was taken from the property of Muslims, five percent from the property of non-Muslim citizens of the Islamic government i.e., Dhimmis, and ten percent from non-Muslims of other countries. But these rates are not based on any Nass (Quran or Hadith).
5. As a result of war, the wealth that Muslims acquire by force is called Ghaneemat (booty). If a nation makes peace without a war or flees from fear, the wealth obtained is called Fay. One-fifth of the booty belongs to the state, which is called khums which is added to the state treasury.
6. **Daraaib** دارايب: These are the additional taxes that the government can impose on wealthy citizens when needed. Even in normal situations, if the needs of defense and administration of the state demand or the needs of the poor are not met by all the above-mentioned heads of revenue or there is some emergency, such as times of war or famine, natural disasters, etc., In such special cases, the Islamic government has the authority to tax the rich.
7. The rent collected on the lands owned by the Islamic state which are given to the cultivators for cultivation is called land tax.
8. The property or wealth that the owner dedicates to Bait Al-Mal in the name of God.
9. All such estates that do not have any Shariah heirs or the wealth whose owner by will give it to the state treasury will be considered the property of the Islamic State.

Sources and Expenditures of Public Revenue

The source of personal income is the personal occupation of every person, but the following are the sources of income for the poor, the needy.

1. **Additional Charity:** Which should be spent for the pleasure of Allah apart from obligatory Zakat and Sadaqat.
2. **Endowment:** For public welfare, the land or property, etc. should be dedicated in the way of Allah.
3. **Heba:** Making someone own your property without compensation.
4. **Will:** Bequeathing your property to someone for the sake of Allah.
5. **Interest-Free Debt:** To give someone a loan without a term and without interest is a good loan. One should be lenient when demanding. Rather, if the borrower is in need, it is good to give him respite until he is comfortable.
6. **Borrowing:** Borrow is an item taken from someone for an emergency and returned to the owner when the need is satisfied.

7. Trust: To keep something with someone for a period of time so that it can be retrieved when needed.

(Module 4(116): Permissible and Prohibited ways of Buying and Selling)

Principles of Trade in Islamic Economy:

1. Lawful Trade 2. Prohibited Trade

Sale: Biyou ﺏِيع is the plural of Bey ﺏَيْعٌ. To give something in exchange for something in such a way that the other becomes the owner of the thing.

Difference between Sale and Trade:

In trade, something is done with the intention of making a profit by buying something, whether it be a profit or a loss, whereas the meaning of sale is broad and includes the purchase of things for personal use, which is not motivated by profit. Be that as it may.

Prohibited Trade

- i. **Sale of al-Gharr اغْرِي:** In it some kind of fraud is found in the sale. A transaction made by lying, concealing the truth of the property or any kind of fraud is prohibited. Like selling a fish before it is caught, selling a bird that is flying in the air, not yet caught, etc. In such a sale, there is a risk of disputes arising later.
- ii. **Sale of al-Hasaat ﺔِصَاعَةٍ:** The form of this sale is that the seller throws pebbles in the air and tells the buyer that the merchandise on which these pebbles fall will be yours for a price.
- iii. **Sale of al-Mu'nabzat ﺔِنَبْذَةٍ:** In this sale, the seller tells the buyer that as soon as he throws the cloth or any other thing towards him, the deal is done at that price. The buyer does not have the right to cancel the sale after inspecting the item.
- iv. **Sale al-ul-Malamsa ﻋَلَمَسَةٍ:** Touching a commercial commodity blindly and determining that the commodity touched is worth so much.
- v. **Sale of Al-Raba:** Any sale that involves interest is forbidden. Whether it is currency, commodity, or agricultural produce.
- vi. **Bay al-Aina اعْيَنَهُ:** If the seller sells something on credit, it is not permissible for him to buy it back (from the same buyer) at a price lower than the selling price.
- vii. **Sale on Bayana بَيَانٌ (Sale of al-Araboон ﺍِلْأَرَبُونَ):** If the deal is not completed, but the buyer (buyer) and the seller have promised each other that they will make the deal on such and such date and the buyer has given some advance money to the seller. This advance

amount is called the “Beyana”. If the buyer does not deal with the seller on the due date, it is not permissible for the seller to confiscate the money. Similarly, if the seller refuses to give the thing that was purchased, it is not permissible for the buyer to collect from the seller more than the amount paid Beyana money. However, it is not permissible to break a promise without any excuse and not to make a deal on a fixed date. And it will be a sin to break the promise. In the aforementioned case, the amount of the Beyana is a trust with the seller and the ruling of trust will apply to it.

Viii. Unlawful Contracts Based on Fraud and Tort:

Interfering with a pre-established contract, a buyer buying an item and interfering on the spot, gouging the price, buying the goods of an urban trader before it arrives in the city (taliq al-Ruqban), raising the bid simply to increase the price, a sale on a sale is a sale that is prohibited due to fraud and prejudice with a party. Similarly, increasing the price by hoarding is also forbidden.

ix. Sale of Alkali Bil-Kali ﻷـکـلـیـ بـاـلـکـلـیـ:

If both the payment of the price and the payment of the thing are loans, it is called Bai' al-Kali-Bal-Kali, which is illegal.

Lawful Trade and its Types (Items):

i. Al-Maqayzat المـقـايـزـةـ: The exchange of things with things, for example, rice for wheat, is also called barter sale. Wheat can be exchanged for wheat, but Islam imposes a condition that in the case of exchange of goods of the same kind, the amount of the thing. Should be equal.

ii. Absolute Sale: Buying something by paying money.

iii. Sale with Money: Cash for cash i.e., currency transaction, it is also called money changer business.

iv. Lease: On the one hand, there is the right to use something or the labor of a person, whether it is physical or mental labor and on the other hand, it is paid for, it is tenancy or wages.

Lawful Trade and its Types (In Terms of Price Paid):

i. Cash Sale: Both the delivery of the purchased item and the delivery of the price should be in cash.

ii. Promissory Trade ﺈـمـرـ: If the delivery of a thing is immediate but the payment of the price is fixed at some future date.

iii. Salem سالم: When full payment of the price is made in advance, but a future date is fixed for the delivery of the thing, this sale is generally not desirable in Islam, but is permitted in the field of agriculture under certain conditions.

Types of Sales with respect to Sake Price:

i. Sale of Masawama مساجمة: The seller sells at any price without disclosing his purchase price or cost.

ii. Sale of Murabaha مرابحة: In Murabaha, the seller sells with a description of his cost and profit rate, the price can be cash or loan.

iii. Sale of Tawliyya تولية: When the seller sells an item at a cost price without profit or loss, it is called sale.

iv. Sale of Wadiyah ودية: Selling at less than the purchase price means trading at a loss.

(Module 5(117): The prohibition of “Usury (Riba)”)

Prohibition of Usury, Meanings: Usury or interest is called "Al-Raba" in Arabic. Riba means "excess, increase". The Holy Qur'an did not forbid all kinds of excess because excess also occurs in trade. The excess which the Quran prohibits is a special type of excess. That is why it is called "Riba". In the language of the Arabs, even before Islam, interest was remembered by the name of Riba. And people considered Riba legitimate as trade. Islam came and told that the excess or increase in wealth is permissible and halal. But the increase which is done through interest is forbidden. The definition of interest is the excess amount charged on the loaned property in relation to the term with some condition and fixation is called interest. These three things are found in the case of interest.

1. Addition to original goods.
2. The increase is determined on a period-wise basis.
3. The addition with time is made compulsory.

Every case in which these three conditions are found is a case of usury is forbidden in Shariat.

Types of Interest:

There are two types of Riba in Shariah.

- Riba al-Nasiyyah/Riba al-Qur'an. • ربا النسيبة /ربا القرآن
- Riba-ul-Fazl/ Riba-ul-Hadith. • ربا الفضل /ربا الحديث

- Riba al-Nasiyyah:** It is called Riba-ul-Qur'an because it is clearly prohibited by the Qur'an. Riba al-Nasiya is charging more than the original amount with a fixed rate over the term of the loan.
- Riba al-Fazl:** It is called Riba al-Hadith because its prohibition has come in the hadith. Riba-ul-Fazl is the sale of things of the same kind in return for excess. For example, instead of one manna (scale of weight) of dates, one manna of dates should be demanded. The Holy Prophet (PBUH) forbade Riba al-Fazl because it opens the door to Riba al-Nusiya. Hazrat Abdullah Ibn Umar (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said: "Stop giving two dinars for one dinar and do not sell one dirham for two dirhams."

Prohibition of Usury from Holy Quran: Holy Quran has strongly condemned usury. It is stated in Surah Al-Baqarah:

”الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَئُومُونَ إِلَّا كَمَا يَهْوُمُ الْأَنْيَرِيُّ بِتَحْبِطَةِ الشَّيْطَانِ مِنَ الْمُتَّسِعِ ذَلِكَ بِإِنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَخْلَى اللَّهُ أَبْيَعُ وَحْرَمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِدَةٌ فِيْهِ فَأَتَهُمْ مَا سَأَلُوكُمْ وَأَنْمَةٌ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا حَالِلُوْنَ“ (البقرة، ٢٧٥)

"Those who live on usury will not be able to stand (on the Day of Judgment), but like the one whom Satan has made insane with his touch (i.e., damnation). This is because they used to say that trade (i.e., buying and selling) is similar to usury, whereas Allah has declared trade (i.e., buying and selling) lawful and usury unlawful. So, if someone refrains (from usury) on receiving admonition from his Lord, then he can keep whatever he took in the past and his case is with Allah. But those who continued with usury (despite the admonition) would be the inmates of Hell. They will abide there permanently."

In the same way, Allah the Exalted said,

”يَمْحُقُ اللَّهُ الرِّبَا وَيَرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كُفَّارِ أُثْمَمِ“ (البقرة، ٢٧٦)

"Allah eliminates usury (i.e., deprives usurious profits of prosperous growth) and multiplies alms gifts (i.e., increases blessings of clean wealth manifold through charity donations). And Allah does not like anyone who is ungrateful and disobedient."

At another place, Allah Almighty said:

”يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقَىٰ مِنَ الرِّبَا إِنْ كُنْتُمْ مُّؤْمِنِينَ - فَإِنْ لَمْ تَنْتَعِلُوا فَأَذْوَأُوا بِحَزْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تَبْتَغُمْ فَلَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ - وَإِنْ كَانَ ذُو عُسْرَةٍ فَظْرِهُ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصْدِقُوا خَيْرًا لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ.“

(البقرة، ٢٨٠)

"O believers! Fear Allah and write off whatever balance remains of usury if you are believers (true to the core of your hearts). But if you do not do so, then be warned of the declaration of war from Allah and His Holy Messenger (blessings and peace be upon him). And if you repent, then your principal amounts are (lawfully) yours. (In this case) you will neither do any wrong, nor be wronged. And if a debtor is under financial stress, he should be given respite till he feels at ease

to pay. And your forgoing (the loan) is better for you if you know (what significance it has in the sight of Allah to console the poor)."

Condemnation of Usury and sanctity in the light of blessed hadiths:

Hazrat Jabir (may Allah be pleased with him) says: "The Messenger of Allah (PBUH) has cursed all those who take usury, those who give usury, those who write documents of usury and those who testify in the matter of usury and said that they are all equal in committing a sin." (Muslim, 1422)

Hazrat Abu Huraira (RA) says that the Messenger of Allah (PBUH) said: "The night I ascended, I passed over a people whose stomachs were like houses full of serpent seen outside their stomachs. I asked who these people are. Jibreel (peace be upon him) replied that they are usurers. (Ibn Majah, 1419)

Difference between Trade and Interest: Today's modern westernized minds are in the misconception that what is the difference between usury and trade? The disbelievers of Makkah also objected to the same,

”أَنَّا الْبَيْعَ مِثْلَ الرِّبَا“ (البقرة، ٢٧٥)

“They used to say that trade (i.e., buying and selling) is similar to usury.”

Scholars have drawn a very clear distinction between trade and usury:

1. In trade, the profit is exchanged between the seller and the buyer on an equal basis because the buyer benefits from the commodity. Which he bought from the seller. Whereas in usury the exchange of profit is not equal. The usurer takes a certain amount of wealth, which is definitely profitable for him, but in comparison, the one who pays the usury gets only respite, which is not sure to be profitable. If he has taken the capital to spend on his personal needs, then it is obvious that the respite is not at all beneficial for him. And if he borrows capital to invest in trade or agriculture or industry, then there is a possibility of loss just as there is a possibility of profit for him. So, in interest, the profit of the usurer is certain, while the profit of the borrower is uncertain.
2. In trade, the transaction ends as soon as the thing and its value are exchanged. Whereas in the case of usury, the borrower takes money and spends it and then earns it again and returns it with interest.
3. In trade, no matter how much profit the seller takes from the buyer, he only takes it once, but in the case of usury, the borrower receives continuous profit on his property. If the borrower fails to repay the loan on time, the interest rate increases and increases over time.
4. In a venture, a person uses his intelligence and hard work to get the benefit of it. While in usurious business, profit is obtained only by giving surplus wealth, it does not involve any labor of the usurer. That is, an interest-based business is a partnership business in which one party becomes a participant in a fixed and conditional profit by giving only his property.

5. In the form of charity in the Islamic economy, wealth goes towards the poor, while in the usury, the wealth goes from the poor to the rich, due to which the poor get poorer and the rich get richer.
6. In trade, in the form of mutuality or partnership, the parties develop sympathy with each other because their interest is common, while in the case of commercial usury, the usurer is only interested in his own interest.

So, the summary of this whole discussion is that if the capital is safe and the profit is certain and the matter is conditional, then it is interest. If the capital is unsecured, labor is involved, and there is a possibility of both profit and loss, then it is trade.

Lecture No. 28: The Islamic concept of knowledge and education

(Module 1(118): Introduction to the Knowledge)

The Concept of Knowledge in the Greek Period: There was a tendency among the Greek philosophers to give the name of knowledge to the concept formed in the mind about anything, whether it is about something real or against reality. If that concept reaches the point of confirmation, then it is called knowledge, and if there is doubt or illusion, it is still called knowledge.

Islamic Concept of Knowledge: Islam rejected this concept of knowledge. According to Islam, the light of knowledge eliminates ignorance, illusion, and doubts. That is why knowledge is defined as: "Indeed, knowledge is the quality by which ignorance, doubt, and suspicion are removed from a living person."

The consensus of the scholars is that there is a firm and final understanding of something where ignorance is eliminated, there is no hesitation or doubt, and this is called knowledge.

Sources of Knowledge: There are four sources of knowledge;

1. Five Senses: It includes the following five senses.

- i. Sense of hearing (the ability to hear with the ears)
- ii. Sense of sight (the ability to see with the eyes)
- iii. Sense of touch (ability to touch with hands)
- iv. Sense of smell (ability to smell through the nose)
- v. sense of taste (ability to taste with the tongue)

All these senses have specific and limited scope. No sense can perceive anything beyond its limits and scope.

2. Intellect: Observation, experience and knowledge gained through the senses provides light to intellect. The intellect analyzes this information. Intellect also has five parts:

i. Hiss-e-Mushtarak (حس مشترک)

ii. Hiss-e-Wahima (حس وایمہ)

iii. Hiss-e-Mutsarifa (حس متصرف)

iv. Hiss-e-Khayal (حس خیال)

v. Hiss-e-Hafiza (حس حافظ)

The scope of the intellect is bound to the five senses. The thing that does not come within the scope of the senses cannot be perceived by the intellect.

3. Intuition: There are many facts and sciences in this universe which do not come within the limits and scope of the external senses and intellect. Allah Almighty has also given man an inner power and a source of knowledge to observe these unseen facts and events that will appear in the future, which is called intuition. Not everyone can achieve this. For this, physical and spiritual purity is necessary. Like senses and intellect, the scope of intuition also falls in the physical universe.

There are five corners of intuition which are called Lataif-e-Khamsa (اللَّطَائِفُ خَمْسَةٌ):

i. Latif-e-Qalb (لطيفه قلب)

ii. Latif-e-Rooh (لطيفه روح)

iii. Latif-e-Ser (لطيفه سر)

iv. Latif-e-Khafi (لطيفه خفي)

v. Latif-e-Akhfie (لطيفه اخفى)

4. Revelation:

The knowledge obtained from the above three sources is indefinite. All of them are limited in scope and prone to error. The knowledge obtained through revelation is definite knowledge in which there is no room for any kind of doubt. In the Holy Qur'an, Allah has clearly described three ways of revelation:

وَمَا كَانَ لِنَبْشَرٍ أَنْ يَكُلِّمَ اللَّهَ إِلَّا وَحْدَهُ أَوْ مِنْ وَزَاءِ حَجَابٍ أَوْ مِنْ مَنْصُولٍ رَسُولًا قَيْوَحِي بِإِذْنِهِ مَا يَشَاءُ (الشورى، 51:42)

And every man does not have the faculty that Allah should speak to him (directly) except by Revelation (He bestows upon some the holy status of Prophethood), or (should speak) from behind a veil (as He spoke to Musa [Moses] on Mount Tur of Sinai), or by sending some angel as a messenger to reveal with His permission what Allah may will. (In any case, the medium and mediation of the communication of Allah's Word for mankind is none but the Prophet and the Messenger.)

This verse reveals three forms of revelation:

1. **Revelation to Heart:** (directly speaking into the hearts of the Prophets. This can happen both in the waking state and in the dream state)

2. **Direct Revelation from God:** (The direct speech of Allah to His Prophet, such as He said to the Prophet on the night of Ascension and to Hazrat Musa “(AS) on Mount Sinai طور سينا
3. **Revelation through Angel:** Revelation through an angel (sometimes the angel is not seen, only the voice is heard, sometimes the angel appears in human form, sometimes the angel is seen in his original form and only the prophets can see him.)

(Module 2(119): Importance of Knowledge in Islam)

No other religion in the world has emphasized the pursuit of knowledge as much as Islam. The importance of knowledge in Islam can be gauged from the fact that the first revelation that Allah revealed to the beloved Prophet (PBUH) was to encourage the acquisition of knowledge.

اقرأ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ^(١) • خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ^(٢) • اقْرَا وَرُبِّكَ الْأَكْرَمُ^(٣) • الَّذِي أَعْلَمُ بِالْقَلْمَنْ^(٤) • عَلَمَ
الْإِنْسَانَ مَا لَمْ يَعْلَمْ^(٥) (العلق 1-5:96)

(O Beloved!) Read (commencing) with the Name of Allah, Who has created (everything). He created man from a hanging mass (clinging) like a leech (to the mother's womb). Read, and your Lord is Most Generous, Who taught man (reading and writing) by the pen, Who (besides that) taught man (all that) which he did not know. Or Who imparted to (the most eminent of) mankind (the chosen Prophet Muhammad [blessings and peace be upon him] without using any pen) the whole knowledge that he was not aware of before.

Similarly, many other verses in the Holy Quran show the importance and excellence of knowledge.

يُرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أَوْتُوا الْعِلْمَ دَرَجَاتٍ (المجادلة 58:11)

Allah will raise those in ranks who believe from amongst you and who are given knowledge.

فَلَنْ هَلْ يَنْشُوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَمْدَحُ أُولُوا الْأَلْبَابِ (الزمر 39:9)

Say: ‘Can those who have knowledge and those who do not be alike?’ So only the wise do receive the admonition.

The Prophet (PBUH) also drew us to the importance of knowledge in his hadiths:

إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَئِمَّةِ (ابو داؤد، 3641)

"The scholars are the heirs of the prophets."

وَإِنَّ الْعَالَمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ (ابو داؤد، 3641)

"And verily all the things of the earth and the sky pray for forgiveness for the scholar." "

مَنْ يَرِدُ اللَّهُ بِهِ خَيْرًا يَنْفَعُهُ فِي الدِّينِ (صحيح بخاري، 71)

"Whoever Allah intends for good, He bestows upon him the understanding of religion."

Importance of Seeking Knowledge in Islam: Acquiring knowledge is very important in Islam. Allah says:

فَسْأَلُوا أَهْلَ الذِّكْرِ لَئِنْ كُنْتُمْ لَا تَعْلَمُونَ (النحل: 43:16)

So, ask the people of the message if you do not know.

The Prophet (PBUH) said:

مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِّنْ طُرُقِ الْجَنَّةِ (التَّرمذِيُّ 2682)

"Whoever takes a path (whether long or short) to gain knowledge of religion, Allah guides him to the path of Paradise."

Another hadith is:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ (ابن ماجه، 224)

"Acquiring knowledge is obligatory for every Muslim (male and female)."

Importance of Teaching Knowledge (Education):

Education means "to teach someone knowledge". Just as it is important to learn knowledge, it is also important to teach it to others. One of the duties of Prophethood is that he (PBUH) teaches people the Book and wisdom.

هُوَ الَّذِي بَعَثَ فِي الْأُمَمِ رَسُولًا مِّنْهُمْ يَنذِلُونَا عَلَيْهِمُ الْكِتَابَ وَ يَعْلَمُهُمُ الْحِكْمَةَ * وَ لَئِنْ كَانُوا مِنْ قَبْلِ لَهُنْ ضَلَالٌ مُّبِينٌ (الجَمَعَ 2:62)

He is the One Who sent a (Glorious) Messenger (blessings and peace be upon him) amongst the illiterate people from amongst themselves who recites to them His Revelations and cleanses and purifies them (outwardly and inwardly) and teaches them the Book and wisdom. Indeed, they were in open error before (his most welcome arrival).

The hadith says:

إِنَّمَا بَعَثْتُ مُعَلِّمًا (ابن ماجه، 229)

"I was sent as a teacher."

In the following verse, Allah Almighty has encouraged a group of Muslims to learn the knowledge of religion and teach it to their people:

وَ مَا كَانَ الْمُؤْمِنُونَ لِتَنْقِرُوا كَافِرَةً فَلَوْلَا لَهُمْ مِّنْ كُلِّ ذُرْقَةٍ مِّنْهُمْ طَائِفَةٌ لَّيَتَقْبَلُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَتَذَكَّرُونَ (التَّوْبَةُ 9:122)

And it is not possible for all the Muslims to set out (together). So, why should a party from within every group (or tribe) not go forth in order that they may acquire deeper knowledge (i.e., thorough understanding and insight) of the Din (Religion), and warn their people when they return to them so that they may guard themselves (against a life of sins and disobedience)?

When the Prophet (PBUH) sent Hazrat Mu'adh حضرت معاذ (RA) to Yemen, he said to him: "If Allah guides a person through you, he is better for you than the world." "In this way, the Prophet (PBUH) said:

ان الدال على الخير كفاعله (سنن ترمذى، 2670)

"He who guides to goodness, (in reward) is like the one who does good." "

On one occasion he said:

لا حسد إلا في اثنين: رجل آتاه الله مالا، فسلكه على هلكته في الحق، ورجل آتاه الله حكمة، فهو يقضى بها ويعلّمها
(صحيح بخاري، 1409)

"Envy is only permissible for two people. One is a person to whom Allah has given wealth and has been fully enabled to spend it (wealth) in the path of truth, and the other is one to whom Allah has given wisdom and through it he judges and teaches."

In these verses and Ahadith, the Qur'an and hadith have given great importance to knowledge, acquiring knowledge and teaching knowledge.

(Module 3(120): Status of different kinds of knowledge in Islamic perspective)

Types of knowledge:

1. Useful knowledge
2. Useless knowledge

1. Useful Knowledge:

According to the Islamic concept of knowledge, any knowledge that is useful in this world or in the hereafter is beneficial for the possessor of knowledge and other creatures. Wherever the importance and excellence of knowledge is mentioned in the Qur'an and Hadith, it refers to knowledge of benefit. The Prophet (PBUH) prayed to Allah Almighty for beneficial knowledge in these words:

اللهم إني أسألك علماً نافعاً، ورزاً طيباً، وعملاً مُتقبلاً (ابن ماجه، 925)

"O Allah, I ask You for beneficial knowledge, pure sustenance and acceptable actions (in the sight of Allah)."

Beneficial knowledge includes all the beneficial religious and worldly sciences such as Quran, Hadith, Fiqh, Language, Medicine, Chemistry, Physics, Biology, Mathematics, Political Science, Social Sciences, Economic Sciences, Spiritual Sciences (Ethics and Sufism), etc. Allah Almighty has described an attribute of His righteous servants in the Qur'an:

وَيَتَكَبَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ (آل عِمَان: ١٩١)

give thought to the creation of the heavens and the earth, [saying]

2. Useless knowledge:

Any knowledge that is harmful or useless to the owner of the knowledge or anyone else from a religious or worldly point of view is called useless knowledge. These sciences have been condemned by Shariat (شريعت). The Prophet (PBUH) has sought refuge with Allah Almighty from knowledge that is not beneficial.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دُعَةٍ لَا يَسْتَجَابُ لَهَا (مسلم، ٦٩٠٦)

O Allah! I seek Your refuge from knowledge that is not beneficial, from a heart that does not fear (or is not satisfied with the remembrance of Allah), from a soul that is not satisfied (i.e., greedy and not content with what Allah has given) and with this supplication that does not reach acceptance.

These sciences include knowledge of magic, knowledge of talismans (علم طلسمات), science of astrology, etc. The people of Bani Israel learned magic with the intention of harming others, Islam condemned it as illegitimate. In Islam, it is permissible to learn astrology for navigation. The aspect of astrology through which the scholar predicts the future is disliked and forbidden in Islam.

(Module 4(121): Islamic view of women's education)

Before Islam, women were deprived of basic rights. They were considered the property of father before marriage and of the husband after marriage. They have no personal life and no personal rights. Instead of giving good education and training to the girls, they were buried alive. In such a situation, Islam gave respect to women in the society. Along with other rights, women were also given the right to get education. In the Qur'an and Hadith, wherever learning and teaching of knowledge is discussed and the excellence of scholars is described, both men and women are meant. Because in the Qur'an, wherever the masculine form is used, in its meaning includes both men and women.

وَأَقِيمُوا الصَّلَاةَ (البقرة: ٤٣)

‘And establish Prayer’

The masculine form is used in this verse, but prayer is ordered for both men and women. This is the case in the verses where the excellence of knowledge and scholars is described. The Prophet

(PBUH) has declared the education and training of women as important and necessary as that of men. In Islamic society, it is not appropriate for a person to give a lower status to a girl than a boy and ignore her education and training. It is narrated from Hazrat Abu Saeed Khudri RA that the women came to the Holy Prophet (PBUH) and pleaded: The men have gone ahead of us in getting benefit from you. So, fix a day for us. The prophet (PBUH) fixed a day for them. On that day, he would meet them and advise them and tell them the commandments of Allah." (Sahih Bukhari, 101)

The Prophet (PBUH) said: "Whoever has a daughter and he teaches her good manners and gives her good education and expands favours on her that Allah has given him, that daughter will become a barrier and a screen for him from Hell. (Tabarani, Al-Majam al-Kabeer, 10447)

This hadith shows how important good education and training is in the good upbringing of a daughter. On another occasion, the Prophet (PBUH) said: "Whoever has a slave girl, he teaches her manners and educates her, then set her free and marries her, there is a double reward for him." (Ibn Majah, 1956).

In this hadith, two-fold reward has been announced for the education of a slave girl, so how much reward will there be for the education of a free woman and especially a daughter, in Islam. After these commands, how can one say that women's education is against Islam?

(Module 5(122): Scholarly Services of Muslim Women)

Scholarly Role of Muslim Women in the Early Periods of Islam: The way Islam opened the ways of knowledge for women, women became prominent in education in the early centuries.

In the early days of Islam, five women knew how to read and write: Hazrat Umm Kulthum RA, Hazrat Aisha RA Bint Saad, Hazrat Maryam RA Bint Muqdad, Hazrat Shifa RA Bint Abdullah and Umm Al-Momineen Hazrat Aisha Siddiqa RA. Hazrat Hafsa RA used to learn calligraphy from Hazrat Shafa RA. Hadhrat Shafa' herself narrated that "I was sitting next to Sayyida Hafsa when the Prophet (PBUH) came there and said to me: Why do you not teach this one the spell for skin eruptions as you taught her writing." (Abu Dawud, 3887) It was the result of these attentions of the Prophet (PBUH) that a number of Companions of the Prophet (PBUH) became interested in Islamic sciences and performed significant services in preserving and forwarding these sciences.

1. The greatest name among them is Umm al-Momineen Hazrat Ayesha Siddiqa (RA). She was a Hafizah and a commentator of the Quran. 2210 hadiths of the Prophet (PBUH) have been narrated from her. She guided the Companions by deriving solutions to jurisprudential problems in the light of the Qur'an and Hadith. She lived for fifty years after the death of the Prophet (PBUH) and was a cause of conveying the teachings of the Prophet (PBUH) to a large group of Muslims. The number of her disciples in companions and their successors is in the thousands. Hazrat Urwa bin Zubair RA says that "I have not seen anyone better than Hazrat Aisha RA, a scholar of Qur'an, a scholar of obligatory teachings of Islam, of haram and halal, jurisprudence, poetry, Arab history and genealogy." (Mustadrak Hakim)

2. Umm Al-Mu'minin Hazrat Umm Salama (RA) was an expert in Islamic jurisprudence. After Hazrat Ayesha (RA), the services of Hazrat Umm Salama (RA) in the knowledge of hadith and jurisprudence are the most prominent. She issued three hundred and seventy-eight fatwas. She established an institution in her home where she taught Qur'an, Tafsir, Qir'at, Fiqh and Hadith.
3. Hazrat Hafsa (RA) was Umm al-Mu'minin, a Hafizah and scholar of the Qur'an. During the reign of Hazrat Abu Bakr Siddique RA, when the Quran was preserved in book form, Hazrat Hafsa RA was among the companions who investigated and verified the Quranic verses written on various stones and barks.
4. Umm al-Mu'minin Hazrat Umm Habiba RA played a prominent role in the tradition of Hadith. He narrated 65 hadiths directly from the Prophet (PBUH).
5. Hazrat Fatimah bint Qays RA was also one of the companions of Prophet (PBUH), an intelligent, capable, and learned woman. She was the wife of Hazrat Osama bin Zayd RA and lived near the house of the Prophet (PBUH). She used to memorize the hadiths of the Prophet (PBUH) which she heard in the Prophet's Mosque.

Among other female scholar companions the names of Hazrat Asma bint Abi Bakr RA, Hazrat Maimunah RA, Hazrat Fatima Al-Zahra RA and Hazrat Umm Ayman RA are prominent who played a role in the promotion of Islamic sciences.

The exceptional interest in the education and teaching of the female Companions gave birth to numerous female scholars during the period of the successors (تابعین), some of whom are listed below:

1. Dara (درة), the daughter of Hazrat Saeed bin Al-Museeb RA, remembered all the hadiths narrated by him. His father married her to one of his students. A few days after the marriage, when her husband started going to Hazrat Ibn Al-Museeb's scholarly assembly, his wife said, "Sit down; I will teach you the knowledge that Hazrat Saeed RA has."
2. The daughter of Imam Malik bin Anas RA remembered his book of hadith, Muta, completely.
3. Hazrat Fatima bint Munzer RA who was the granddaughter of Hazrat Asma RA. She was a great Muhibbithah (expert of Hadith and its sciences) and jurist of the era of the successors (Tabi'een). She narrated many hadiths from her grandmother.
4. Hazrat Nafisa Bint Al Hasan RA had knowledge. She rendered great services in Tafsir and Hadith. When she went to Egypt from Madinah people started coming to her from far and wide to learn knowledge. Among her students are the great jurists Imam Shafi'i and Imam Ahmad bin Hanbal. During the Abbasid era, women were very interested in knowledge. Women's study circles were organized in homes, mosques, madrasas, gardens, and other places. The women of the royal family themselves patronized women's education.
1. Zubaydah Khatun, the wife of the Abbasid Caliph Harun al-Rashid, gave free time to more than a hundred of her slaves only to study the Holy Qur'an.

2. Zumard Khatun, the sister of the ruler of Damascus, Mulk al-Daqqaq, had established a seminary for the education of women under the name of Madrasa al-Khatuniyyah al-Baraniyyah (مدرسة الخاتونية البرانية).
3. Maryam, the wife of Sultan-ul-Mulk al-Muzaffar of Yemen, established a seminary in which she provided education to poor and orphaned girls.
4. Fatima bint Muhammad Samarkandi was very famous in Hanafi jurisprudence. Her father was a famous jurist. Whenever a petition came, he would consult his daughter, who would prepare a reply that would be signed by both father and daughter. Later, Fatima was married to her father's student, Alauddin Al-Kasani (علاء الدين الكاساني), who is famous in the entire scholarly world for his work Al-Bada'i al-Sana'I (البدائع والصنائع). When describing a problem to Al Kasani, there was a doubt, Fatima would correct him, and he would accept it.

Apart from the academic field, the names of many women are prominent in the scientific world, some of which are mentioned below:

1. Zubaydah bint Jafar al-Mansur was a famous scientist of her time and the founder of a very extensive project to build wells and service stations along the routes of pilgrim caravans from Baghdad to Mecca.
2. Al-Ajlia (الجليا) was an engineer who built an astrolabe in Halb. (An astrolabe is an instrument used by astronomers to make astronomical measurements.)

It was the peak time of Islam when the intellectual status of women was very high. But as time passed, Muslims moved away from religious teachings. This led to the downfall of Muslims. Due to ignorance or lack of knowledge, in many places, women were kept away from education on the pretext of observing the veil, etc. However, in Islam, the veil for women is only for going out of the house. If it was intended to be kept in the house, there was no need to issue the command of the veil. When women moved away from knowledge, the education of generations started suffering.

Education for Women and the Role of Women in Modern Times: Just like every era, in the present era, numerous institutions are engaged in efforts regarding the education of women. The trend towards acquiring education among Muslim women has increased a lot. Currently, the highest number of Muslim women in the United States have a college degree which is 42% of the total women. While only 29% of total American women hold a college degree. Countless women have and continue to serve in the most important positions and professions after receiving higher education. This list is so long that it is not possible to mention all these women here.

Islam has never closed the door to knowledge for women but has always encouraged it. The true thought of Islam seems to refute the thought that tried to close the avenues of knowledge for women.

Lecture No. 29: Islam and Science - I

(Module 1(123): The Relationship between Islam, the Qur'an, and Science)

Meaning of Science:

Science is basically the name of knowing or acquiring knowledge of something through a systematic method. In science, both the method of study and its results can be repeated i.e. they are replicable. Science is the study of the universe that can or may come into our observation or experience. The Qur'an is the representative book of Islam, which is the last word of Allah to humankind. Since no other inspired book will be revealed after this, the circumstances and relevant events up to the Day of Resurrection and the sciences have been included in this book.

Allah says:

وَيَوْمَ تَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنفُسِهِمْ وَجِئْنَاكَ شَهِيدًا عَلَىٰ بَنْوَاءِ وَرَزَقْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ (النَّحْل، ١٦ : ٨٩)

And (this) will be the Day (when) We shall raise amongst every people one witness against them from themselves, and, (O Venerable Beloved,) We shall bring you as witness to all of them (communities and Messengers). And We have revealed to you that Glorious Book which is a clear exposition of everything and is guidance, mercy, and glad tidings for the believers.

"The word "Thing" (شيء) Applies to every entity in the universe and Allah has mentioned everything in the Qur'an.

لَهُذَا كَانَ فِي قَصْصِهِمْ عِرْرَةً لِأُولَى الْأَبْيَابِ مَا كَانَ حَدِيثًا يَقْتَرِي وَلَكِنْ تَضْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ (يوسف: 111)

" Truly, in their stories, there is a lesson of warning for men of understanding. This (Qur'an) is not a Revelation that can be forged, but a confirmation of those (revealed Books) which were revealed before. it, an explanation of everything and guidance and mercy for those who believe".

وَمَا مِنْ دَآبَةٍ فِي الْأَرْضِ وَلَا طَيْرٌ يَطِيرُ بِجَنَاحِيهِ لَا أُمَّةٌ أَمْتَلَّكُمْ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ إِنَّمَا لِلَّهِ مِنْ يَحْشُرُونَ (الإِنْعَامُ، 6 : 38)

And, (O mankind,) there is no moving (animal) on the earth nor a bird that flies on its two wings but (such) that they are species like you. We have not omitted anything (which is not given symbolic or elaborate details) in the Book. Then all (the people) will be gathered before their Lord.

The following verse explains the comprehensiveness of the Qur'an:

وَعِنْهُ مَقَايِّعُ الْمُنْبَدِلِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْأَرْضِ وَالْمَغْرِبِ وَمَا تَسْطِعُ مِنْ وَرْقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَجَّةٌ فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٌ
وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ (الانعام، 6 : 59)

With Him (under His control and possession) are the keys of the unseen (i.e., the ways and means by which the unseen is disclosed to someone); no one (by one's own effort) knows them but He. And He knows (directly) whatever is in the land and in the sea. And not a leaf falls but He knows it. There is not a grain in the folds of the earth's darkness, nor anything green or dry but (has been recorded) in the enlightening Book.

This verse shows that Allah has given the knowledge of everything in this universe clearly, indicated or clarified in the Holy Qur'an since there is nothing in the universe and the earth that is not wet or dry. Allama Jalal-ud-Din Sayuti writes: There is nothing in the universe that is not mentioned or its fundamental is not mentioned in the Qur'an.

It has been decided that the Holy Quran is a comprehensive book of this universe, so now we have to know what is the status of science with Islam and the Qur'an. And whether the advanced research of science is in conflict with Islam or where science has reached today, the Creator of the universe has stated these facts in His book thirteen hundred years ago.

لَئِنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالْخَلَفِ أَيْلَى وَالنَّهَارِ لَا يَتِي لِأَوْلَى الْأَبْلَاجِ (آل عمران، 3 : 190)

Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, there are signs (of Allah's absolute authority) for those who possess constructive wisdom.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيمًا وَقُنُودًا وَعَلَى جُنُوبِهِمْ وَيَتَكَبَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا حَفَّتْ هَذَا بِأَطْلَالٍ سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ (آل عمران، 3 : 19)

These are the people who, remembering Allah, remain standing (as the epitome of submissiveness), sitting (as reverence incarnate), and (also keep) changing sides (in discomfort of love) and meditate on (the manifest luster of His Eminence and Beauty at work in) the creation of the heavens and the earth. (Then, acquainted with the pleasure of His gnosis, they call out spontaneously:) 'O our Lord, You have not created (all) this without any rationale and strategy. You are (impeccably) Pure (of all shortcomings and obligations). So protect us from the torment of Hell.

In this verse, there are two signs of those who have intellect:

1. Those who get up and sit remembering Allah all the time.
2. those who think about the creation of this universe and the earth and the sky. (Science)

That is, to Allah, the wise people are those who are also attached to the remembrance of Allah and keep pondering in this universe and observing His greatness and wisdom.

Confirming The Qur'anic Verses by Modern Scientific Research:

أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَا رَتْقًا فَنَفَخْنَاهُمَاۚ وَجَعَلْنَا مِنَ الْمَاءِ كُلًّا شَنِيعًا حَتَّىٰۚ أَفَلَا يُؤْمِنُونَ (الإِنْبَيَاءٌ: 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)?

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَّةً لِّمَنْ يَرِيدُ بِهِمْۖ وَجَعَلْنَا فِيهَا فِي جَاهَ سَبِيلًا لِّغَنِيمَةٍ هَشَدُونَ وَجَعَلْنَا السَّمَاءَ سَقْلًا مَّخْنُوطًاۚ وَمُمْعَنْ آيَاتِهَا مُغَرِّضُونَ (الإِنْبَيَاءٌ: 32,33)

And We set up firm mountains in the earth lest it should shake with them whilst rotating (in its orbit). And We made in this (earth) broad highways so that people might find routes (to reach different destinations).

وَهُوَ الَّذِي خَلَقَ الْأَيَّلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلُّ فِي فَلَكٍ يَسْبِحُونَ (الإِنْبَيَاءٌ: 34)

And (Allah) is He Who created the night and the day, and (also) the sun and the moon. All (heavenly bodies) are continually floating fast in their respective orbits.

(Module 2(124): Creation of the Universe and its Formation System)

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 السَّمَاوَاتِ وَالْأَرْضَ كَانَا رَتْقًا فَنَفَخْنَاهُمَاۚ وَجَعَلْنَا مِنَ الْمَاءِ كُلًّا شَنِيعًا حَتَّىٰۚ أَفَلَا يُؤْمِنُونَ (الإِنْبَيَاءٌ: 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:

وَالسَّمَاوَاتِ بَثَثْنَا بِأَيْدٍ وَلَا لَهُ مُسْقُوفٌ (الذاريات، 47 : 51)

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

"الْمُوسِعُونَ" 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. Allama Iqbal might have been inspired by this verse and wrote:

یہ کائنات ابھی ناتمام ہے شاید

کہ آرہی ہے دام صدائے کن فیکوں

(Module 3(125): Creation of Human and its Formation System)

If we talk about the evolution of human creation, then the conclusion that science has reached today in the light of modern research, the creator of the universe stated in his Scriptures fourteen hundred years ago. There are two aspects of human creation:

1- Chemical Evolution

2- Biological Evolution

Allah Almighty has mentioned seven stages of human evolution in different places in the Qur'an. A study of the Qur'an shows that the chemical evolution of human life was completed through at least seven stages, which are as follows:

- i. Clay(تراب) وَمِنْ آيَاتِهِ أَنْ خَلَقْنَاكُمْ مِّنْ تُرَابٍ (الروم: 20)
- ii. Water(ماء) وَجَعَلْنَا مِنَ الْأَغْوَاءِ كُلًّا شَيْئًا حَيًّا (الإِنْبَاءُ: 30)
- iii. Mud طين هُوَ الَّذِي خَلَقَكُمْ مِّنْ طِينٍ (الْإِنْفَاعُ: 2)
- iv. Sticky clay طين لازب إِنَّا خَلَقْنَاكُمْ مِّنْ طِينٍ لَّازِبٍ - (الصَّافَاتُ: 11)
- v. Stinky clay صلصالٌ مِّنْ جَمَاءٍ مَسْنُونٍ إِنَّا وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمِيمٍ مَسْنُونٍ (الْحَجَرُ: 26)
- vi. Dry mud sounding like earthenware صلصالٌ كَالْفَخَارِ خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَارِ - (الرَّحْمَنُ: 14)
- vii. Extract of Clay سُلَالَةٌ مِّنْ طِينٍ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ - (الْمُوْمَنُونُ: 12)

If the human intellect considers this, it turns out that these are different forms of mixing soil and water, which continued to be processed over time and finally the first human existence i.e., Adam (a) was created.

2- Biological Evolution:

Allah has explained this process in the following verse:

ثُمَّ خَلَقْنَا الْعُصْلَةَ عَلَقَةً فَخَلَقْنَا الْعُلَقَةَ مُضْعَةً فَخَلَقْنَا الْمُضْعَةَ عِظِيمًا فَكَسَوْتَا الْعِظِيمَ لَحْمًا ثُمَّ أَشْتَانَةَ خَلَقَ اللَّهُ أَخْسَنُ الْخَلْقِينَ (الْمُوْمَنُونُ - 23: 14-12)

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. After this, he wrote a 3-page essay in which he expressed the truth of the Qur'an and the humility of science in these words: "Statements referring to human reproduction and development are scattered throughout the Qur'an. It is only recently that the scientific meaning of some of these verses has been appreciated fully. This interpretation of the verses in the Qur'an referring to human development would not have been possible in the 7th century AD, or even a hundred years ago. We can interpret them now because the science of modern embryology affords us new understanding. Undoubtedly there are other verses in the Qur'an related to human development that will be understood in the future as our knowledge increases."

(Module 4(126): Approaching to the Moon)

The event of landing on the moon is a great masterpiece of human progress. In July 1969, three scientists under the Auspices of the National Astronomical Space Agency of the United States achieved the great historic feat of Conquest. Referring to this incident, the Qur'an declared 1400 years ago:

وَالْقُمَرِ إِذَا اسْقَى لِتَرْكِينَ طَبِيعَةً عَنْ طَبِيقِي، فَمَا لَهُمْ لَا يُؤْمِنُونَ (الإنشقاق، 20 – 18 : 84)

"And the moon when it appears full. You will assuredly ride along stage by stage. So, what is the matter with them that (even after witnessing the truth of the forecast of the Qur'an), they do not believe".

If you look at the correlation of these three verses and consider the context, many things come to our notice. In this Surah, accidents, and events that took place before the Day of Resurrection are mentioned. The above verses are preceded by a description of important aspects of the celestial system, the cosmic system, and especially the solar system. Then different oaths have been taken, sometimes of Shafaq (شفق) and sometimes of night, the third one is of the moon. Then it is said, "You will surely travel from one class to another, that is, you will fly from stage to stage."

(لَتَرْكِبُنَّ طَبَقًا عَنْ طَبَقٍ) The swearing of the moon by the Holy Qur'an before it is a clear indication that the truth mentioned next will be related to the moon. In this verse, Allah has used the word stage instead of using the word moon. Because if it was called the moon instead of the stage, then man's space travel would be limited to the moon only. By using the word stage (from one hemisphere to another), the paths in front of man are made unlimited.

“لَتَرْكِبُنَّ” It means to ride something. The one on which the foot is placed while riding a horse is also called Rikab (ركاب) for the same reason. It is as if the word Latarkabunn (لَتَرْكَبُنَّ) indicates that it will be by a ride to go up. Imam Raghib Isfahani (امام راغب اصفهانی) (may Allah have mercy on him) said: Rukub (ركوب): Actually, it is said to ride an animal, but it is also used to ride a ship. At the end of Latarkabunn (لَتَرْكَبُنَّ), the intense noon (نَّ) indicates that the event is certain to take place. Latarkabunn (لَتَرْكَبُنَّ) is a section of the plural and the section is commonly used in Arabic for at least three, which also reveals the fact that there will be at least three people who fly (فَمَا لَهُمْ لَا يُوْمِنُونَ). There is an indication that those traveling will be non-Muslims. This verse is a prophetic challenge that the human eye saw fulfilled.

(Module 5(127): The Water Cycle, the Movement of the Sun and the Moon, and the Two Interconnected Seas)

Water cycle: Sunlight heats the water on our earth and the water turns into water vapors, due to heating, the vapor starts rising, which cools down after going to the height and turns into small droplets, then these droplets combine to form a cloud. And the rain falls on the ground. This rainwater is absorbed in some land and the rest goes back into the sea through streams, streams, and rivers. In this way, the amount of water on Earth remains the same. This process is constantly happening in what is called the "water cycle". Man has understood these things today through scientific instruments and modern research, whereas Allah mentioned them in the Qur'an 1400 years ago:

وَ مِنْ أَنْشِئْنَاكُمُ الْبَرَقَ خُوفًا وَ طَمَعًا وَ يَرْزِلُ مِنَ السَّمَاءِ مَاءً فَيَخْرُجُ بِهِ الْأَرْضُ بَعْدَ مَوْتِهَا لَئِنْ فِي ذَلِكَ لَا يَرِيْدُ لَقَوْنٌ يَقْرُئُونَ (الرُّوم: 24)

And amongst His signs (as well) is that He shows you lightning to make you fear and hope and pours (rain)water from the sky. Then with that, He brings the earth back to life and liveliness after it dies. Verily, there are signs in it for those who put their mind to work.

وَ آتَيْنَا مِنَ السَّمَاءِ مَاءً بَقَرُورٍ فَأَسْكَنَاهُ فِي الْأَرْضِ وَ إِنَّا عَلَى ذَلِكَ بِهِ لَقِيْرُؤُنَ (الْمُؤْمِنُون: 18)

And We showered water persistently (for a long time) from the clouds according to an estimated measure. So (when the earth became cool then) We lodged this water in (the depressions and depths of) the earth (shaping into preliminary forms of oceans). And verily, We have the power to make it evaporate (as vapours).

وَ أَرْسَلْنَا الرِّيحَ لَوْاقِحًا فَأَتَرْلَنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَ مَا أَنْتُمْ لَهُ بِخَلِيلٍ (سُورَةُ الْحَجَرِ: 22)

And We send winds carrying the burden of clouds. Then We pour down water from the sky. Then it is you whom We give it to drink, and it is not you who maintain its reservoirs.

Pushing the clouds closer to each other increases the process of condensation on them, which results in lightning and rain. The following verse is the most comprehensive with regard to the water cycle:

اولم ير أن الله يزكي سحابا ثم يؤلّف بيته ثم يجعله ركاما فترى الودق ينبع من خليله و ينزل من السماء من جبال فيها من برد فيصيّب به من يشاءه و يتصرّف عن من يشاءه يكاد ستاً يرقم يذهب بالأنصار (النور: 43)

“Have you not seen that Allah is the One Who drives the cloud (first) gently, then joins its (various pieces) together, and then forms them into layers upon layers? Then you see that from spaces between them rain issues forth and falls down. And He sends down hail from the clouds (looking) like snow-covered mountains in the same sky (i.e., atmosphere). And then He throws it down upon whom He wills and turns it away from whom He likes. (Moreover, He creates lightning from the same clouds.) It seems as if the flash of the lightning (of clouds) would (dazzle their eyes and) snatch their sight away”.

When a conscious and knowledgeable person ponders over the universe and the verses of the Qur'an in this way, it becomes clear to him that this word, which was revealed fourteen hundred years ago, cannot belong to anyone other than the Creator of this universe, and thus a relationship is established between science and the Qur'an, this attracts the attention. **The Movement of the Earth and the Sun:** In the evolutionary periods of human intelligence, many theories were presented in this regard. Some people believed that everything is static. Some thought that the sun was stationary and that the whole universe was moving around it. Today, scientific research has proved that everything is in motion and all celestial bodies are rotating in their respective orbits. Allah has already stated this fact in the Holy Qur'an.

وهو الذي خلق أليلاً والنهار والشمس والقمر كلُّ في فلك يسبحون (الإنتفأة: 33)

“And (Allah) is He Who created the night and the day, and (also) the sun and the moon. (heavenly bodies) are continually floating fast in their respective orbits”.

والشمس تجري لمسحتها لها ذلك تقدير العزيز العالم والقمر قدراته متأرجحاً حتى عاذ كالغரجون القديم لا الشمس ينبع لها أن تدرك القمر ولا أليل سابق النهار وكلُّ في فلك يسبحون (يس: 36-38)

And the sun is constantly rotating (non-stop) for its appointed destination. It is a measure fixed by the Almighty, All-Knowing (Lord). And We have also appointed stages (of motion and rotation) of the moon till (its appearance to the dwellers of the earth wanes to) the semblance of an old dry branch of a palm-tree. Neither can the sun (deviate from its orbit and) overtake the

moon, nor can the night precede the day, and all (the stars and planets) are moving in their respective orbits.

Two Seas, Whose Water does not Meet:

مَرْجَ الْبَحْرَيْنِ يَلْتَقِيُّنِ يَنْهَا بَرَّخٌ لَا يَتَغْلِبُونَ (الرَّحْمَنُ 55: 19-20)

“He is the One Who has made the two seas flow that join each other; There is a barrier between them; they cannot breach (their respective) limits”.

Marine research experts discovered a few years ago that the Mediterranean Sea and the Atlantic Ocean are interconnected in one place, but due to differences in chemical and biological components, the water of the two seas does not meet each other, but both flow side by side but separately.

Lecture No. 30: Islam and Science - II

(Module 1(128): The role of Muslims in scientific development and Promotion)

The Role of Scientists:

The Holy Qur'an invites humanity to think and ponder in order to understand religious facts. The Muslims received encouragement from Islamic teachings to make enormous progress in the field of knowledge, while in Europe during that period; the inhabitants did not have access to even clean drinking water. Libraries in the Umayyad and Abbasid periods and Translation centers were built and scholars were encouraged. The academic abilities and efforts of Muslim scientists provided the basis for new subjects of science and provided new avenues.

In every era, Muslims continued to render their services in Medicine, Astronomy, Mathematics, Algebra, and almost in every subject. A brief mention of their services is presented below.

Astronomy: The services of Muslim scientists in this field are unforgettable. They revived the knowledge stuck in Greek Philosophy and built it on a truly scientific basis. The names of celestial bodies in Western languages are still in Arabic, which proves that they are the discoveries by Muslim astronomers. The great Western Historian Prof Philip K. Hitti Acknowledging the services of the Muslim astronomers writes: "The Arab astronomers have left immortal marks of their work upon the heavens, which everyone, who sees the stars on the celestial sphere and read the names of heavenly bodies, can understand easily. Not only most of the stars in European languages are of Arabic origin, like Aqrab (عقرب) (Aqrab, scorpion), al-Jidi (الجادي) (al-Jidi, child), al-Tair (الطائر) (al-Tair, flying), Dinab (ذنب) (Dinab, Tail) (Zanb), Pherqad (Furgad, calf), but also a number of technical terms, including Nadir (Nazir) (نذير), Zenith (Zenith) (زنیت), Al-Smat (السمت) (Zinteh), testifies to the rich legacy of Islam to Europe."

- Andalusian Muslim scientist Ibn Rushd (ابن رشد), known in the West as Averroes, Identified sun spots.
- Calendar reforms were made by Umar Khayyam.
- Sun and moon rotation, solar eclipse, astronomy, and many extraordinary scientific information about planets were provided by eminent Muslim scientists like Al-Batani (الباتاني) and Al-Biruni (البيروني)
- The reason for the special interest of Muslims in the field of timekeeping was that this knowledge was directly related to matters of prayers and fasting.

- The era of Al-Batani⁸⁷⁷ (البَاتَنِي) (AD. 918 AD) and Al-Biruni (973 AD) belong to the third and fourth centuries of Hijrah. In other words, their work was done eleven hundred years ago.

Mathematics, Algebra: The name of 'Al-Khwarizmi' in the field of mathematics, algebra, and geometry is considered the founder of these fields. The word algorism or algorithm is derived from his name al-Khwarizmi. His book "Al-Jabr wa Al-Muqabala" (الجبرا و المقابلة) in the twelfth century AD was translated into Latin from Arabic. This book continued to be taught in the universities of Europe as a textbook till the 16th century AD. In that book, Al-Khwarizmi gives more than eight hundred examples of 'Integration and 'Equation'.

- The field of Trigonometric Functions reached Europe through the works of Al-Batani and Tangents through the books of Abu al-Wafa'.
- The concept of Zero was known to Muslims 250 years before Europe could learn about it. And Muslims used it.
- In the field of Arithmetic, Algebra, Geometry, and Trigonometry, etc., the founding services of Abu Al-Wafa, Al-Kindi, Thabit bin al-Qura, Al-Farabi, Umar Khiyam, Naseer ud Deen Tusi, Ibn al-Bana, al-Marakashi, Ibn Hamza al-Maghribi, Abu al-Kamil al-Misri, and Ibrahim are well known.
- Al-Marakhisi wrote 70 books on different branches of Mathematics.

Along with the above-mentioned arguments and references Philip K Hitti confesses the services of the Muslims in these words:

"The Science of trigonometry, like algebra and analytical geometry, was largely founded by the Arabs."

Mechanics, Dynamics, and Physics: Among the Muslim scientists of the Middle Ages, the works of Ibn Seena, al-Kindi, Naseer ud Deen Tusi, and Mullah Sadra are of great importance. Later, Muhammad bin Zikriay al-Razi, al-Beyruni, and Abu al-Barakat al-Baghdadi improved upon their works.

- Al-Razi promoted cosmology.
- Al-Baghdadi's and Mullah Sadra's ideas and researches in the fields of Motion and Velocity are a matter of surprise even to modern scientists.
- Ibn al-Haytham provided fundamental information for physics as compared to the disciplines of Density, Atmosphere, Measurements, Weight, Space, Time, Velocities, Gravitation, and Capillary Attraction. His book 'Kitab ul Manazir' is of great significance in the field of optics.

Botany: Al-Denwari's (895AD) book, 'Kitab al-Nabaat', in 6 volumes is the first voluminous encyclopedia Botanica. This collection was written at a time when Greek books were not started to be translated in Arabic. A Western scientific historiographer writes: It is very much surprising

that in ancient times, we find only two works equaling to the work of al-Denwari. How was it possible that in the early period of academic life, Muslims had attained the status that of the intellectuals and researchers of Greece, rather, they surpassed them in this matter.” According to Professor Arnold, traveling to Makkah and Madina by the Muslims gave rise to biological sciences.

- Al-Ghafiqi and al-Idrisi traveled from Spain to Africa collecting information about hundreds of plants and compiled books.
- Ibn al-Awwam compiled a book on characteristics of the 585 plants and introduced the field of Botany to new grounds.
- Abdullah bin Abdul Aziz al-Bikri recorded the characteristics of trees and plants of Spain in his book ‘Kitab Aayaan al-Nabat wa al-Shajariyaat al-Andalusia’.
- Ibn al-Rumia, the Botanist of Seville toured Africa and Asia in addition to Spain and did his research from the Botanic point of view on the plants and weeds he came across.
- Ibn al-Baytaar, Sahreef Idrisi and Ibn Biklarish were famous Botanists of Spain.

Medical Sciences: the names of al-Razi, Abu al-Qasim al-Zuhrawi, Ibn Seena, Ibn Rushd, and al-Kindi come at the top in this field. Muslims had established big hospitals and medical colleges in the early age of Islam. Classes for Pharmacy and Surgery were held there. Around a thousand years before, the renowned medical practitioner al-Razi (930AD) composed 200 books on medical science. Some of these books were translated into Latin, English, and other languages. From 1498 to 1866 they were published 40 times. Al-Razi presented for the first time the correct diagnosis of smallpox and measles. Abu al-Husian ibn Seena (Avicenna’s) book ‘al-Qanoon’ is a masterpiece of medical science. This book too was translated into Latin and other languages from Arabic. This book had been the syllabus in most European universities till 1650 AD. Abu Rehan al-Bayruni (1048AD) compiled his work on pharmacology. Ali Ibn Isa al-Baghdadi’s and Ammar al-Musali’s books on ophthalmology were included in syllabi of medical colleges as a textbook in the universities of France and Europe during the first half of the eighteenth century. A non-Muslim Western thinker E.G. Browne writes: when the Christians of Europe used to bow down in front of their idols, Muslims were having licensed doctors, medical experts, and great hospitals. From the tenth century, medical science and pharmacy were made a regular discipline. There was a time when Sanaan bin Thabit was the president of the board of examiners in Baghdad. Arabs were the first who established medical stores. Hairdressing shops were examined from a medical and hygienic point of view. There is a mention of mobile hospitals in the eleventh century. These hospitals were open for everyone no matter he was a rich or poor, man or woman. There were separate male and female wards. Wards were specified for fever, eyes, surgery, dysentery, and intestinal ailments. In addition, kitchen, lecture hall, and dispensaries for medicines were too available there. In short, every branch of medical science was taken care of there.