**Short Questions**

**Q1) What are the parts of Hadiths. Give Examples in Arabic**

Each hadith has two parts.

1. Sanad

2. Matan

1. Sanad (سند)

Sanad refers to the chain of transmission or narrators who have conveyed the Hadith from the Prophet Muhammad (PBUH) to later generations. The strength of a Hadith often depends on the reliability of its Sanad.

There is another division of Hadith on the basis of Sanad.

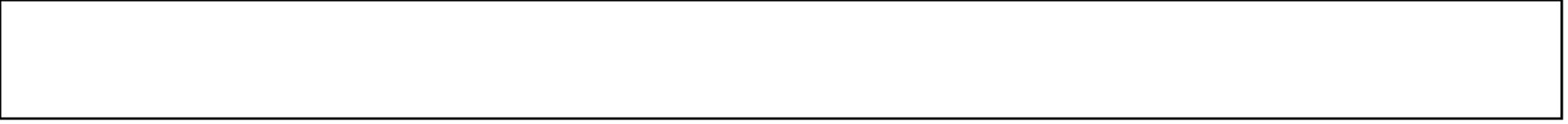
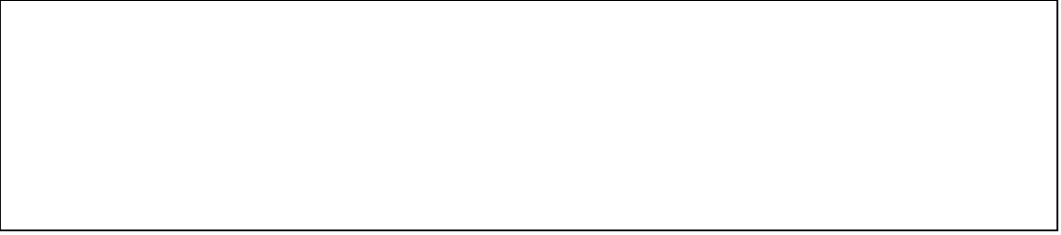
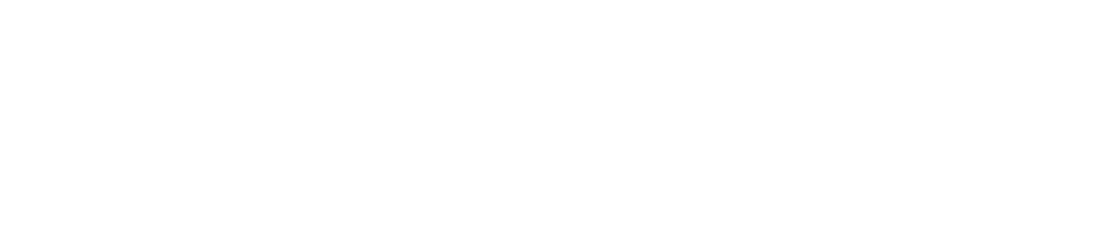
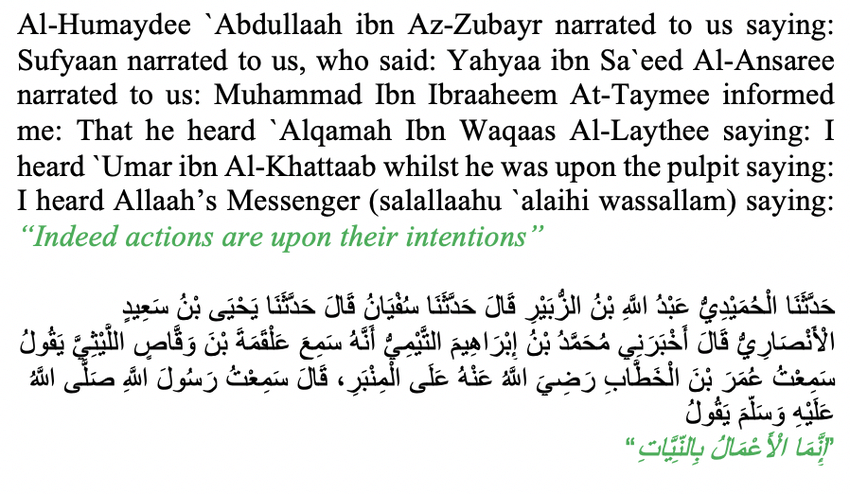
1. Marfu’a – Hadith) which Sanad stretches back to the Prophet Mohammad (PBUH).

2. Mawqoof – Hadith) which Sanad reaches to the companion of Prophet Mohammad.

3. Maqtoo’a - Hadith) where student of the companion of the Prophet Mohammad (PBUH). Tabi’ is the end of the Sanad.

2. Matan (متن)

Matan refers to the actual text or content of the Hadith, which contains the sayings, actions, or approvals of the Prophet Muhammad (PBUH).

Example: 

**Q2) Define Sahih hadith and Hasan Hadith with examples and also the difference between them.**

1. Sahih Genuine/ Authentic Hadith that passes all the tests and can be regarded without any question coming from the Prophet Mohammad (PBUH). Each reporter should be trustworthy in his religion; he should be known to be truthful in his narrating and to report the wording of the hadith verbatim, not only its meaning.
2. Hasan / Good Strong Hadith but raising some doubt about the authenticity. It is the one where its source is known and its reporters are unambiguous.

Differences between Sahih and Hasan Hadith

**Reliability of Reporters:**

* Sahih: All reporters must be completely trustworthy and known for their accuracy and truthfulness.
* Hasan: Reporters are generally reliable but may have minor issues such as a slightly weaker memory.

**Authenticity Level:**

* Sahih: No doubts about authenticity; it meets the highest standards of reliability.
* Hasan: Generally reliable but may raise some minor doubts about authenticity.

**Use in Jurisprudence:**

* Sahih: Used confidently in deriving Islamic laws and principles.
* Hasan: Also used in deriving laws and principles but with slightly less confidence than Sahih Hadith.

Sahih haith is the one given in first question (its example)

Hasan hadith example: find from internet (there isn’t any in slides).

**Q3) What are the 6 books of Hadith tell the names.**

1. Sahih Bukhari
2. Sahih Muslim
3. Sunan Abu-Dawood
4. Sunan Nasai
5. Sunan Tirmidhi
6. Sunan Ibn Majah

**Q4) Define Haram and Makrooh also give examples and the difference between them.**

Haram (حرام): Haram refers to actions or items that are strictly prohibited in Islam. Engaging in Haram activities is considered sinful, and there are decisive commands in the Quran and Sunnah that mandate abstaining from such actions. The one who performs Haram acts is blamed and punished, while the one who refrains is praised and rewarded. Examples of Haram:

1. Alcohol consumption: Allah (SWT) has prohibited intoxicants as they impair judgment and lead to sinful behavior.

Arabic: "كل مسكر خمر وكل خمر حرام"

Translation: "Every intoxicant is Khamr, and every Khamr is Haram."

1. Riba (Usury/Interest): Engaging in usury is strictly forbidden as it is considered exploitative.

Arabic: "وأحل الله البيع وحرم الربا"

Translation: "Allah has permitted trade and has forbidden usury."

Makrooh (مكروه): Makrooh refers to actions that are disliked or discouraged in Islam but are not strictly prohibited. The instruction to refrain from these actions is not firm. The one who avoids Makrooh actions is praised and rewarded, while the one who engages in them is neither punished nor blamed. Examples of Makrooh:

1. Eating garlic or onions before going to the mosque: It is disliked because the smell may offend others.

Arabic: "من أكل ثوما أو بصلا فليعتزلنا أو ليعتزل مسجدنا"

Translation: "Whoever eats garlic or onions, let him keep away from us or our mosque."

1. Praying during sunrise and sunset: It is discouraged to pray during these times to avoid any resemblance to sun worshippers.

Arabic: "نهى رسول الله صلى الله عليه وسلم عن الصلاة عند طلوع الشمس وعند غروبها"

Translation: "The Messenger of Allah (PBUH) forbade praying at the time of sunrise and sunset."

Differences between Haram and Makrooh

1. Level of Prohibition:

Haram: Strictly prohibited with a decisive command to abstain. Engaging in Haram leads to sin and punishment.

Makrooh: Disliked and discouraged but not strictly prohibited. Engaging in Makrooh is not sinful, but avoiding it is rewarded.

2. Consequences:

Haram: The one who performs Haram actions is blamed and punished.

Makrooh: The one who performs Makrooh actions is neither punished nor blamed, but avoiding such actions brings praise and reward.

**Q5) Define Farz and Wajib and give examples and difference between them.**

In Islamic jurisprudence, both Farz (also spelled Fard) and Wajib refer to actions that are compulsory. The terms are often used interchangeably, but there are some distinctions in certain schools of thought. Here is the definition based on the provided text:

Farz (فرض) / Wajib (واجب)

If the order to do an action is decisive, then it is considered Farz or Wajib. Both terms essentially mean the same thing: the action is obligatory, and failure to perform it results in sin and punishment. Performing these actions brings reward and fulfillment of duty. Farz is that which is proven on the basis of definitive evidence and wajib is that which is proven on the basis of ambiguous evidence.

Examples of Farz / Wajib:

1. Prayer (صلاة): Performing the five daily prayers is compulsory for every Muslim.

- Arabic: "الصلاة فرض على كل مسلم"

- Translation: "Prayer is obligatory for every Muslim."

2. Fasting during Ramadan (صوم رمضان): Fasting in the month of Ramadan is a mandatory act of worship.

- Arabic: "صوم رمضان واجب على كل مسلم"

- Translation: "Fasting during Ramadan is obligatory for every Muslim."

3. Zakat (زكاة): Paying the annual almsgiving is compulsory for Muslims who meet the minimum wealth criteria.

- Arabic: "الزكاة فرض على من يملك النصاب"

- Translation: "Zakat is obligatory on those who possess the minimum amount of wealth."

4. Hajj (حج): Performing the pilgrimage to Mecca once in a lifetime is compulsory for those who are physically and financially able.

- Arabic: "الحج فرض على المستطيع"

- Translation: "Hajj is obligatory for those who are able."

Differences between Farz and Wajib:

1. Usage and Nuances:

Farz: This term is generally used to denote absolute compulsory duties that are based on clear and decisive evidence from the Quran and Sunnah.

Wajib: In some Islamic legal schools, Wajib refers to compulsory acts that may be based on slightly less decisive evidence compared to Farz. However, both carry the same weight of obligation in practice.

2. Consequences of Non-Compliance:

Both Farz and Wajib require strict adherence. Failure to perform these obligations results in sin and potential punishment in the hereafter.

3. Examples in Practice:

Farz: Daily prayers, fasting during Ramadan, paying Zakat, performing Hajj.

Wajib: In some schools of thought, certain actions within the prayer, such as the Witr prayer, are categorized as Wajib rather than Farz. However, they still must be performed.

Both Farz and Wajib represent compulsory actions in Islam. While they are often used interchangeably, some nuances exist depending on the school of thought. Performing these duties is mandatory, and neglecting them is considered sinful. The primary examples include the five daily prayers, fasting during Ramadan, paying Zakat, and performing Hajj.

**Q6) Define 5 categories of Hukam e Shari with examples.**

Hukm Al-Sharii: The text of both Quran and Sunnah address many topics such as, stories of previous Ummahs, the Day of Judgment, and others. However, the text which specifically addresses our actions of what to do or what not to do is referred to as Hukm Sharii. Hukum al-Sharii (حُكْمُ الشَّرْعِي) refers to Islamic legal rulings or divine laws derived from the primary sources of Islamic jurisprudence: the Quran, Hadith, consensus (ijma), and analogical reasoning (qiyas). These rulings encompass various aspects of a Muslim’s life, including acts of worship, personal conduct, family matters, and transactions.

Types of Hukm Al-Sharii

* Fard (واجب/فرض) (compulsory): If the order to do an action is decisive then it is a Fard or Wajib; both have the same meaning. (prayer, fasting, sadqah fitar etc.)
* Mandub, Sunnah or Nafilah (recommended) )نفیل/مسنون/مندوب): If the instruction to do an action is not firm, then it is considered Mandub. The one who performs it is praised and rewarded; however, the one who abstains from it is neither blamed nor punished. (Sunnah prayers of Zuhar, Tahajjud prayer etc.)
* Mubah (permissible) (مباح(: If the choice to do or not to do an action is left up to the person, then the action is called Mubah. One will neither be rewarded nor punished for an action falling under this category. (Constructing a road etc.)
* Makruh (disliked))مکروہ ): If the instruction of refraining from an action is not firm, then it is considered Makruh. The one who abstains is praised and rewarded while the one who does it is neither punished nor blamed.
* Haram (prohibited))حرام ): If the instruction is connected with a decisive command of refraining from an action then it is Haram.

**Q7) Write a short note on progress of knowledge during Abbasid’s era.**

During the Abbasid era, which began in 750 CE and lasted until 1258 CE, there was a remarkable flourishing of knowledge and cultural development, often referred to as the Islamic Golden Age. This period is characterized by significant advancements in various fields of science, technology, medicine, philosophy, literature, and the arts. The Abbasid caliphs, particularly Harun al-Rashid and his son al-Ma'mun, were great patrons of learning and played a crucial role in promoting intellectual growth. Key aspects of this progress include:

1. House of Wisdom (Bayt al-Hikma): Established in Baghdad, this renowned center became the intellectual hub of the Abbasid Empire. Scholars from diverse backgrounds gathered to translate, study, and expand upon the works of ancient civilizations, including Greek, Persian, and Indian texts. The House of Wisdom facilitated the exchange of ideas and the development of new knowledge.

2. Advances in Science and Mathematics: Abbasid scholars made significant contributions to various scientific fields. Al-Khwarizmi, a prominent mathematician, wrote foundational texts on algebra and introduced the concept of algorithms. In astronomy, scholars like Al-Battani refined astronomical tables and improved the accuracy of celestial measurements.

3. Medical Innovations: The Abbasid era saw considerable progress in medicine. Physicians such as Al-Razi (Rhazes) and Ibn Sina (Avicenna) wrote comprehensive medical encyclopedias, including "The Comprehensive Book" and "The Canon of Medicine," respectively. These works compiled existing medical knowledge and introduced new treatments and surgical techniques, influencing both Islamic and European medicine for centuries.

4. Philosophy and Theology: The period witnessed a rich interplay between philosophy and theology. Thinkers like Al-Farabi, Ibn Rushd (Averroes), and Al-Ghazali engaged in deep philosophical discussions, blending Islamic teachings with Greek philosophy. Their works explored the nature of existence, ethics, and the relationship between reason and faith.

5. Literature and Arts: The Abbasid era produced some of the most celebrated works of literature, such as "One Thousand and One Nights" (Arabian Nights) and the poetry of Rumi and Al-Mutanabbi. In the arts, the development of intricate Islamic calligraphy, architecture, and decorative arts reflected the cultural richness of the period.

6. Libraries and Education: The establishment of libraries and educational institutions proliferated during the Abbasid era. These institutions preserved and disseminated knowledge, fostering an environment where learning and intellectual inquiry were highly valued.

Overall, the Abbasid era represents a pinnacle of intellectual and cultural achievement in the Islamic world, leaving a profound legacy that influenced subsequent generations and various civilizations.

**Q8) Explain REFORMS MADE BY HAZARAT UMER BIN ABDUL AZIZ?**

**Equality for Arabs and Mawali:** Umar II implemented policies to ensure equal treatment for Arab and non-Arab Muslims (mawali), particularly in the military. Non-Arab soldiers received the same shares in spoils, lands, and salaries as their Arab counterparts.

**Taxation Reforms**: He abolished the jizya (poll tax) for non-Arab converts to Islam, previously required by the Umayyads, while ensuring that the kharaj (land tax) remained in place to stabilize state finances. This policy exempted all Muslims from the jizya, maintaining fiscal stability through land taxes.

**Islamic Social Integration:** Umar's edict mandated equal rights and duties for all converts to Islam, urging Muslim society to integrate and treat converts as equals, thus promoting social unity.

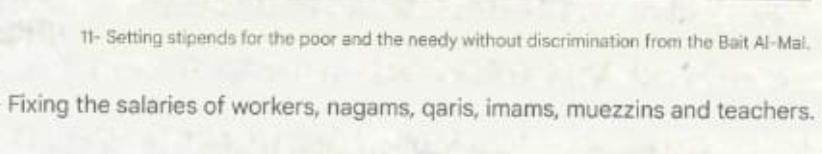
**Promotion of Islamization:** To mitigate opposition to his reforms, Umar intensified efforts to distinguish Muslims from non-Muslims and promoted Islamic practices, including the cessation of ritual cursing of Caliph Ali.

**Hadith Collection:** He initiated the first official compilation of hadith to preserve the sayings and actions of the Prophet Muhammad, ensuring their transmission to future generations.

**Q9) Define uliyata umar and list them.**

The work that he did is called uliyat e umar.

* Implementation of the Hijri calendar
* Addition of "As-Salatu Khairun Minan Naum" in the Fajr call to prayer (Adhan).
* Encouragement of congregational prayers and Tarawih prayers.
* Prohibition of the sale and purchase of slave girls who have borne children (Umm Walad).
* Implementation of the Zakat (tithe) on agriculture.
* Declaring the land of Fadak as an endowment (Kharaaji).
* Assuming the title of "Amir al-Mu'minin" (Commander of the Faithful).
* Establishing the punishment for drinking alcohol (forty lashes).
* Separating the judiciary from the administrative system.
* Going out at night to inquire about the condition of the people.

**Q10) Write a short note on**

1. **IMAM HASSAN**

Imam Hassan ibn Ali, also known as Hassan al-Mujtaba, is a significant figure in Islamic history, revered by both Sunni and Shia Muslims. Born in 625 CE in Medina, he was the eldest son of Ali ibn Abi Talib, the fourth Caliph of Islam, and Fatimah, the daughter of the Prophet Muhammad. This makes him the grandson of the Prophet Muhammad.

Imam Hassan is renowned for his piety, wisdom, and his efforts to maintain peace within the Muslim community. After the assassination of his father, Imam Ali, in 661 CE, Imam Hassan became the second Shia Imam and the rightful leader according to Shia belief. However, his leadership was challenged by Muawiya ibn Abi Sufyan, the governor of Syria.

To avoid further bloodshed and civil war among Muslims, Imam Hassan made a significant decision to abdicate his position in favor of Muawiya under the condition that Muawiya would rule according to Islamic principles and not appoint a successor, allowing the Muslim community to choose their next leader. This agreement, however, was not honored after Muawiya's death, leading to the establishment of the Umayyad dynasty.

Imam Hassan's tenure as a leader was marked by his emphasis on peace and reconciliation. He spent the remainder of his life in Medina, focusing on religious and community affairs until his death in 670 CE. Imam Hassan's legacy is remembered for his devotion to Islam, his role in maintaining unity among Muslims, and his contributions to Islamic scholarship and ethics.

**2) BATTTLES FAUGHT BY HAZARAT ALI**

**Battle of Basra (Battle of the Camel) - 656 CE**

After the assassination of Caliph Uthman, Ali was chosen as the fourth caliph. His leadership was immediately challenged by Aisha, Talha, and Zubair, who sought retribution for Uthman's death. This led to the Battle of Basra, also known as the Battle of the Camel, fought near Basra in present-day Iraq. Ali's forces clashed with the rebels, resulting in a decisive victory for Ali. Talha and Zubair were killed during the battle, and Aisha was respectfully sent back to Medina, solidifying Ali's initial hold on the caliphate.

**Battle of Siffin - 657 CE**

The Battle of Siffin arose from the conflict between Ali and Muawiya, the powerful governor of Syria, who refused to recognize Ali's caliphate until Uthman's killers were punished. The confrontation took place near the Euphrates River at Siffin. The battle ended in a stalemate after severe fighting, leading both sides to agree to arbitration.

**Battle of Nahrawan - 658 CE**

Following the arbitration after the Battle of Siffin, a radical faction known as the Kharijites emerged, rejecting both Ali and Muawiya's claims to leadership. Viewing Ali's acceptance of arbitration as a betrayal, the Kharijites posed a significant internal threat. The conflict culminated in the Battle of Nahrawan, where Ali's forces confronted and decisively defeated the Kharijites. Despite this victory, the battle did not completely eliminate Kharijite dissent, which continued to plague Ali's caliphate.

**Long Questions**

**Q1) Write a Comprehensive Note on Fiqh.**

Fiqh is the application of shariah in specific conditions and circumstances. Fiqh has a capacity of change in it based on new evidences and an application which is known as Ijtihad. Also, the doors are opened to new deductions and interpretations in Fiqh. Fiqh is the actual implementation of shariah upon our lives. The scholars of Fiqh are more knowledgeable than other scholars. They need to understand and expertise many aspects of history, Quran, sharia and other subjects to make careful propositions of Islamic Fiqh. A faqeeh has to see many aspects of issues to give fatwa about new and arising issues.

2. Responsibilities of a Faqeeh

* A Faqeeh must consider multiple aspects of an issue before giving a fatwa (Islamic legal ruling).
* Example challenges include determining how an astronaut should establish prayer or how to find the Qibla while traveling by airplane.

3. Introduction to the Basics of Fiqh Al-Islami

* Hukm Al-Sharii refers to the Quranic and Sunnah texts that specifically address actions and prescribe what to do or avoid.

Types of Hukm Al-Sharii

* Fard (واجب/فرض) (compulsory): If the order to do an action is decisive then it is a Fard or Wajib; both have the same meaning. (prayer, fasting, sadqah fitar etc.)
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* Haram (prohibited))حرام ): If the instruction is connected with a decisive command of refraining from an action then it is Haram.

5. Basic Rules of Fiqh

* Rule 1: Enter into Islam Completely
  + Muslims should fully immerse in Islam, as stated in the Quran: "O you who believe, enter into Islam completely."
* Rule 2: Every Act of Worship is Haram Except with Proof
  + Acts of worship require explicit approval from the Quran or Sunnah. Unapproved acts are considered Bid'ah (innovation), e.g., abstaining from marriage and praying all night.
* Rule 3: Everything from Worldly Affairs is Halal Except with Proof
  + All worldly matters are permissible unless explicitly prohibited by the Quran or Sunnah, e.g., wearing a jacket or eating rice.
* Rule 4: A Worldly Matter is Categorized into Five Types
  + Scholars categorize actions as Farz (obligatory), Mustahab (recommended), Mubah (permissible), Makrooh (disliked), and Haram (prohibited).
* Rule 5: Haram or Makrooh by Quran, Sunnah, and Qiyas
  + Actions can be deemed Haram or Makrooh through explicit evidence or analogy (Qiyas), e.g., different forms of alcohol are haram due to their intoxicating effects.
* Rule 6: Make Things Easy
  + Islamic law aims to ease hardships. The Prophet Muhammad (PBUH) preferred the easier of two permissible options, and allowances are made for situations like travel, e.g., shortening or joining prayers.

6. Importance of Fiqh

* Fiqh guides how Shariah is applied in everyday life, determining practical rulings on prayer, fasting, and other aspects of worship and daily conduct.
* It ensures that Islamic law is dynamic and responsive to new situations and challenges, maintaining relevance across different contexts and times.

**Q2)**

**Q3) What is the Islamic concept of Imamat and leadership.**

1. Understanding Leadership in Islam

In Islam, leadership is not just a position of authority but a responsibility to guide and serve the community. The Prophet Muhammad (PBUH) said, "Each one of you is a shepherd and is responsible for his flock." This indicates that leadership is a role entrusted to individuals to guide and nurture those under their care.

2. Defining Leadership

While leadership is challenging to define precisely, it entails the ability to inspire others towards goodness and progress. Warren Bennis likened leadership to beauty - difficult to define, but recognizable when witnessed. Some key aspects of leadership include:

* Bettering the Environment: Leaders strive to improve their surroundings and uplift others.
* Understanding Self and Team: Effective leaders know themselves and their team members well.
* Empowering Others: They provide suitable opportunities, guidance, and resources for their team's success.
* Authentic Influence: Leadership involves open, authentic, and positive influence.
* Clarity and Courage: Leaders demonstrate clarity, confidence, and courage in decision-making.
* Building Consensus: They work towards consensus and common goals.
* Problem Solving: Leaders are solutions-oriented and address challenges effectively.
* Developing Future Leaders: They invest in developing the next generation of leaders.
* Building Followers: Leaders attract followers through their vision and actions.

3. The Role of a Leader

A leader is akin to a coach who is passionate about developing people rather than merely achieving objectives. They understand the strengths of their team members and allocate tasks accordingly, ensuring everyone contributes effectively.

4. The Leader as an Imam

In the Mosque: The imam of a mosque serves as an example of leadership. People follow the imam in prayer, respecting their knowledge and authority. The imam must be knowledgeable in the Quran and Sunnah, able to guide the congregation in matters of faith and practice.

5. Seeking Advice (Mashwara)

* Islamic teachings encourage seeking advice from others, even for the Prophet Muhammad (PBUH) consulted his companions. Decisions can be made through democratic, consultative, or authoritative means, depending on the situation.

6. Trust in Allah (SWT) and Decision Making

* Before making decisions, Muslims are encouraged to pray Istikhara, seeking guidance from Allah (SWT). Once a decision is made, trust in Allah's wisdom and accept the outcome, even if it differs from expectations.

7. The Leader's Accountability

* Leaders are accountable for their actions. They must lead by example, serving as role models for their followers.

8. Relationship with Subordinate

* Leaders are followed for various reasons, including their position, relationship with subordinates, ability to produce results, opportunities for individual growth, and respect for their judgment and character.

9. The Servant-Leader

* In Islam, leaders are expected to serve and facilitate the needs of their community. They prioritize the welfare of others over personal gain or glory.

10. Leadership Lessons from the Prophet Muhammad (PBUH)

* The Prophet Muhammad (PBUH) exemplified humility, compassion, and patience in leadership. He sought advice, forgave mistakes, and remained steadfast in his mission despite challenges.

In summary, Islamic leadership emphasizes service, humility, and guidance. Leaders in Islam are accountable to both their followers and to Allah (SWT), and their primary focus is the welfare and progress of the community.

**Q4) What is the Fundamentals of Islamic Economics. How do we take advantage of it in this life and the hereafter?**

1. Purpose and Perspective on Earning

Islamic economics is deeply intertwined with the concept of Akhirah (the Hereafter). When discussing earning, it is essential to maintain a focus on Akhirah, understanding that life is not solely about accumulating wealth but about preparing for the Hereafter. This perspective shifts the purpose of education and economic activity from merely making money to becoming enlightened, knowledgeable, and improving character and conduct.

2. Education and Character Building

Historically, education aimed at making individuals more civilized, cultured, and knowledgeable. Modern education, however, often focuses on creating individuals who are primarily geared toward earning money. Islamic teachings emphasize the importance of seeking knowledge to enhance character and moral conduct, not just to become efficient money-making machines.

3. Halal Earnings and Faith in Allah (SWT)

* Best Type of Earning: The Prophet Muhammad (PBUH) emphasized that the best type of earning is through one's own labor and approved business transactions【At-Tirmidhi, 2783】.
* Reliance on Allah (SWT): Trust in Allah (SWT) to provide sustenance, as illustrated by the example of birds that go out hungry in the morning and return full in the evening【At-Tirmidhi; Graded Hassan】.
* Predetermined Sustenance: Livelihood is preordained by Allah (SWT), and stressing over earning is unnecessary as sustenance will reach a person as surely as their death will【Sahih Bukhari】【Silsilah Ahadeeth Saheeha (952) 】.

4. Job vs. Business

* Job: Working for someone else, where the employee fulfills roles and responsibilities as defined by the employer.
* Business: Encouraged in Islam because it involves creating jobs for others and exhibits greater reliance on Allah (SWT). The Prophet Muhammad (PBUH) promoted business and self-sufficiency through entrepreneurial activity. For example, he helped a man start a woodcutting business instead of giving him money directly.

5. Professional Responsibilities and Gender Roles

* Men: Primarily responsible for providing for their dependents. If a man fails to provide, he is considered sinful.
* Women: May work and their earnings belong solely to them. However, it is not obligatory for them to provide for the household, which is the man's responsibility.

6. Earning as an Act of Worship

* Earning a livelihood can be considered an act of worship if it is done through halal (lawful) means. Providing for one's family, avoiding begging, and ensuring that earnings are lawful are all acts of worship.

7. Halal Earnings and Acceptance of Dua

* Conditions for Dua: For a dua to be accepted, the person’s food, drink, clothing, and nourishment must be halal. Earning through haram means negates the acceptance of dua, even if other conditions for acceptance are met.
* Consequences of Haram Earnings: A body nourished with haram sustenance will not enter paradise【Sunan at-Tirmidhi】.

8. Trust in Allah (SWT) and Business Ethics

* Trust and Provision: Allah (SWT) provides for those who trust in Him and fear Him, often from unexpected sources【Surah At-Talaq: 2-3】.
* Business Ethics: Ensuring that business practices are halal and ethically sound is crucial. This includes merit-based hiring and promotion, avoiding favoritism, maintaining good customer and employee relationships, and not harming the environment.

Key Takeaways for This Life and the Hereafter

1. Focus on Akhirah: Align economic activities with the goal of achieving success in the Hereafter, not just material success in this life.

2. Seek Halal Earnings: Engage in lawful economic activities and trust in Allah (SWT) for sustenance.

3. Ethical Conduct: Maintain high ethical standards in business and professional dealings.

4. Role of Education: Pursue education to improve character and knowledge, not just to increase earning potential.

5. Balanced Life: Balance work, family responsibilities, and personal well-being with a focus on spiritual and ethical growth.

By adhering to these principles, Muslims can ensure that their economic activities benefit them in this life and in the Hereafter.