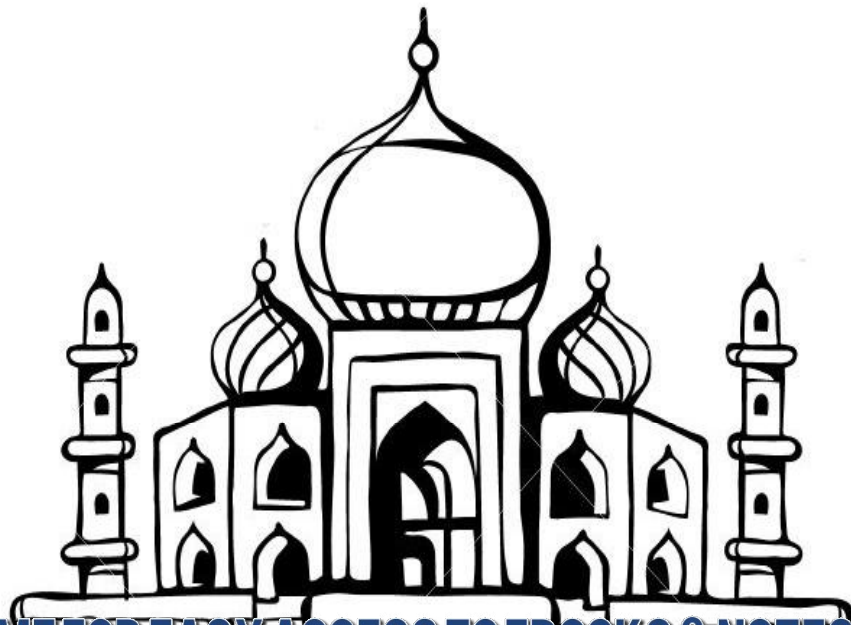


REVISED SYLLABUS

ISLAMIC STUDIES

NOTES

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Some of references are mentioned in the end of chapters.

I hope you make the best use of this hard work. Thank you.

Mr. Amir Khan Mahar

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STUDY PLAN ACCORDING TO ANALYSIS OF PAST
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STUDY PLAN ACCORDING TO ANALYSIS OF PAST PAPERS

STUDY AREA – I

DIFFERENCE B/W DIN & RELIGION, SUPERIORITY OF ISLAM OVER OTHER RELIGIONS, NEED OF RELIGION, WAHI

- 2015** Argue for supremacy of “Wahi” as the solution of human problems against other sources of knowledge.
- 2014** Good combination of the reason (intellect) and Revelation can resolve today's issues of humankind. Discuss.
- 2014** Describe the wisdom of gradual revelation of Quran for Islamic Law.
- 2012** Describe the necessity and importance of religion for man and its effects on human life.
- 2012** Islam is a complete code of life, Discuss.
- 2011** To follow an Ideal is very necessary for the progress of nation. In your view, what are basic characteristics of ideal and how Islamic Ideology of life affects the individual and communal life with reference to basic characteristics of Islamic Ideology? Elucidate.
- 2007** Despite scientific and technological advancement the present society is facing moral decline and mental anarchy. In these circumstances elucidate the importance and effectiveness of Religion
- 2005** Islam enjoys an exalted place in the religions of the world regarding human dignity moral values and Allah’s vicegency. Discuss with arguments.
- 2003** Define the religion of Islam. Explain also the idea and place of humanity in Islam.
- 2002** Define Religion. Also describe its necessity, importance and kinds by distinguishing between revealed and non-revealed religions.
- 2001** “Islam enjoys as exalted place in the religions of the world”. Elaborate
- 2000** Describe the dignity and superiority of Islam with proof as compared to other religions.

AREA OF FOCUS

- 1. Definition & difference between;**
 - a. Din & Religion
 - b. Revealed & Non-revealed religion
- 2. Meaning & definition of Islam.**
 - a) Chief characteristics of Islamic Ideology.
- 3. Superiority of Islam over other religions.**
- 4. Ideology Of Islam**
- 5. Wisdom Of Wahi**

STUDY AREA – II
FUNDAMENTAL BELIEFS OF ISLAM

- 2015** – Highlight the importance of Zakaat and prove that economic stability of a society can be ensured through its effective implementation.
- 2015** – The entire faith in Prophethood is unacceptable without faith in finality of the Prophethood. Discuss in the light of Quran & Sunnah.
- 2013** – Define Tauheed in a scholarly manner describing its significance and effects on human life.
- 2013** – Describe the importance and philosophy of Fasting, Also explain its individual and collective Benefits.
- 2012** – What is meant by day of judgement? What are its impacts on human life?
- 2012** – In the light of ‘inna-as-Salata-tanha-un-al-fahshai-wal-munkir’, Describe the advantages and effects of prayer?
- 2010** – Stating traditional and rational arguments about faith of resurrection, discuss the role of this faith in establishing an organized society.
- 2009** – In Islam the purpose of Zakat is purity of wealth, abolishing poverty, hunger and ignorance but this has not been achieved yet. What political steps are needed for attaining this end?
- 2008** – Islam pays a lot of stress on the circulation of money. Describe in the light of Zakat system.
- 2008** – Describe the importance of the concept of the “Day of Judgment” and explain the practical results of this notion of the Private and Public life of the people.
- 2007** – Define the doctrine of "ROZA" and explain how to achieve the goals of mutual co-operation and collective justice besides the purification of individual soul through the application of this doctrine.
- 2007** – Identify the importance of the concept of "Towheed" and explain the practical results of this principle on the private as well as public aspects of the human life.
- 2004** – All pillars of Islam have philosophy and purpose behind them. Pin point fact with special reference to hajj with its individual and collective benefits.
- 2004** – Explain the belief of tauheed in scholarly manner describing its effects on human life.
- 2003** – Explain with arguments the Self-Reformation (Islah-i-Nefs) and construction of moral according to the need and importance of the faith of the Day of Judgment (AKHIRAT).
- 2003** – While describing ‘Zakat’, explain its socio-economic significance in the Islamic society.
- 2002** – Describe the basic beliefs of Islam and also explain how Islam reforms the life of individual and society through them.
- 2001** – Define Tauheed (Unity of Allah) in a scholarly manner describing its significance and effects on human life.
- 2001** – Describe the importance and philosophy of prayer also explains its individual and collective benefits.
- 2000** – Describe importance & philosophy of prayer also explain its individual & collective benefits.

AREA OF FOCUS

- 1. Importance, Purpose & Philosophy of;**
 - Tauheed, Prayer, Fasting, Zakat, Faith in Resurrection, Hajj.
- 2. Role of Fundamental beliefs in shaping an organized society.**

STUDY AREA – III
SOURCES OF SHARIAH, ITS IMPLEMENTATION

- 2015** – Write a comprehensive note on the importance of sunnah in interpretation and legislation.
- 2013** – The Holy Quran is the fountain head at all kinds of knowledge. Discuss.
- 2012** – What do you mean by Shariah? Elaborate the different sources of shariah.
- 2011** – In the present period, the Muslim Ummah is facing different problems and for the solution of these problems ‘Ijtehad’ is necessary, so point out such an institution that can offer solution to the new problems with the help of Ijtehad.
- 2010** – Keeping in view today’s International Political System, can Shariah be adjusted in the Islamic societies.
- 2009** – In order to meet the challenges of modern time, there is a need to establish versatile institutions of Ijtihad. What measures would you suggest?
- 2008** – Ijtihad can play an important role in the establishment of Muslim Ummah and the making of Humanity. Discuss.
- 2006** – Produce a Juristic-definition Of Both Ijtihad and Ijma Elaborating Possible Role of Both the above in Islamization of a State in Modern Time.
- 2005** – a) is Ijtihad is no more practical ? Explain.
b) What are required conditions for a ‘Mujtahid’
c) does a learned Muslim have the right of Ijtihad? Discuss its consequences.
- 2004** – Describe in detail the four basic sources of Islamic law. Explain ‘Ijma’ and ‘Ijtihad’ specifically.
- 2003** – Write down a comprehensive essay on the basic sources of law in Islam.
- 2002** While describing the four basic sources of Islamic law, also explain that MASALIH-E-MURSALA, IHTIHAN and URF are basic sources of Islamic law.
- 2001** – Explain in detail the basic sources of “Islamic Law” with special reference to “Ijtihad”.

AREA OF FOCUS

- 1. Sources of Shariah**
 - Quran, Sunnah, Ijtehad, Ijma and Qiyas
 - Masalih-e-Mursala, Ihtihsan, Urf & other sources.
- 2. Validity & Applicability of Shariah in today’s world.**

STUDY AREA – IV

PROBLEMS OF MUSLIM UMMAH AND THEIR SOLUTION

- 2015** – Explain concept & structure of Muslim Ummah and give suggestions for its revival.
- 2014** – Describe the status and aim of Islamic Ummah in the light of *نؤمن بكتهم ان علون الا انتم*
- 2013** – Write down in detail the problems of Ummah in the contemporary world.
- 2012** – Describe the concept of modern Civilization and its effects on Muslim Ummah.
- 2011** – Discuss in detail the importance of Akl-e-halal from Islamic point of view and explain how unfair resources can be checked in the light of Islamic teachings.
- 2011** – In the present era, Muslim Ummah has all the resources, but it is the victim of disunity. While analyzing the reasons of disunity, suggest measures to maintain unity among the Muslim Ummah.
- 2011** – What is meant by civilization and culture and how it effects collective life and also analyze the foundations of modern civilization and highlight the problems caused by it?
- 2010** – In the Globalization arena what role can Muslim Ummah play being the custodian of Revealed Knowledge to resolve the complex problems of humankind.
- 2009** – Is war knocking at our doors or sophisticated nuclear weapons have made it impossible. The Muslims are facing strong ideological and military challenges. In order to meet such challenges, what strategy the Muslims should adopt, in your opinion?
- 2009** – There prevails a misconception that aggression could solve our problems but in consequences people all over the world are suffering. What measures do you suggest to rectify the situation?
- 2009** – Islam gives a living and dynamic perception of civilization. Which steps do you consider to meet the challenges of western civilization?
- 2009** – Muslims arrange for the recitation and learning of Qur'an by heart but neglect to understand and practice Qur'an. What methods can be applied for reformation of the negligence?
- 2009** – Muslim Ummah comprises of 1/5th of the total world population, rich in natural resources but lacking economic and political stability. Suggest measures for political and economic stability.
- 2007** – Take into account the steps and pots of the western nations against the Islamic world in the present era and give solid suggestions for their eradication in tile light of Quran and Sunnah.
- 2007** – The Holy Quran is the fountain-head at all kinds of knowledge" Discuss fully.
- 2007** – What is "Motahida Qaumiyat"? What role Jamaluddin Afghani and Allama Muhammad Iqbal played in order to achieve this goal?
- 2007** – What are the causes and Losses of "sectarian differences" in Pakistan and how this problem can be solved in light of Islamic teachings?
- 2006** – Describe "pan-Islamism". Give Introduction to Organization Founded For Muslim World Unity & Their Role in Bringing Muslim Countries Close To Each Other In Different Sphere of Life.
- 2006** – Write a Note Detail Regarding The Quranic Concept Of Creation And Folding Up Of The Universe. Discuss With References.
- 2005** – In today's, world, Muslim every where are being castigated and condemned by the west as extremists and terrorists having an evil ideology. Muslims are about 1/5th of the world population but they don't have a collective voice. Do you think the concept of Muslim Ummah is viable in today's world? Discuss
- 2005** – What is Islamic concept of creation of the universe? Are the modern theories about creation of the universe commensurate with the Islamic point of view? Discuss with reference.
- 2004** – What is role & objective of Muslim Ummah? How can it contribute to solve its own & world's problems?
- 2003** – Write down in detail the problems of "UMMAH" in the contemporary world.
- 2003** – When and how the-revelation (Wahee) was started? Write in detail: Which were the first & the last Ayat. Explain also the reality of WAHEE.

2002 – Write a detailed note on problems which Islam is facing in the contemporary world.

2001 – Describe the role and objectives of Muslim Ummah. How can it contribute to solve the problems of the present world?

2000 - Explain the basic problems of human life and their solution.

AREA OF FOCUS

- 1. Islamic Concept of creation of this universe.**
- 2. Sources of knowledge (Senses, Thinking, Intuition, Revelation)**
 - Supremacy of Revelation (Wahee) as a source of knowledge.
- 3. Sectarianism & divisions within Muslims around the globe.**
- 4. Pan-Islamism or Unity of Muslims.**
- 5. Role of Muslim Ummah in solving the problems of humanity in contemporary world.**
- 6. OIC – its role & suggestions for improvement.**
- 7. Modern civilization and culture**
- 8. Importance of Akl-e-Halal, and its application**

STUDY AREA – V

ISLAMIC PRINCIPLES, MORALITY, ETHICAL VALUES & ROLE AND PRIVILEGES OF A MAN IN ISLAM

- 2012** – What is Human Dignity? Explain how Islam recognized it and what efforts have been adopted to maintain the superiority of man?
- 2010** – Describing the importance of ethical values in Islam, write a comparative note on Islamic morality code and western code.
- 2010** – In the light of Islamic teachings, faith and ethics are closely united. In spite of that Islamic societies are in disorder. Discuss.
- 2010** – The most important issue of humanity is the recognition of role and privileges of man. Discuss how Islam may play a role in this regard in today's scenario.
- 2008** – What moral values are given by the Deen-i-Islam? Can these values be changed keeping in view the western ethical system?
- 2007** – Despite the scientific and technological advancement the present society is facing moral decline and mental anarchy. In these circumstances elucidate the importance and effectiveness of Religion.
- 2005** – There is a visible decadence in our society due to invasion /influence of liberal western culture. To what extent is it harming our country's youth and what can be done to arrest this moral decline?
- 2004** – There is a clear relationship in between the morality and faith in concepts of Islamic ethics helping in character building of a nation and generation. Explain.
- 2002** – Describing the relationship of Morality and Faith in the concept of Islamic Ethics, also explain the Islamic principles and methods of character-building.
- 2001** – Explain the importance & methodology of preaching, enhancing the characteristics of the preacher.
- 2001** – What is the role of man and woman in Islamic society? What are their responsibilities towards character building of new generation?
- 2000** – What is meant by "Justice"? Explain its importance in Islam.

AREA OF FOCUS

1. Morality

- Definition, Principles and significance of Islamic Morality
- Role of Morality in forming a just society
- Morality-Faith Relationship
- Role of Morality in Character building

2. Comparison & Contrast b/w Islamic & Western Morality Codes

3. Role & Privileges of a Man in Islam (Human Dignity)

STUDY AREA – VI

SOCIAL, POLITICAL, JUDICIAL, ECONOMIC AND FINANCIAL SYSTEMS OF ISLAM

- 2015** – Stability of modern society depends upon a strong family system in the light of Islamic principles. Discuss
- 2014** – In the presence of interest based global financial system, discuss the possibility of interest free Islamic Financial system
- 2014** – Describe the limitation of Co-existence and contradiction in the Islamic and western social system.
- 2014** – Discuss the possibilities of establishment of an Islamic state under the present Political system of democracy.
- 2013** – Define and explain the Judicio-Political System of Islam?
- 2012** – The political system of Islam guarantees the prosperity of the State. Discuss.
- 2012** – Explain the economical rules of Islam in the light of Social Justice.
- 2011** – It is necessary to establish priority for law for the development of society. What is your point of view that today Islamic punishments are regarded as savagery? While discussing the Islamic philosophy of the reward and punishment, also describe the basic characteristics of Islamic concept of punishments.
- 2006** – “Islam in The Mid of Contemporary Managements and Political Systems possesses its Own Political Management and Political System”. Discuss
- 2005** – To what extent is the modern political system i.e. democracy in consonance or against Islamic principles? Discuss with reference.
- 2005** – State guiding principles of economic system is Islam? How can it be implemented in modern times?
- 2004** – Islam has distinguished status in judicial-political system. Explain comprehensively.
- 2003** – Explain with argument the system of law and Justice of Islam.
- 2002** – Define and explain judio-political system of Islam
- 2001** – What is meant by "Justice"? Explain its importance in Islam.
- 2001** – Write down a comprehensive essay on the judio-political system of Islam.
- 2001** – What does Caliphate mean? Enumerate its salient features.
- 2000** – Describe the economical responsibilities of State in Islam.

AREA OF FOCUS

- 1. Economic System of Islam (with reference to Zakat)**
- 2. Financial system of Islam**
- 3. Political System of Islam**
 - Compatibility between Islam & Democracy
- 4. Judicial System of Islam**
 - Islamic philosophy of reward and punishment

STUDY AREA – VII
WOMEN IN ISLAM AND OTHER RELIGIONS OF THE WORLD

- 2014** – Give comparative review on the role of woman in Islam and modern society
- 2013** – Discuss the concept of veil and freedom of women from Islamic point of view while analyzing the law against veil in France.
- 2011** – Discuss the concept of veil and freedom of women from Islamic point of view while analyzing the law against veil in France.
- 2010** – Keeping in view the requirements of Global Society, determine the freedom and limitations of a Muslim Women in the light of Islamic teachings.
- 2008** – European and Human Rights Activists claim that Islam does not give proper rights to women. What do you say about this statement?
- 2007** – The application of Islamic Shariah is equal to man and woman, however, some injunctions are only related to woman explain.
- 2006** – Describe the Right Of Education For A Female In Islam.
- 2005** – As per Quranic injunctions and sayings of the Holy Prophet (SAW), hijab is mandatory for Muslim women. The larger percentages of the women in our country are totally oblivious to these Quranic injunctions. Discuss reasons and suggest remedial measures.
- 2004** – Islam has pinpointed the rights of women and she has been properly regarded in all her capacities in the family. Elaborate comparing the facts with other religions.
- 2003** – What is the meaning of the freedom of woman in Islam? What are the responsibilities of man and woman in the building of character of new generation? Explain in detail.
- 2002** – Comparatively analyze the rights of women in Islam and other religions.
- 2000** – Write down a comprehensive Essay on the Women's rights in Islam.

AREA OF FOCUS

- 1. Rights & limitations of women in Islam**
 - Social Rights
 - Political Rights
 - Economic Rights
 - Judicial Rights
 - Educational Rights
- 2. Women & Hijab – Obsolete or Modern?**
- 3. Rights of Women in other religion**

STUDY AREA – VII

DIFFERENCE B/W JIHAD & TERRORISM, VALIANT ATTACKS & SUICIDE ATTACKS, THEIR VALIDITY

2015 – What is difference between Jihad and Fasaad? Discuss the possibility of practical application of Quranic concept of Jihad in current international scenario.

2014 – Describe the Islamic concept of peace in the light of Quran and Sunnah

2012- What is the significance of jihad in the light of Quran and Sunnah? What are its kinds, principles and conditions?

2009 – Suicidal and valiant attacks have become a routine. What is the difference between the two? Suggest reasons for the legitimacy of these attacks.

2006 – Muslims Are Being Persecuted Any Where In Chechnya, Palestine, Kashmir And Iraq Etc. In This Scenario-are The Suicide Attacks By Muslims Are Justified? Unveil The Sharai Position Of The Issue Supported By Relevant References.

2006 – “One Man’s Terrorist Is another Man’s Freedom Fighter”. In Light Of The Preceding Quoted Probe In To Causes Of Terrorism And Separate Both Jihad And Terrorism From Each Other After Giving Solid Arguments.

2005 – Suicide attacks have become norm of the day, particularly in Iraq, Chechnya and Palestine. The common rationale for such activities reportedly is the persecution of the Muslims by western imperialism and American dominated hegemonic ‘world order’ under the prevailing circumstances is the phenomenon of suicide attacks justified? Give reasons

2003 – Write down a detailed essay on the importance, necessity and different kind of “JEHAD” in Islam.

2001 – What is the significance of “JIHAD” in the light of Quran and Sunnah? What are its kinds, principles, and conditions?

AREA OF FOCUS

1. Jihad

- Meaning, Concept, Philosophy and validity
- Difference b/w Jihad & Terrorism

2. Terrorism

- Definition, Concept, Causes & Reality.

3. Valiant Attacks

- Definition, Purpose & legality.

4. Suicide Attacks

- Causes and implications

STUDY AREA – VIII
MISCELLANEOUS

- 2015** – Give comparison of Islamic Ideology and modern Western thought about the present trends of individuality.
- 2012** – Discuss human rights of Islam in the light of sermon of Hajjatul wida.
- 2011** – It is the period of basic human rights. What is meant by human rights? What is a western concept of human rights, discuss human rights of islam in the light of the sermon of Hajjatul Widah.
- 2008** – The world is heading towards the concept of “Clash of Civilizations”. Give your arguments for and against this notion.
- 2008** – What do you know about the concept of enlightened moderation? Describe it in its historical perspective.
- 2006** – How The Protection And Application Of Islamic Culture Is Possible In The Mid Of The Influences Of Present Western Culture. Describe The Features Of Islamic Culture Prior To Have A Comparative Study Of The Issue.
- 2001** – How does Islam regard humanity? What is the concept of “Khalafat” in Islam?
- 2000** – Explain the importance & methodology of preaching, enhancing the characteristics of the preacher.
- 2000** – What does Caliphate mean? Enumerate its salient features.

AREA OF FOCUS

- 1. Clash of Civilization**
 - History,
 - Arguments in for and against.
- 2. Enlightened Moderation**
 - Historical Perspective
- 3. Protection & Preservation of Islamic Culture & Values**

ISLAMIAT PAER: **URDU OR ENGLISH**

In my personal capacity and recommendation I suggest that one should opt this paper in English. The following reasons

1. One is not enslaved to the formula of writing extended hadith and Quran References, required in Urdu
2. One is studying everything in English so it is good to keep practicing in the same knowledge
3. The Urdu paper is also attempted from left to right of the answer sheet which creates confusion
4. Good and precise attempt will fetch good marks while in Urdu a lot of effort is required.

Solving CSS Papers Including Islamiat By Dr. Junaid (CSP)

Solving a paper of CSS does not require ordinary techniques that one used to apply in school and university. While you are going to ink the answer sheet, sitting in CSS exam, you must understand two things viz: what is being asked? And what would be the proper answer?

Here is the simplified scheme to solve any paper (Islamiat is also included).

1. You have only first ten minutes to select the questions with rough idea.
2. When you have selected the question (except compulsory) find out those four questions which can be best answered by you.
3. Remember that you don't have to beat about the bush, read the sequence of the things asked in question and answer all the key words one by one.
4. Always use blue ink pen and keep ink remover with you so you have one chance to undo to what you did.
5. Remove all cuttings that give bad impressions.

SHORT NOTES

Contents

1. Concept of Islam
2. Importance of Deen in Human Life
3. Difference between Deen and Religion
4. Distinctive Aspects of Islam
5. The Fundamentals of Islam
6. Islamic Beliefs (Articles of Faith) & its Impact on Individual & Society
7. Islamic Worships (5 Pillars): Spiritual, Moral and Social Impact
8. Study of Seerah of Prophet Mohammad (PBUH) as Role Model for:- Individual
9. Study of Seerah of Prophet Mohammad (PBUH) as Role Model for: Educator
10. Study of Seerah of Prophet Mohammad (PBUH) as Role Model for: Military Strategist and Peace Maker
11. Study of Seerah of Prophet Mohammad (PBUH) as Role Model for: Diplomat
12. Human Rights and Status of Woman in Islam
13. Dignity of Men and Women
14. Islamic Civilization and Culture: Meanings and the Vital Elements
15. Role of Civilization in Development of Human Personality and Communities
16. Distinctions of Islamic Civilization (Tauheed, Spiritualism, Dignity of Man, Equality, Social Justice, Moral Values, Tolerance, Rule of Law)
17. Islam and World: Impact of Islamic Civilization on the West and Vice Versa
18. The Role of Islam in the Modern World
19. Muslim World and the Contemporary Challenges
20. Rise of Extremism
21. Concept of Public Administration in Islam
22. Quranic Guidance on Good Governance
23. Concept of Governance and its Applications in the light of Quran, Sunnah and Fiqh
24. Governance Structure in Islam i.e. (Shura, Legislation, Sources of Islamic Law)
25. Governance under Pious Khelifat; Particular letters
26. Responsibilities of Civil Servants
27. System of Accountability in Islam
28. Salient Features of Islamic Systems: Social System
29. Salient Features of Islamic Systems: Judicial System
30. Salient Features of Islamic Systems: Political System
31. Salient Features of Islamic Systems: Economic System
32. Procedure of Ijmah
33. Procedure of Ijtehad

Topic 1
Concept of Islam

- 1) Origins of Islam
 - a. Islam means submission to Allah (God)
 - b. The word Islam means "entering into a condition of peace and security with God, through allegiance or surrender to him".
 - c. Islam was revealed to the Prophet Muhammad who lived from 570 CE to 632 CE in Mecca in modern-day Saudi Arabia.
 - d. The religion of Islam is the complete acceptance of the teachings and guidance of God as revealed to His, Prophet Muhammad (pbuh).
- 2) Six Articles of Belief
 - a. Belief in One Allah
 - b. Belief in The angels of God
 - c. Belief in The books of God, especially the Qur'an
 - d. Belief in The prophets of God, especially Muhammad: "We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Ismael' Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the prophets, from their Lord. We make no distinction between one and another among them, and to Allah do we bow our will (in-Islam)." (Quran 3:84).
 - e. Belief in The Day of Judgment (or the afterlife)
 - f. Belief in The supremacy of God's will (or predestination)
 - i. Allah's Apostle said, "If Allah sends punishment upon a nation then it befalls upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds." Sahih Bukhari
- 3) The Five Pillars of Islam
 - a. Shahadah (declaration of faith): "I bear witness that there is no god, but God; I bear witness that Muhammad is the prophet of God." By reciting this, one enters Islamic faith.
 - b. Salaah (prayer)
 - c. Zakat (charity)
 - d. Saum (fasting)
 - e. Hajj (pilgrimage)
- 4) Sources of Law
 - a. Holy Quran
 - b. Sharia: Sharia is the sacred law of Islam, based on the divine revelations contained in the Qur'an and Sunnah
 - c. Ijma: means 'the agreement of Islam.' It is an important mechanism for resolving theological conflicts because it is embodies a sense of past community in present action.
- 5) Sunni and the Shi'a: This division arose over the order of caliph succession in the first century of the Islamic calendar.

- 6) Organizational Structure: Muslims do not require an intermediary between themselves and God
- 7) The Basic Concepts of Islam
 - a. The Concept Of Worship And Righteousness (birr): It is not righteousness that you turn your faces towards East or West; but it is righteousness - to believe in Allah and the Last Day, and the Angels, and the Book, and the messengers; and to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and give Zakat, to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all period of panic. Such are the people of truth, the God-fearing .(Quran 2:177).
 - b. The Concept of Faith (Iman): The true believers are those only who believe in God and His Messenger (Muhammad) and afterward doubt not, but strive with their wealth and their lives for the cause of God. Such are the sincere (Quran, 49:15). AHADETH: None of you can be a true believer unless; he loves for his fellow believer what he loves for himself. He who believes in God and Last Day of Judgment is forbidden to cause any harm to his neighbor, is to be kind to his guests – especially the strangers, and is to say the truth or else abstain.
 - c. The Concept of Piety (Taqwa): "Lo! the noblest of you, in the sight of God-Almighty is the best in conduct." (49-13)
 - d. The Concept of Prophethood
 - e. The Concept of Life
 - f. The Concept of Religion
 - g. The Concept of Sin: No concept of Original sin: He is so Gracious and Compassionate that His Forgiveness is Encompassing and His Mercy all – Inclusive (Quran, 7:156)
 - h. The Concept of Freedom: The Truth is from your Lord. Let him who will, believe, and let him who will, disbelieve (Quran, 18:29).
 - i. The Concept of Equality: O mankind, verily We have created you from a single (Pair) of a male and a female, and have made you into nations and tribes, that you may know each other. Verily the most honored of you in the sight of God is the most righteous (49:13).
 - j. The Concept of Brotherhood: "One Muslim is like a building brick to the others; one part strengthens the others." Sahih Bukhari
 - k. The Concept of Peace: daily salutations
 - l. The Concept of Community: You should be kind to those who are on earth and He who is in Heavens will be kind to you" Sahih Bukhari
 - m. The Concept of Morality; prohibition of certain things: All kinds of intoxicating wines, liquors, and spirits (Quran, 2:219)
 - n. The Concept of the Universe: principle of moderation
- 8) Conclusion

Topic 2
Importance of Deen in Human Life

- 1) Introduction
 - a. Religion (din) is an all-round movement in the light of faith in Allah and a sense of responsibility for the formation of thought and belief, for the promotion of high principles of human morality for the establishment of good relations among members of the society and the elimination of every sort of undue discrimination.
- 2) Sanction for the Principles of Morality: Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency and manifest evil and transgression. (Ch.16:V.91) -
- 3) Power to Endure Adversities of Life "Surely those who are close to Allah, have no fear nor shall they grieve." (Surah Yunus, 10:62)
- 4) Encounter with Ideological Vacuum
- 5) An Aid to the Progress of Science and Knowledge "Everyone is entangled in the outcome of his deeds." (Surah al-Muddat-thir 74:38)
- 6) Fight against Discrimination: "Man, we have created you from a male and a female, and we have divided you into nations and tribes, so that you may get to know one another. Surely the most honorable of you in the sight of Allah is he who is most pious."(Surah al- Hujurat, 49 :13)
- 7) Roots of Religious Sense: Islam is in harmony with nature which Allah has designed for man. (Surah al -Rum,30 : 30)
- 8) Religion and Philosophical Schools of Thought
- 9) Religion and Individual Freedom
- 10) Religion promotes social solidarity: "The best among you are those who have the best manners and character." "Allah Almighty revealed to me that you should be humble and that you should not wrong one another." (Bukhari)
- 11) Religion inculcates the spirit of self-service: "Removal from the way of that which is harmful is charity." Sahih Bukhari
- 12) Religion influences economy: "Sadaqah is incumbent on every Muslim." Shahih Bukhari
- 13) Religion influences Political System
- 14) Religion Strengthens Self-confidence

Topic 3

Difference between Deen and Religion

1) Introduction

- a. Revealed scripture is termed as deen.
- b. Religion constitutes a set of beliefs
- c. Entirely different from each other, Deen is a comprehensive term which encompasses religion in it.

2) Differences

- a. Madhab (Religion) has never been used in the entire treasury of Quranic text or Ahadith, Deen has been used for Islam. “Surely the true religion with Allah is Islam. True Religion, Allah’s religion.”
- b. Lexically deen means reward and punishment. Religion denotes belief of individual. Technically, deen means a consummate code of life. “Yes, the sincere exclusive devotion is to Allah only”
- c. Several Religions can co-exist but there can be only one deen(system) ‘Then, do they like a religion other than the religion of Allah? And to Him has submitted whoso is in Heavens and Earth, willingly and unwillingly, and to Him shall they be returned”
- d. Deen Includes Madhab which only covers three things; belief, worship, and social customs. Deen is the submission to one God whereas religion can be submission to many gods. Allah is, besides Who one is to be worshipped, Self-living Sustainer of others.
- e. The concept of accountability is an eminent part of deen, whereas it does not exist in religion. “Say to the disbelievers soon you shall be overcome and be driven towards the hell and that is an evil bed”
- f. Deen provides complete guideline for all spheres of life with definite laws ‘These are they whose deeds have been perished in the world and the next and they shall have no helpers’
- g. Islam as a deen is a complete religion with a definite code of life and divine laws for guidance. ‘This day I have perfected your religion for you and completed my favour upon you and have chosen for you, Islam as your religion”
- h. Islam as a deen promotes family life and is against ascetism and monasticism. “No ascetism in Islam”
- i. Deen calls for a balanced approach in life whereas different religions have extremities within them: ‘Wellbeing in this world and well being in the hereafter’ God likes to see traces of His bounty on His Creatures’ And do not forget your share of the world

3) Conclusion

Topic 4
Distinctive Aspects of Islam

- 1) Introduction
- 2) Islam – a Universal Religion
 - a. Lord: ‘the Sustainer of all the worlds (1:2)
 - b. Message: ‘a Message for all the worlds’. (81:28)
 - c. Prophet: ‘Messenger for the whole humanity’. (7:159)
- 3) Islam Advocates The Truth Of All The Prophets And Their Books: (No Monopoly of Truth) And there is no people to whom a Warner has not been sent (35 : 25).
- 4) Differences and Contradictions among Faiths - Their Reality exposed only by Islam: They pervert the words from their proper places and have forgotten a good part of that with which they were exhorted [10].
- 5) Islam – an Eternal Religion: This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion (5:4)
- 6) Safeguarding of the Holy Qur’an: “Verily We have sent down this book and verily We shall safeguard it”(15:10)
- 7) Islam Combines all Truth in a New Perspective: This indeed is what is taught in the earlier scriptures; the scriptures of Abraham and Moses (87:19-20)
- 8) Greater Insight into God’s Attributes
- 9) Complete Code of Conduct and a Perfect Model
 - a. Verily the most honourable among you, in the sight of Allah, is he who is the most righteous among you [41].
 - b. Economic Aspects: ZAKAT VS INTEREST: "Save yourself from Hell-fire even by giving half a date-fruit in charity." Sahih Bukhari
 - c. Political Aspects: A government is duty-bound to protect the honour, life and property of its people [18].
 - d. Islamic Concept of Justice
- 10) Revealed Book is in a Living Language
- 11) Fulfillment of Prophecies: The Prophet said, "Time will pass rapidly, good deeds will decrease, and miserliness will be thrown (in the hearts of the people) afflictions will appear and there will be much 'Al-Harj.'" They said, "O Allah's Apostle! What is "Al-Harj?" He said, "Killing! Killing!" Sahih Bukhari
- 12) Concept of Moderation: our natural inclinations should be regulated
- 13) A Religion Of Peace: The Holy Prophet said that a Muslim is he whose word and deed do no harm to others, Farewell Pilgrimage, is an eternal charter of peace for all mankind
- 14) No Contradiction between God's Word And His Deed: It is He Who hath created for you all things that are on the earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge. (2:29)
- 15) Islam Compels Us To Use Reason: Do you not see that Allah causes the night to enter the day and causes the day to enter the night and has subjected the sun and the

moon, each running [its course] for a specified term, and that Allah, with whatever you do, is Acquainted? 31:29

16) Soon will We show them our Signs in the horizons and in themselves, until it becomes manifest to them that this is the Truth. Is it not enough that your Lord witnesses all things? (41:53)

17) Conclusion

Topic 5
Fundamental Beliefs of Islam

- 1) Introduction
 - a. There are three important areas in which Islam directs the life of its followers:
 - i. Religious Beliefs, known as Usul al-Din (Roots of Religion)
 - ii. Religious Practice, known as Furu' al-Din (Branches of Religion)
 - iii. Religious Ethics, known as Akhlaq and Adab (Virtues and Manners of Conduct)
 - b. The two highly respected sources of Islamic teachings in these three areas are the Qur'an, regarded by Muslims as the "Book of God," and the Sunna, the exemplary conduct of the Prophet.
- 2) The Beliefs - 'Aqa'id
 - a. The function of beliefs in any religious community is to connect people spiritually and morally in their common goal of serving
 - b. IMAN in Arabic means to "feel secure in one's faith" by understanding the belief system intelligently and implementing it in one's daily life. belief system requires understanding and commitment for anyone who wishes to follow Islam ("submission to God's will) as his/her religion.
 - c. There are six Fundamental Beliefs - usul al-din, which must be understood individually and intelligently:
 - i. Tawhid: Affirming belief in Divine Unity - the oneness of God;
 1. Unique in Person and Worship; "O my people! Worship Allah! You have no other god but Him" (23:23)
 2. Unique in Names and Attributes:
 3. Unique in Lordship: "Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs." (39:62)
 - ii. Nubuwwah: Belief in The prophets of God, especially Muhammad: "We sent not a messenger but to be obeyed in accordance with the will of Allah." (4:64) "I am the last in the line of the Prophets of Allah and my Masjid is the last masjid" [Muslim]
 - iii. Belief in The angels of God
 - iv. Belief in The books of God, especially the Qur'an
 - v. Ma'ad: Belief in resurrection to account for one's deeds on the Day of Judgment; When a man dies, his abode (in next life) is brought before him morning and evening in Paradise if he is one of the inmates of Paradise and in fire, if he is one of the inmates of Hell" [Muslim]
 - vi. 'Adl: Belief in the Divine Justice - the attribute that guarantees that all humans will be treated equally as God's creatures, and that all humans are endowed with the conscience to distinguish the right from the wrong.
- 3) The Practice - 'Ibadat

- a. In Islam there are a number of religious practices that Muslims are required to perform as their duty to God and their responsibility towards fellow humans.
 - b. Intention directed towards acquiring “closeness” to God through acts of obedience and dedication – `ibadat - that make these practices spiritually rewarding.
 - c. religious practices have a direct impact upon the development of conscience
 - d. Five practices:
 - i. Shahadat: Declaration that none deserves to be worshipped except Allah and Muhammad PBUH is His prophet.
 - ii. SALAT (namaz) is daily worship, required five times a day: at dawn, midday, afternoon, evening, and night. “Who believe in the unseen, are steadfast in prayer, spend out of what We have provided for them” (2:3) You should worship Allah, as if you see Him; if you do not see Him, He surely sees you. [Muslim]
 - iii. SAWM is the fast of the month of Ramadan, marked according to the Muslim lunar calendar that has been in use since the seventh century. “O you who believe! Fasting is prescribed to you, as it was prescribed to those before you, so that you may learn self-restraint” (2:183)
 - iv. HAJJ is the annual pilgrimage, which all Muslims are required to undertake once in their lives, provided they have the financial means.
 - v. ZAKAT is the mandatory "alms-levy" (zakat).
 - vi. JIHAD is to “strive and struggle” with the spiritual and moral development of the self, so that it becomes capable of withstanding the temptations and defending oneself and others against those who threaten their physical and spiritual well being.
- 4) The Shari'a: Islamic Legal Tradition
- a. Islamic jurisprudence (fiqh) developed to determine normative Islamic conduct as detailed in the Shari`a, the Sacred Law.
 - b. The Shari`a is the divinely ordained blueprint for human conduct, which is inherently and essentially religious.
 - c. The juridical inquiry in discovering the Shari`a code is comprehensive because it necessarily deals with every case of conscience covering God-human relations (`ibadat) as well as the ethical content of interpersonal relations (mu`amalat) in every possible sphere of human activity.
 - d. Islamic legal theory recognizes four sources on the basis of which judicial decisions could be derived: the Qur'an, the Sunna, consensus (ijma`) of the early community of the Muslims, and reason (al-`aql) which recognizes a substantive role for methods of reasoning from data furnished by the Qur'an and the Sunna, in order to estimate the unknown from the known ruling.
 - e. As Islamic jurisprudence became a highly technical process, disputes about method and judicial opinions crystallized into legal schools designated by the names of prominent jurists.

- i. The legal school that followed the Iraqi tradition was called "Hanafi," after Abu Hanifa (d. 767) the "imam" (teacher) in Iraq.
 - ii. Those who adhered to the rulings of Malik b. Anas (d. 795), in Arabia and elsewhere, were known as "Malikis."
 - iii. Al-Shafi'i founded a legal school in Egypt whose influence spread widely to other regions of the Muslim world.
 - iv. Another school was associated with Ahmad b. Hanbal (d. 855), who compiled a work on hadith-reports that became the source for juridical decisions of those who followed him.
 - v. Shi'ites developed their own legal school, whose leading authority was the Imam Ja'far al-Sadiq (d. 748).
 - vi. Most of the Sunnites follow Hanafi or Shafi'i; whereas the Shi'ites follow the Ja'fari school.
- f. The scope of Shari'a, understood as the norm of the Muslim community as a community, is defined by two essential areas of human life: acts of worship both public and private, connected with the pillars of faith; and acts of public order that insure individual justice.
- g. The Shari'a reflects Muslim endeavors to ensure that Islam pervades the whole of life.

Conclusion

Topic 6

Islamic Beliefs & its Impact on Individual & Society

1) Introduction

- a. Belief in the Gaib: This is the Scripture whereof there is no doubt, a guidance for those who are conscious (of Allah). Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them; (Al-Baqarah 2: 2-3)
- b. Abu Jafar Al-Razi quoted Al-Rabi` ibn Anas, reporting from Abu Al-Aliyah about God's statement, {Those who have faith in the Al-Ghaib}, "They believe in Allah, His angels, Books, Messengers, the Last Day, His Paradise, Fire and in the meeting with Him. They also believe in life after death and in Resurrection along with Belief in The supremacy of God's will (or predestination). All of this is the Ghaib." (Tafsir ibn Kathir)
- c. Belief in The prophets of God, especially Muhammad: "We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Ismael' Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the prophets, from their Lord. We make no distinction between one and another among them, and to Allah do we bow our will (in-Islam)." (Quran 3:84).
- d. Belief in The supremacy of God's will (or predestination) Allah's Apostle said, "If Allah sends punishment upon a nation then it befalls upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds." Sahih Bukhari

2) Impact of Islamic Beliefs on the Individual

- a. Moral, Spiritual Development
- b. Freedom from slavery to other forces to that saves him from being confined to any material limits.
- c. Remembrance, gratitude, fear, sincerity, reliance, trust, submission and seeking the pleasure of the worshiped are the basic and the active internal feelings of the human soul
- d. Self-respect; Independence and fearlessness; determination and Trust in Allah
- e. Modesty and Humility; Allah's Apostle said, "Allah will not be merciful to those who are not merciful to mankind." Sahih Bukhari
- f. Contentment and clear sense of direction
- g. Sense of accountability: "Verily the hour is coming, My design is to keep it hidden for every soul to receive its reward by the measure of its endeavor" (20:13)
- h. Aiming for one purpose: saves him from all that destroys his life and activities
- i. Belief in The books of God, especially the Qur'an: Strengthening of trust in Allah as Quran is His word
- j. If no belief then negation of justice and wisdom of Allah
- k. Sense of virtue and responsibility

- l. leads a human being towards the infinite goal, which even continues after death
 - m. Consistency and Steadfastness upon Good Actions Based on Unswerving Conviction
- 3) Impact of Islamic Beliefs on the Society
- a. It will mobilize collective power in a competitive harmony and will prevent collective polytheism in order to prevent the society from division: "...and do not be among the polytheists of those who split up their religion and became sects..." (30:31-32)
 - b. Equality of people: "He neither begat, nor was begotten" (112:3) will eliminate the effect of personal elements and relations from human value-setting system, because people are equal like a comb's teeth.
 - c. Balanced Human Society: The Prophet said, "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself." Sahih Bukhari
 - d. A call for dynamic activity (establishing kingdom of God on earth): "You are the best community evolved for mankind, enjoying what is right and forbidding what is wrong" (3:110)
 - e. A moral order and law of retribution(severe punishment inflicted as revenge)
 - f. A means of making the Muslim society steadfast and understanding each other's pain and inflictions, become a helping hand.
 - g. Moderation in Expressions of Joy and Grief For The Whole Society
 - h. Total Reliance upon the Creator, No Expectations from Creation
 - i. Detachment from the World and What's in It: Indifference to Worldly Gain
- 4) Conclusion
- a. Believing in the Unseen embodies the antithesis of the apparent but deceptive glitter, glamour, and attractiveness that God has cloaked over the life of this world as a test of faith.
 - b. the best way to live in this world, as it brings tranquility upon the soul, happiness to the heart, and peace to the mind, freeing the self from pursuit of base desires and temptations, and turning it unswervingly towards the submission and worship of its Creator.

Topic 7

Islamic Concept of Worship And Their Benefits/Impacts

1. Introduction:
 - a. "Worship is the pillar of religion" says the Holy prophet pbuh.
 - b. Allaah clarifies to us this objective saying "And I created not the jinn and humans except that they should worship Me (alone)." [Quran 51:56].
 - c. This establishes a relationship between man and God
 - d. Ibadat denotes servitude. Allaah says: "The most beloved deeds with which my slave comes nearer to me are what I have enjoined on him." (Al-Bukhaari).
 - e. Namaz, roza, hajj, zakat are forms of worship
2. Namaz:
 - a. "Verily, the prayer is enjoined on the believers on fixed hours"(4:103)
 - b. It has been mentioned many times in quran "and keep up the prayer and give the stated alms and bow with those who bow" (al-baqarah:43) "And keep up the prayer"(al-nur:56)
 - c. Dividing line between belief and unbelief.
3. Impact of Worship; Namaz
 - a. Spiritual Impact
 - i. Prayer draws us nearer to Allaah. The Messenger of Allaah, sallallaahu álayhi wa sallam, said: "A slave is nearer to his Lord when he is in prostration so increase supplications in prostration. (Muslim).
 - ii. "Fall prostrate and draw near to Allaah!" [Quran 96:19]
 - iii. It is the only act of worship that Allaah directly commanded His Prophet to perform on the night of Israa` and Mi`raaj (Night Journey and Ascension to Heaven).
 - b. Moral Impact
 - i. Purification of heart. Abu Hurayrah, may Allaah be pleased with him, narrated: 'I heard the Messenger of Allaah, sallallaahu álayhi wa sallam, say: "If there was a river at the door of anyone of you and he took a bath in it five times a day, would any dirt remain on him?" They said: 'Not a trace of dirt would be left.' The Prophet, sallallaahu 'alayhi wa sallam, added: "That is the example of the five daily Prayer with which Allaah removes evil deeds." (Al-Bukhaari)
 - ii. This is attributed to the fact that Prayer is highly esteemed and a noble act of worship in a Muslim's life.
 - c. Social Impact
 - i. Unification of muslim community. An eminent American Sociologist and Physiologist, Mr Denison has written in his book 'Emotion as the basis of civilization', "Historians have wondered at the phenomenal success of Islam in conquering the world and have attributed it to the unity and solidity Islam has engaged among its adherents, but no

historian he says could solve the riddle as to how this came to pass.”

Mr Denison says that he has no the least doubt that a great and very effective means of this is the congregational prayer.

- ii. Higher reward of congregational prayers. "Offering the prayer in congregation carries 27 times greater reward than offering it alone individually." (Bukhari, Muslim)

4. Roza:

- a. Saum means to be at rest
- b. Implies abstention including refraining from eating, drinking, and sexual intercourse from dawn to dusk.
- c. Obligatory upon Muslims in Ramadan
- d. purifies the soul and edifies one's moral character

5. Impacts of fasting:

- a. Spiritual impact:
 - i. Aims at divine nearness “Allaah The Almighty Says: "All the deeds done by man are for him, save fasting, which is for Me, and for which I will give a reward." [Al-Bukhaari and Muslim]
 - ii. Fasters are spiritual wayfarers. : "He who observes the fasts of Ramadan, out of sincere faith, and expecting the reward from Allaah, his previous sins will be forgiven."
 - iii. Shield from evil deeds and thoughts. “The Messenger of Allaah sallallaahu `alayhi wa sallam (may Allaah exalt his mention) said: "Verily, fasting is a protective shield therewith a servant saves himself from Hellfire." [Ahmad]
- b. Ethical importance:
 - i. Muslim refrains from foul acts.
 - ii. Training for the servant to aspire to the Hereafter. "The man's trial in his family, property, children and neighbor is removed by prayer, fasting and charity." [Al-Bukhaari and Muslim]
- c. Social impacts:
 - i. Inculcates uniformity.

6. Hajj:

- a. “And carry out pilgrimage and visit (to kaaba) for the sake of Allah” (al-baqarah:196)
- b. Literally means an effort.
- c. Obligation to perform hajj atleast once
- d. Exemption to those who lack material resources. Holy Quran says : ” it is duty towards God, incumbent upon those who are able to go thither to visit His house.”
- e. Performed in the month of zilhaji.
- f. Obligatory on every Muslim who is sane and has sufficient provisions.

7. Impacts:
 - a. Spiritual:
 - i. Strengthens faith in islam
 - ii. purifies the pilgrims from their sins. The Prophet, sallallaahu 'alayhi wa sallam, said: "Properly performed Hajj will receive no reward other than Paradise". (Ahmad)
 - iii. reminder of the Hereafter when all the people come together in one place in 'Arafah.
 - b. Social benefits:
 - i. symbol of unity, because Hajj makes all people the same in their clothing, deeds, rituals, qiblah and the places they visit. "People come from Adam, and Adam came from dust. No Arab is superior to a non-Arab and no white man is superior to a black man, except in terms of piety (taqwa)."
 - ii. Establishes harmony and brotherhood among Muslims from around the world
8. Zakat:
 - a. zakaat Al-Fitr is an individual obligation upon every Muslim who can afford it,
 - b. Prescribed by the Sharee'ah
 - c. It was ordained, along with fasting, in the second year after Hijrah . The Almighty Says (which means): {Zakaah expenditures are only for the poor and for the needy...} [Quran 9:60]
 - d. Literally means to purify
 - e. Wealth which is taken from the rich and returned to poor
 - f. Importance next to namaz. "And establish prayer and give Zakaat." [Quran 2:110]
9. Importance:
 - a. Spiritual:
 - i. Promises the people spending with blessing, increase and growth as He Says (what means): "But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers." [Quran 34:39] Moreover, the Prophet sallallaahu `alayhi wa sallam (may Allaah exalt his mention) said: "Charity never reduces one's money." [Saheeh At-Tirmithi]
 - ii. Decreases love for mundane wealth.
 - iii. Protection from sins like hoarding. "but My mercy encompasses all things. So I will decree it [especially] for those who fear Me and give Zakaat..."[Quran 7:156]
 - b. Moral:
 - i. Amelioration of poor and needy.
 - ii. Saves society from evils of theft etc.
 - iii. Balance between luxury and poverty.

- iv. Hazrat Umar bin Abdul Aziz said, "Prayers carry half way to God, fasting brings us to the door of His palace and alms procure us admission."

c. Social:

- i. Backbone of Islamic economic system.
- ii. Principle of social solidarity in the Muslim community.
- iii. Circulation of wealth. Prophet PBUH said, "The similitude of believers in regard to mutual love, affection and sympathy is that of one body; when any of its limbs aches, the whole body aches because of sleeplessness and fever." [Muslim]
- iv. Security and stability.

10. Conclusion

Topic 8

Study of Seerah of Prophet Mohammad (PBUH) as Role Model for: Individual **(sallallahu alaihi wa sallam)**

1) Introduction

- a. The human need for role models, most educated people today are skeptics
- b. The deep yearning to believe in a Higher Power, true leadership, and an ultimate purpose in life remains
- c. Holy Prophet's PBUH life is one that was dominated by a superior morality, good habits, noble and gentle feelings and superior skills, all of which are characteristics that help prevent people from getting entangled in a web of sin.
- d. O Prophet! Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner and as one who invites to Allah (alone) by His permission and as a lamp that gives light. (Suratul Ahzaab 33:45-46)
- e. Jules Masserman, a United States psychoanalyst, Leaders must fulfill three functions: Provide for the wellbeing of the led, Provide a social organization in which people feel relatively secure, and Provide them with one set of beliefs. With the above three criteria, he searches history and analyzes Hitler, Pasteur, Caesar, Moses, Confucius, and the lot, and ultimately concludes: Perhaps the greatest leader of all times was Muhammad, who combined all three functions. To a lesser degree, Moses did the same.
- f. "And verily, you are on an exalted standard of character. (Suratul Qalam 68:4)

2) Lessons through the Classifications of Sunnah

- a. The principles related to those practices that describe the Prophet as a worshipper of and believer in Allah,
- b. The texts related to the missions of Prophet Muhammad which make contact with and call people to the new reality, yet make it clear that he is a human being who only lives for his own mission,
- c. The principles related to the aspects of Prophet Muhammad as a human, husband, father, relative and friend.
- d. The principles concerning Prophet Muhammad's leadership within the state administration, at the battle-ground, at the market place, at school or in the masjid.

3) Prophet Muhammad: A True Role Model

- a. Role of Muhammad (sallallahu alaihi wa sallam) in Quran: "Verily in the messenger of Allah you have a good example for him who looks unto Allah and the Last Day, and remembers Allah much"
- b. Braving the Storm: initial times after the first revelation, nick name 'The Trustworthy', suddenly had to challenge all the laws and customs of his people that went against the Oneness of Allah.
- c. Facing Hardships: fierce persecution at the hands of the polytheists of Makkah, Makkah polytheists were torturing the family of Yasser,

Muhammad comforted them. Be patient, you will verily find your abode in Paradise.”

- d. The Strategic Planner: early Muslims of Makkah made two secret pledges with the people of Madinah to instill peace and understanding between the Muslims, actual immigration to Madina cleverly planned
 - e. Message of Equality: “We have made you into nations and tribes so that you may know one another.”
 - f. Model Father Figure: Anas said that the holy Prophet Muhammad (peace and blessings of Allah be upon him) never asked him: why did he do this and why did he not do that. He never scolded or shouted at Anas. (Anas bin Malik)
 - g. Height of Self-Control and Calmness: “The Prophet (PBUH) did not swear at anyone, nor was He rude, nor did He curse anyone. If He desired to reprimand someone, He would say: ‘What is wrong with him, may dust be cast in his face!’” (Bukhari)
 - h. Lessons of Cleanliness: Aishah (RA), the Prophet’s wife, was asked: “What did the Prophet do first when he entered his home?” She answered: “He brushed his teeth.” (Muslim)
 - i. The Golden Rule: 'No one truly believes until he desires for his brother what he desires for himself.'
 - j. Teachings of Morality: "I have never seen anyone more in the habit of smiling than Allah’s Messenger." (At-Tirmidhi)
 - k. Self-Reliance and Self-Help: The Prophet’s wife, `A’ishah, said that he (peace and blessings of Allah be upon him) used to repair his shoes, sew his clothes, and share the domestic chores. He (peace and blessings of Allah be upon him) was most merciful, gentle, and amiable to all.
 - l. A Helping hand: While on his deathbed, the Prophet (peace and blessings of Allah be upon him) sent for the money in his house and distributed it among the poor.
- 4) The Effect on an Individual
- a. Increase in Emaan: [And all we relate to you of the accounts of the messengers is to strengthen your heart therewith; and in this has come to you the truth and an admonition, and a reminder to the believers] Surat Hud (11) Verse 120
 - b. Following the Sunnah: “...Whatever the message (Muhammad) has brought for you, adopt it; and from whatever he has prohibited you, keep away from it...” (59:7)
- 5) Conclusion
- a. My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels. Hart, Michael, *The 100: A Ranking of the Most Influential Persons in History*

Topic 9

Study of Seerah of Prophet Mohammad (PBUH) as Role Model for an Educator

1) Introduction

- a. Muhammad (PBUH) was the greatest teacher humanity has ever known.
- b. One of the first lessons: our job is not to expel people from Islam or repel them.
- c. The Prophet, PBUH, said: "By Allaah! If He may guide through you a single man to Islam, it would be better for you than red camels.
- d. The teaching of the Holy Prophet Muhammad, as contained in the Holy Qur'an, is a treasure-house of unlimited knowledge and wisdom in every field of endeavor.
- e. Aim is to follow the teachings for the benefit and welfare of humanity
- f. His PBUH, subject was entire Ummah in terms of soul, mind, heart and all feelings.

2) Education as a Religious Obligation:

- a. To teach and educate the community that he was sent to
- b. The encouragement of the Quran and Hazrat Prophet (pbuh) increased the desire to write and to learn.
- c. People felt attracted towards the Prophet (pbuh), as he was exceptional as a teacher and a pedagogue.
- d. All of the members of this ummah have been witnesses of his teaching and pedagogy.
- e. It was all Allah's command.
- f. Main purpose was to elevate humanity.
- g. By virtue of the teachings contained in the Holy Qur'an, the Muslims scaled the heights of scientific achievement and progress. A famous prayer taught in the Holy Qur'an is: O my Lord increase me in knowledge. (20: 115)

3) Benefits of learning from the Prophetic teaching techniques

- a. Better understanding: it will help them in both learning themselves and imparting that information to others.
- b. Increasing love for the Prophet, PBUH: For example, in the well-known Hadeeth (narration) of the Bedouin who urinated in the Masjid, all the assembled Companions got angry with him except the Prophet, PBUH. Thus, because of the way the Prophet, PBUH, taught him and shown mercy to him, the man raised his hands after praying in the Masjid and said, "O Allaah, forgive me and forgive Muhammad and don't forgive anyone else after this"! His love for the Prophet, PBUH, grew manifold due to the manner in which he taught him.
- c. Improving our efforts in Da'wah (calling people to Islam) teaching them methodology of the Prophet, PBUH.

4) The Holy Prophet (P.B.U.H) As An Educationist

- a. Importance to Literacy:
 - i. Captives of the Battle of Badr could not afford to pay ransom to be freed but they could read and write, Holy Prophet PBUH, made them teach 10 children to read and write.
 - ii. Among them was Zayd bin Thabit, who later became one of the revelation scribes and worked in the committee of compiling the pages of the Quran.
- b. Masjid E Nabwi As A Centre Of Learning
 - i. After the Hijrah, the first activity of the Prophet (pbuh) in Madinah was to build a mosque, Masjid an-Nabawi, which was both a place of worship and a center of education.
 - ii. In a place next to the mosque called As-Suffa, some Companions were busy with learning the Quran and writing.
 - iii. Hazrat Prophet (pbuh) himself taught people there; he also appointed some teachers to teach people the Quran and writing.
 - iv. Ubada bin Samit was one of the Companions who taught the Quran and writing there.
- c. New Places For Learning: nine more mosques besides Masjid an-Nabawi in Madinah when the Prophet was alive.
- d. Education Without Discrimination
 - i. The importance that the Messenger of Allah (pbuh) gave women took place in a period when women were not regarded as human beings.
 - ii. There were women teachers during the time of the Prophet (pbuh). As a matter of fact, Shifa (Umm Sulayman b. b. Haysama) taught Hazrat Hafsa (may Allah be pleased with her), one of the wives of Hazrat Prophet (pbuh), to write.
 - iii. "There are two rewards for a person who educates a female slave, trains her, frees her and marries her off"
 - iv. He allocated a special day for women and gave them a talk. There were female teachers during his period.
- e. A Kind Teacher
 - i. Hazrat Prophet (pbuh) advised and encouraged people to use easy methods in education and to show patience and tolerance. "
 - ii. Teach people; make things easy; do not make things difficult; keep silent when you become furious!" and he repeated the statement, "Keep silent when you become furious!" three times
 - iii. Muawiya b. Hakam as-Sulami stated the following regarding the issue: "I have never seen a better teacher than the Messenger of Allah. He neither reprimanded, nor beat nor insulted me."¹⁰
- f. Writing as a part of learning:
 - i. Writing is very important for the activities of Hazrat Prophet (pbuh).
 - ii. He dictated the verses of the Quran.

- iii. He arranged the document of Madinah in writing.
- iv. He organized the first census in writing.
 - v. He made all his contracts in writing and officials write the income and the estimation, imposition and collection of the revenues.
- g. Both Spiritual And Material Knowledge
 - i. Hazrat Prophet (pbuh) advised and ordered families to teach their young members in both spiritual and material fields: archery, swimming, calculation, medicine, genealogy and reading the Quran.
 - ii. In his period, everybody, children, young people, the elderly, received education.
 - iii. There were some people among the Companions who could speak Persian, Greek, Coptic, Abyssinian, Hebrew and Syriac. Once the Prophet (pbuh) asked Zayd bin Thabit, "Do you speak Syriac? I receive letters in Syriac." When Zayd b. Thabit said, "I do not know", the Prophet (pbuh) said, "Learn it". Thereupon, Zayd learned Hebrew and Syriac.
- h. Expansion of knowledge:
 - i. Hazrat Prophet (pbuh) encouraged people to spread knowledge; he asked them to teach what they knew to others.
 - ii. He asked the people who came to Madinah, stayed there for a while and learned Islam to teach people what they learned when they went to their homeland.

5) Conclusion

- a. Doubtlessly, Hazrat Prophet (pbuh) realized education based on the physical conditions, needs and methods of the period he lived in.
- b. As a result of intensive and hard work, Hazrat Prophet (pbuh) formed a brand-new Islamic community from those people.
- c. Among the people he educated, hafizes (people who memorized the whole Quran), scholars of reading the Quran, judges, governors and commanders of the army, statesmen and presidents emerged.

Topic 10

Study of Seerah of Prophet Mohammad (PBUH) as Role Model for: Military Strategist

- 1) Introduction
 - a. The life of the Holy Prophet (PBUH) as a role model for human beings encompasses all aspects of life.
 - b. As a military commander, he (PBUH) set the most perfect examples of sagacity and prudence. He was trustworthy and truthful, (Sahih Bukhari) loyal to his covenants and pacts. Sahih Bukhari
 - c. Holy Prophet PBUH exhibited most consummate military leadership skills for protecting Muslims as well as the nascent Islamic state.
 - d. military training of Makkan Muslims where they were being persecuted by the infidels.
- 2) Muhammad PBUH as Military Strategist
 - a. In the space of a single decade he fought eight major battles, led eighteen raids, and planned another thirty-eight military operations where others were in command but operating under his orders and strategic direction.
 - b. He PBUH was also a military theorist, organizational reformer, strategic thinker, operational-level combat commander, political-military leader, heroic soldier, and revolutionary. And indeed you possess a great character. Al-Qalam: 4
 - c. The inventor of insurgency warfare and history's first successful practitioner, Muhammad had no military training before he commanded an army in the field.
 - d. Muhammad's intelligence service eventually rivaled that of Byzantium and Persia, especially when it came to political information. He selects the person who has the greatest intellect of all people. Allah knows best where to place His Message Al-An'am: 124
 - e. He reportedly spent hours devising tactical and political stratagems, and once remarked that "all war is cunning,"
- 3) A Critical analysis of Muhammad's PBUH role for Conquest of Makkah
 - a. Muhammad was first and foremost a revolutionary, a fiery religious guerrilla leader: he sought to replace the existing Arabian social order with a new one based upon a radically different ideological worldview
 - b. The later Arab conquests were the consequences of Muhammad's PBUH prior military success as the leader of an insurgency.
 - c. Insurgencies also require a messianic ideology; Muhammad PBUH used the new religious creed of Islam to challenge basic traditional Arab social institutions
 - d. Muhammad's ability to obtain sufficient weapons and equipment had an important political advantage.
 - e. The leader of an insurgency must take great care to guard his authority from challenges, including those that come from within the movement itself. For

this purpose he created the suffah, a small cadre of loyal followers who lived in the mosque next to Muhammad's house. The creation and establishment of a state and the selection of warriors who would be harsh against their enemies and merciful and kind with their friends Al-Fath: 29

- f. No insurgency can survive without an effective intelligence apparatus. As early as when Muhammad left Mecca in 622, he left behind a trusted agent, his uncle Abbas, who continued to send him reports on the situation there.
 - g. Muhammad himself seems to have possessed a detailed knowledge of clan loyalties and politics within the insurgency's area of operations and used this knowledge to good effect when negotiating alliances with the bedouins.
 - h. Muhammad understood the role of propaganda and went to great lengths to make his message public and widely known
 - i. Muhammad transformed the social composition of Arab armies from a collection of clans, tribes, and blood kin loyal only to themselves into a national army loyal to a national social entity, the ummah. The Prophet forced them to apply their intellects in thought and contemplation, invited them to worship One God and purified them of the vileness of idol worship and depravity and got rid of it. Sahih Bukhari 3:2
 - j. Muhammad established a unified command for his armies centered on himself.
 - k. Muhammad's armies, by contrast, were highly cohesive, holding together even when they fought outnumbered or were overrun.
 - l. Muhammad's transformation of Arab warfare was preceded by a revolution in the way Arabs thought about war, what might be called the moral basis of war.
- 4) Objectives Behind the Military Strategy
- a. addressing the need of the time and countering the threat in the most effective manner, He (Peace Be upon Him) mostly applied active defense and retaliation with full force
 - b. He PBUH did not restrict his military options to defense only.(Hunain)
 - c. He PBUH did aim to keep the number of his enemies as low as possible, unless someone created a problem, the prophet (Peace Be upon Him) did not seek him to engage in confrontation for any issue like territory or money. When he got angry, he would swallow his anger and when he had the power (to exact revenge), he would turn a blind eye. Sahih Bukhari
 - d. He PBUH always employed force in the service of political goals.
 - e. Anyone tried to threaten the peace of the state of Madinah, they were sought after and punished severely.
- 5) Some Important Features In The Military Strategy
- a. Advisory Council: generally at every important juncture and especially before the war, prophet (PBUH) used to hold a grand meeting (Shoora) where his companions gave their views and proposed new strategies.

- b. Economic blockade: that was used as a serious threat to Makkah.(In BADR)
 - c. Active defense: the prophet (Peace Be upon Him) actively sought the enemy and took the battle to his ground. Case of Badr: not only sent spies to know the exact military strength of the enemy, but when it came to fighting he (PBUH) reached the battleground well before enemy, got hold of water source, selected better position and organized army in different ranks as well.
 - d. Surprise: in many battles, the enemy was totally surprised.(in Ahzab or Khandaq)
 - e. Secrecy and silence: it is notable that the element of surprise was achieved when there were enemies inside and all around the city of Madinah. It is not possible without extreme secrecy and silence.
 - f. Mobility: the mobility of the army of Madinah was exceptional noting the type of transport and general poverty Muslims were in. Almost all the times they took the war to the enemy.(Hunain)
 - g. Boldness: prophet (Peace Be upon Him) conducted war campaigns with unmatched boldness. Muslims continued to conduct wars with that type of boldness for many centuries.
- 6) Conclusion
- a. Muhammad PBUH possessed Etiquettes of Leadership; intellectual traits such as Reflection, Contemplation and Far-sightedness, and effective Planning and Organization skills, Skill and Intellectual Brilliance in Executing the Duties of a Commander; Sagacity and Perspicacity
 - b. Practical Traits; Principles of Warfare

Topic 11

Study of Seerah of Prophet Mohammad (PBUH) as Role Model for:- Diplomat

1. Introduction
 - i. Muhammad PBUH (c. 22 April, 571–11 June, 632) is documented as having engaged as a diplomat during his propagation of Islam and leadership over the growing Muslim Ummah (community).
 - ii. He established a method of communication with other tribal or national leaders through letters, assigned envoys, or by visiting them personally, such as at Ta'if.
 - iii. Instances of written correspondence include letters to Heraclius, the Negus and Khosrau.
2. The spirit and basic principles of Prophet's PBUH diplomacy
 - i. Goal of preparing a foundation for the application of divine instructions in his own society and spreading it to individuals and societies
 - ii. Not pursuing exploitation of another political unit or the establishment of hegemony over people through agreements
 - iii. Transmission of Islam would be more effective in an environment of peace and security provided by agreements
 - iv. Religion being a belief system, could only enter societies by means of the hearts of individuals hence never used force or declared war "Let there be no compulsion in religion," (Al-Baqara 256) would only increase the number of hypocrites
 - v. True meaning of Jihad: Jihad is for removing obstacles to the conveyance of the divine message to people, to create a foundation to be able to understand Islam with common sense, far removed from pressure and anxiety, and to be able to make choices with their own free will.
 - vi. Peace as the most suitable foundation for calling people to Islam; "God forbids you not , with regard to those who fight you not for your Faith nor drive you out of your homes, from dealing kindly and justly with them" (Al-Mumtahana 8); "But if the enemy incline towards peace, do thou also incline towards peace, and trust in God. For He is the One that heareth and knoweth all things" (Al-Anfal 61).
 - vii. Allah warns not to forego controlling the enemy by trusting agreements. He PBUH had a cautious approach while making alliances
 - viii. Farsighted objectivities
3. Lessons of diplomacy to be learned from Prophet's PBUH Life
 - i. Migration to Abyssinia
 - i. purpose of finding a stronghold outside of Mecca: the first migrants were members of prominent Quraish families
 - ii. Then kept as a precautionary center after the Hijrah to use if needed; The emigrants to Abyssinia stayed there until it became apparent that Medina could be a base and a center for immigration.

- ii. Journey to Taif 619
 - i. in order to convene with its chieftains, and mainly those of Banu Tha'qif and/or wresting Ta'if trade routes from Meccan control.
 - ii. Saying this, Jibrail (AS) ushered the angel before the Prophet ﷺ. The angel greeted him and said; "O, Prophet of Allah! I am at your service. If you wish, I can cause the mountains overlooking this town on both sides to collide with each other, so that all the people therein would be crushed to death, or you may suggest any other punishment for them."
 - iii. Muhammad ﷺ said; "Even if these people do not accept Islam, I do hope from Allah that there will be persons from among their progeny who would worship Allah and serve His cause." [Sahih Muslim]
- iii. Aqaba Oaths of Allegiance
 - i. The two Arabic tribes of the city, the Aws and the Hazrath, constantly fought with one another. First Aqaba Oath, six people of Hazrath tribe listened to the message and coming back with 12 people next year. And agreement to follow prescribed principles mentioned by Prophet PBUH. the Prophet registered the new religion's ideology.
 - ii. An organized meeting settling seeds of foundation of faith in those people. Second Oath, a promise for protection of Islam and Muslims
 - iii. Order for Jihad: Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory. Surat al-Hajj, verse 39
- iv. Migration to Medina; found a solid base to stand on and obtained their freedom.
- v. Madina Constitution
 - i. the Prophet PBUH documented brotherhood with a written text, Uniting all the groups in Medina under his rule at their own will
 - ii. The rules of the Constitution were to strengthen the foothold from within and without. Treachery and dissension from the non-Muslims in Medina were prevented; the roads to friendship between the Quraish and parties in Medina were closed
- vi. Alliance Agreements
 - i. political relations with tribes outside of Medina before Quraish did; Banu Damra, a three days distance from Medina, Banu Gifar; Banu Juhayna living in Buvat; the Banu Mudlich living in Zulushayra. At the end of the same year an agreement was made with the Ashlam Tribe. Terms; they guarantee that the parties will not attack each other, and that they will remain neutral or when one of the parties is attacked, they will help each other.
 - ii. Avoided opportunist attacks from neighbours and secured surroundings

- iii. Economic Blockade: the caravan route of the Quraish was put under control to pressurize them, sending and distributing 500 pieces of gold during famine in Mecca to poor and needy to gain their sympathy
- vii. Hdaybiyah Peace
 - i. Treachery of Jews and attack from Quraish, two possible problems, in case of peace with the Quraish, power could be gained in regions like Bahrain, Amman and Yemen.
 - ii. Aim to make dialogue with Quraish who were economically weak
 - iii. With this agreement, the Quraish accepted the Islamic state as a party and officially recognized it, they showed their weakness by signing the peace and they indicated that they were abandoning struggle
 - iv. the authority among the Arabs was completely shaken and Muslims began to assume the authority. Also the abrogation of this peace by the Quraish gave a legitimate necessity for the Meccan conquest. Islam's sovereignty was completed in Arabia with this conquest.
 - v. Revelation of Surah Al-Fath-Victory
- viii. Sending Letters of Invitation
 - i. Letter to Heraclius
 - ii. Deputation to abbyssinia
 - iii. Letter to muqwaqis
 - iv. Letter to Khosrau of Persia
- 4. Conclusion

Topic 12

Human Rights and Status of Woman in Islam

1) Introduction

- a. In the midst of the darkness that engulfed the world, the divine revelation echoed in the wide desert of Arabia with a fresh, noble, and universal message to humanity: "O Mankind, keep your duty to your Lord who created you from a single soul and from it created its mate (of same kind) and from them twain has spread a multitude of men and women...". [Noble Quran 4:1]
- b. The sermon of the Holy Prophet PBUH was a declaration of Human Rights and moral values, a charter of Women Rights
- c. The world has not been able to lay down better principles of ethics and morality than those enunciated in it not even Magna Carta of Britain or Charter of Human Rights by United Nations.

2) Human Rights in Islam

- a. No Superiority: There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab, nor for the white over the black nor for the black over the white except in God-consciousness
- b. Basic Human Rights: O' people! Verily your blood, your property and your honour are sacred and inviolable until you appear before your Lord
- c. Every one Responsible for their actions: Beware! No one committing a crime is responsible for it but himself. Neither the child is responsible for the crime of his father, nor is the father responsible for the crime of his child.
- d. Unduly taking away anyone's property is forbidden: Nothing of his brother is lawful for a Muslim except what he himself gives willingly. So do not wrong yourselves.
- e. Rights of Slaves: O' People! Every Muslim is the brother of every other Muslim, and all the Muslims form one brotherhood. And your slaves; see that you feed them with such food as you eat yourselves, and clothe them with the clothes that you yourselves wear.
- f. Rights of Women: Treat the women kindly, since they are your helpers and not in a position to manage their affairs themselves.
- g. Acceptance and Following Allah's commandments: "Those who do not judge by what Allah has sent down are the disbelievers (Kafirun)." (5:44)

3) Status of Woman in Islam

- a. Historical Perspectives
 - i. Women in Ancient Civilization: In Athens, women were not better off than either the Indian or the Roman women.
 - ii. According to the English Common Law: ...all real property which a wife held at the time of a marriage became a possession of her husband.

- iii. Right of divorce, Encyclopedia Biblical: "The woman being man's property, his right to divorce her follows as a matter of course." "In the Mosaic Law divorce was a privilege of the husband only.... "
- b. Woman In Islam: The Spiritual Aspect
 - i. Respect for Woman: "He (God) it is who did create you from a single soul and therefrom did create his mate, that he might dwell with her (in love)..." [Noble Quran 7:189]
 - ii. Woman is completely equated with man; "Whoever works righteousness, man or woman, and has faith, verily to him will We give a new life that is good and pure, and We will bestow on such their reward according to their actions." [Noble Quran 16:97]
 - iii. Woman according to the Quran is not blamed for Adam's first mistake. Both were jointly wrong in their disobedience to God, both repented, and both were forgiven. [Noble Quran 2:36]
 - iv. Religious Obligations: woman is no different from man, in some cases, woman has certain advantages over man e.g. exemption from prayer during menstrual periods. a tender touch of the Islamic teachings, also take into account the physiological and psychological changes associated with her natural female functions
- c. Woman In Islam: The Social Aspect
 - i. As a child and an adolescent:
 - 1. Female Infanticide: "And when the female (infant) buried alive - is questioned, for what crime she was killed." [Noble Quran 81:8-9] Whosoever has a daughter and he does not bury her alive, does not insult her, and does not favor his son over her, God will enter him into Paradise. [Ibn Hanbal, No. 1957]
 - 2. Supporting a female child: Whosoever supports two daughters till they mature, he and I will come in the Day of Judgment as this (and he pointed with his two fingers held together). [Ibn Hanbal]
 - 3. Education for Women: "Seeking knowledge is mandatory for every Muslim". [Al-Bayhaqi]
 - ii. As a wife:
 - 1. Love and harmony as Bases of Marriage: "And among His signs is this: That He created mates for you from yourselves that you may find rest, peace of mind in them, and He ordained between you love and mercy. Lo, herein indeed are signs for people who reflect." [Noble Quran 30:21]
 - 2. woman has the full right to her Mahr, a marriage gift
 - 3. Explanation of the verse: "...And they (women) have rights similar to those (of men) over them, and men are a degree above them." [Noble Quran 2:228] Such degree is Quiwama

(maintenance and protection). This refers to that natural difference between the sexes which entitles the weaker sex to protection. It implies no superiority or advantage before the law.

4. Treatment of wives: The most perfect believers are the best in conduct and best of you are those who are best to their wives. [Ibn-Hanbal, No. 7396]

iii. As a mother

1. Kindness to parents: "And we have enjoined upon man (to be good) to his parents: His mother bears him in weakness upon weakness..." [Noble Quran 31:14]
2. Paradise beneath mother's feet [An-Nasa'i, Ibn Majah, Ahmad]

d. The Economic Aspect

- i. The right of independent ownership; According to Islamic Law, woman's right to her money, real estate, or other properties is fully acknowledged.
- ii. The right to seek employment; Islam regards her role in society as a mother and a wife as the most sacred and essential one, however, no decree in Islam which forbids woman from seeking employment.
- iii. The right of inheritance; "Unto men (of the family) belongs a share of that which Parents and near kindred leave, and unto women a share of that which parents and near kindred leave, whether it be a little or much - a determinate share." [Noble Quran 4:7]

e. The Political Aspect

- i. Political Rights: During the Caliphate of 'Umar Ibn al-Khattab, a woman argued with him in the mosque, proved her point, and caused him to declare in the presence of people: "A woman is right and 'Umar is wrong." The difference implies rather the "complementary" roles of both the sexes in life.

4) Conclusion

- a. The history of Muslims is rich with women of great achievements in all walks of life from as early as the seventh century (A.D.)
- b. It is impossible for anyone to justify any mistreatment of woman by any decree of rule embodied in the Islamic Law, nor could anyone dare to cancel, reduce, or distort the clear-cut legal rights of women given in Islamic Law.
- c. Throughout history, the reputation, chastity and maternal role of Muslim women were objects of admiration by impartial observers.
- d. It demonstrates the divine origin of the Quran and the truthfulness of the message of Islam, which, unlike human philosophies and ideologies, was far from proceeding from its human environment, a message which established such humane principles as neither grew obsolete during the course of time and after these many centuries, nor can become obsolete in the future.

Topic 13
Dignity of Men and Women

- 1) Introduction
 - a. The inherent dignity of man is considered to be the foundation of human rights in the international bill of human rights
 - b. Rights may be proprietary or personal, utilitarian or moral, but they almost always relate to the dignity of the individual.
 - c. The United Nations Charter and the Universal Declaration of Human Rights state that recognition of the inherent dignity and inalienable rights of all members of the human family is the foundation for freedom, justice and peace in the world.
 - d. The term Dignity: Latin: 'dignitas': quality of being worthy or honorable which signifies his highest and noble position in a community.
 - e. Human Dignity depends on eight interdependent values, such as: respect, power, enlightenment, well being, health, skill, affection and rectitude. We have bestowed dignity on the progeny of Adam (laqad karramna bani Adama) ... and conferred on them special favours, above a great part of Our creation. (al-Isra', 17:70)
- 2) The Concept of Dignity in Islamic Declarations on Human Rights
 - a. Muslim scholars managed to draft a declaration on "Islamic Human Rights" in the 1980's
 - b. This declaration was drafted by the Islamic Council of Europe in 1981 and was presented to the United Nations Educational, Scientific and Cultural Organization (UNESCO)
 - c. The Universal Islamic Declaration of Human Rights merely reflects upon the views of Islam on human rights concepts and has no legal status, since no Islamic country or international organization has ratified it.
 - d. Preamble to this Declaration states that "the human rights decreed by the Divine Law aim at conferring dignity and honor on mankind and are designed to eliminate oppression and injustice."
 - e. In 1991, Organization of Islamic Conference adopted the Declaration of Human Rights in Islam as a regional instrument for the protection of human rights. The preamble of the Declaration underlines man's status in Islam as the vicegerent of Allah on Earth. Article 1(a) of the Declaration stresses that all men are equal in human dignity without any discrimination as to race and religion.
 - f. Universal Declaration of Islamic Human Rights has underscored the dignity of man and equality of human beings in dignity and responsibility.
- 3) The Concept of Dignity in Islamic Sources
 - a. The Qur'anic View of Human Dignity: "The believers, both men and women, are friends and protectors of one another; they enjoin good and they forbid evil."(Q, 9:71)

- b. Fraternity of Man: The most meritorious legacy anyone can leave behind is a virtuous offspring (Q, 18:46). to speak to everyone with courtesy and fairness (Q, 2:83)
 - c. God's Love for Humanity: "You created Adam from clay and created me from fire!" God's displeasure with this response was then conveyed in a question to Iblis: "what prevents thee from prostrating thyself to one whom I created with My Own Hand?" (Q, 38:75-76) (grant of special divine favours)
 - d. Right to Personal Safety: You are most pure and most dignified, but the One in whose hands Muhammad's life reposes, the sanctity and honour of a believer, his life and his property, is far greater in the eyes of God. (al-Maktab al-Islami, 1399/1979, vol.2, hadith no.2724.)
 - e. Dignity and Just Character: "...Unto men the benefit of what they earn (of virtue) and unto women the benefit of what they earn (of virtue)" [Surah al-Nisa : 32]
 - f. Dignity and Freedom: based on their understanding of the Islamic sources, Muslim scholars make a distinction between the inherent dignity of man and the dignity that can be obtained by free will.
 - g. Personal Privacy
 - h. Social Decorum: "If any of you sees something evil, he should set it right with his hand; if he is unable to do so, then with his tongue, and if he is unable to do even that, then (let him denounce it) in his heart. But this is the weakest form of faith." [Sahih Muslim]
 - i. Dignity and the Objectives of the Shari'ah: The five universals of the Shari'ah, known as al-daruriyyat (to which a sixth, namely personal honour (al-'ird) was subsequently added), do take human dignity into a rights-based concept
 - j. Dignity and the issue of Basic Needs: "Surely We have created Man; We know the promptings of his heart, and We are nearer to him even than his jugular vein." [2:186]
 - k. God-Man Relationship: One who offends any of My friends is like declaring war against Me...and My servant gets closer to Me through good deeds until I love him, and when I love him, I become like his ear by which he hears, and like the eye by which he sees, like his hand by which he reaches out, and I walk with him; when he asks Me, I give, and when he seeks protection through Me, I protect him. [Sahih Bukhari]
 - l. Disbelief In God Causes Human Abasement: "Whomever Allah humiliates will find no one who may bring him honor". (Al-Hajj:18)
- 4) The Concept of Dignity in Juristic Positions
- a. Three inter-related concepts of Islamic law of relevance to human dignity that are featured in the scholastic jurisprudence of the leading schools are 'ismah (inviolability), humanity and personhood (adamiyyah) and the five (and later six) universal maqasid (goals and purposes) of Shariah, collectively known as al-daruriyyat,

- b. These are life, intellect, religion, family, property, and honour, must be protected
- c. The Hanafi school commands the widest following (about 50 per cent of all Muslims) in the present day Muslim countries compared to any of the other leading schools, namely the Shafi'i, Maliki, Hanbali and the Shi'ah.
- d. "A human's religious choice must also be honoured," wrote al-Sarakhsi

5) Conclusion

- a. All individuals enjoy the inherent dignity without any distinction as to religious belief, race, gender and language.
- b. However, the acquired dignity, which is obtained through sincere belief and piety, causes the supremacy of virtuous people over others before Allah.
- c. In human rights discourse, we only speak of inherent dignity and human rights instruments do not get involved with the acquired dignity of man.
- d. Comparison of Islamic and Western cultures, the Arab culture, one might say Islam generally, accentuates human dignity whereas Western culture tends to emphasize liberty.
- e. Aftermath of the 9/11 tragic events, there is a need for wider recognition of the best values of each civilization to provide a fresh impetus to the prospects of a more peaceful world.

Topic 14

Islamic Civilization and Culture: Meanings and the Vital Elements

- 1) Introduction
 - a. Civilization or civilisation (in British English) generally refers to state polities which combine these basic institutions, having one or more of each: a ceremonial centre (a formal gathering place for social and cultural activities), a system of writing, and a city.
 - b. A civilization (US) or civilisation (UK) is any complex society characterized by urban development, social stratification, symbolic communication forms (typically, writing systems), and a perceived separation from and domination over the natural environment.
 - c. Culture is the consciousness of values in the totality of their realm, implying at its lowest level an intuitive awareness of their respective identities and of the order of rank properly belonging to each of them, as well as a personal commitment to their pursuit and actualization.
 - d. Islamic culture is a term primarily used in secular academia to describe the cultural practices common to historically Islamic people.
 - e. The early forms of Muslim culture were predominantly Arab. With the rapid expansion of the Islamic empires, Muslim culture has influenced and assimilated much from the Persian, Caucasian, Bangladeshi, Turkic, Mongol, Chinese, Indian, Malay, Somali, Berber, Egyptian, Indonesian, Filipino, Greco-Roman Byzantine, Spanish, Sicilian, Balkanic and Western[citation needed] cultures.
 - f. “Thus we have appointed you a mid-most nation, that you may be witnesses upon mankind.” (Quran, 11:43)
- 2) Salient Features Of Islamic Civilization
 - a. based on the Islamic faith; socio-moral and metaphysical view of the world
 - b. Civilization with a universal dimension.
 - c. Idea that man has precedence over the rest of the creatures of Allah. All human activities should lead to the happiness and welfare of man.
 - d. an open civilisation and is not shy of deriving and drawing niceties of other civilisations in the past, provided they do not run counter to the spirit of Islam
 - e. pluralist religion; it coexists with other religions, allowing full religious autonomy.
 - f. well-balanced; equilibrium between the material and the spiritual dimensions of life; no excess, no neglect, no extremism and no recklessness
 - g. perennial civilisation and will not last as long as Islam exists
- 3) Islam: An Enlightened Influence, Not Coercive
 - a. THE GLOBAL CIVILISATION created by Islam succeeded in activating the mind and thought of the people who entered its fold. pagan Arabs became torchbearers of science and learning.
- 4) The Civilisation: Historical Landmarks

- a. Medina: Capital Of The First Islamic State; an Arab society that had not gone beyond the city-state structure. The Constitution of Medina is the first written civil and political law spelling out the religious autonomy and freedom. The pact laid down the principles of defence and foreign policy; organised a system of social insurance (called 'Ma'aqil'); recognised the Prophet Muhammad (P.B.U.H.) as the arbiter, the adjudicator and the legislator, and; full religious freedom and autonomy was granted especially the Jews.
 - b. Period of Righteous Caliphs; assumed office only with the consent of the people, governed the people through 'shura' (consultation), committed to the rule of law and the constitutional order, acknowledged supremacy of judiciary, honoured sanctity of treasury, dignity and divinity of man was taken as the foundational stones of the socio-political and moral order.
 - c. The Umayyad Dynasty; established in 661 A.D., was to last for about a century. Damascus became capital of the Islamic world, stretched from the western borders of China to southern. France. Islamic conquests continued
 - d. The Abbasids Dynasty: shifted capital to Baghdad centre of lore and learning as well as the politico-administrative pivot, A sophisticated banking system was established
 - e. North Africa And Spain; WHEN the Abbasids captured Damascus, one of the Umayyad princes escaped into Spain, where he established an Umayyad principedom. two powerful Berber dynasties succeeded in uniting much of the North Africa with Spain in 12th and 13th centuries. The Sharifids of Morocco succeeded Berbers, who still rule the country.
 - f. After The Mongoloid Invasion: THE MONGOLS DEVASTATED the eastern lands of Islam and ruled from the Sinai Desert to India for a century. Il-Khanids, Timurids replaced the Il-Khanids, ruled the area from Samarqand as capital from 1369 to 1500 A.D.
 - g. The Ottoman Empire; THE TURKS rose to political prominence and prevailed over the whole of Anatolia and parts of Europe. In 1453, Muhammad, 'the Conqueror', captured Constantinople, putting an end to the Byzantine Empire. Suleyman, 'the Magnificent', whose armies reached as far as Hungary and Austria. Kamal Ataturk gained power and declared Turkey a secular state, terminating the six centuries of Ottomans rule in 1924.
 - h. Persia
 - i. India: Muslims gained political power beginning in the early 13th century, 1526 by Babur, one of the Timurid princes
 - j. Malaysia And Indonesia: Islam began to spread in the 12th century in northern Sumatra.
 - k. Africa: only Sudan and Somaliland became Arabised and Islamised
- 5) ISLAM, EPISTEMOLOGY AND KNOWLEDGE
- a. Integration, Conservation Of The Pre-Islamic Sciences; "God! Grant me knowledge of ultimate nature of things." great movement of translation lasted

from the beginning of the 8th and end of the 9th century that reached its peak with the establishment of the 'House of Wisdom' (Bayt al-Hikmah) by Caliph al-Ma'mun in early 9th century.

- b. Muslims' Contributions
 - c. Medical Science; The Persian Al Razi (Rhazes in Europe: 865-925 A.D.) wrote an important encyclopedia of medicine, Al Havi (Continens), Ibn Sina (Avicenna
 - d. In Europe: 980-1037 A.D.) final codification of Graeco-Arabic medical thought, "a medical bible"
 - e. Chemistry; —nitric acid, sulphuric
 - f. acid and hydrochloric acid, arts of distillation, oxidation and crystallization, also
 - g. making of alcohol, Jabir
 - h. Astronomy, Geography And Navigation
 - i. The Decimal System
 - j. Paper
 - k. Gunpowder
 - l. Textiles.
 - m. Agricultural Products
 - n. Machinery
- 6) Conclusion
- a. Beginning with the eighth century, it was the Muslim culture that became the focal centre of world progress, attracting Jews, Persians, Christians and even Turks to its fold.
 - b. When there was no scientific activity in the world, Muslims picked up the threads of ancient science and technology, where and whenever, available, woving into a definite pattern of progress.
 - c. Bacon's noble vision of modern science: "by experimentation to discover truth and by the application of this truth to advance human progress."
 - d. The Oxford History of Technology sums it up as follows: "There are few major technological innovations between 500 A.D. and 1500 that do not show some traces of the Islamic culture."

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Topic 16

Role of Civilization in Development of Human Personality and Communities

1) Introduction

- i. Civilization refers to a complex human society, in which people live in groups of settled dwellings comprising cities.
- ii. The term "civilization" or "civilisation" comes from the Latin word *civis*, meaning "citizen" or "townsman."
- iii. Samuel P. Huntington, in his essay *The Clash of Civilizations*, defined civilization as "the highest cultural grouping of people and the broadest level of cultural identity people have short of that which distinguishes humans from other species."
- iv. the modern world is primarily the product of relatively recent and revolutionary change such as advances in all areas of human activity—politics, industry, economics, commerce, transport, communication, science, medicine, technology, and culture
- v. The purpose of Islamic Civilization has never been appointed towards the development of science but to complement the truth of humanity

2) Role Of Civilization

- i. The development of the brain and the development of the human society occurred in relative parallel.
- ii. key ways in which society influenced psychological development
- iii. Evolution and adaptation needed to occur before human society could truly begin to blossom.
- iv. Neurological changes needed to occur in the human mind, to allow for the new kinds of thinking that man would need to flourish in this new environment. most important of these adaptations is symbolic self-awareness
- v. Evolutionary psychology seeks both to find the traits and behaviors of human beings, but to understand why they would have developed and remained with subsequent generations

3) Source of Islamic Civilisation

- i. Al-Quran and al-Sunnah: due to the need of knowledge, skills and change of attitude in the development of the civilization
- ii. Mind or Intellect: Human can develop and move progressively with the use of mind to give birth to a civilization.
- iii. Finding and New Invention: This finding is the result of research, discovery and exploration of the whole universe from the earth until the outer space, part of sunnatullah or law of Allah.
- iv. Change and Recompleting: adopting qualities and achievements of other civilizations such as Roman, Greek etc

4) Characteristic of Islamic Civilisation

- i. Universal
- ii. Openness:

- iii. All the Time and Ages
 - iv. Tolerance
 - v. Unity and Diversity
- 5) Role of Islamic Civilization
- i. Concept of Human According to Islam: A human being is blessed with mind, intelligence and emotion. “And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from sounding clay of altered black smooth mud. "So when I have fashioned him completely and breathed into him (Adam) the soul which I created for him then fall (you) down prostrating yourselves unto him." (Al-Hijr:28-29)
 - ii. Concept of Human Capital: Intelligence will only work through knowledge. “Read! In the Name of your Lord, Who has created (all that exists), Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen. Has taught man that which he knew not”. (al-Alaq:1-5)
 - iii. Foundations of Human Capital Development: With devotion, human will obtain nobility, greatness: “And I (Allâh) created not the jinns and humans except they should worship Me (Alone)”. (al-zaariyat:56)
- 6) Characteristics of Development of Human Capital (Society)
- i. Relationship with God (Hablum Minallah): the concept of reliance (tawakal) is a positive approach
 - ii. Relationship with Humans (Hablum Minan Naas)
- 7) Conclusion

Topic 17

Islam and World: Impact of Islamic Civilization on the West and Vice Versa

- 1) Introduction
 - i. Only the men of understanding are mindful (Qur'an 39:9)
- 2) Islamicization of the West.
 - i. Diffusion and assimilation of Islamic culture in the West
 - ii. The Islamicization of the Medieval West, occurred, first, during the period ending around the middle of the eleventh century before systematic translations from Arabic into Western languages began;
 - iii. secondly during the age of Arabic translations coinciding with the little Renaissance of the twelfth to the seventeenth centuries;
 - iv. thirdly, during the Catholic-Protestant Reformation and Renaissance of the fourteenth to the sixteenth centuries
 - v. The extensive contacts with the superior Islamic culture and Muslims during the Crusades ushered in a new era in Western self-consciousness, and awakened responses to Islamic culture
 - vi. The highest intellectual achievements of the West during these two centuries, twelfth and thirteenth, comprised the imitation of Islamic science and learning.
- 3) Islamic achievements in science.
 - i. Introduction: Unwillingness to recognize Islamic achievements.
 - ii. Scientific method and rationalism.
 - i. Ibn Hazm, in his studies of logic emphasized sense-perception as a source of knowledge "Acquire knowledge and impart it to the people."
- Al-Tirm
 - ii. Science arose in Europe as a result of a new spirit of inquiry, of new methods of investigation, of the methods of experiment, observation, and measurement. "Allah will exalt those who believe among you, and those who have been granted knowledge to high ranks." (Qur'an)
 - iii. Humanism, philosophy, scholasticism.
 - i. They revealed to the West that outside the prevailing catholic church it was not all darkness and barbarism but immense wealth of knowledge.
 - ii. Latin Christendom was borrowing and assimilating Islamic ideological culture, directly from original Arabic sources; harmonizing faith with reason
 - iii. Importance of spreading knowledge; The Prophet (ﷺ) said to 'Ali (May Allah be pleased with him), "By Allah, if a single person is guided by Allah through you, it will be better for you than a whole lot of red camels." [Al-Bukhari and Muslim].

- iv. Mathematics; AL-khwarismi; founder of the science of “Algebra”; number theory in both its mathematical and metaphysical aspects; devised new methods of numerical computation; numerical series, decimal fractions
 - v. Astronomy; Islamic astronomy continued to correct the mathematical shortcomings of the Ptolemaic model, but it did not break the bounds of the closed Ptolemaic system; Al Biruni knew of the possibility of the motion of the earth around the sun and an elliptic rather than circular motion of the planets.
 - vi. Medicine; Avicenna and Averroes were physicians (Hakims); Medicine of the Prophet (Tibb an-Nabi) "Make use of medical treatment, for Allah has not made a disease without appointing a remedy for it, with the exception of one disease, namely old age." (Abu Dawud and authenticated by Al-Albani)
 - vii. Material culture
 - i. commerce and seafaring; Arabs invented the lateen sail; discovered the mariner’s compass, the portolans or nautical charts; Arab scholar Al Idrissi (1100-66) under the patronage of Roger II of Sicily, produced a complete description of the world 70 maps “the book of Roger”. [2:269] He [Allah] grants wisdom to whom He pleases; and he to whom wisdom is granted indeed receives a benefit overflowing. But none will grasp the Message except men of understanding.
 - ii. Agriculture and Minerals; introduced ways of conserving and distributing water in Spain; sugar-cane, rice, oranges, lemons were introduced
 - iii. the arts of “gracious living”
 1. Industry; extiles in wool, linen and silk; ceramic industry; manufacturing of Crystal; handicraft of fine metal, of jewellery book binding
 2. Architecture; glorious buildings called “Moorish
 3. Music; The Arabic names of the lute, guitar, rebec and naker show their Arabic origin
 4. Books; The Arabs developed the manufacturing of paper invented by the Chinese. Its use spread into Western Europe through Spain and Sicily.
 5. Urban organization ; existence of cities where law and order is preserved and people living together in peace; alcalde (mayor), alcaid (governor of a fortress)
- 4) Western Values and their Impact on Muslims
- i. Muslims have found themselves in the middle of a grave identity crisis.
 - ii. Western culture seems to be presented to the world as the superior culture which advocates personal freedom, freedom of speech and freedom of thought whereas Muslim culture is presented to people as being ‘backward’ or ‘unyielding.

- iii. Western Hold of Technology spreading its views faster and creating its own opinion e.g. Issue of purdah; West interprets this as discrimination against women.

5) Conclusion

- i. The West has generally maintained a conspiracy of silence regarding its medieval rejuvenation through Islamicization
- ii. consequences of the denial; denigration of Islam in the eyes of Muslims and non-Muslims; the identification of Islam and its culture with ignorance and backwardness and of “modernity” and progress with Western civilization

Topic 18

The Role of Islam in the Modern World

- 1) Introduction
 - a. Completion of Lord's favor upon mankind; This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion (5:4)
 - b. Islam encompasses not only belief but behavior as well; The most perfect believers are the best in conduct and best of you are those who are best to their wives. [Ibn-Hanbal, No. 7396]
- 2) Islam is a practical system of life
- 3) Islam effects a perfect balance between all areas of life and activity
 - a. Requirements of Body and Soul
 - b. Reason and Spirit
 - c. Individual and Community; "Is the reward for good [anything] but good?" (Ar-Rahman 55: 60)
- 4) Independent existence of its own
 - a. As a social Philosophy as well as an economic System
 - b. May resemble capitalism or socialism, retains good characteristics of them and free from their shortcomings
- 5) Balance between Capitalism and Socialism
 - a. Islam harmonizes the individual and the state
- 6) Salient features of Islamic Code of Life
 - a. Comprehensive laws and principles including whole of human existence.
- 7) Existing state of affairs in contemporary world in shambles
 - a. Racial prejudices
 - b. Evils of Imperialism and tyranny
 - c. Evil Capitalist economy; gap between rich and poor
- 8) Definite Purpose stated in Islam
 - a. Not only a divine purpose to serve but shaped into perfect form; ...Who has created life and death so that He may try you which of you are best in deeds... The Holy Quran 67:2
- 9) No Body-Soul conflict
 - a. Piety is not suppressing physical demands but fulfilling them in acceptable ways so as to make life full and righteous.
- 10) Islam goes the middle way; The Prophet Muhammad (peace be upon him) said: "Do good deeds properly, sincerely and moderately. . .Always adopt a middle, moderate, regular course, whereby you will reach your target (of paradise)." - Sahih Al-Bukhari, Volume 8, Hadith 470
- 11) Spiritualization of all the sectors of human life; "Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for rewards and better for [one's] hope." (Al-Kahf 18:46)
- 12) Islam not opposed to science

- a. Greatest respect for learning
- b. Muslims humanized science and the spirit of God was breathed into it.
- c. The Prophet (ﷺ) said, "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it." [Al- Bukhari and Muslim].

13) Islamic political System

- a. Different from theocracy and Western Democracy; State in Islam is not a hateful organization but a definite human organization.
- b. Islam is a single reality which loses force and beauty if divided.

14) The role of observation and reasoning through history

- a. Understanding of outward events is not the only thing required but the study of the inner actors is also necessary to understand their aims and objectives.
- b. Holy Quran treats the events of the past not only to revive them but make them meaningful for us
- c. Explanation of behavior of hypocrites and Jews at the change of qiblah; The fools (pagans, hypocrites, and Jews) among the people will say, "what has turned them (Muslims) from their Qiblah to which they were used to face in prayer" Say, (O Muhammad SAWW) "To Allah belong both, east and the west. He guides whom He wills to a straight way." 2:142

15) Conclusion

Topic 19

Muslim World and the Contemporary Challenges

- 1) Introduction
 - a. Whosoever kills an innocent human being, it shall be as if he has killed all mankind, and whosoever saves the life of one, it shall be as if he had saved the life of all mankind. (5:32)
- 2) Contemporary Challenges
 - a. Tarnishing of Muslim Image; Confound not truth with falsehood, nor knowingly conceal the truth. Qur'an 2:42
 - b. Economic and Humanitarian Disasters
 - c. Linking Islam with Terrorism; Let there be no compulsion (or coercion) in the religion (Islam). The right direction is distinctly clear from error. (2:256)
 - d. Lack of Unity; "We made you to be a community of the middle way, so that (with the example of your lives) you might bear witness to the truth before all mankind." (Qur'an, 2:143)
 - e. Improper Utilization of Resources
 - f. High Illiteracy Rates
 - g. Weak Democracies
 - h. Muslim Youth vulnerable to Extremist Ideas: *Downfall is certain for every form of extremism [Musnad Ahmed]*
 - i. Little Influence in World Affairs
- 3) Restoration of Muslim Image
 - a. Lack of Peace and Stability; A perfect Muslim is one from whose tongue and hands mankind is safe, and a true emigrant [muhajir] is one who flees from what God has forbidden.
 - b. Protection of Ethnic Minorities; Truly God instructs me to be humble and lowly and not proud and no one should oppress others.
 - c. Poverty Eradication
 - d. Investment in Human Resource Development; Truly, God is mild, and is fond of mildness, and He gives to the mild what he does not give to the harsh.
 - e. Encouraging Women in Nation-building
 - f. Avoid Dependency on outside powers
 - g. Increase interest in Scientific Knowledge
 - h. Strengthening the bridges of Cooperation with the West on equality basis
 - i. Increase Mutual Cooperation; "Do not be people without minds of your own, saying that if others treat you well you will treat them well, and that if they do wrong you will do wrong to them. Instead, accustom yourselves to do good if people do good and not to do wrong (even) if they do evil." (Al- Tirmidhi)
- 4) Conclusion

Topic 20
Rise of Extremism

- 1) Introduction
 - a. Islam is a religion of moderation. It opposes every form of Extremism.
 - b. ‘Thus, have We made of you an ummat justly balanced, that you might be witnesses over the nations, and the Messenger a witness over yourselves’ (2:143)
 - c. O people! Save yourselves from excess in religion, because earlier communities were destroyed [...] due to excess in religion’ [Ibn Majah]
 - d. ‘Adopt the path of moderation [and] you will reach your destination’ [Hadith]
 - e. Extremism may take different forms, but all of them entail crossing or trespassing the acceptable boundaries, irrespective of whether this is in matters of religion or in any other affair.
 - f. Closely linked with ones social and personal conditions and contexts of those who articulate or uphold such understandings of their faith: ‘Your body also has rights over you. Your Lord also has rights over you. Your guest also has rights over you. Your wife and children also have rights over you. That is why you should fulfill the rights of the Lord of the rights’ [Sahih Bukhari]
- 2) Basic Factors for Extremism in Matters of Religion
 - a. Exaggeration Egoism: literal interpretation of religious sources in order to serve personal agendas to defame other sects for instance.
 - b. Minor Details As Foundational Pillars: narrow minded approach, increased radicalism and intolerance
 - c. Ignoring the Spirit of Islam: neglecting higher aims of the Shariah; Islam is an Easy religion [al-dino yusrun] ‘On no soul does Allah place a burden greater than it can bear’(2:286)
 - d. Neglecting Principle of Gradualism: lead to deviation in numerous Islamic missionary and revivalist movements such as the Taliban in Afghanistan.
- 3) A Classical Example of Extremism in Religion: The Khawarij and Other Such Groups
 - a. Political tendencies in which Islam was used as means to justify their ideology and actions, in order to seek legitimacy for a range of social movements.
 - b. Khawarij(Kharajites), the Mutzalties, the Qadriya etc., were extreme and imbalanced in terms of ideology and interpretation of Islamic Sources.
 - c. The Khawarijs seem to be very pious but their ideological deviation was an extreme i.e. they considered almost all other muslims as Kafirs and even apostates, whose blood, they believed, to be shed.
 - d. Faulty method of reasoning.
- 4) A Contemporary Example of Extremism in Religion: Al-Qaida and Similar Groups (ISIS)
 - a. The new ones and the previous groups share common ideological bent and even methods of operation.

- b. A literalist and narrow perception of the following verse; ‘If any do fail to judge by (the Light of) what Allah has revealed, they are (no better than) Unbelievers” (5:44)
 - c. Declaration of proponents of democracy as kafirs; Syed Qutb’s claim that Muslims who supported democracy believed that God’s laws were subordinate to those of their own countries. (Crazy man)
 - d. Sectarianism abounds unchallenged; each group branding other group as irreligious, deviant or even as infidels.
 - e. Hypocritical behavior of today’s muslims, not focusing on one’s own personal matters but pointing fingers at others.
- 5) Conclusion
- a. Islam is the religion of nature par excellence
 - b. Downfall is certain for every form of extremism [Musnad Ahmed]

Topic 21

Concept of Public Administration in Islam

- 1) Introduction
 - i. Administer is a word derived from latin 'ad' and 'ministrate'
 - ii. According to Woodrow Wilson Public administration is a detailed and systematic application of law. 'Public Administration' is the hierarchically organized body of government official who work through fixed rules and procedure to realize governmental objectives as expressed in policies and programmes.
 - iii. It is a sub-system of the greater political system of a nation. In a welfare state, it is considered as a mechanism to deliver goods and services to the citizenry.
 - iv. The traditional concern of public administration is to ensure 'efficiency' and 'economy' in policy implementation.
 - v. In an Islamic society, the goal of every sub-system is to evolve an Islamic framework of life; the goal of Islam is to attain Islamic ideals to maximise Islamic values of humanism such as Adle(ensuring everybody his due) and Ihsan (welfare of mankind); "Allah doth command you to render back your trust to those to whom they are due, and when judge between man and man, that ye judge with justice (4:58)
- 2) Important Characteristics of Public Administration
 - i. Part of Executive branch of Government
 - ii. Related to activities of the state
 - iii. Carries out public policies
 - iv. Commitment is towards the wellbeing of the people
 - v. Principles of Public Administration POSDCoRB; Planning, Organising, Staffing, Directing, Coordination, Reporting, and Budgeting
- 3) Islamic Sources of Public Administration
 - i. Hazrat Ali's Classical Administrative policy Letter
 - ii. Letter of Hazrat Umar to governors
 - iii. Nizam ul mulk's siyasatnama
 - iv. Al-ghazali's council for kings
 - v. A letter written during Abbassid Caliph Al-Mamun, written by Tahir Ibn Al Husayn, Al Mamun's General, to his son Abdullah Ibn Tahir.
 - vi. Summarized in Ibn-e-khuldun's Muqqadamah.
 - vii. Abul Fazal's Ain-e-Akbari
- 4) Principles of Islamic Administration
 - i. Ideological Orientation; The essence of Islam is bearing obedience to the One God's commandments as contained in the Holy Qur'an and illustrated by the Prophet's life
 - ii. Primacy of Humanistic Ends; man as a thinking and feeling entity and rejects the exclusively materialistic value-scales and objectives of Western societies.
 - iii. Moral Accountability; rooted in the concept of the Hereafter

- iv. Supremacy of Law; relationship that Islam establishes between politics and administration; concept of Allah's sovereignty
- 5) Islamic Administrative Model ((AlBuraey based on the Qur'an and Sunnah)
 - i. Empirical Focus(Unit of analysis)
 - i. Individual/organizational behavior; The Prophet pointed out that if the offices were assigned to unworthy people, which would mean the end of this world. (Abu Hurraira)
 - ii. Shura(decisions through mutual consultation) as the process
 - iii. Leadership(participative)
 - ii. Characteristics
 - i. Non-secular in orientation(Value ladden)
 - ii. Human orientation rather than production orientation; One of the three persons that the Prophet (s.a.w) will argue against on the Day of Judgement is a man who engaged a labourer and enjoyed full benefit from him, yet did not pay him (his due) wages.
 - iii. Stress on values, ethics and morality(from the Islamic point of view)
"Pay the labourer his wages before his sweat dries"
 - iv. Cooperation rather than competition
 - v. Leadership authority but not absolute
 - vi. Shura and consultation as a process
 - vii. Anti-bureaucratic in nature
 - iii. Values to be maximized
 - i. Adle(Justice),Ihsan(Welfare) "O ye who believe! let not hatred of any people(or community) dissuade you from dealing justly. Deal justly, for that is close to Godliness"(Sura Maida,5:8).
 - ii. Freedom and social equity as outlined in Sha'.riah
 - iii. Personal,material and spiritual growth
 - iv. Human dignity
 - v. Equal access to services
 - vi. Responsiveness to client needs and demands
 - vii. Deligence in work and competence
- 6) Most Important Variables in Islamic Administration
 - i. The individual; public servant—the administrator—the bureaucrat, the most important human resource of the system who is responsible for converting the inputs into outputs. "Truly the best of men for thee to employ is the (man) who is 'strong' and 'trustworthy'"(28:26)
 - ii. The Shura; decision through consultation; is not a democratic process in the sense of majority vote; seeks consensus building in decision-making based on Islamic ideals
 - iii. The Shari'ah; affects every aspect of administration; "O ye who believe! Obey God, and obey the Apostle, And those charged with authority among you, if ye differ in anything Among yourself, refer it To God and His Apostle If ye do

believe in God And the Last Day. That is best, and most suitable for final determination”(4:59)

7) Conclusion

Topic 22

Quranic Guidance on Good Governance

1) Introduction

- i. The essence of Qur'anic guidance on good governance is the understanding of the concept of amānah (trust) and 'adālah (justice) within the framework of the Islamic worldview.
- ii. The Qur'an reveals a proper destiny for humanity in that it should be wisely responsible in the use of power. It presents six inter-related aspects of that destiny, which are the nature of humanity, the assumption of trust responsibility, the office of khalīfah, the necessity of wise discernment, the use of good counsel, and the seeking of justice.
- iii. The Islamic worldview is determined by the Qur'anic story of creation.
- iv. The concepts of amānah and 'adālah (justice) provide a framework for the main practical concepts (i.e., sharī'ah and shūra) of good governance in the Qur'an.
- v. The principles behind the sharī'ah and shūra are open to human understanding based on reason.

2) Quranic Thesis

- i. The Qur'an teaches that each human is born possessing something of God's life force.
- ii. The Qur'an relates that humanity accepted God's offer of executing a trust for the betterment of creation.
- iii. The Qur'an reveals that the office holding the amānah given to humanity is that of khalīfah, or vice-regent for God on earth.
- iv. The Qur'an requires that as each human executes his or her amānah and serves God as khalīfah to take proper and correct action.
- v. The Qur'an recommends use of institutions of consultation – shūra – as a means for the application of individual ijtihād
- vi. The purpose of the vice-regency, on the individual as well as the collective level, is to achieve justice.

3) Human Beings are God's Vicegerents on Earth

- i. story of creation through a conversation between God and the angels 2;30-39 And remember when your God decreed to the angels, 'I am going to appoint My vice-regent on earth' [53]; they said, 'Will You appoint such a one that he shall spread mischief in it and spill blood [54] and we reverently speak Your Glorification and Your Deification?'; He said, 'I Know that which you do not know' [55].
- ii. The story of creation is very important; understand the role of individuals in human history and understanding features about human nature; And Allah wants to lighten for you [your difficulties]; and mankind was created weak. (4;28)

4) Man has an Amānah or Trust to Fulfill

- i. Amanah requires establishment of justice in society: Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing. (4:58)
- 5) Fulfillment of Amānah is the Responsibility of the Whole of Mankind
 - i. Divine purpose is to establish an ethical and egalitarian social order; “Did you see the one who gives the lie to religion? It is he who maltreats orphans and works little for the feeding of the poor. Woe to the worshippers ... who deny using their utensils [to the poor]”. (107: 1-7)
- 6) Amānah Must be Fulfilled with ‘Adālah (Justice)
 - i. “O ye who believe! Obey God, and obey the Apostle, And those charged with authority among you, if ye differ in anything Among yourself, refer it To God and His Apostle If ye do believe in God And the Last Day. That is best, and most suitable for final determination”(4:59)
 - ii. Allah’s Apostle said, “Help your brother, whether he is an oppressor or he is an oppressed one. People asked, “O Allah’s Apostle! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?” The Prophet said, “By preventing him from oppressing others.” Sahih Bukhari: Volume 3, Book 43, Number 624.
- 7) Shūra: A Cornerstone of the Islamic System of Good Governance
 - i. While amānah and ‘adālah provide the ontological basis, the sharī‘ah and shūra furnish the practical mechanism for Islamic polity.
 - ii. The maqāsīd (objectives) of the sharī‘ah are meant to preserve religion, life, reason, progeny and wealth. An overarching principle of all policy making (political, legal, economic, social, environmental etc.) that emerges from these objectives is mas-lah-a (public interest). Public interest can be defined in simple words as promoting and preserving the things that are beneficial to society and preventing the things that are harmful to it.
 - iii. "So, it is through mercy from Allah that you are gentle to them. Had you been rough and hard-hearted, they would have dispersed from around you. So, pardon them and seek Forgiveness for them. And consult them in the matter, and once you have taken a decision, place your trust in Allah. Surely, Allah loves those who place their trust in Him." (3:159)
- 8) Amānah and ‘Adālah Demand Accountability and Transparency:
 - i. “Verily, truthfulness leads to righteousness and righteousness leads to Paradise. A man may speak the truth until he is recorded with Allah as truthful. Verily, falsehood leads to wickedness and wickedness leads to the Hellfire. A man may tell lies until he is recorded with Allah as a liar.” Sahih Muslim 2607
- 9) Islamic Humanism in the Understanding of Divine Guidance on Good Governance
 - i. Islamic humanism manifests itself in a significant way in the formulation of principles central to the establishment of Islamic political institutions.

- ii. An understanding of Islamic humanism necessitates both a deep look into Islamic history and the development of an Islamic theory of knowledge.

10) Role of Leadership in Good Governance

- i. The Prophet PBUH was known as al-amīn
- ii. Rasulullah (SAW) said: “If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allah will forbid Paradise for him.”
(Al-Bukhari)

11) Conclusion

Topic 23

Concept of Governance and its Applications in the light of Quran, Sunnah and Fiqh

1) Introduction

- I. The Holy Quran describes good governance as the law of justice, a just and principled order and compliance of rights and responsibilities in a society.
- II. “Those when given authority in land, establish (system of) salah, give zakah and enjoin what is good (mauruf) and forbid what is wrong (munkar) (Quran, al-Hajj, 22:41)
- III. “O you who believe stand up as a witness for Allah in all fairness, and do not let the hatred of people deviate you from justice (‘adl). Be just, this is closest to piety (Quran, Al-Maidah, 5:8)

2) Fundamentals of Good Governance

- I. Rules of Law (As-Shura);
 - i. basic fundamentals of Islamic political system
 - ii. Shura in Islam is based on the rule of Allah’s and Sunna Muhammad SWT and loyalty to those rules in basis of faith.
 - iii. There should be centrality of consultation in decision making that is the matters should be decided by consultation among people.
 - iv. Consult them in affairs (of moment). Then, when you have to take a decision put the trust in Allah. For Allah loves those who put their trust (in Him). (Quran, Al-Imran, 3:159)
- II. Khilafah
 - i. Khalifa is an Arabic word means successor.
 - ii. A leader should be knowledgeable and honest and should be accountable for his deeds
 - iii. Prophet Hood shall remain among you as long as God wills. Then khilafat on the pattern of prophet hood will commence and remain as long as He wills. A corrupt monarchy shall then follow and it shall remain as long as God wills. There shall then be a oppressive despotism which shall remain as long as God wills. Then once again khilafat will arise on the principle of prophet hood (Masnad-Ahmad)
- III. The Concept of Accountability in Islam
 - i. “...Lo the hearing and the sight and the heart – of each of these will be asked” (Quran, Bani Israill, 17:36)
- IV. Transparency
 - i. “O you who believe! When you deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write-down faithfully as between the parties...” (Quran, Al-Baqarah, Beginning of the Ayat, 2:282)
 - ii. Transparency is the necessity for openness in all public affairs.
- V. Justice

- i. justice means placing things in their rightful place
- ii. Justice in the Islamic governmental system, including social justice, which means that the government should arrange to meet and please the needs and needs of all the people as they have a valid part of the country and citizens of the country.
- iii. Provision of justice for every citizen regardless of its status in the society or financial condition.
- iv. God commands justice and fair dealing... (Quran, Al-Nahal, 16:90).
- v. Equality in Justice; O you who believe! Stand out firmly for justice, as witnesses to Allah, even if it be against yourselves, your parents, and your relatives, or whether it is against the rich or the poor... (Quran, Al-Nisa, 4:135)

VI. Equity

- i. the individual communities are equal in rights, responsibilities and public duties that will be enjoyed by all without discrimination of race, origin, lan-measure or belief.
- ii. Every Muslim, men and women, has the right to obtain both religious and material education.
- iii. O mankind, your Lord is one and your father is one. You all descended from Aadam, and Aadam was created from earth. He is most honored among you in the sight of God who is most upright. No Arab is superior to a non-Arab, no colored person to a white person, or a white person to a colored person except by Taqwa (piety) (At-Tirmithi).
- iv. Basic Islamic values according to Fiqh
 1. All men are created by One and the Same Eternal God, the Supreme Lord of all.
 2. All mankind belong to the human race and share equally in the common parentage of Aadam (Adam) and Eve (Hawa).
 3. Allah is Just and Kind to all His creatures. The whole Universe is His Dominion and all people are His creatures.
 4. All people are born equal, in the sense that no one brings any possession with him; and they die equal in the sense that they take back nothing of their worldly belongings.
 5. Allah judges every person on the basis of his own merits and according to his own deeds.
 6. Allah has discussed on man, a title of honor and dignity.

VII. Al-amr bil maruf wa nahi an al-munkar

- i. mr-bil-Ma'roof (ordering for acknowledged virtues) and nahi anil munkar (forbidding from sin).
- ii. "And there should be a group amongst you who invite towards good, order for acknowledged virtues, forbid from sin and these it is that are the successful ones" (Quran, Al-Imran, 3:104).

- VIII. Islam as a Welfare State:
 - i. Hazrat Umer (R.A.) was the first ruler to practically implement this idea
 - ii. whether it is a beggar wandering in the streets can bring the performance and integrity of the ruler in question if he thinks that he is not performing according to the teachings of Islam.
 - IX. Appointment of State Officials:
 - i. government official are appointed on merit
 - ii. a system of strict accountability should be in place to monitor their performance
 - X. The Purpose of Governance in Islam: Welfare of people is the primary goal of governance in Islam
- 3) Conclusion

Topic 24

Governance Structure in Islam i.e. (Shura, Legislation, Sources of Islamic Law)

- 1) Introduction
- 2) Legislation
 - a. Shariah
 - i. Shari'ah, or Islamic law, is the "centerpiece and backbone of the religion of Islam."
 - ii. A branch of religious knowledge called fiqh, or understanding, is the theoretical foundation of Shari'ah
 - iii. Usul al-fiqh, or sources of law, define the principles and methods on which it is based.
 - iv. Fuqaha are the class of Muslim scholars who dealt in theoretical Islamic law, or fiqh, a judge (qadi) serves in a court, while a mufti gives legal responses (fatwa) to people's questions. Say, "O Allah , Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent. (3:26)
 - b. Muslim jurist's qualifications and authority
 - i. a jurist has to master many branches of knowledge, extensive study of Quran and Sunnah and must know how to interpret these sources.
 - ii. thorough knowledge of the Arabic language and its grammar
 - iii. Other disciplines such as logic, history and general knowledge as well as specialized areas like commerce or international relations might be important in deciding specific cases.
 - iv. Knowing the history of the law and the schools of law, their differences and legal precedents (decisions of other jurists in the past)
 - v. The source of a Muslim jurist's authority comes only from their recognized knowledge—not from the government, not from a central religious authority
 - vi. Any Muslim consulting a jurist on some matter is responsible for following his or her own conscience
 - vii. judges' rulings are not the foundation of Islamic law, but only its application to specific cases.
 - c. Process of reaching a decision
 - i. An Islamic legal decision is called a hukm, or ruling, such as a judge would make.
 - ii. A jurist's response to a question from an individual or group is called a fatwa (legal opinion).
 - iii. In order to reach a decision, the jurist goes through a careful process of reasoning.

- iv. He who obeys me obeys God; and he who disobeys me, disobeys God.
He who obeys the amir (head of the state) obeys me; and he who disobeys the amir, disobeys me. (Al bukhari)

3) The Sources of Islamic Law

- a. The Holy Quran; primary source
- b. Sunnah of the Holy Prophet SAWW:
- c. Ijma' (consensus): In situations when Muslims have not been able to find a specific legal ruling in the Quran or Sunnah, the consensus of the community is sought (or at least the consensus of the legal scholars within the community). The Prophet Muhammad once said that his community (i.e. the Muslim community) would never agree on an error.
- d. Qiyas (analogy);
 - i. In cases when something needs a legal ruling, but has not been clearly addressed in the other sources, judges may use analogy, reasoning, and legal precedent to decide new case law.
 - ii. There are actually two conditions for qiyas:
 - 1. The matter to be decided by qiyas has no specific ordinance for it in the Quran and hadith.
 - 2. There must be something in common between the qiyas and what it is being applied to.
- e. Ijtihad (literally effort); Prophet (peace be upon him) asked Mu'az, the companion, by what criteria he would administer the regions assigned to his control. 'The Quran,' Mu'az replied. 'Then what?' asked the Prophet (peace be upon him). 'The sunnah.' 'And then what?' 'Then I will make a personal effort (ijtihad) and act according to that.' To which the Prophet (peace be upon him) agreed. by established precedent (taqlid), or by direct analogy (qiyas) from known law.

4) Shura (Majlis e Shurah)

- a. The Concept
 - i. Shura is a body consisting of representatives of Muslim community, who assemble for consultation with each other, to reach on decision, for running the government.
 - ii. The concept of Shura is a divinely-ordained arrangement; Mutual consultation; "Who obey their Lord, attend to their prayers and conduct their affairs with mutual consultation". Quran
 - iii. "And consult with them upon the conduct of affairs, and when you are resolved, then put the trust in Allah. Lo! Allah loveth those who put their trust (in Him)" Quran
- b. Qualities of Shura
 - i. caretaker of public interest
 - ii. a guardian of Quran and Sunnah
 - iii. must act according to the needs of the Islamic society

- iv. a symbol of Muslim brotherhood
- v. a bridge which enjoins the State with its people
- vi. the reflection of people's superiority over the government
- vii. acts as a check upon the powers of the head
- viii. the centre of Islamic political system
- ix. Selection of member of Shura rests upon certain qualifications like:
Honesty and piety fulfilling the requirements of tazkia tul shuhood etc

5) Conclusion

Topic 25

Governance under Pious Khelifat; Particular letters of Hazrat Umar (R.A) and Hazrat Ali (R.A) to different Authority

- 1) Introduction
 - i. Abu Bakr except from all Prophets are supreme in all human beings. (Tibrani)
 - ii. The most merciful on my Ummah, in my Ummah, is Abu Bakr. (Tirimzi)
 - iii. Prophet Muhammad (s.a.w.w) married His daughter Hazrat Ruqqiya (r.a) with Hazrat Usman Ghani (r.a). When She died Prophet Muhammad (s.a.w.w) said: It is the order of ALLAH to marry Her sister (Ruqqiya's) Um-e-Kalsoom with Usman. So Prophet Muhammad (s.a.w.w) married Her with Usman Ghani (r.a). When She died, Prophet Muhammad (s.a.w.w) said: If I would have another daughter, I would have also married her with Usman. (Hadees)
- 2) The Caliph
 - i. Supreme head of the state
 - ii. Election Hazrat Abu Bakr R.A; nomination Hazrat Umar R.A
 - iii. Powers and Authority: determined by religious and temporal functions
 - iv. Religious Functions: religious functions determined his secular position and power; to be imam and deliver khutbah at Friday prayers
 - v. Other Duties; collection of revenues, construction of canals, issuing new coins
 - vi. If some else Prophet should have been proposed by ALLAH after me, would have been Umar bin Khattab. (Tirimzi)
- 3) The Shura
 - i. Composition: Consultative body; it combined executive and legislative functions
 - ii. Functions: Consult them in affairs (of moment). Then, when you have to take a decision put the trust in Allah. For Allah loves those who put their trust (in Him). (Quran, Al-Imran, 3:159)
 - iii. Ad hoc nature: "Who obey their Lord, attend to their prayers and conduct their affairs with mutual consultation". 42:38
- 4) Central Government and its departments
 - i. Diwan-ul-Kharaj
 - ii. Diwan-ul-Jund
 - iii. Diwan-ul-Khatm
 - iv. Diwan-ul-Mustaghallast
 - v. Diwan-ul-Barid
 - vi. Diwan-ul-Rasail
 - vii. Diwan-ul-Hisbah
- 5) Secretaries/Ministers
- 6) Provincial Administration
 - i. 'Wali' Title of provincial governor

- ii. Officers beside governors were; The Treasury Officer (Sahib-i-BAitul-Mal); The Revenue Collector (Sahib-e-Kharaj); The chief police officer (Sahib-ahadath); The Judge (Al-Qazi)
 - iii. District Administration; officer called Amir
- 7) Judiciary
- i. Qazi completely free of executive administration
 - ii. You who believe! show integrity for the sake of Allah, bearing witness with justice. Do not let hatred for a people incite you into not being just. Be just. That is closer to taqwa. Fear [and respect] Allah. Allah is aware of what you do. (Surat al-Maida, 8)
- 8) Police
- i. Hazrat Umar R.A set up prisons
 - ii. Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency and manifest evil and transgression. (Ch.16:V.91)
- 9) Revenue Administration
- i. Sources of revenue; Jizya, Zakat, Khiraj, Ushr, Booty, Tax on non muslim merchants as they did not pay Zakat
 - ii. Bayt-ul-mal: Hazrat Umar set up first public treasury in madina (15 AH/636 AD)
- 10) Military Organization under Pious Caliphs
- 11) Salient Features of Administration of Hazrat Umar R.A
- i. The Khalifah was the religious head of state
 - ii. Establishment of Majlis e shura
 - iii. Central Government
 - iv. Revenue Administration and Bait ul Mal
 - v. Provincial Administration
 - vi. Judiciary
 - vii. Accountability Policy
 - viii. Land Policy
 - ix. Special Care of Agriculture
 - x. Merit Policy
 - xi. Department of Education
 - xii. Police Department and Institution of prisons
 - xiii. Personal care of the public and Stipends to disabled persons and the poor
 - xiv. Construction of office buildings and erection of new cities
 - xv. Introduction of Islamic calendar
 - xvi. Regular Army
- 12) Particular Letters of Hazrat Umar to Different Authorities
- i. Letter to Amir bin Al Aas when he conquered Egypt
 - ii. Letter to Abu musa ashari governor of Kufa regarding Judiciary and its Functions

- iii. Letter to Abu Ubaidah when a group of muslims flouted the Islamic ban on wine in the Euphoria over the conquest of Damascus
- iv. Letter to Saad bin abi waqas governor of Iraq
- v. Letter to Abu Ubaidah when he was at Jabia wherein the former explained about the qualifications of a civil Servant

13) Salient Features of Administration of Hazrat Ali R.A

- i. General Administration
- ii. Watch foe General Morals of the Officers; Strict Accountability
- iii. Revenue Administration and bait-ul Mal
- iv. Stipends from Bait ul Mal to the poor
- v. Kindness to non-muslims; Co-existence and pluralism
- vi. Justice and Rule of Law
- vii. Administration of Army; Formation of new Cantonments
- viii. Preaching of Islam: Leading by Example; **‘I am the city of knowledge and Ali is its gate; so whoever desires knowledge, let him enter the gate.’**
Bukhari

14) Particular Letters of Hazrat Ali R.A to Different Authorities

- i. Letter to Malik al-ashtar, Governor of Egypt
 - i. The Richest treasure
 - ii. The Common man; The counselors; the different classes of people; the army
 - iii. The real Guidance
- ii. Letter to Ziyad bin Abeeh, the Deputy Governor of Abdillah bn al-abbas in Basra
- iii. Letter to Abdullah Bin Al abbas, His Governor in Basra
- iv. Letter to one of his officers whom he sent for the collection of Zakat and charities
- v. Letter to Mohammad bin abi bakr, when he appointed him as the governor of Egypt
- vi. Letter to his collectors of Land Tax
- vii. Letter to Qutham bin al abbas, His Governor of Mecca
- viii. Letter to Abdillah Bin Al Abbas at the the time of his appointment as his governor of Basra

15) Conclusion

Topic 26
Responsibilities of Civil Servants

1) Introduction

- i. Key functionaries need to be people of high caliber, just and energetic
- ii. According to Hazrat Ali (R.A) they should possess qualities of refinement, alertness. Serenity, freedom from lust etc.
- iii. A public servant in Islam is a responsible person and maintains and implements law and order
- iv. His responsibilities are to dispense justice, called zakat and other taxes
- v. Hazrat Abu bakr said at the time of assuming caliphate “In my sight, the powerful and weak are alike and to both I wish to render justice.”
- vi. This shows the basis on which public administration is carried.

2) Responsibilities of Civil Servants in Islam

- i. To uphold the Islamic religion and Shariah
 1. First duty to uphold shariah
 2. If anyone makes a mistake in religious matters, imam should try to correct him
 3. And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided. (3:103)
- ii. To dispense justice according to shariah
 1. Among those We have created there is a community who guide by the Truth and act justly according to it. (Surat al-A'raf, 181)
 2. ... if you do judge, judge between them justly. Allah loves the just. (Surat al-Maida, 42)
- iii. To maintain law and order
 1. Maintain law and order so as to encourage economic activities and enable people to travel freely in land without fear
- iv. To enforce criminal code of Islamic law
 1. To enforce criminal code of Quran, so that people might live within the hadud of Allah
- v. To aid the state and its leader in defending its frontier
 1. Must defend frontiers of Islamic state so that citizens may live in peace and harmony
- vi. To collect Zakat and other taxes
 1. For the purpose of good governance, a civil servant must collect or aid in the collection of zakat and other taxes
- vii. To protect weak against strong (No Oppression)
- viii. Ensure rule of law without any discrimination

1. He is God, Who has sent His messenger (S.A.W.W) with guidance and the right way, so that He may make it prevail over other ways, even though the unbelievers may not like it.” (9:33)
 - ix. To initiate works of public welfare
 1. He should appoint honest men to key offices of state to ensure good administration and welfare of people
 2. Do you want me, O People, to inform you of a deed higher in standing than prayer, fasting, and almsgiving? To this the congregation responded by saying: ‘by all means, O Prophet, do ‘Keep your relations straight, for any failure to do so is tantamount to death) (Bukhari)
 - x. To ensure price control and curb monopolistic policies
 1. For the smooth running of state affairs and welfare of people, he should ensure price control
 - xi. To enforce public Morality
 1. S/He must take effective steps You who believe! show integrity for the sake of Allah, bearing witness with justice. Do not let hatred for a people incite you into not being just. Be just. That is closer to taqwa. Fear [and respect] Allah. Allah is aware of what you do. (Surat al-Maida, 8)
 - xii. To establish educational institutions
 1. As education is a religious duty, he must take steps to establish educational institutions
 2. The Prophet MOHAMMED (pbuh) said: "Attainment of knowledge is a must for every Muslim. The Prophet MOHAMMED (pbuh) said: "Seek knowledge from the Cradle to the Grave Hadith
 3. [2:269] He [Allah] grants wisdom to whom He pleases; and he to whom wisdom is granted indeed receives a benefit overflowing. But none will grasp the Message except men of understanding.
 4. Al-Tirmidhi, Hadith 107 " The Prophet also said: "Acquire knowledge and impart it to the people."
- 3) Conclusion

Topic 27

System of Accountability in Islam

- 1) Introduction
 - i. Accountability is one of the fundamentals of the religion and has general welfare and great virtue as ordained and inhibited by Allah for the reformation of the general masses.
 - ii. 'Be Afraid, from the curse of the oppressed as there is no screen between his invocation and Allah' (Tirmizi)
 - iii. The Quran says, if anyone does an atom's weight of good shall see it in Allah's court, and if anyone does an atom's weight of evil shall also see it. Al-Quran Surah 99: Verses 7-8
 - iv. Concept of accountability of dual nature; public servants are accountable for their conduct before public as well as Allah
 - v. Holy Prophet PBUH introduced the concept.
- 2) Accountability (Hisbah) in Quran
 - i. Hisab repeated more than 8 times in Quran
 - ii. '...Lo the hearing and the sight and the heart-of each of these will be asked' (Bani Israeel, 17:36)
 - iii. any bearer of burden (of responsibility & accountability) shall not bear anyone else's burden[Al-Quran Surah 35: Verse 18]
 - iv. Fulfill the Will of Allah in all walks of life
 - v. The Prophet (s.a.w) declared that "I am the first one to submit to the will of Almighty" Al-Quran Surah 6: Verse 14
- 3) Accountability (Hisbah) in Hadith
 - i. "If any of you sees something evil, he should set it right with his hand; if he is unable to do so, then with his tongue, and if he is unable to do even that, then (let him denounce it) in his heart. But this is the weakest form of faith." [Sahih Muslim]
 - ii. 'All of you are guardians and are responsible for your wards, The ruler is a guardian and the man is the guardian of his family; the lady is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your wards' Hadeeth
- 4) Hisba and Mustasib
 - i. Function of hisba is the supervision of moral behavior of the public and other segments of society.
 - ii. The person entrusted with hisba is called Muhtasib
 - iii. It ceased to exist by the end of 19th century
 - iv. Prophet Muhammad PBUH established the Mazalim Courts to handle the grievances of the people.
 - v. Grunebaum termed these courts as Courts of Tort
 - vi. In Islamic administrative system, no one is above the law, not even judiciary, armed forces etc.

- 5) Muhtasib (ombudsman) Today; Cornerstone of Accountability
 - i. Instituted in Denmark, Norway, Finland, New Zealand, Phillipines, GB and NY State.
 - ii. Concept is deep rooted in Islamic history
 - iii. In Pakistan, both the constitutions of 1962 and 1973 provided for the appointment of Ombudsman.
 - iv. It was by Presidential Order in January, 1983, that the office of the Wifaqi Muhtasib was established.
- 6) Administrative Accountability
 - i. A public official must be technically competent
 - ii. The government is expected to protect its citizens against exploitation
 - iii. The actions of every government are right to the extent that human rights are not infringed and people's demands are not ignored.
 - iv. Hazrat Ali's instruction in the letter to Malik Ashtar Governor of Egypt 'Let me remind you once again that you are made responsible to guard the rights of poor people and to look after their welfare'
- 7) Conclusion

Topic 28

Salient Features of Islamic Systems: Social System

1. Introduction
 - I. Stable and permanent social system along with combination of Adl and Insaaf
 - II. Encompasses all aspects of human life.
 - III. According to Islam, individual is the starting point of islam, because he is the fundamental unit of society
 - IV. One's friendship should be only for seeking the pleasure of Allah; whatever you give should be given because Allah likes it to be given, and whatever you withhold should be withheld because Allah wishes to. (Tirmidhi)
2. Characteristics of Islamic society
 - I. Equality of Mankind: No discrimination on basis of caste, colour or creed.
 - II. Brotherhood
 - i. "One Muslim is like a building brick to the others; one part strengthens the others." Sahih Bukhari
 - ii. "O' mankind! Lo! We have created you male and female, and have made you nations and tribes, so that ye may know one another. Lo! The noblest among you, in the sight of Allah, is the best in conduct. Lo! Is knower and Aware." (Al-Hujurat: 13)
 - III. Gender equality
 - i. Man and women are two pillars of society
 - ii. Both are responsible for welfare of family and society
 - IV. Promotion of welfare
 - i. To cooperate in acts of goodness and righteousness and not to co-operate in acts of sin and injustice (Al-Maidah 5:2)
 - V. Concept Of Responsibility:
 - i. Islam gives the concept of fulfilling some responsibilities-to propagate good deeds, to deter evil deeds and to help each other.
 - ii. The Holy Prophet (PBUH) said that the man who lives among others and shows patience on the misdeeds done to him by others is better than the man who does not live among the people and is not patient over excesses done to him.
3. Rules And Regulations Of Islamic Society:
 - I. Mutual Relationship Of Members Of Family:
 - i. Family is the first and basic institution of human social training. That's why the importance of a family in Islamic society is very great.
 - ii. First step of Islamic society is the formation of which is a pure and legitimate relation between a man and woman. This relation makes a unity within itself.
 - iii. Here a new generation comes into being with it many new relations are also generated.
 - iv. Finally all these relations spread over to form a complete society.

II. Relatives and Neighbours

- i. Islam wants to see all these to share each other's sorrows and happiness.
- ii. In Quran there are many places where emphasis is laid upon good behavior towards relatives.
- iii. Anyone whose neighbor is not safe from his misdeeds is not a true believer. (Bukhari and Muslim)
- iv. "The believers are not else brothers. (al hujrat)

III. Position of a Mosque

- i. Mosque is symbol of unity among Muslims and it reflects the tone of existing relations.
- ii. It also works as a permanent institution for the social ties.
- iii. It is only mosque which can make Islamic social plan successful.
- iv. "And holdfast, all of you together, to the cable of Allah, and do not separate."(Al-Imran).

IV. Education System

- i. The real reformation of an Islamic society is only possible through its education policy.
- ii. transfer one's traditions and knowledge one must ponder over the faults of one's education policy.
- iii. Education is also one of the greatest pillars of Islamic society.
- iv. "And Say, My Lord! Increase me in knowledge."(Ta-Ha: 114)

V. Limits And Legal Codes:

- i. There are many ways to cope with the evils and sins of any society but rules and regulation to curb evil-doers are also must.
- ii. Islam also has such system with proper rules and regulations.
- iii. These rules are made to save the citizens from evil-doers and sinners. Islam has set particular penalties and punishments to deal bad elements with an iron hand.
- iv. No one is greater or smaller in the eyes of Islamic law.
- v. The Holy Prophet once said, "If my daughter steals something, by God I will cut her hands too."

4. Conclusion

Topic 29

Salient Features of Islamic Systems: Judicial System

1) Introduction

- i. The basis of the judicial system is set in the principle that ‘the application of the Islamic Judgment on any issue is obligatory’.
- ii. God commands justice and fair dealing... (Quran, Al-Nahal, 16:90).
- iii. The formation of courts and a judicial procedure have existed since the birth of Islam as are entrenched in the main sources of Islamic Law i.e. the Qur’an, the Sunnah, Consensus of the Companion of the Prophet(saw) (Ijma’) and Divine Analogy (Qiyas).
- iv. The formation of the Judicial body is established with the appointment of a Chief Judge who is responsible for the appointments and discipline of other judges.
- v. You who believe! show integrity for the sake of Allah, bearing witness with justice. Do not let hatred for a people incite you into not being just. Be just. That is closer to taqwa. Fear [and respect] Allah. Allah is aware of what you do. (Surat al-Maida, 8)

2) Responsibility of Application

- i. settling disputes among people
- ii. prevention that which harms the rights of society
- iii. resolving the disputes that arise between the people and those of authority i.e. Khaleef or a Wali

3) Features of Islamic Judicial System

- i. The Sources of Law
- ii. Rule of Law: “Had Fatima daughter of Muhammad PBUH committed theft, I would have cut off her hands” (Bukhari)
- iii. Production of Witness
- iv. System of Courts
 - i. As for the courts, they comprise of only one judge who has the authority to pronounce judgment.
 - ii. Other judges are allowed to accompany him but only as advisors of assistants. Moreover, there is no jury. This is so because the judgment is referred to the Islamic Sources and not to the minds of humans as in the West.
 - iii. Neither, within Islamic courts is there a Court of Appeal since court proceedings are only undertaken when the evidence is proven to be 100% definite.
 - iv. Any doubt to the evidence then the whole case is thrown out. After proof of the evidence, the judgment is considered the Law of Allah on the issue and cannot be revoked.
- v. Qualification of Judges

- i. All the judges must be qualified with being Muslim, mature, free, sane, just and a legal jurist being aware of how to apply rules on the situation.
 - ii. Judges of the Court for the Unjust Acts must additionally be qualified with being male and a Mujtahid i.e. capable of making Ijtihad.
 - iii. The Qadi Madhalim has the authority to dismiss any ruler, governor and official, including the Khaleef and was well established in the period of the Prophet (saw) and the Khulafaa'Rashidun.
 - iv. Allah's Messenger (saw) appointed Abdullah Ibn Nawfal as judge over Medina and made Rashid Ibnu Abdallah head of the Judicial system and the complaints tribunals (Ref: Ibnu Ishaq vol.4, and Imam Shafi's 'the Easy Jurisprudence').
- vi. Types of Judges in Islam
- i. The judge, Qadi Amm, who settles the disputes among the people in transaction and punishments.
 - ii. The Mushtasib who judges upon violations of the community's rights.
 - iii. The judge of the Court for the Unjust Act (Mahkamat ul-Madhalim) who settles disputes between people (this includes non-Muslims since they are citizens) and the officials of the state.
- vii. Walaya tul Mazalim (Courts of Tort)
- i. Qasamah; It was a system of compensation in cases of homicide
 - ii. Aqilah: It was a group of male relations in a tribe to pay blood money
- viii. Islamic Penal Code; The Punishment System (Nidaam'al ukubaat)
- i. Muslim is accountable for every action that he/she has performed and for every crime there exists a punishment that is enforced by the State. It acts as Kaffarah and is the means to repent and seek forgiveness. Therefore, it is better to get the punishment in this life and sincerely repent than to face the punishment in the Afterlife. It is narrated by Abu Daud when referring to a man who confessed to an illegal sexual act, and was ordered to be stoned to death, Mohammed (saw) said: "He is more agreeable than the fragrance of musk in the eyes of Allah."
 - ii. The principle of the Punishment System is to, "prevent the punishment as much as possible," since the severity of the punishments serve the primary role of a deterrent. It is narrated that Mohammed (saw) said that: "to free some criminal is better than to punish someone innocent."
 - iii. Islam came to secure and protect five issues and these apply also to the Al-Dhimma (non-Muslim citizens), for Mohammed (saw) said, "Whoever harms a Dhimmi it is as if he harms me." Also because within the Islamic State, all citizens carry equal status and no one is allowed to discriminate against the other. The five issues are; Belief: "there is no compulsion in religion" (2:256), Honor, Mind, Property,

and Life: Mohammed (saw) said that: “the blood of a Muslim is worth more than the Ka’ba and all its surroundings.” Therefore the punishment for murder is death with the right of family of the deceased to forgive and receive blood money.

ix. Division of The punishment system

i. Hudood: this punishment is “the Right of Allah (swt) and no one can forgive.” It covers six areas:

1. Fornication (100 lashes), adultery (stoning to death) and he actions of the people Lut (as) i.e. homosexuality.
2. (Al-Qazf) Slandering, dishonoring, spreading lies and rumors (80 lashes).
3. Stealing (cutting the hands).
4. Alcohol and that which befogs the mind (80 lashes).
5. (Al-Baggi), transgression between two groups of Muslims and by the people against the state e.g. the people of Al-Murtadeen at the time of Khaleef Abu Bakr (ra) over the issue of the payment of Zakat. (Hiraba) Highway Robbery.
6. (Al-Murtad) the Muslim who changes his/her belief i.e. commits apostasy (death).

ii. Al-Jynayaat: “the right of the person and he/she can forgive.” This category covers mainly the issue of killing, whether unlawful or accidental and the right of the individual or family to forgive and demand blood money (diya).

iii. Al-Ta’azir: this considered “the right of the community.” It covers those issues which affect the society is everyday life like, shouting in the streets and throwing rubbish onto the street. The state adopts the punishment for the crime.

iv. Al-Mukhalafat: this is the “right of the state,” it covers the issues which the state enacts such as breaking the speed limit, parking in no parking areas etc... Again, the state will adopt the punishment for the crime.

x. Agents in suits or Attorneys in Litigation is permissible

xi. Separation of Judiciary from the Executive

4) Conclusion

Topic 30

Salient Features of Islamic Systems: Political System

1) Introduction

- i. The belief in the sovereignty of Allah is the starting point of Islamic political philosophy
- ii. Submission to Allah as the Creator and Supreme Law Maker is the rudiment aspect
- iii. The Authority rests with none but Allah, He commands you not to surrender anyone save (Allah) Him. This is the right way of life” (12:40)
- iv. Even the Prophets are subject to Gods sayings and command. The Prophet (S.A.W.W) said; “I do not follow anything except what is revealed to me”
- v. In Islamic state sovereignty rests with God and delegated to some elected person
- vi. The state can not frame laws against injunctions of Quran and Sunnah
- vii. The Prophet (S.A.W.W.) said; It is the duty of every man to remove evil activity when he sees it and if he cannot do so, to protest against it in words and if he cannot do even that to detest it in his heart, which is the least manifestation of faith”

2) Basic Principles of Islamic State

- i. Adl; ‘And when you judge amongst men, you judge with equity” (An Nisa 58)
- ii. Shura; And those who answer the call of their lord, and perform salat is who (conduct) their affairs by mutual consultation and who spend of what We have bestowed upon them” (Shura: 38)
- iii. Freedom of Speech and expression; duty of muslims to fearlessly speak truth and promote good
- iv. Responsibility; Caliph and his government are responsible to God
- v. Equality; no discrimination on caste colour
- vi. Law of God; the supreme law is the law of Allah as laid down in Quran and Sunnah
- vii. Judiciary; judiciary is independent of executive ; the Caliph is at par with ordinary citizen of state.
- viii. Will of people; Ruler should be elected by will of people, citizens to be consulted in this matter.

3) Duties and Functions of Islamic State

- i. Introduction; The duties of a Muslim state seem to be four
- ii. Executive
 - i. Self evident and obtains everywhere in world
 - ii. Sovereignty belongs to Allah and it is a trust which is administered by man, for wellbeing of all without any discrimination and exception.
 - iii. The Holy Prophet (S.A.W.W): “Authority is a trust and on day if judgment, it is a cause of humiliation and repentance except for one

who fulfills his obligations and properly discharges the duties attendant thereon”

iii. Legislative

- i. All laws to be framed by limits fixed by Quran
- ii. Quran is the source of law in all walks of life

iv. Judicial

- i. All should be considered equal before law
- ii. Even head of state is not exempted viz-a-viz his subjects
- iii. “If you do judge, judge between them justly, Allah loves the just.”
(Surah Maida)

v. Cultural

- i. By cultural duty, the very *raison-d’etre* of Islam, which seeks that the Word of God alone should prevail
- ii. Duty of muslims not only to abide by Divine Law but also to make it known wordly that Islam stands for basic principles; “There is no compulsion in religion”

4) Salient Features of an Islamic State

i. Religious freedom to all

- i. Right to enjoy religious freedom
- ii. If they reach to limit of endurance, Muslims can migrate
- iii. According to Dr. Hamidullah, “if they reach the limit of patience and endurance and are unable to defend themselves, they should migrate from the abode of tyranny. God’s earth is wide enough to offer them shelter elsewhere.”

ii. Treaties with non-Muslims; Can enter treaties for creating conditions of peace for themselves and for others

iii. Abiding the treaties

- i. They should abide by treaties even if not satisfactory to them on all courts
- ii. If convinced of perfidy, they should give a notice and fix a term of termination of treaty

iv. Force without transgression: Muslims are allowed to use force against aggressors without transgressing proper limits

v. Socialist Republic

- i. Monarchy has no place in Islam
- ii. It shall be theocratic democracy
- iii. It shall be theocracy in the sense that it derives authority from God

vi. Women Rights

- i. Same fundamental rights as men
- ii. Women shall be allowed to hold property in their names
- iii. Marriage will be a contract, with no illegal or immoral conditions

vii. Law of Primogeniture; shall be abolished

- viii. Welfare State: It should not be a police state whose functions ends with laws and order; It aims to be a welfare state
 - ix. Freedom of State: Speculation in trade should be prohibited and cornering of commodities for profit shall be unlawful
 - x. Election of President
 - i. Election by the nomination of certain people with consultation
 - ii. Voting by people
 - iii. President to be accountable
- 5) Conclusion

Topic 31

Salient Features of Islamic Systems: Economic System

- 1) Introduction
- 2) Basic Characteristics of Islamic Economy
 - i. Freedom of work and enterprise; "Allah has made business lawful for you (Sura Baqara, Ayat - 275)"
 - ii. A special concept of ownership; "To Allah belongs whatever is in the earth". (Al- Imran)
 - iii. Kinds of Ownership; private, communal and state ownership.
 - iv. State Ownership: "don't eat each other's property wrongfully " (Sura Nisa,Ayat- 29)
 - v. Prohibition of Interest
 - vi. Zakāt and Ṣadaqah; 'Zakāt ' purifies one's earnings and property Quran; "Give the ṣadaqah before delay; for it stands in the way of calamity" Hadith
 - vii. Concern for Poor; begging "will appear as lacerations on his face on the day of resurrection and as heated stones which he will eat from jahannum..."[41] (Tirmidhī transmitted it).
 - viii. Distribution of inheritance; equitable and just distribution of wealth and property; The Qur'an apportions "to the male, a portion equal to that of two females:..."; "From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large—a determinate share" Quran
 - ix. Islam against Stagnation of Wealth
 - x. Unjust Accumulation of Wealth without Optimum Utilization:
 - i. "... They ask thee how much they are to spend; Say: 'What is beyond your needs'. Thus doth Allah make clear to you His signs...."[Surah Baqarah]
 - ii. result will be a truly equitable and just society: a welfare society; there is no justification for possessing any additional property to be let or leased out for any pecuniary gain
 - iii. It may be added here that the word "needs" includes his financial commitments in business and industry also
 - iv. In this system no extra house or building will be allowed to build for renting or leasing out.
 - v. wealth and other resources should remain in circulation, and what is left to stagnate is illegitimate; "Whatsoever Allah may restore unto His Messenger - is due unto Allah and unto His Messenger - the orphans and the needy. So, that it may not be confined to the rich amongst you." [Al-Hashr: 7]
- 3) Ribā and Trade:
 - i. Confusion by Jews between Riba and Trade: "... That is because they say: 'Trade is like usury', But Allah has permitted trade and forbidden usury..."

- ii. In connection with the property of an orphan the Holy Prophet is reported by Amr b. Shu'aib on the authority of his grandfather to have said, "If anyone is guardian of an orphan who owns property, he must trade with it and not leave it till the 'ṣadaqah' consumes it"[8] (Tirmidhī transmitted it)
 - iii. Investing ones resources in legitimate directions is obligatory for his own benefit and for that of the whole society; "If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if ye remit it by way of charity, that is best for you..."
 - iv. 'Ribā' is of two kinds:
 - i. Ribā Nasi'a, i.e., interest on lent money;
 - ii. Ribā al-Faḍl, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g. dates of superior quality for dates of inferior quality in greater amounts'.
 - iii. A deeper study and analysis of the concept of Ribā (Usury) reveals that Ribā (Usury) in Islam means that any amount of wealth or property acquired without personal effort; Islam insists on acquiring a legitimate amount through effort in a legitimate direction
- 4) General Principles for any Legitimate Transaction in Quran
- i. '... ! When ye deal with each other, in transactions involving future obligations in a fixed period of time. Reduce them to writing ...'
 - ii. '...Let him who incurs the liability dictate, but let him fear his Lord Allah, and not diminish aught of what he owes...'
 - iii. '... But if be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witnesses whenever ye make a commercial contract; and let neither scribe nor witness suffer harm...'
 - iv. 'If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose)...'
 - v. '... Conceal not evidence; for whoever conceals it,-- his heart is tainted with sin. And Allah knoweth all that ye do.'
- 5) Rules For Fair Transaction in the Aḥādīth
- i. Ḥakīm b. Nizām reported the Holy Prophet as saying: "The buyer and the seller have the option to cancel or to confirm the deal, as long as they have not parted or till they part, and if they spoke the truth and told each other the defects of the things, then blessings would be in their deal, and if they hid something and told lies, the blessings of the deal would be lost.'
 - ii. The seller should not swear to prevail upon the buyer. Abū Huraira reported the Allah's Messenger as saying: "The swearing (by the seller) may persuade the buyer to purchase the goods but that will be deprived of Allah's blessing".
 - iii. Abū Huraira has quoted the Prophet as saying: "whoever is pleased that he be granted more wealth and that his lease of life be prolonged they should keep good relations with his kith and kin"
- 6) System of Islamic Welfare Economics:
- i. Cardinal Prohibitions include:
 - i. Abolition of interest.

- ii. Prohibition of gambling in all its kinds.
 - iii. Abolition of unlawful contracts of exchange.
 - ii. The dos are:
 - i. Imposition of Zakat.
 - ii. Imposition of other Quranic sources of Public revenue as Usher, Jizya, Ghanimah, Fay.
 - iii. Implementation of lawful contracts of exchange.
- 7) Conclusion

Topic 32
Procedure of Ijmah

- 1) Introduction
 - a. "Ijma" is the secondary source of law.
 - b. It means determination or consensus.
 - c. The society which was established by the Holy Quran and the Sunnah is a living society so the Allah almighty gave sanction to the consensus of the Muslim to meet the arising needs of the time.
 - d. "Believers! Obey Allah and obey the Prophet and those invested with authority among you; and then if you were to dispute among yourselves about anything refer it to Allah and the messenger if you indeed believe in Allah and the Last Day; that is better and more commendable in the end." Similarly, in verse No.43 of Surah Nahl/Chapter the Bee, the Allah Almighty directs the Muslims,
 - e. "(O Muhammad!), whenever We raised any Messengers before you, they were no other than human beings; to them We sent revelation. So ask those who possess knowledge if you do not know." (59 of Surah Nisa)
- 2) Meaning and definition of Ijma
 - a. Meaning of Ijma: Ijma is the verbal noun of the Arabic word Ajmaa it is used in two senses.
 - b. Determination and resolution
 - c. Agreement upon a matter
 - d. Definition of Ijma; "Ijma is defined as agreement of the jurists among the followers of Mohammadan in a particular age on a question of law."
- 3) Basis of Ijma:
 - a. Quran
 - b. Hadith or
 - c. Analogy
- 4) Reasons or arguments in support of Ijma
 - a. Allah almighty has completed the Islamic religion and Hazrat Muhammad (Peace Be Upon Him) was the last of the Prophets (Peace Be Upon Him), so it necessarily follows that any rule of law, which is not found to be explicitly laid down in the Quran or by the precepts of the Holy Prophet, must be capable of being deduced from them, so Ijma is permitted.
 - b. Quranic verses in support of Ijma
 - i. "You are the best of man, and it is your duty to order men to do what is right and to forbid them from practicing what is wrong."
 - ii. "Obey God and obey the Prophet (Peace be Upon Him) and those amongst you who have authority."
 - iii. "If you yourself do not know, then question those who do."
 - c. Hadith in support of Ijma
 - i. "My following will never agree upon what wrong."

- ii. "It is incumbent upon you to follow the most numerous body."
- iii. "Whoever separates himself (from the main body) will go to hell."

5) Kinds of Ijma

a. Explicit Ijma or Ijma Qawli

- i. Explicit Ijma is one in which the legal opinions of all the jurists of one period coverage in relation to a legal issue, and each of them states his opinion explicitly.
- ii. It may take place when all the jurists are gathered in one session and an issue is presented to them and they collectively expressed a unanimous opinion.
- iii. It may also take place when an issue is raised in a certain period and all the jurists in turn issue similar fatwas independently and at separate times.

b. Tacit Ijma or Ijma Sakuti

- i. Tacit Ijma takes place when some mujtahid issue a verdict on a legal issue and the rest of the mujtahids come to know of it during the same period, but they keep silent, neither acknowledge it nor refuse it expressly.

6) Who can perform Ijma; Only Muslim Mujtahids or jurists can perform Ijma. He must possess the following qualifications.

- a. Scholar of Quran and Sunnah
- b. Knows Qiyas
- c. Expert of Arabic language
- d. Impartial thinking
- e. Well versed with up to date knowledge
- f. Knows the principal of Naskh
- g. Conversant with the science of usul and faro
- h. Competent to expound law.

7) Conditions for the validity of Ijma

- a. Ijma by mujtahids; The Ijma must be performed by Mujtahids i. e those who have attained the status of Ijtihad.
- b. Unanimous opinion; There must be unanimous opinion among all mujthahids upon a Hukm shari.
- c. Performed by Muslims; All the jurists participating in Ijma must be from the Ummah of Hazrat Muhammad (Peace be Upon Him).
- d. After the death of Holy Prophet (Peace be Upon Him); The Ijma must have taken place after the death of Holy Prophet (Peace be Upon Him).
- e. In a determinate period; The Ijma must be performed by jurists of single determined period i. e. of the same generation.
- f. Upon rule of law; The Ijma must be upon rule of law and all-non legal matters are excluded from the domain of Ijma.

- g. Reliance upon sanad (Evidence); For deriving their opinion, Mujtahids should rely upon some sanad (evidence).
 - h. Ijma as a source of law; Ijma as a third source of law and under the circle of Quran and Sunnah's delegation many issues can be resolved by Ijma.
- 8) Enforcement of ordains of Quran and Sunnah
- a. Ijma as a source of law helps in discovering the law and enforces the principals laid down in Quran and Sunnah.
 - b. the Holy Prophet (PBUH) said, "My people will never agree in an error."
 - c. Similarly, he stated, "Whatever the Muslims hold to be good is good before Allah."
- 9) Interpretation of Sharia
- a. Ijma help in interpretation of laws of Sharia, according to the changing needs of times.
 - b. New legislation can be made
 - c. To achieve the objects of Quran and Sunnah, new legislation can be made through the process of Ijma.
 - d. First Ijma performed by Muslims; The election of Hazrat Abu Bakr to the caliphate by the votes of the people was based of Ijma.
- 10) Legal effect of Ijma
- a. The law laid down by consensus of opinion is authoritative and binding.
 - b. But in its theological sense, a decision of Ijma would be of absolute authority only if it conforms to the following conditions.
 - c. No opinion to the contrary should have been expressed on the question by any of the companions, or by other Mujtahids before the formation of the Ijma.
 - d. None of the Mujatahids taking part in the decision should have afterwards changed his opinion.
 - e. The decision must be proved as being either universally known or well-known.
 - f. It should be based on an express text of the Quran or a tradition of a continuous or well-known character.
 - g. It must be regularly constituted.
- 11) Ijma and western concept of "opinion prudentium"
- a. "Opinion prudentium" which means the opinions and decisions of lawyers is parallel concept of Ijma in the western society.
 - b. In Roman law the lawyers were empowered to give opinions by Emperor.
 - c. With the passage of time such opinions become part of their legal system.
 - d. However the concept of Ijma has wider scope than the concept opinion prudentium which is also known as "Responsa Prudentium."
- 12) Ijma in modern period
- a. According to the accepted opinion of all four sunni schools, Ijma is not confined to any particular age or country.

- b. The underneath principal of Ijma is that if a rule or principal is upheld collectively by the highest legal forum in the land, then such a principle must be followed by those subordinate to this forum.
- c. In the earlier stages, this forum was confined to jurist companions then the leading jurists of each school. Today the forum would be the highest court in each Muslim country.

13) Conclusion

Topic 33
Procedure of Ijtehad

- 1) Introduction:
 - a. Ijtehad is one of the dependent sources of Islamic law.
 - b. if a matter is not resolved expressly in a Quran Sunnah and by way of Ijma the jurist must not leave the matter unresolved rather he should strive hard to find out the solution under right of Quran and Sunnah.
 - c. While defining Ijtihad Shatibi writes, "A process in which one exerts one's efforts to one's full capacity in order to acquire exact or probable knowledge or reach judgment in a given case."
- 2) Meaning and definition of ijtehad:
 - a. Meaning of ijtehad:
 - i. Literal: Ijtehad literally means striving, expending of maximum effort in the performance of an act.
 - ii. Technical: It is the effort made by Mujtahid in seeking knowledge of the ahkam (rules) of the Shariah through interpretation.
 - b. Definition of Ijtehad: "Ijtehad means the application by a lawyer of all his faculties to the consideration of the authorities of the law, that is the Quran Traditions and the Ijma with a view to find out what in all probability is the law.
- 3) Arguments in support of Ijtehad:
 - a. Quranic verses in support of Ijtehad:
 - i. "And we have revealed on you the book which describes everything."
 - ii. "We have omitted nothing from this book."
 - iii. "The ask those who have knowledge, if you yourselves do not know,"
 - b. Ahadith in support of ijtehad:
 - i. "Exercise Ijtehad because God makes the work easy for the person for which he is born in this world."
 - ii. "When a ruler exercise Ijehad properly in resolving an issue he is to be rewarded by God in dual way and if he is wrong in this conclusion he gets one reward."
- 4) Function of Mujtahid:
 - a. To discover the law that is either stated explicitly in the primary sources or is impiled by the texts, that is literal interpretation.
 - b. To extent the law to new to new cases which are similar to cases mentioned in textual sources.
 - c. To extend the law to new cases which are not covered by the previous methods.
- 5) Limitations of Ijtehad:
 - a. Ijtehad cannot be made in case which are covered by the express words of Quran Hadith or has been determined by basic Ijma.
 - b. A jurist cannot exercise Ijtehad on the basic pillars of Islam e.g paying of Zaket, Prohibiton of Murder etc.

- 6) Modes of performing Ijtehad: A jurist may perform Ijtehad by following the following pattern.
- a. Literal construction: A jurist first concentrates on literal meaning of the texts and follow the plain meaning rule.
 - b. Qiyas: After the literal construction the jurist may turn to qiyas but must confined to strict types of analogy.
 - c. Collectively reliance on texts:
 - i. After exhausting the first two methods or modes the jurist may rely on all the texts considered collectively.
 - ii. this means that legal reasoning is undertaken more in line with the spirit of the law and its purposes rather than the confines of individual texts.
- 7) Qualifications of Mujtahid:
- a. The word Mujtahid means a person who can make Ijtehad. following are the qualifications of a mujtahid.
 - i. According to author of Jam Ul Jawami:
 1. Major: A mujtahid must be a major i. e. has attained the age of majority so a minor cannot be a mujtahid.
 2. Sound and rational mind: He must be of sound mind, possessing the understanding and of sufficient intellectual to grasp the subject.
 3. Knowledge of grammar: He must have average knowledge of the Arabic language, grammar and recognized principles of jurisprudence and sources of law i. e. Quran Sunnah etc.
 4. Acquaintance with the principles of Shariah: He must have well versed the main principles of Shariah or the legal code so as to able to ascertain true intention of the law-giver.
 5. Knowledge of Naskh: The mujtahid must understands abrogation (Naskh) and identifies the occasions on which rules have been repealed by law-giver.
 6. Knowledge to circumstances of Quranic revelations: A must know the circumstances in which the texts of Holy Quran were revealed or repealed.
 - ii. Kinds of Mujtahid:
 - i. Mujtahidum Fish-Shari: These are the jurists who have an absolute and independent power of expounding the law e. g. Abu Hanifa Malik, Shafi etc.
 - ii. Mujtahidum Fil Madhhab:
 1. The jurists having authority to expound the law according to a particular school comes into this category.
 2. the were the disciples of jurists of first rank like Abu Yusuf belongs to Hanafi school.

3. these mujtahids followed the fundamental principles laid down by their respective masters but not consider themselves bound to follow the general principles or arguments in particular cases, and they often profounded view opposed to those of their masters.
 - iii. Mutahidum Fil Masal':
 1. These are the jurists who are competent to expound the law on a particular question which had not been settled by the jurist of first and the second class.
 2. the jurist of this rank is at liberty to lay down the law in conformity to the principles of his school e. g, Khassaf, Qadi Khan.
 - iv. Mujtahidum Muqallid:
 1. They are also called Mujahid Muqayyid.
 2. they have not any right to deduct the law but their function was to explain the law and draw inferences.
 3. these mujtahids are divided into four groups.
 - v. Ashabu't Takrij.
 - vi. Ashabu'i Tarjih.
 - vii. Ashabu'i Tashih.
 - viii. Asabu'i Shariah.
- 8) Legal effect of Ijthad: The legal effect of Ijtegad is the probability of the conclusion so arrived at being correct but the possibility of such conclusion being erroneous is not discretionary or presumptive law.
- 9) Issues should be subjected to ijtehad:
- a. role of women; The role of women in Islam needs to be reviewed by carefully examining the original texts.
 - b. Sunnis and Shiites; The gap in doctrine between various Islamic madhahib (schools and sectarian positions) should be narrowed.
 - c. The spirit of globalization:
 - i. Using modern ijtiihad, Muslims should reinterpret the classical division of the world into darul Islam (the world of Islam) and darul Harb (the world of non-Muslims).
 - ii. Emphasis should be placed on a one-world view and responsible citizenship in our global village.
 - iii. Ijtiihad should also be used to foster better relations between people of diverse faiths and cultures by promoting dialogue among various groups rather than encouraging the notion of a clash of cultures and civilizations.
 - d. Economics: There is a need to radically rethink Islamic economic theories, in the process incorporating elements of modern economic theories.
 - e. Unity among Muslim states:

- i. Islamic political thinking and statecraft should also be reviewed.
 - ii. Ethical and moral standards of the Islamic state need to be examined, as does the promotion of individual freedom, especially that of religious minorities.
- f. Muslims in non-Muslim countries:
- i. Ijtihad should be used to guide the almost one-third of the umma (the worldwide Muslim community) that is living as minorities in non-Muslim countries.
 - ii. Other major obstacles facing Muslims and the practice of ijti had today include prejudice, intellectual stagnation, political dictatorship, rejection of others, lack of democracy and freedom, factionalism, and extremism. Regrettably, these illnesses pervasive in Muslim societies are worsening, reaching a point where they may spiral out of control.
- g. Modern principles of Ijehad:
- i. State and social justice.
 - ii. New age new laws.
 - iii. What is not categorically and unconditionally prohibited is permissible.
 - iv. Follow the modern pattern.
 - v. The necessity of new Sunnah and new Fiqh.
 - vi. Need of revision of Islam.
 - vii. Revision and reform of the recess and practices of an early society.
 - viii. Istihsan.

10) Conclusion

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Solved MCQs of Past Papers from 2005 to 2016

Rectify if you come across any incorrect answer:

01. Which Surah starts without Bismillah: **Al-Toba (2005)**
02. Umm ul Masakeen is the title of? **Hazrat Zainab (2016)**
03. Longest Surah of Quran? **Al-Baqrah (2016)**
04. No of people in 2nd Hijrah to Habsha? **101 (2016)**
05. Marhab was killed by? **Hazrat Ali (2016)**
06. Queen Saba was the ruler of? **Yamen (2016)**
07. Inventor of Dark room **Ibn al haytham (2016)**
08. Ara'ayta ارايت means? **You See (107:1) (2014)**
09. Tazleel تضليل means? **To go astray (105:2) (2014)**
10. By عظيم قرين Quran refers to? **Makkah and Taif (43:31) (2014)**
11. Ashab-al-Aikah was the nation of which prophet? **Hazrat Shoiab A.S (2014)**
12. Bakkah is the name of a? **City, Another name of Makkah (2014)**
13. Incident of Miraj is present in Quran, how many times? **Twice (Israa, 1st surat of 15th para and in surat An Najam) (2014)**
14. Battle of khandak was fought when? **5 AH (2016)**
15. Youm ul Furqan was which ghazwa? **Badr (2016)**
16. Invention of Umar Khayam? **Calendar (2016)**
17. Sahah-e-satta is? **Hadith (2016)**
18. Faith of reincarnation is found in? **Hinduism (2016)**
19. Secondary Source of Islamic law is? **Ijma (2016)**
20. Journey of Miraj happened in? **10 (2016)**
21. The word "Baheej" means? **Beautiful (2016)**
22. The literal meaning of "Wahi" is? **To deliver message (2015)**
23. Who compiled Quran in the era of Abu Bakar Siddique (R.A)?
Zaid bin Thabit RA (2015)
24. What is Sahihain? **Sahih Muslim and Sahih Bukhari (2015)**
25. Slatul Istasqa is the prayer for? **Rain (2015)**
26. Masjid Nimrah is located in? **Arafat, Makkah (2015)**
27. Sermon of Hajj is delivered in? **Masjid Nimrah (2015)**
28. The largest Surah of the Quran is: **Al-Baqrah (2013)**
29. Fidk Garden was bestowed to the Holy Prophet (SAW) as: **Fay (2013)**
30. Arbeen is the book of Hadith in which there are: **40 Ahadith (2013)**
31. The heads of Zakat are: **8 (2013)**
32. Mauwazatain mean: **Two specific Surah of Quran (2013)**
33. The numbers of famous months are: **4 (2013)**
34. Jabal-e-Noor is situated in: **5 km away from Masjid al-Haram (2013)**
35. Which country is known as the "Land of Prophet"? **Palestine (2013)**
36. Jewish tribe expelled from madina after Badr? **Banu Qaynuqa (2016)**
37. Longest Ayat of holy quran is in which Surah? **Surah Baqara (2016)**
38. Book Islami Nizami written by: **Sayyid 'Atā'ullāh Ḥusainī (2016)**
39. Sassanid family ruled by? **Iran (2016)**
40. Raoon means? **Pious (2016)**
41. What are Wud, Sua, Yaghoos, Yau'q, Nasr? **Animals of Hazrat Sulaiman (A.S) (2015)**
42. Last Ghazwa of the Holy Prophet (P.B.U.H) was? **Ghazwah-e-Tabuk (2015)**

43. Four Sacred Islamic months? **Dhil Qaad, Dhil Hajj, Muharram and Rajab (2015)**
44. Hadith-e-Taqriri means? **Something done by Companion in front of The Holy Prophet (PBUH), which he neither displeased nor prohibited (2015)**
45. “Fal Yaboodu “ means ? **They should worship (Surah Quraish) (2015)**
46. “An-Nafsaat” means? **Women who blow (Surah Falaq) (2015)**
47. Jadul Anbia is the name given to which Prophet? **Hazrat Ibrahim A.S. (2015)**
48. Amin ul Ummat is the name given to which Sahabi? **Hazrat Abu Ubaidah Bin Jarrah (2015)**
49. “Fee- Jeedahaa” means? **Around her neck (Surah Lahab) (2015)**
50. Banu Thaqeef was located in? **Taif (2015)**
51. The Holy Book bestowed upon Hazrat Essa (A.S)? **Injeel (2015)**
52. Jang-e- Yammah was fought against? and in the reign o? **Battle against Musailma Kazaab in the reign of Abu Bakr R.A (2015)**
53. Surah Ghafiroon is the second name of which Surah? **Surah Mumin (2015)**
54. Which wives Hazrat Muhammad (P.B.U.H) fathered offspring? **Hazrat Khadija R.A (2015)**
55. Zou-Shahadatein is the title of **Hazrat: Khuzaima Bin Sabit (RA) (2013)**
56. Sura Saba is: **Makki (2013)**
57. Which Surah of Quran has Bismillah twice? **Al-Namal (2013)**
58. Imam-e-Darul-Hijra was a title of: **Imam Malik (2013)**
59. Masjid Qiblatain is situated in: **Madinah (2013)**
60. Which is a religious book of Hinduism? **Ramai (2013)**
61. The first Islamic month is: **Muharram (2013)**
62. Which was the total number of idols were in the Kaaba? **360 (2013)**
63. Batha Valley is situated in: **Makkah (2013)**
64. Prophet (SAW) gave the key of Bait-Ullah to: **Usman Bin Talha (2013)**
65. As’hab-ul-Sabt mean: **Jews (2013)**
66. The word Muhammad (SAW) been mentioned in Quran only: **4 time (2013)**
67. حمالة Hamala means? **To carry (Surat Lahab) and these words were used for the wife of Abu Lahab (2014)**
68. What is Jamiah Tirmazi? **Collection of Hadith (2014)**
69. On which tribe Zakat is prohibited? **Banu Hashim (2014)**
70. Yaum-e-Nahar is on? **10th Zil Hajj (2014)**
71. How many Makki Surahs are in The Holy Quran? **86 (2014)**
72. Which prophet name is mentioned most in the Quran? **Hazrat Mosa (136 Times) (2014)**
73. Meaning of Ma Abudtum ما عبدتم? **what you worship (109:4) (2014)**
74. The key of Kaaba is with which tribe? **Bani Shaiba (2014)**
75. Surah Barat is the name of which Surah? **Surah Tuoba (2014)**
76. Hazrat Maria Qibtia (R.A) belongs to? **Alexandria, Egypt (2014)**
77. Fatrataul Wahi means? **Pause in Wahi (2014)**
78. Mannah and Quails arrived at Bani Israel at which place? **Valley of Seena, situated in Egypt. (2014)**
79. The incident of splitting of moon occurred at which place? **Mina (2014)**
80. Ya Sabaaha means? **The danger of attack (2014)**
81. Mountain Uhad is located in **Madina (2012)**
82. The incident of Meeraj has been discussed in surah : **Isra’a (2012)**

83. The method of ablution is in suraha) **Al-Baqrah: Al-Maidah (2012)**
84. How many lashes is the punishment of Adultry in Quran is : **100 (2012)**
85. Tafsir Bil Rai means: **Ijtehad (2012)**
86. According to Nabi Akram (PBUH) themost favourite place of Allah is: **Mosque (2012)**
87. After Hijrat to Madina the 1st mosqueconstructed by the holly prophet (pbuh) was: **Quba (2012)**
88. Illat is a part of: **Qiyas (2012)**
89. Saturday is important for: **Jews (2012)**
90. Which is a religious book of Hinduism: **Ramain (2012)**
91. Osta is the religious book of: **Zartishtianism (2012)**
92. Who is the writer of Fatawa Alamgiri: **Aurangzeb Alamgir (Compiled) (2012)**
93. In which place seven small stones arecollected to strike Jammrats? **Muzdalfa (2012)**
94. Which surah is about oneness of Allah? **Al-Ikhlal (2012)**
95. Fi Jeedha means: **in her neck (2012)**
96. a'tainakka means: **We give you (2012)**
97. hablu means: **Rope (2012)**
98. alshaitaa wal saif: **Winter and spring (2012)**
99. The 3rd Islamic month is: **Rabiulawal (2012)**
100. Mention the religious book(s) of Buddhism: **Tripitaka (2011)**
101. What was the Religious of the majority of the Arabs before Islam? **Idolatrous (2011)**
102. Name of the son of Hazarat Yaqoob (A.S) whose off-springs are the Jews: **Yahooda (2011)**
103. Which book is called old testament? **Injeel (2011)**
104. What was the total number of idols which were fixed around the Kaaba? **360 (2011)**
105. Hazrat Muhammad (PBUH) was born about three thousand years, after: **Hazrat Ibraheem (A.S) (2011)**
106. Who suggested name "Ahmed" for the Holy Prophet (PBUH)? **Hazrat Amna (2011)**
107. When Hazrat Umer (R.A) embraced Islam? **616 A.D (2011)**
108. Zou-Shadatian is title of Hazrat: **Khuzaima bin Sabit (R.A) (2011)**
109. Which country is known as the "Landof Prophets"? **Palestine (2011)**
110. Masjid Zu Qiblatain is situated in: **Madina (2009)**
111. Who was a Historian, justice, philospher as well as Politician? **Abdur Rehman bin Khaldun (2009)**
112. Which Surah of Quran has Bismillah twice: **Al Namal (2009)**
113. Had -e- Qazaf (False Accusation) is: **80 Lashes (2009)**
114. Ada Bin Hatam Thai embraced Islam in: **9 Hijri (2009)**
115. What is Tahleel? **Recitation of 1st kalmia (2011)**
116. Name the 8th months of IslamicCalendar: **Shaban (2011)**
117. 9th Zil-Hajja is also called: **Waquf-e-Arafat (2011)**
118. Name the 1st man who issue dregular order to collect and write Ahadis: **Hazrat Umer bin Abdul Aziz (R.A) (2011)**
119. The duration of third period of the compilation of Hadis is: **171 to 220 A.H (2011)**

120. Surah Hajj consist of 10 Rukus and ____ Ayats: **78 (2011)**
121. Surah Saba is: **Makki**
122. Who considered the Quran as the creature of Allah? **Mo'atazila (2011)**
123. To which tribe did Hazrat Khalid- bin-Waleed (R.A) belong? **Banu Makhzoom (2011)**
124. Which Sahabi was died in the hands of Prophet (PBUH) in the battle of Uhad? **Ziyad ibn al-Sakan R.A (2011)**
125. A male is coffined/wrapped in __ dressed sheets: **3 (2005)**
126. What is Sahihain: **Bukhari and Muslim (2005)**
127. Jihad become mandatory in __Hijra: **2 AH (2005)**
128. Who collected Quranic verses in one place: **Hazrat Usman (RA) (2005)**
129. Batha Valley is situated in: **Makkah (2010)**
130. The longest Surah of the Qur'an is: **Surah al Baqarah (2010)**
131. The word Muhammad (SAW) as a name has been mentioned in Quran only: **Four times (2009)**
132. Khateeb -ul-Anbia as a title of: **Hazrat Shoaib (AS) (2009)**
133. Hazrat Umer (RA) appointed as custodian of Bait-ul-Mal: **Abdullah bin Masud (2009)**
134. Which one is called Masha'ar-ul-Haram: **Muzdalifa valley (2005)**
135. Who was the first martyr in Islam: **Hazrat Sumaya (RA) (2005)**
136. Who first embraced Islam among women: **Hazrat Khadija (RA) (2005)**
137. What is Istelam: **Kissing Hajre Aswad (2005)**
138. The effective Zakat System can ensure the elimination of: **Poverty (2009)**
139. A Verse of the Holy Quran indicates the name of: **Hazrat Zaid (RA) (33:37) (2009)**
140. Who advised Abu Bakr (R.A) to compile the Quran: **Hazrat Umar (R.A) (2008)**
141. The Nisab of Zakat in Silver is: **52 ½ Tolas (2008)**
142. The Prophet made Hazrat Muaaz bin Jabal the Governor of: **Yaman (2008)**
143. Who are the "Sahibain"? **Abu Yusuf and Imam Shaibanid (2008)**
144. Hajj is not completed unless you go to: **Arafat (2008)**
145. Which one of the following is included amongst the Ushera-e-Mubhashera: **Saad Bin Abi Waqas (2009)**
146. "Kitab-al-Umm" is written by: **Imam Shafi (2008)**
147. The foundation of Bait Ul-Hikmah was laid down during: **Abbasid Period (2008)**
148. Kitab-ul-Assar is compiled by: **Imam Abu Hanifah (RA) (2007)**
149. Imam Shafi took the office of "Religious Judgment" in the age of: **15 years (2007)**
150. What was the name of faster sister of the Holy Prophet (PBUH)? **Hazrat Shima (RA) (2007)**
151. Namaz-e-Istisqa" is prayer for: **Rain**
152. Who is called "Saqi Zam Zam"? **Hazrat Abbas (RA) (2007)**
153. The "Kissing of the Hajr-e-Aswad" is called: **Istelam (2007)**
154. The number of famous months are: **Four (2010)**
155. Arafat gathering is held on: **9 Zil Hajj (2009)**

DETAILED NOTES

CONTENTS

1. FAITH
2. TAQWA (FEAR OF ALLAH): THE KEY TO LEARNING
3. OBEDIENCE OF GOD
4. SINCERITY (IKHLAAS)
5. MORALITY OF PROPHET (صلي الله عليه وسلم)
6. PRACTICAL LAW (IBADAT)
7. ISLAMIC PRACTICES
8. KNOWLEDGE AND ITS ISLAMIC CONCEPT
9. THE ISLAMIC SOCIAL SYSTEM
10. HONESTY AND OBLIGATION

Topic 1

FAITH

- Definition of faith
- Basic principles of faith
- The fruits of faith

Basic principles of faith

1. Faith in Allah (Tauheed / Oneness of Allah)
2. Faith in prophets (Nubuwwat and Risalat)
3. The life in the Hereafter (Day of judgment)

Definition of faith

Belief in the special terminology of Islam, means to believe in the Prophets of God as such, that is to acknowledge that for our guidance God had vouchsafed to them knowledge that was beyond the range of our intelligence and understanding, and, on the basis of it, to affirm what was communicated to us by them as from God, and to accept religion brought by them as Divine religion.

Basic principles of faith

1. **FAITH IN ALLAH:** Faith in Allah is based on four premises.
 1. Allah exists and nobody created Him.
 2. He alone is the Lord of the whole Universe.
 3. He alone is the Master and He alone is authorized to make any modifications in the universe according to His will.
 4. He alone is to be exclusively worshipped and He has no associates.

The existence of Allah

The Qur'an has clearly told us that the proof of the existence of Allah lies within our selves. How can we, then deny something which is writ large on our very foreheads as the proof of its veracity Allah says.

“Who have sure faith, and within your own selves, so do you not see?”

In the very depths of our hearts, it is etched that Allah exists. When struck with hardships and misfortune, we seek his shelter because of our faithful nature and religious instinct. There are, within us and all around us numerous proofs of His existence. Our sub conscious that is our heart, unconsciously in Him, but our conscious self, that is our reason, accepts His existence.

He alone is the Lord of the whole Universe

The second dogma of faith is that Allah is the Sustainer of the whole Universe. It means that You have to believe from the depth of Your heart that Allah alone is the Creator of all the world. He alone created, out of nothing, the living organisms, the heavenly bodies and all the visible as well as invisible world. He devised such marvelous canons for all these worlds that the Scholars of medicine, chemistry, physics and astronomy, have been able to discover only a few of them. He alone has the Full knowledge about every big or small thing of all these worlds. It is written with Him that how many leaves a tree has, what shape does a leaf

carry, or how many germs float in this world and what is their size and volume and what are their constituents. He only knows how many rotating electrons an atom has, what transitory changes occur in them, what is the nature of their statics and dynamics, what forms they take and what are the characteristic of their transformation.

He alone is the Master and He alone is authorized to make any modifications in the universe according to His will.

Thus, He is the sustainer of the world. He gave form to everything and he looks after them. He makes alteration and changes in their conditions and character. He has predetermined every detail and has placed such proofs in each atom of this universe that every person with sufficient reason can trace Him and seek guidance from him. This is the second dogma of faith and it is obligatory to accept it and believe it.

But, does one become a believer by just accepting this as an article of faith? Someone declares before You that Allah alone is the creator of this universe and He alone is the sustainer of everything. Would you accept him as a believer just because of his declaration? Nay, this declaration alone is not enough to be a believer, because many nations of the antiquity made this declaration. The idolators of the Quresh, whose fetishism the prophet Muhammad repudiated and those against whom he waged Jihad, also declared Allah the God of Gods and never denied his existence.

He alone is to be exclusively worshipped and He has no association.

When you admit that Allah exists, is the Sustainer of the worlds, is the lord of the incomparable Kingdom, then it follows out of necessity that there should be no associate with Him in worship nor should anyone besides him be worshipped in any form or shape to be construed as his adversary. By the Grace of Allah, I had the good fortune to arrive at a point in the interpretation of the *Surah An-Nas* (114), which no other exegesis carries for the guidance of those who admit that Allah exists is the master of all and is the lord of the worlds yet do not display that unadulterated belief in the unity of Allah which indeed is a requirement of the divinity of Allah this *Surah An-Nas* says:

Thou say: "I came under the shelter of the Lord of men, The King of men, The God of men. (114,1-3)

2. FAITH IN PROPHETS

Definition of Prophet:

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

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

Faith in the Prophets is based on three premises.

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

Islam does not discriminate between Prophets

There are people among the followers of other prophets who talk disparagingly about prophets other than the ones they follow, but Islam has made it incumbent

that all prophets should be equally respected. If a person talks insolently of any prophet or reproaches him, he violates the dictates of Islam. Allah says:

The Messenger accepted what was sent down on him from his Lord and the Muslims too. All of them believed in God and in His Angels and in His Books and His Messengers they say, "We make no division between any one of His Messengers" and they spoke out "We heard and accepted we want thy pardon, Our Lord and unto Thee is our return"

In other words, a Muslim loves and respects Moses and Jesus just as he loves and respect the prophet SAW. He reveres them all, like his own prophet SAW, without discrimination. This means that if a Jew becomes a Christian he does not undergo any loss of not believing in Moses; he rather, benefits by believing in both Moses and Jesus. If after this, this Christian becomes a Muslim, he is not at a loss of not believing in the prophet SAW as well as believing in all the prophets and messengers.

All Prophets are human beings.

All Prophets are human beings; they are born like other human beings and die like them. They fall ill like other human beings and recover also like them. They are not any whit different from other human beings so far as the structure of their bodies, the outward appearance of their limbs and organs, the circulation of blood and the function of the heart is concerned. They eat and drink like other human beings. It is only to indicate that they have no features of Divinity which behaves only Allah and is reserved for Him. However, in spite of being human beings, they have one distinction that the Revelation descends on them from Allah .

And, this is not an ordinary thing. The earlier communities were flabbergasted when the Revelation descended upon man from Allah, on which Allah called their perplexity improper and said.

Was it a wonder to the people that we revealed to a man from among them: 'Warn the people and give good tidings to the Believers that they have a true footing with their Lord?'

Thou say: I am also a man as you are, the order comes to me that upon you the worship is of One Single Sovereign.

They said: "Has God sent forth a mortal as Messenger?"

Faith in the Miracles of Prophets

When the incidence of Ascension (Mi'raj) took place and the prophet SAW was transported from Makkah to Quds and he SAW returned the same night the Quresh did not believe it. In their opinion it was impossible because it was inconceivable, with the then available means of transport (camels, horses, etc.) to travel such a long distance and return in the same night but this very impossible thing has not only become possible in our times but has become common...and nobody is amazed at that nor anybody denies it.

A century or two ago, if the greatest physicist was told that soon people will fly in "metallic machines" and that they will fly faster than sound, or that it will be possible to record somebody's speech, etc, which may be later reproduced at any time, even after his death, even that scholar would have shaken his head in disbelief, whereas, it has become a

common thing today which all know.

How did all these impossible things become possible after all?

It may be said that impossible are of two types: One is the Common impossible (muhal'adi) occurrences which we are not used to see while happening and we consider them impossible only because of that. Its example is the incident of Ascension or other miracles. The second type of "impossible." is that the occurrence of which is rationally impossible, such as the co-existence of opposites (ijtima-i-diddain) for example, existence and non-existence are opposites of each other, and is impossible for any one to be present at one place and absent from it at the same time. Similarly, things cannot assume different forms at the same time: a book, while it is a book, cannot become a morsel of bread at the same time.

The rationally impossible "occurrences" are inconceivable but the so-called impossible occurrences in ordinary circumstances have become possible through our scientific knowledge and progress and have become commonplace. Is it not possible for Allah, the All-Powerful, who originated these laws Himself, to make impossible, possible? Certainly, the Omnipotent Allah is competent to make a thing, impossible in the ordinary circumstances, happen. Therefore, if we hear through a true report that a thing impossible under the ordinary circumstances has occurred, we will take it as a real happening and will accept it.

3. THE LIFE IN THE HEREAFTER (DAY OF JUDGMENT)

The life in the Hereafter is the true life. The short-sighted are unable to see it and the feeble-minded do not believe what they are told about it. But one endowed with vision and possessed of wisdom and comprehension know that the human life passes through stages.

There was a time when this very man was lying in the womb of his mother in a contracted and shrunken position and as breathing in this limited world of his. If he could think at that time, he would have considered this state as his real life and would have never agreed to leave it and emerge from the womb of his mother, unless forcibly removed from it. If he were able to speak, he would have considered his emergence as his death and would have construed it as being buried in a dark dungeon, although it was his birth, which meant that he was to inhabit this vast and wide world after leaving the womb of his mother.

In the same way we consider death banishment from his world, although that too is a kind of our re-birth and progress to a very comfortable life, that is, transfer to purgatory or limbo (Barzakh) which is a temporary halting place between this material and transitory world and the eternal world of the Hereafter.

It is related that a Companion once enquired from the Prophet, "O Messenger of God, who will God raise up his creatures from the dead? Is there anything like it here in this world which may be cited as example?", The Prophet replied, Has it never accrued to you that you may have passed by a stretch of land in your country and found it dry and bereft of all vegetation, and then, on coming upon it again, after sometime, discovered that it was covered lavishly with fresh, green grass?. The Companion replied, "yes", my master. It has. The Prophet remarked, this typifies resurrection. God will raise from the dead in the same manner.

The fruits of faith

The fruit of faith is that mental attitude which the Prophet (SWS) epitomized in one of his famous remarks, which is so comprehensive, positive and eloquent that no other remark can

match it .In fact, these all comprehensive remarks are a testimony to his prophet hood. Defining kindness (Ihsan), he said:

Worship Allah as if you are seeing Him because if you do not see Him, He surely sees you.

One of the fruits of faith is to remember Allah at all times. I once read about a pious man (whose name I do not remember). How his mystic initiation began. He had a devoted and virtuous uncle He asked his uncle ,one day ,that he too wanted to be as devoted to Allah as he (the uncle) was and requested his uncle to guide him to such deeds as would make him virtuous.

His uncle told him, “Repeat thrice a day that Allah is watching me and is aware of every thing ‘He continued this practice fro a week. after which his uncle ordered him to repeat the same words thrice after every prayer .He started that practice as well and spent another week in it .Then his uncle ordered him to repeat these words mentally, instead of orally. The man continued this practice and as a result of this he always remembered Allah and never became oblivious of Him.

Allah, in the Qur’an, has not emphasized anything more than his remembrance and He has appreciated those who invoke Him more than anyone else.

Topic 2

Taqwa (Fear of Allah): The Key to Learning

The Messenger of Allah said: Taqwa is here," and he pointed to his chest.
Allah says,

“O Believers! Fear ye God, (Have Taqwa) and believe in His Messenger; He will give you two portions from His Mercy and will place in you light, which you will walk with and He will forgive you.” (57:28)

Allah, the Almighty also says:

“O Believers! If you will be fearing God He shall decree a decision for you and acquit you of your sins and forgive you” (8:29)

Al-Haafidh Ibn Katheer (d.777H) said: “Ibn Abbaad, as-Suddee, ‘Ikrimah, ad-Dahhaak, Qataadah and Muqaatil Ibn Mayan all said about “Furqaan” that it means: a way out (from difficulty). Mujaahid added: “A way out (from difficulty) both in this world and in the Hereafter”. In a narration from Ibn ‘Abbas he said it means: salvation; and in another narration from him: being helped.

Muhammad bin Ishaq said that it means: a criterion to judge between truth and falsehood. This explanation from Ibn Ishaq is the most general of what has already preceded and it is a necessary consequence of it. Since whoever has Taqwa of Allah by obeying His commands and abandoning what he has prohibited, will be given the ability to recognize truth from falsehood.

Concept of Taqwa (Piety)

Taqwa means: to cleanse or purify the heart and the soul. Some Aayaat in Sort ush-Shams in which Allah says proves this fact:

"By the sun and its rising sunshine, and by the moon when it comes after the sun, and by the day when it brightens, it, and by the night when it enshrouds it, and by the heaven and as He made it, and by the earth and as he extended (outspread) it, and by the soul and as He shaped it, then He inspired it understanding of licentiousness and warding off! Verily prospered he who purified it, and failed he who threw it into dust

[91:1-10]

Among the missions of the Prophet, Allah sent him with the command to purify the souls of the Muslims in particular, and of mankind in general.

Allah says:

“It is he who raised up from among the illiterate a Messenger from among them, recites to them His verses and Book and the Wisdom and before that they had been lying in manifest forgetfulness.” (62-2)

In this ayah the word Hikmah is often translated as wisdom. Imam Shafi', one of the greatest scholars of Islam, said that when Allah mentions Hikmah in the

Qur'an it refers to the Sunnah of the Prophet (صلي الله عليه وسلم) In addition to this ayah, we see that the Prophet (صلي الله عليه وسلم) was sent with three tasks:

- 1) To teach the Qur'an.
- 2) To teach the Sunnah.
- 3) To show the means of purifying the soul.

This purification is obtained by doing the proper acts of 'ibaadah and by avoiding sins and disobedience.

Conditions for Attaining Taqwa

How does a person know that his acts of 'ibaadah are helping him to achieve Taqwa?

To develop Taqwa, one must fulfill the following conditions:-

1) Ikhlaas, sincere intention that the act is performed purely for the pleasure of Allah, out of love for Him, while hoping for His reward and mercy, as well as fearing His anger and punishment if He is disobeyed.

2) To do the deed in accordance with the authentic Sunnah. To have the necessary knowledge of the 'ibaadah, that is being performed. To know how the Prophet ...performed the action and proper times for the performance of that action. Concerning Ikhlaas, it must be present both before and after performing the deed, with no riyaa or sum'ah (doing things to be seen or heard by people). For instance, after doing a good deed, someone tells others, "Look at all the good I have been doing", or "I'm such a marvelous person because I do such and such".

This formula, if used to achieve Taqwa, is scientific, in that if you follow it, while fulfilling all of its conditions and their rights, you will achieve Taqwa Insha'a Allah.

Significance of Taqwa (Piety) in the Qur'an

When we look at the various practices and teachings of Islam with regards to acts of worship, we find most of them, if not all, guiding people towards this state of Taqwa. For example, with regards to fasting,

Allah is saying, "O you who believe, fasting has been prescribed for you as it was for those before you in order that you may be of those who have Taqwa."

This concept of Taqwa, wherein one seeks to protect oneself from the wrath of Allah by doing the things, which are pleasing to Him, one can only do so if one is conscious of Allah. This is why the term Taqwa is also expressed in English as God-consciousness. And when we look with regards to salah, we find Allah saying, "Establish the prayer for my remembrance."

So salah, and virtually all aspects of 'ibaadah, serve to keep us in a state of consciousness of Allah in that when a person is conscious of Him, aware that He is watching, then that person would not seek to do the things which would not be pleasing to Allah. It is when we forget Allah that Satan finds the opening, he is able to approach us, suggest evil and we fall into evil.

A Muslim surrenders before Almighty Allah and does what he is ordered to do and refrains from what he is told to keep away from. Taqwa, the fear of Almighty Allah, is the only force that can restrain man from evil and wickedness. It is this fear of Almighty God that keeps the heart of a believer awake and enables him to

distinguish right from wrong.

Besides, Taqwa is the only virtue that brings honor to a believer, man or woman, in the Islamic society. The Holy Qur'an says:

“O mankind, We have created you of a male and a female and appointed your castes and tribes that you may recognize one another.

Verily he has greater respect with God who is possessed of greater courtesy”
(49-13)

Justice and Taqwa are two principles that emerge as necessary corollaries from the doctrines of Oneness of Allah, which according to the Holy Qur'an and the Sunnah, is the basic article of faith, whereas the discipline and the dos and the don'ts of the canon law are merely its outward expression, or means to the attainment of divinely ordained ends of man in its collective as well as individual existence.

In Islam, being just is considered to be a necessary condition or being pious and God-fearing, the basic characteristics of a Muslim.

The Holy Qur'an says:

“Do justice that is nearer to piety, and fear you God. Allah is well aware of what you do.”

The Holy Qur'an aims to create an ideal society based on Taqwa for the good of the entire humanity.

Allah says:

"You are the best community created for the good of mankind." (3:110)

The fear of Almighty Allah, the root of all wisdom, find expression in the individual's awareness of the impact that his actions or failure to act will at the various stages or levels of his social connections and relationship have on others. It is admitted that the primary concern of Islam is to develop the personality of the individual as a God fearing man, and equip him with the talent to live in peace with him and peace with others.

In Surah Al Imran, Taqwa is bracketed with steadfastness and patience, and in Surah Baqarah with making peace among mankind. Even in conducting wars, when mere values are generally overlooked, Muslims have to abide by the dictates of Taqwa. This condition of heart transforms both the thinking and the action of man. The Holy Qur'an repeatedly asks us to observe Taqwa, to abide by the decisions of the Prophet, to act up to the injunctions of the Shariah, and to refrain from prohibited acts, and to attain glory.

Topic 3:

OBEDIENCE OF GOD

Definition of Obedience

طاع يطاع Each of these verb mean be rendered , he was or became obedient or he obeyed.

The affirmation of creation and command for Allah alone in the Holy Qur'an:
"So the roof of those wrong-doers and unjust people was cut down; and all praises belong to God alone who is the Lord of the Universe."(7:45)

Certainly, one who affirms that Allah is the creator must logically affirm that command is his alone, because the one who created mankind is the one who knows mankind, worldly interests and what may guarantee success for them in the next world.

In fact, it would be absurd to expect that any one other than the inventor of an entirely new piece of machinery would be able to explain how to use or repair it.

Allah ordered the Muslims to obey Him, and to obey His Prophet and those in positions of leadership:

"O Believers! Obey God and obey the Messenger and the Rulers who are from amongst you; if you should quarrel on anything, refer it to God and the Messenger, if you believe in Allah and the Last Day. It is fairer and much better in its result." (4:59)

To obey Allah is to follow His book, and to obey the Prophet is to follow the Sunnah. Indeed, the command to obey is repeated twice in the above-mentioned verse in order to emphasize that obedience is owed separately to each one of the two. That reason for this is that the Sunnah is in fact divine revelation, which the Prophet was charged with delivering. The command is not, it may be noted, repeated in the verse before "those among you who have been entrusted with authority", which means that obedience to them is conditional upon their orders being in accordance with the Quran and Sunnah.

This point is emphasized by a Hadith related by Imams Bukhari and Muslim on the authority of Ibn Umar, may Allah be pleased with him, in which the Prophet, (صلي الله عليه وسلم), said,

"Hearing and obeying are the duties of a Muslim, in what he likes and dislikes, as long as he is not ordered to commit a misdeed. If he is ordered to commit a misdeed, then he is not to hear and not to obey".

Imam Muslim related on the authority of Abu Huraira that the Prophet of Allah, (صلي الله عليه وسلم), said.

“After me you shall be ruled by rulers; the righteous ruler will rule you righteously, and the shameless will rule you shamelessly. Then, hear them and obey them in all that is in keeping with the truth”.

Allah most High ordered the believers to refer all disputed matters to Allah and His Prophet. Moreover, He linked obedience to this command to faith itself by saying:

“If you should quarrel on anything, refer it to God and the Messenger, if you believe in Allah and the Last Day. It is fairer and much better in its result.”

Of course, the meaning of referring such a matter to Allah is that it be referred to the Quran; while the meaning of referring it to the Prophet is that it be referred to the Sunnah. Indeed, the Quran and Sunnah constitute the comprehensive source of legislation in Islam, as has been previously mentioned.

In addition, Allah linked obedience to this command with faith so as to indicate that no claim to complete faith may be accepted from one who does not refer disputed matters to the Shariah for a ruling. Thus, faith in the principle of legitimacy and acting in accordance with it are the necessary outcome of faith in Allah and the Last Day.

Allah Most High explained that to refer disputed matters to Allah and His prophet is better for this Ummah than interpretations not directly based on revelation.

Allah Most High said:

This is good for you and the best interpretation. (4:59).

This verse shows that law may not be framed by reason alone, because reason is not a legislator. Thus, good lies in the implementation of Allah’s law.

Allah also explained that the claim to faith in that which was revealed by Allah to his Prophet, and to the Prophet before him, when made by those who govern in accordance with man-made laws and statutes which prevent the implementation of the Shariah and the arbitral decision of His Prophet, is a false claim.

Thus, the requirements of faith are that the believer rely upon the arbitration of Allah’s Shariah, and not upon man-made laws.

Allah Most High swore by His own person that those who claim to believe in Him yet do not implement His Shariah are not truthful in their claims.

Thus, true faith requires that the Shariah be made an arbitrator, that its decision is accepted without rancor, and that it be gladly implemented and executed.

Allah Most High informed us that those who do not rule in accordance with what He has revealed are indeed disbelievers, tyrants and wrongdoers.

Topic 4:

SINCERITY (IKHLAAS)

“Verily it is we who have revealed the Book to thee in Truth: so serve Allah, offering Him sincere devotion. Is it not to Allah that sincere devotion is due?”

The definition of Ikhlaas

Ikhlaas means to have the intention of only Allah in one’s acts of obedience. The motive must be only the Proximity and pleasure of Allah. This motive must not be contaminated with personal motives of gain or the pleasure of others.

The nature of Ikhlaas

The moral guidance furnished to mankind by the sacred Prophet (Peace Be Upon Him) attains fulfillment, in our humble view, in the teaching of Sincerity (Ikhlaas in Actions) and Lillahiyat (Single-minded Devotions). Or, in other words, sincerity and single-minded devotion to Allah mark the culminating lesson of the Book of Morality, and the highest stage of moral and spiritual advancement.

What Ikhlaas and Lillahiyat denote, in short, is that every good deed should be performed for the sake of Allah and for his propitiation, i.e., so that our Lord and Master might be pleased with us and bestowed his good graces and we remained safe from His indignation.

The Holy Prophet (صلي الله عليه وسلم) has stressed that single-minded devotion is the most essential part—the inner reality – of all good and virtuous acts and behaviour. Should the apparently good deeds and morals be bereft of the spirit of sincerity and soundness of intention and prompted by any other urge, desire of motive, apart from the seeking of Divine good pleasure and reward, such as, the earning of good name, they would carry no merit in the sight of earning of Allah.

To put it differently, the countenance of the Lord and the reward of the Hereafter that are the real fruit and outcome of all good deeds and ought to be the chief aim and objective of all believing men and women are not gained simply on good-doing, but when these acts, also, are performed with the intention of earning the favour of Allah and the reward of the hereafter. It could, of course, not be otherwise, for do we not follow the same principle in our own affairs? Suppose anyone serves us devotedly and does all sorts of things for our comfort, but, somehow, we realise that there is no sincerity in his heart and his attachment and dutifulness are motivated by a selfish desire, will it make a favourable impression on us? The same is the case with Allah with the added difference that while we do not know what is hidden in the hearts, Allah is present everywhere, at once, and sees all things. Thus, He only accepts the

deeds of bondsmen who perform good and virtuous acts for His sake and confers His blessings on them. And the full display of His Mercy and Benevolence will take place in the Hereafter, which is the place of Final Requit. On the contrary, those who practice virtue and do good deeds to make a name or with a similar purpose may gain their objects in this world, but they will remain deprived of the beneficence of the Lord and it will be made wholly manifest on the Last Day.

Of fundamental significance, in this regard, is the well-known saying of the Prophet: "Actions are but judged according to the intentions." we have placed it at the head of the present book along with detailed explanatory note. It will be unnecessary to go over it here, once again, but a few other Traditions of a like nature are reproduced below.

The benefits of Ikhlaas

No matter what type of righteousness an act may be and no matter how little it may be, if it is accompanied by Ikhlaas, it will be permeated with barkat even if there is no helper. Thawaab will increase in proportion to the degree of Ikhlaas.

The secret is the degree of Ikhlaas. The Ikhlaas in the sahaabah is far superior to the Ikhlaas in others. Their reward is in terms of their sincerity and love.

The highest stage of Ikhlaas is the rendering of an act for the sake of only Allah Ta'ala, creation having absolutely no connection in one's motive. A lesser degree of Ikhlaas is that the act is rendered to please people but it was not motivated by any desire for worldly gain. The motive was merely to please others. The third degree of Ikhlaas is to render an act without having any motive. The motive is neither the Deen nor the world. This too is Ikhlaas, i.e. the non-existence of riyaa (show).

Allah Regards What Lies in The Hearts

It is related by Abu Huraira that the Messenger of Allah said: "Allah does not regard your fine visages or wealth, but of your hearts and deeds." (Muslim)

It shows that Devine favor or acceptance does not depend on anyone's form and figure or wealth, but on the state of his heart and mind. Allah judges and requires only on the basis of our motives and intentions.

Topic 5

MORALITY OF PROPHET (صلي الله عليه وسلم)

Definition of Morality

The Morality is a same meaning of good qualities or politeness. According to the experts, nature or the internal qualities of human being.

As saying by Imam Gazali the meaning of ethics (Morality) is:

“Ethics is a name of that stats condition of human nature for which a man very easily and conveniently did any action.

Place of Morality in Islam

Among the things on which the prophet Muhammad (صلي الله عليه وسلم) has laid the greatest stress, after belief, and maintained that the felicity and salvation of mankind is dependents upon them, one is the cultivation of good manners and noble qualities of mind and character, avoiding evil and unseemly behavior, and keeping away from vicious habits and practices. In the Quran, where the objects of raising up of the sacred Prophet (صلي الله عليه وسلم) are defined, it is, also, emphasized that to cleanse men and make them pure is a special part of his mission.

Moral reform and uplift occupies a place of highest importance in the aim and design of sanctification. As the prophet “صلي الله عليه وسلم” himself has said: “I have been raised up by Allah to teach moral virtues.” It denotes that moral correction and elevation was among the chief ends and purposes of the mission of the prophet Mohammad “صلي الله عليه وسلم” and formed a fundamental part of his magnificent endeavor. It, naturally, could not be otherwise, for moral values play a vital part in molding a man’s life.

A person with good morals will not only lead a happy and peaceful life himself, but his existence will be a source of comfort to others as well. On the other hand, if his social conduct and moral disposition are bad, his life will be devoid of real joy, and he will, also, make the lives of his relatives and all other around him miserable.

These are the ready, worldly effects of good or evil behaviour we experience in our daily existence, but it is going to yield far more serious results in the everlasting life of the Hereafter. The sequel of noble morals, in the Hereafter, is the good pleasure of the Lord and Paradise while that of bad manners and evils conducts is the Wrath of Allah and Fire of Hell.

The saying of holy Prophet (صلي الله عليه وسلم) relating to moral reform are of two kinds: one in which he has laid emphasis on moral goodness, as a principle, explained the worth and importance of good and virtuous habits, and indicated the unique reward they are going to fetch in the Hereafter, and the other that contain the advice and instruction to acquire or avoid a particular moral attribute. Here, we will, first, take up the Traditions belonging to the former category.

Importance of good manners

It is related by Abdullah Ibn Amr (رضي الله عنه) that the Messenger of Allah (صلي الله عليه وسلم) said: “The best of you are those who possess the best of manners” (Bukhari and Muslim)

Abu Hurayrah (R.A.) related to us that the Messenger of Allah (PBUH) said: “Believers who possess better manners are the most perfect in Faith”

Commentary:

There is a definite relationship between belief and manners. He who has a perfect belief definitely has very good manners. On the same basis, he who possesses very good manners is a perfect believer. It must be understood that without belief, a person’s manner—nay, any deed he performs—are meaningless. Belief is the spirit and the driving force for every deed and every piety. Thus, if we see anyone who has good manners but morally an image of manners and they have no value in the sight of Allah.

The Perfect Human Nature

The noble person of the Holy Prophet (صلي الله عليه وسلم) stands pre-eminent, dignified and mighty in all qualities, habits and manners. To comprehend and to describe all these noble qualities and merits, is beyond human capacity, since all those excellencies which can be imagined as attainable are possessed by the Holy Prophet (صلي الله عليه وسلم). All the messenger prophets are only reflection of his light. So praise be to Allah.

The cherisher of the worlds (for He is the owner of all goodness) may Allah bless him and his family in measure of his beauty, sublimity and perfection and great him.

(Mudarij-un-Nabuwah)

Special Distinction

Iman Nawawi (Mercy of Allah is on him) has written in his Tahzib that Allah (the most high) had assembled all the *Excellencies* and virtues of character and habits in the person of the Holy Prophet (صلي الله عليه وسلم). Allah (the most High) had endowed him with all the knowledge of the ancient and later peoples, even though he was unlettered – being unable to read and write and had no human teacher; yet he had been endowed with such knowledge as Allah (The Most High) had not bestowed on anyone else. He was offered keys to the mundane treasures but he preferred the hereafter to the worldly riches (صلي الله عليه وسلم).

Hazrat Anas (Allah be pleased with him) has related that the Holy Prophet (صلي الله عليه وسلم) was the greatest possessor of knowledge and wisdom. He was the most honorable, just, humane and forbearing, virtuous and chaste, beneficent, patient and fortitudinous of all men, peace be on him. Bukhari and Muslim have related on the authority of Hazrat Anas (Allah be pleased with him) that the Holy Prophet (صلي الله عليه وسلم) was more handsome, courageous and generous than anyone else because he was the noblest of all men, and he was the most even-tempered. Definitely, the acts and deeds of one possessing these merits

will be a model of the best deeds, He will possess the comeliest face and his character will be of the highest standard. The Holy Prophet (صلي الله عليه وسلم) was therefore, the *Agglomeration* of all the qualities of bodily and spiritual perfection.

Long suffering and Forgiveness

The patience, long suffering and forgiveness of the Holy Prophet (صلي الله عليه وسلم) are the highest qualities of prophet-hood. According to a tradition, the Holy Prophet never revenged himself for any personal or financial matter. He did so only from one who declared any thing 'Halal' (Lawful) that Allah (the most High) has prescribed as 'Haram' (Unlawful) but even this revenge was only for the sake of Allah himself. The hardest suffering fell to the lot of the holy prophet (صلي الله عليه وسلم) in the battle of Uhd, when the unbelievers fought against him and caused him severest grief and affliction, but he not only contended himself to suffer and forgive, but taking pity on them also excused them for their misbelieve and ignorance, and said:

“O Allah! Show my people the right path, for they know not” in another tradition the words: “O Allah! Forgive them”

Are also included, when the companions who felt grieved at this said “O Apostle of Allah! Would that you had cursed them, so that they were annihilated” he replied, “I have not been sent to curse, but to call people to the truth, and as a mercy for the creation” (Ash-Shifa, Madarij-un-Nubuawah).

Keeping His Word

On the occasion of the battle of Badr the number of the Muslims was very small and they stood in need of every hand they could muster, Huzaifa bin-al-Yaman and Abu Husail two of his companions came to the Holy Prophet (صلي الله عليه وسلم) and said, “O Apostle of Allah! We are just coming from Mecca. The unbelievers had captured us on the way and have released us on the condition that we do not fight on your side. We agreed under coercion, but we will certainly fight the unbelievers”. The Holy Prophet (صلي الله عليه وسلم) said “Not at all! Keep your word, and leave the battled field, We (Muslims) will keep our word in all circumstances. We need the help of Allah only” (Muslim).

Hazrat Abdullah bin Abil Hammad (May Allah pleased with him) has related: Before his prophet-hood I bought something from the Holy Prophet (صلي الله عليه وسلم). As y money fell short I requested him to wait at the spot, and promised to come back in a while. But the matter slipped out of my mind somehow and after three days when I returned to the spot I found the Holy Prophet (صلي الله عليه وسلم) still waiting here. He only said, “You put me to great trouble. I have been waiting for you here for three days” In this instance we find an excellent instance of the modesty of the Holy Prophet (صلي الله عليه وسلم) and his faithfulness in fulfilling a promise. (Madarij-un-Nubuawah)

Topic 6

PRACTICAL LAW (IBADAT)

"Then seek ye sustenance from Allah, serve Him, and be grateful to Him: to Him will be your return.

"Recite what is sent of the Book by inspiration to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do."

Literal Meaning of worship

The word Ibadat as taken out from the word Abd (A Servant of God) and Abd is the second name of servant, so we can say that a service for anyone is called Ibadat or Divine.

Service means a job for anyone and prefer the command of master in every affair for the very respect of anyone take choice of deep kindness with whole heartedly is called **Obedience**.

Technical meaning of worship

As we said in the beginning the religious teachings the Prophet brought into the world from God fall into two categories one appertaining to belief and ideology and the other to morality and action. The teachings of the first group we have discussed already and now we will address ourselves to those of the second .These later ones, to which exclusively ,the term Shariat ,is sometimes applied are again classified into a number of sections like worship, morality ,social conduct ,religious and favor and government and politics.

Just as in the sphere of belief the fundamental articles of faith command the highest preference in the Shariat worship is of the super most importance because it is through it that the relationship between God and His creatures finds its most candid and intimate expression, and it also plays a vital role in the uplift and reformation of all the other departments of human existence.

Worship in Islam denotes acts a person performs solely with the object of paying his humble homage to the Glory and Magi helplessness , humility ,submissiveness and devotion ,and of gain these acts are also called Kuruba,t (meaning the means of access) They incu\lude Namaz (prayer) Roza (fasting) Hajj (propitiatory offerings) Zikro-o- Tilawat (repeating the names attributes and praises of God and the recitation of the Qur'an) Kurbani (animal sacrifice) and all other deeds of devotion carried out exclusively to pay reverent service to the Almighty and for one ,s won spiritual benefit.

Worship is the medium of contact between the worshipper and the worshipped. It extends staring from the one to the other. It is obvious that our prayers and other devotional performances do no good to God, they add nothing to His power or

Glory .A Tradition has it that,” If all men and all things, first and last, were to become pious and religious in the extreme it would not advance the Magnificence of God by an mere atom, an if all of them were to become the worst sinners and offenders it would not detract from His Resplendent Majesty an Greatness even by the slights degree imaginable.

Our worship in short, is wholly for our own good and the fulfillment of our spiritual destiny .We have been commanded to it by God so that we may thereby strengthen our awareness of Him and make ourselves worthy of His special grace.

It is true that there can , be no likeness or comparison between God and men .One is the Mighty Creator and ht supreme Owner of the heavens and the earth ,the a hopeless weakling a creature of a filthy drop of fluid .A worthless .despicable worm can be said to possess greater similarity to the most powerful monarch on the earth than man can ever claim to have with his Maker .How ,then ,is man to obtain access to God and win His favor and love This can be possible only through making an explicit acknowledgement of God ,s infinite power an majesty and his own complete humbleness an affirming it through his daily action .This is what brings man closer to God an makes him His beloved , trusted servant.

“To the 'Ad people', (We sent) Hood, one of their (own) brethren: he said: "O my people! Worship Allah! ye have no other god but Him. Will ye not fear (Allah)?"

“For we assuredly sent amongst every People a messenger, (with the Command), "Serve Allah, and eschew Evil”

Topic 7

ISLAMIC PRACTICES

Different Branches of the Worship

1. Namaz
2. Roza
3. Zakat
4. Hajj

After this general discussion on faith, we will talk at some length, on the four obligatory modes of worship, Namaz, Roza, Zakat and Hajj: These items are included among the basic fundamentals of Islam and are of exceptional importance to the religion. These are the pillars on which the whole edifice of faith is raised.

Namaz

Definition of Namaz

Salah, (Namaz) is a particular way of worshipping Allah and offering devotions to Him which Allah and His Prophet (S.A.W) have taught us.

Among them the most outstanding is the Namaz, The value of an article depends on the need it serves. The price of a motor car is judged not by its color or shape but by the capacity to fulfill the purpose for which it is meant, nor is a buffalo sheep or deer according to the way it walks --- it is the milk it yields that decides .So is Namaz pre -eminent because it plays the most effective role in the realization of the objectives associated with worship .This will also explain the numerous conditions that are attached to it e.g., the cleanliness of body , the cleanliness of dress, the cleanliness of the ground on which it is offered and Wazu.

Further some forms of worship are representative in particular of the Sovereignty and the Omnipotent Power of God. By carrying them out the worshipper pays tribute to these qualities of the Divine, making at the same time a confession of his own surrender and servility. Zakat is a classical instance.

And then there are other forms that are related more specially to the lovable adorable aspect of divinity .They serve to symbolize the deep love and devotion of the adorer for the Adored, his earnest yearning from Him, that He is his heart, soul and everything. The fasts offer an excellent expression to this side of relationship between man and his Creator by calling upon him to shun food and drink in the style of a dejected love ,and so is the Haj a true symbol of love's frenzy __ the strange dress , the curious rituals ,the walking round the House of Ka, aba with someone's thought delightfully embedded in the heart and the frantic kissing of a slab of stone fixed in a corner of that beloved building, the wandering out into the wilderness and staying there for days and nights __ all these things are there but to portray the divine ecstasy, the sweet madness of love which in truth, constitutes the real spirit of this unique pilgrimage.

But , Namaz is comprehensive of both of these aspects .The dignified, yet respectful , presence before the Almighty ,the disciplined falling in line of the devotes , like lowly slaves ,and the carrying out by them of fixed monuments in an orderly , systematic manner

demonstrate exquisitely the Over lordship ,the Power the sovereignty of God and man's total helplessness ,while the state of the heart , the feelings of expectancy , of ardent hope and sublime devotion that work themselves up within it during the prayers ,is typical of the tender emotion of love for the Divine ,The Prophet words ' In Namaz lies the coolness of my eyes " are richly expressive of the later aspect of the Namaz Often ,when the prayer time came the Prophet would address his Muezzin Bilal in this loving manner : O Bilal ! Bring comfort to my heart s soothe the agony that is rising with in is by giving the call to prayer, It has been remarked by Hazrat Mujaddid Alf-Sani in one of his letters that , Namaz is the balm for the aching beards . Bring me comfort O Bilal! Conveys this truth and, the coolness of my eyes lies in Namaz, imparts this secret.

It is reported that one day Hazrat Abdul Wahid Lahori,a Khilafah , of Hazrat Mujaddid asked, Will there be Namaz in the heaven ,The heaven is not the house of action , said someone ,It is the house of recompense , Why should Namaz be there then ,On hearing it the Hazrat b\observed with great anguish , How will it then be possible to live in the heaven .

The tranquility and joy which people whose Name is a real ,genuine one derive from it can further be imagined from the following utterance of Hazrat Mujaddid , what Royat is in the Hereafter Namaz is here in this world: there is great nearness unto the Beloved in the world in Namaz as there is in the Royat in the Hereafter.

The distinctive merit of the Namaz, hence lies in this that it reflects fully the Sovereignty and Over lordship of God as well as His lovability and Elegance, In its form it portrays the complete submission of man to his Master, in its spirit it is filled altogether with the essence of the joy, the tenderness and the rich melancholy of love .It is Namaz alone which unites in itself so successfully the two seemingly apposite aspects. And this fact, on its won should be enough t lift is above the other modes of worship.

Zakat

Definition of Zakat

Zakat is the name given in Islam to that portion of money or wealth which, as per Allah's command is given to the poor and the needy so that they become the owners of it. In other words, fasting and prayers are forms of bodily worship while Zakat is a form of worship which is pecuniary in nature.

After the Namaz, the next in order of preference among the fundamentals comes the Zakat. The basic function of Zakat is the same as the of any other form of worship It is the seeking of God, s pleasure and the cleansing and purification of the self. It is a patent fact that , more frequently than not , sins and crimes have their origin in the lust for wealth and the lust for power __ and between the tow ,the former is a more common malady .Zakat is a means for breaking the force an the malignancy of the malady of lust for wealth , In the Quran Zakat is often mentioned simultaneously with Namaz which shows that it is almost equal to the latter in importance in the Islamic organic station of worship , When after the death of the Prophet some of the Arab tribes refused to pay the Zakat, the Caliph ,Hazrat.

- The Namaz consist of a number of cyclic parts each ending with two sajdas (touching of the ground with the forehead) these parts is known as Rakatas- Translator.
- The middle hour between sunrise and the meridian- translator.

- Tirmizi
- Ibid
- Abubakar, felt compelled to declare war upon them and in taking that extreme step, he had the full support of the holy companions. Such, in the word, is the importance of Zakat in Islam.
- The financial demands of the faith from its followers do not end with Zakat, they extend further and assume many other forms, it is clearly stated in a tradition that “Besides Zakat there are some other claims too, on wealth” these other claims have been thoroughly enumerated by the theological doctors at their proper place.

The manner in which the virtues of spending in the way of god are extolled in the Quran and the various styles of expressions that have been employed for the purpose go to confirm that it is an indispensable constituent of faith. Yet universal as the indifference of Muslims to their religion has come to be no where it is more evident than in this particular sphere. People have become so selfish these days and the love of money has grown so enormously among them that the practice of sharing one's wealth with a needy and indigent brother is disappearing fast from their midst and even those who do so, a majority of them are guilty of gross carelessness with respect to the laws and regulations divinely laid down for it, with the consequence that they do not derive the full benefit from it as promised in the Quran.

When Zakat is a fundamental obligation like the Namaz, the desire should, naturally, be to discharge it with equal care and ardency. A Zakat that is paid in an off-hand manner, without the urge to make the most of it by paying scrupulous regard to all the relevant rules and requirements, is akin to Namaz which is offered up in haste and without proper attention lacking in both life and luster. Some of the ways of vesting the Zakat with a greater inner content can be:

First, to get to know all the rules and principles of Zakat and cultivate sincerity of purpose.

Second, to take good care to spend it on what seem to be the most deserving and legitimate parties and objects, that is, parties and objects in spending on which there is the hope of the greatest reward from God.

Third, to hate the idea of having bestowed any favour on the person to whom it is given away, nor to look down upon him in any way on that account, but on the other hand, to feel genuinely obliged to him because it was through his agency that one was enabled to acquit oneself of the duty properly and well, and to acknowledge it ungrudgingly by word and deed.

Fourth, to call up the convictions to the mind, while giving away the Zakat, as in the case of Namaz, that God is present here, there and everywhere, seeing all and observing everything: He is watching this act of mine, as well as the intent that is operating behind it, and it is in His presence and by His command that I am doing this little service to a servant of His.

If the Zakat begins to be paid in the manner and spirit indicated above, its beneficial results can be experienced in this very existence; such abundance and prosperity will be witnessed in trade and agriculture that men will be astounded.

Roza

Definition of Fasting (Roza)

Fasting means willing abstention from eating, drinking and satisfaction of certain

demands of the flash, from predawn to sunset.

Arabic equivalents for fasting are Saum and Siam. The breaking of the fast is known as If tar.

The third practical plank is the Roza (or the fast). It is a most excellent means for the development of the celestial element in our nature. It purges the self and is especially beneficial for cultivating Divine virtues like contentment, alms endurance, and piety. During the fast a person forges a special link with the Celestial World by crushing down the animal appetites. but these results can be achieved only when it is undertaken with all the solemnity of an act of worship, the instruction laid down in its context are sincerely obeyed and nothing is done that may militate against the sanctity of the deed. The first thing in this regard is to leave all sinful conduct strictly alone, more particularly that which operation to the mouth and the tongue. if this is not done, the fast will be bereft of all the spiritual consequences. we say this on the authority of the tradition that “if a person does not abstain from falsehood, deceit and perfidy while fasting, it is immaterial to God that he goes without food and drink, and does hunger and thirst” another tradition to the same effect reads, “Many are there among those who keep the fasts that gain nothing from them except hunger and thirst”.

It follows, therefore, that our ambition should be to obtain the maximum advantage from the fasts as from Namaz and Zakat, in terms of our spiritual progress and evolution. What is required for this, first and foremost, is to refrain from every thing that is forbidden, including the Makroohat. The sins emanations from the mouth are particularly to be guarded against, so much so that it is prohibited in the Tradition even to shout or to talk in a loud voice during a fast. Conversely, the endeavor ought to be to practice greater goodness and pay more attention to the deeds of virtue during the period of fasting, especially to those that are associated with the mouth. E.g. Zikr and Tilawat.

Hajj

Concept of Hajj

There exists a special relationship, a peculiar affinity, between the Prophet—and, through him, between His Ummah—and Hazrat Abraham. **The Hajj**, in truth, constitutes both in its form and essence, the symbolization of the latter’s supreme devoutness and matchless submission to the Will of God.

And the idea underlying its ordainment is that every Muslim who can afford to undertake the pilgrimage should, at least, once in his life, betake himself to the place where the most glorious episode of Hazrat Abraham’s life of utter dedication to his Creator had taken place, and cast himself, for the time being, in the role of that superbly self—effacing, all—sacrificing Friend of the Lord. He should give a practical proof of his attachment to the path of that true friend, slave and devotee of the Devine, and of his respectful devotion to the distinctive practices the Lord has ordained for the occasion and create within himself the sincere urge to dye his entire existence, inwardly as well as outwardly, in the hue of that august patriarch and give his soul a chance to take in its share of the magnificent spiritual glories of the place.

I shall dwell no further on the essential beauty and richness of the Hajj because these can be understood properly only when one experiences them personally during the course of the pilgrimage. This much, however, I will certainly say that when, by the Grace of God, you may decide to undertake the pilgrimage concentrate more on preparing yourself inwardly

and spiritually for it than on anything else. Sadly enough, people bestow the greatest thought on the material comforts of the journey, they even want to take with them such trivial articles as salt, pepper and pickles and equip themselves with as many as ten suits of clothes—; they get occupied with these preparations for months in advance but do nothing by way of making themselves fit spiritually for the great occasion. The result is that they gain nothing from it, and come back as they had gone. It is not that a pilgrim is not allowed to furnish himself with material necessities before he sets out for the pilgrimage—within a proper limit it is essential to do so—, but these things do not make the real equipment for the Hajj. The real equipment lies in getting oneself ready with all the information needed for the carrying out of the duty and in the acquirement of that inner fitness which enable one to receive the rich spiritual benefits accruing from it. An important part of the endeavor to establish Hajj must be to create in the people's minds an awareness of this fact, without it, the Hajj will remain a soulless form and an empty ceremony.

Topic 8

KNOWLEDGE AND ITS ISLAMIC CONCEPT

Definition of Knowledge

According to religious terminology and usage in Qur'an and Hadith, knowledge is only that which Allah has sent down through His Prophets for the guidance of mankind.

The first obligation on man, after he has believed in Allah's Prophet and Messenger and his mission, is to try to learn and find out the teachings and guidance of Prophet, and the do's and don'ts. The entire edifice of religion depends on this knowledge. Hence, the first obligation after Iman (or Belief) is to learn it and teach it.

The learning and teaching may be accomplished by oral conversation and observation as the companions did in the times of the Prophet and the immediate years after his death. They acquired all their knowledge in this manner. They heard the Prophet's saying, observed his deeds and actions, or acquired it in the same manner from those of his companions who had benefited from him.

The same may be said of the knowledge of most of the Tabi'een (the successors of the companions). They received it through companionship and hearing.

Knowledge may also be acquired through reading and writing, and books. This had become the method of imparting knowledge in times thereafter. Books were read and prescribed, as they are today.

Allah's Messenger has said, "It is *Fard* (an absolute obligation) for every man who believes in me as Allah's Messenger and accepts Allah's religion, Islam, to acquire necessary knowledge of religion." The Prophet also said that the effort of a man in acquiring this knowledge is a kind of Jihad in the path of Allah and a means to attaining nearness to Him. He also said that neglect in this regard and carelessness was a punishable crime. This knowledge is a legacy of the Prophets, particularly Allah's Messenger and it is the dearest and most precious asset of the universe. Thus, the fortunate ones who acquire it and give its rights are indeed heirs of the Prophets. All creatures, including the angels in the heavens, the ants on the earth and fish in the oceans, love them and pray for them. Allah, the Exalted, has created them with that nature. As for those people who use this sacred legacy of the Prophets for wrong ends, they are the worst criminals who deserve Divine displeasure and wrath.

(We seek refuge in Allah from the mischief of our souls and from our evil deeds.)

After this brief introduction, let us now read the following Ahadith of Allah's Messenger on the subject of knowledge and learning and teaching.

What happens if Knowledge is Devoid of Faith?

One can only realize the impact of knowledge on human life, on all levels and in every field by comparing a first-class scholar with an illiterate person living in a jungle away from any educational outlet. Undoubtedly, the differences between them will be much greater than the resemblances, and the conclusion must be that it would be next to impossible for these two people to coexist in the same environment.

It is one of the signs of the mercy Allah extends to the human race that he has taught us how to acquire knowledge in various fields and has provided us with the means to do so. Allah has given us hearing that allows us to listen to scientific information and to learn; sight

that we can use to search and to read, and an intellect that enables us to ponder, meditate, and reason.

Allah says,

"Allah has delivered you out of your mothers' wombs without knowledge of anything, and provided you with hearing, sight, and intellect that you may be thankful." (16:78).

Moreover, Allah taught people how to find their way to Him. He has sent them Messengers inspired with Books, and has revealed to them signs of His greatness and wonders of His power which testify to His Lordship and Divinity.

Allah has also put the Earth and all that it bears and contains at the disposal of human beings. He has provided them with the means to benefit from it, and made the benefits they derive proportional to their research, experimentation, labor, and diligence. The rationale behind giving them such full control is that it serves as the means to arrive at the great objective that leads to Allah's pleasure and Paradise.

Knowledge is a great ocean that is bound by no shores. It includes both the knowledge that brings benefit in this world and that which brings benefit in the Hereafter. Nobody can encompass all knowledge, and regardless of how much knowledge is acquired by people, there is always one who is superior in knowledge and that is Allah, the Most Sublime.

He says,

"We raise whomever we will several degrees, and there is above everyone with knowledge, One who is more knowing." (12:76).

The Qur'an says that knowledge should be derived from those who have it, and that everyone who is deficient in knowledge should seek it. When the polytheists of Makkah declared their unwillingness to acknowledge that Muhammad, (S.A.W), a true prophet, their argument was: "Allah is too great to send a human being as a messenger; could He not send an angel?"

In response, Allah inspired His Prophet with the verse that says,

"We only sent men before you, so ask people with learning if you do not know, with clear signs and with written rules." (16: 43-44).

This was an invitation to the people of Quraish, telling them that if they had any doubts, they should ask people who have knowledge of the Old and New Testaments, and the latter would tell them that all prophets were mortals.

An important fact that the Noble Qur'an draws to our attention, is that unbelievers only failed to follow the true creed because true knowledge was unavailable to them.

Allah, says:

"Indeed most of them know not the truth and therefore turn away." (21:24).

This implies that the Islamic nation has a great responsibility, and this is to make all people aware of the truth and to invite them to follow it. In their ignorance, many of those who worship idols, animals, (such as cows or calves) or objects (such as the crucifix), have the conviction that their worship brings them closer to Allah, but they actually worship

something other than Allah.

The same is true about those who worship matter or the human intellect. These believe that there is no God and that matter is the essence of life, and therefore, they tend to their worldly affairs and ignore concerns of the Hereafter. What they lack in true knowledge makes them ignorant of the truth about the Hereafter.

How can these groups be rescued out of their polytheistic beliefs and guided to the worship of Allah alone without being taught the truth about this world, the Hereafter, and what belongs to each, thus having the chance to learn the evident truth and find their way to the Straight Path.

On the other hand, unless guided by faith, knowledge would be destructive and evil, rather than beneficial and benign. Such knowledge makes people too vain to admit the truth, even when they know it in their hearts, and they deny what Allah has blessed them with.

Allah tells us stories of past nations that acquired a great share of knowledge, but were devoid of faith, and therefore, failed to acknowledge the blessings of Allah because they had too much vanity to acknowledge the evident truth.

Allah says:

"When their messengers brought them clear signs, they rejoiced at the knowledge they had, and they were enveloped by what they had been ridiculing" (40:83).

Qaroon is an example of such people; he was ungrateful for Allah's favor and attributed the wealth he had to his own knowledge and he said:

"I was given it because of the knowledge I had." (28:78).

Today's culture is described as scientific but secular, which means that it is non-religious and devoid of faith. It does not accommodate any belief in the Hereafter

And does not accept any belief in the unseen world. It is a culture that supports construction and endeavors on earth, and gives exclusive attention to life in this world, without any concern for death and what follows death. Proponents of this culture, as described by Allah, the Most Sublime

"Know what is apparent of life on earth and are unaware of the Hereafter." (30:7).

A question could be raised at this point: Has this kind of culture, which is based on the disciplines of knowledge that focuses on this world alone and completely excludes any knowledge of the Hereafter, brought satisfaction and happiness to mankind? The answer is negative. It has been observed by many that the more advanced man gets in his secular knowledge, the greater the number of people who frequent the offices of psychologists and psychiatrists.

People are unanimous that simple life brings more happiness than material life with all its complications. Ambitions to rule and control the world have made knowledge destructive, threatening to wipe out the earth and its creatures. Human beings have lost control of the branches of knowledge they had acquired, and in the absence of faith, they have become the most dangerous of tools that threaten the world with destruction.

Physical science enabled scientists to make atomic, nuclear, and biological bombs, in spite of the fact that the discoverers of the principle on which these bombs are based were fully aware that millions of people will be killed should these bombs be used. The same thing is true of the experts who make rockets to carry such bombs. Yet the bombs have been, and continue to be made by people.

Science and knowledge are responsible for the pollution of seas and rivers and for the transformation of plants and trees. Fruits and vegetables have become tasteless, due to the chemicals used to prematurely ripen them, and to increase their size and yield. In all this, the consumer is the victim. Worse than that, is that people now eat their own refuse, after subjecting it to chemical treatment, thus imitating certain types of animals.

Knowledge has been used to promote immorality. Obscenities and pornography are aired on television. People have been very innovative, provoking desires and reducing humans to the level of beasts, and even below. They are forever seeking new ways to stimulate desires.

All these things have a predestined duration in this world and on the Day of Judgment we will all be faced with our decisions in this life. Will they then allow their secular knowledge and worldly sciences to be tempered by belief in the unknown and in the life after this life?.

The Intention behind Seeking Knowledge

By Allah's permission we should already have some idea of how important it is to seek knowledge of our religion, and feel motivated into doing so because of the many excellent rewards and virtues attached to this deed. But before actually seeking and acquiring this knowledge we must find out the intentions behind it, the reasons why a Muslim must gain knowledge of his religion.

Every deed and saying has behind it an intention, but for the Muslim, every intention must be correct, since the Messenger of Allah, informed us: "Actions are judged by intentions and every man shall have that which he intended"

(1) The correct intention is as important as the action itself. It is certainly more difficult to achieve as the scholars of the past - our Pious Predecessors - used to say: "Nothing is harder for me to handle than the intention, for it overwhelms me."

(2) One of them also said: "Learn the intention, for it is more serious than the action."

(3) The Correct Intentions the intention behind all our actions should be to earn the pleasure of Allah, and seeking knowledge is no exception. We know that this noble action has attached to it many rewards as the Messenger of Allah informed us that for the seeker of knowledge "...angels accord welcome and whatever is in the heavens and the earth and even the fish in the depth of the water seek forgiveness... and that Allah - the Most High - directs him to tread a path from the paths of paradise."

(4) This, then, should be at least one reason for gaining knowledge, to acquire for oneself these great blessings, both in this world and the Hereafter.

Another benefit of seeking knowledge of Islam is that it will, by the permission of Allah, remove ignorance about the religion from amongst our selves. A Muslim cannot remain in a state of doubt and confusion about how to worship Allah, because this will prevent him from worshipping Allah correctly. However, acquiring knowledge of this will eradicate the ignorance.

Imam al-Aajurree (d. 360H)said:

"worship is not possible without knowledge, so seeking knowledge is compulsory and ignorance is not a good state for the believer to be in, so he seeks knowledge to remove ignorance from himself and to be able to worship Allah in the way Allah has commanded".

And it is only when one has removed ignorance from oneself that one can help lift the veil of ignorance that also prevents others from the true worship of their Lord.

Also acquiring sound knowledge of Islam enables one to counter the attacks upon it from disbelievers and innovators and all others whose wish is to either destroy or corrupt it. So equipped with certain knowledge one can be in a better position to defend the religion.

There are then, certain reasons behind seeking and acquiring knowledge: wanting the rewards and excellence attached to it, wanting to remove ignorance from oneself and others about Islam in order to worship Allah properly and being able to defend the religion.

Warnings from the Prophet (S.A.W)

Many actions can be and are done for the purely worldly gains, to seek personal gain or benefit. As we know, this should not be the reason behind the actions and sayings of a Muslim. To seek the pleasure and reward of Allah should be our sole aim. To make this is easier for us, the Messenger of Allah, (S.A.W), warned us against doing actions for other than the sake of Allah and specifically against seeking and acquiring knowledge for the wrong reasons, with incorrect intentions.

He, (S.A.W), said: "Whosoever learns knowledge by which is to be sought the Face of Allah, but he does not do so except to goal of this world, he will not smell the odor of Paradise on the Day of Resurrection."

In another narration the Prophet warned us by saying: "Do not learn the knowledge to amaze/stupefy by it the scholars, nor to delight against the foolish by it, nor to possess the gatherings by it. Whosoever does so, then the Fire, the Fire?"

These two Hadith are extremely clear in their warnings against acquiring knowledge with other than the correct intention. Knowledge of Islam is sought to teach our selves and others, but most importantly to act upon as Allah, the Highest, revealed:

"It is only those who have knowledge amongst His slaves that fear Allah." [35:28].

And as some of the scholars of the past used to say: "Knowledge is not narrating much, but knowledge is fear of Allah."

It should not be sought for reasons of fame or status, which are goals of this world. We should be fearful of not falling into this category, since as the Hadith state the consequences are severe - Hellfire.

We must therefore constantly check our intentions to ensure sincerity and purity of action, especially those in the forefront of da'wah, calling people to Islam; since it is easier for

intentions to become tainted whilst standing in front of an audience or group of people. Shaitaan is also constantly at work trying to ruin our good deeds in whichever way he can.

So let us be careful and anxious about why we are seeking knowledge of Islam and ask Allah to save us from being included with the likes of the first to be judged by Him on the Day of Judgment, about whom the Prophet, (S.A.W), warned us: "...So the first to be summoned will be a man who learned knowledge and taught it and read the Qur'an. He will come with it and favors to him will be made known to him and he will recognize it. It will be said: What have you done by it? 'He will say: 'I studied the knowledge and taught it and recited for You the Qur'an. It will be said:

'You have lied. Rather you studied the knowledge so that it would be said of you: 'a scholar' and you recited the Qur'an so it would be said of you: 'a recite.' And that was said. Then he will be commanded and would be dragged on his face until he is thrown into the Fire..."

May Allah - the One free from all imperfections - protect us from this.

Muslims Contribution to Science

Islam urges people to read and learn on every occasion. The verses of the Qur'an command, advice, warn, and encourage people to observe the phenomena of nature, the succession of day and night, the movements of stars, the sun, moon, and other heavenly bodies. Muslims are urged to look into everything in the universe, to travel, investigate, explore and understand them, the better to appreciate and be thankful for all the wonders and beauty of God's creations. The first revelation to Muhammad (S.A.W) showed how much Islam cares about knowledge.

"Read, in the name of your Lord, Who created..." [96:1]

Learning is obligatory for both men and women. Moreover, education is not restricted to religious issues; it includes all fields of knowledge, including biology, physics, and technology. Scholars have the highest status in Islam, second only to that accorded to Prophets.

Almost from the very beginnings of the Islamic state Muslims began to study and to master a number of fields of so-called secular learning, beginning with linguistics and architecture, but very quickly extending to mathematics, physics, astronomy, geography, medicine, chemistry and philosophy. They translated and synthesized the known works of the ancient world, from Greece, Persia, India, even China.

Before long they were criticizing, improving and expanding on that knowledge. Centuries before the European Renaissance there were Muslim "Renaissance" men, men who were simultaneously explorers, scientists, philosophers, physicians and poets, like Ibn Sina (Avicenna), Umar Khayyam, and others.

Astronomy:

Muslims have always had a special interest in astronomy. The moon and the sun are of vital importance in the daily life of every Muslim. By the moon, Muslims determine the

beginning and the end of the months in their lunar calendar. By the sun the Muslims calculate the times for prayer and fasting.

It is also by means of astronomy that Muslims can determine the precise direction of the Kiblah, to face the Ka'bah in Makkah, during prayer. The most precise solar calendar, superior to the Julian, is the Jilali, devised under the supervision of Umar Khayyam.

The Qur'an contains many references to astronomy.

"The heavens and the earth were ordered rightly, and were made subservient to man, including the sun, the moon, the stars, and day and night. Every heavenly body moves in an orbit assigned to it by God and never digresses, making the universe an orderly cosmos whose life and existence, diminution and expansion, are totally determined by the Creator." [Qur'an 30:22]

These references, and the injunctions to learn, inspired the early Muslim scholars to study the heavens. They integrated the earlier works of the Indians, Persians and Greeks into a new synthesis. Ptolemy's Almagest (the title as we know it is Arabic) was translated, studied and criticized. Many new stars were discovered, as we see in their Arabic names - Algol, Deneb, Betelgeuse, Rigel, Aldebaran.

Astronomical tables were compiled, among them the Toledan tables, which were used by Copernicus, Tycho Brahe and Kepler. Also compiled were almanacs - another Arabic term. Other terms from Arabic are zenith, nadir, albedo, azimuth.

Muslim astronomers were the first to establish observatories, like the one built at Mugharah by Hulagu, the son of Genghis Khan, in Persia, and they invented instruments such as the quadrant and astrolabe, which led to advances not only in astronomy but in oceanic navigation, contributing to the European age of exploration.

Geography:

Muslim scholars paid great attention to geography. In fact, the Muslims' great concern for geography originated with their religion. The Qur'an encourages people to travel throughout the earth to see God's signs and patterns every where. Islam also requires each Muslim to have at least enough knowledge of geography to know the direction of the Kiblah (the position of the Ka'bah in Makkah) in order to pray five times a day.

Muslims were also used to taking long journeys to conduct trade as well as to make the Hajj and spread their religion. The far-flung Islamic empire enabled scholar-explorers to compile large amounts of geographical and climatic information from the Atlantic to the Pacific.

Among the most famous names in the field of geography, even in the West, are Ibn Khaldun and Ibn Batuta, renowned for their written accounts of their extensive explorations. In 1166, Al-Idrisi, the well-known Muslim scholar who served the Sicilian court, produced very accurate maps, including a world map with all the continents and their mountains, rivers and famous cities. Al-Muqdishhi was the first geographer to produce accurate maps in color.

It was, moreover, with the help of Muslim navigators and their inventions that Magellan was able to traverse the Cape of Good Hope, and Da Gama and Columbus had Muslim navigators on board their ships.

Humanity:

Seeking knowledge is obligatory in Islam for every Muslim, man and woman. The main sources of Islam, the Qur'an and the Sunnah (Prophet Muhammad's traditions), encourage Muslims to seek knowledge and be scholars, since this is the best way for people to know Allah (God), to appreciate His wondrous creations and be thankful for them.

Muslims were therefore eager to seek knowledge, both religious and secular, and within a few years of Prophet Muhammad's mission, a great civilization sprang up and flourished. The outcome is shown in the spread of Islamic universities; Al-Zaytunah in Tunis, and Al-Azhar in Cairo go back more than 1,000 years and are the oldest existing universities in the world. Indeed, they were the models for the first European universities, such as Bologna, Heidelberg, and the Sorbonne. Even the familiar academic cap and gown originated at Al-Azhar University.

Muslims made great advances in many different fields, such as geography, physics, chemistry, mathematics, medicine, pharmacology, architecture, linguistics and astronomy. Algebra and the Arabic numerals were introduced to the world by Muslim scholars. The astrolabe, the quadrant, and other navigational devices and maps were developed by Muslim scholars and played an important role in world progress, most notably in Europe's age of exploration.

Muslim scholars studied the ancient civilizations from Greece and Rome to China and India. The works of Aristotle, Ptolemy, Euclid and others were translated into Arabic. Muslim scholars and scientists then added their own creative ideas, discoveries and inventions, and finally transmitted this new knowledge to Europe, leading directly to the Renaissance. Many scientific and medical treatises, having been translated into Latin, were standard text and reference books as late as the 17th and 18th centuries.

Mathematics:

It is interesting to note that Islam so strongly urges mankind to study and explore the universe. For example, the Holy Qur'an states:

"We (Allah) will show you (mankind) Our signs/patterns in the horizons/universe and in yourselves until you are convinced that the revelation is the truth." [Qur'an, 41:53]

This invitation to explore and search made Muslims interested in astronomy, mathematics, chemistry, and the other sciences, and they had a very clear and firm understanding of the correspondences among geometry, mathematics, and astronomy. The Muslims invented the symbol for zero (The word "cipher" comes from Arabic *sifr*), and they organized the numbers into the decimal system - base 10. Additionally, they invented the symbol to express an unknown quantity, i.e. variables like x .

The first great Muslim mathematician, Al-Khawarizmi, invented the subject of algebra (al-Jabr), which was further developed by others, most notably Umar Khayyam. Al-Khawarizmi's work, in Latin translation, brought the Arabic numerals along with the mathematics to Europe, through Spain. The word "algorithm" is derived from his name.

Muslim mathematicians excelled also in geometry, as can be seen in their graphic arts, and it was the great Al-Biruni (who excelled also in the fields of natural history, even geology and mineralogy) who established trigonometry as a distinct branch of mathematics. Other Muslim mathematicians made significant progress in number theory.

Medicine:

In Islam, the human body is a source of appreciation, as it is created by Almighty Allah (God). How it functions, how to keep it clean and safe, how to prevent diseases from attacking it or cure those diseases, have been important issues for Muslims.

Prophet Muhammad himself urged people to "take medicines for your diseases", as people at that time were reluctant to do so. He also said, "God created no illness, but established for it a cure, except for old age. When the antidote is applied, the patient will recover with the permission of God."

This was strong motivation to encourage Muslim scientists to explore, develop, and apply empirical laws. Much attention was given to medicine and public health care. The first hospital was built in Baghdad in 706 AC. The Muslims also used camel caravans as mobile hospitals, which moved from place to place.

Since the religion did not forbid it, Muslim scholars used human cadavers to study anatomy and physiology and to help their students understand how the body functions. This empirical study enabled surgery to develop very quickly.

Al-Razi, known in the West as Rhazes, the famous physician and scientist, (d. 932) was one of the greatest physicians in the world in the Middle Ages. He stressed empirical observation and clinical medicine and was unrivaled as a diagnostician. He also wrote a treatise on hygiene in hospitals.

Khalaf Abul-Qasim Al-Zahrawi was a very famous surgeon in the eleventh century, known in Europe for his work, *Concession* (Kitab al-Tasrif).

Ibn Sina (d. 1037), better known to the West as Avicenna, was perhaps the greatest physician until the modern era. His famous book, *Al-Qanun fi al-Tibb*, remained a standard textbook even in Europe, for over 700 years. Ibn Sina's work is still studied and built upon in the East.

Other significant contributions were made in pharmacology, such as Ibn Sina's *Kitab al-Shifa'* (Book of Healing), and in public health. Every major city in the Islamic world had a number of excellent hospitals, some of them teaching hospitals, and many of them were specialized for particular diseases, including mental and emotional. The Ottomans were particularly noted for their building of hospitals and for the high level of hygiene practiced in them.

Topic 9

THE ISLAMIC SOCIAL SYSTEM

Definition of Society

“Where a group of people live with same language and same culture”

or

“A solid chain of human relation which create from practical and its basic factor is to get benefits”

Why Society Compulsory for the Mankind?

1. Get Benefits
2. Avoidance from loss
3. Security of Rights & Precautions

Elements of Society

1. Persons(Individuals)
2. Ranks(Tabaqat)
3. Family

Basic Factors of Society

1. Family and Tribe
2. Area/Estate and Country
3. Ranks(Tabaqat)
4. Fundamental Article of Faith (Aqeeda)

Importance of Social System

The first thing in the Guidance brought to mankind by the Holy Prophet was the call to Faith and Divine Unity. After it, he used to give instruction and advice concerning the moral and practical spheres of life to those who had accepted the call.

Such of the teachings and exhortations of the Prophet can, fundamentally, be divided into two parts. The first part is related to the Rights of Allah. It tells what the claim of Allah is upon the bondsmen and what are the duties of the bondsmen in that regard, and how is this claim to be discharged and obligations to be fulfilled. Some of the moral precepts of the sacred prophet, too, belong to this section.

The second part consists of the teachings appertaining to the rights of man on each other, and the duties they owe to all the created being , in general . How is a man to fulfill his social responsibilities an act towards all individuals an groups or any other creature with whom he may come into contact in the different walks of his life? Some of the moral teachings of the Prophet, again ,fall into this category .

The question of the rights of man is more important is the sense that if we disregard them, i.e., infringe on the rights of anyone or do some other injustice to him , the Lord who , of course, is Most Gracious and Merciful has not kept the forgiving of it in His own Hands, but decreed that amends are made for it , in this very existence , by rendering back to the person we have sinned against what is his due or seeking his pardon , otherwise we will have

to repay in the Hereafter which , indeed is going to cost us very dear of suffer the dreadful chastisement of Hereafter ,

It is mentioned in Bukhari, on the authority of Abu Huraira that the Messenger of Allah said.

Whoever may have done an injustice to a brother or defamed him or transgressed against his rights in any other way should set right the affair with him on this very day , and in this very existence before the day of Final Reckoning, when he will have no dinars (1) and dirhams (2) to settle the claim .if he will possess a stock of good deeds , the aggrieved will be recompensed from it in suitable relation to the injustice done to him , and in case he is empty – handed in the matter of good deeds , the sins of the aggrieved will be thrust upon him .(and thus, justice will be done on the last Day).”

Besides, Bayhaqi has quoted, in shah-ul-iman, on the authority of sayyidah Aishah the prophet said.

“The Scrolls of Deeds (in which the sins of the bondsmen are recorded) will be of three kinds .One which will never be forgiven, (and) it is polytheism .The Lord has declared in the Qur’an, that, in no case, shall He forgive the sin of polytheism. Two, which the Almighty will not pass over without doing justice, (and) these are the mutual wrongs, injuries and violation of rights, and the Lord will, surely , have them repaid . Three , in which the sins will beset down which have little weight and importance in the sight of Allah , (and) these are the lapses that are , exclusively, between the bondsmen and the Creator , the decision concerning them is wholly in His Hands , and He will punish or forgive the sinners as He likes.”

The teachings of the Prophet regarding the rights of man, again, are of two kinds. Belonging to one group are the sayings that deal with the rules and proprieties of social behavior. As for instance, what should the attitude be of parents towards their children and of children towards their parents , and of husbands towards their wives and of wives towards their husbands? What are the rights of relatives, both near and distant, and of neighbors and those who are elder or younger to us? How are we to behave towards our servants and subordinates, specially towards the poorer and weaker members of the society, and mankind on the whole? Again what forms and manners ought to be observed in social intercourse, in speech and association .eating and drinking, and bearing and deportment, and on occasions of joy and grief , and ,so on ? This department of Faith is known, broadly as M’uashirat.

The Rights are main part of Society / M’uashirat

So some think about Rights

The Most Important Islamic Rights

Islamic rights that are respected in Islam are many. Among the most important of which are the following:

The rights of Allah:

The blessings of Allah to His slaves are innumerable. Every blessing deserves thanks. The rights of Allah upon His slaves are many, the most important of which include the following:

1. Tauheed, which means believing that Allah is One in His Essence, His names, His attributes and His deeds. So we should believe that Allah alone is the Lord, the Sovereign, the Controller, the Creator, the Provider, in Whose hand is Dominion and He is Able to do all things:

“Blessed be He in Whose Hand is the dominion; and He is Able to do all things” [67:1 – interpretation of the meaning]

2. ‘Ibaadah (worship), which means worshipping Allah alone because He is their Lord, Creator and Provider. So all kinds of worship should be devoted to Him alone, such as da’wah’ (supplication), Zikr (remembering Allah), seeking help, humbling oneself, submitting, hope and fear, vows, sacrifices, and so on. Allah says:

(Interpretation of the meaning): “Worship Allah and join none with Him (in worship)” [al-Nisaa’ 4:36]

3. Shukr (gratitude, giving thanks), for Allah is the One Who bestows favors and blessings upon all of creation, so they have to show their gratitude for these blessings on their lips and in their hearts and in their physical actions, by praising Allah and using these blessings to obey Allah and in ways that Allah has permitted:

“Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favors on you) and never be ungrateful to Me.”

[Al-Baqarah 2:152 – interpretation of the meaning].

The rights of the Messenger (S.A.W)

The sending of the Messenger (peace and blessings of Allah be upon him) is a great blessing for all of mankind. Allah sent him to bring mankind forth from darkness into light, and to show them that which will bring them happiness in this world and in the Hereafter.

Among the rights that the Messenger has over us are that we should love him, obey him and send blessings upon him. Loving him (peace and blessings of Allah be upon him) is achieved by obeying his commands and believing what he told us, avoiding that which he forbade and not worshipping Allah except in the ways that he prescribed.

Parent’s rights:

Islam pays special attention to the family and encourages love and respect within it. The parents are the basis and foundation of the family, hence honoring one's parents is one of the best deeds and one of the most beloved actions to Allah.

Honoring one’s parents is achieved by obeying them, respecting them, being humble towards them, treating them kindly, spending on them, praying for them, upholding ties of kinship with those to whom one is related through them, and honoring their friends:

Allah says:

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.” [al-Israa’ 17:23]

The rights of the mother in this regard are greater, because she is the one who bears the child, gives birth to him and breastfeeds him. A man came to the Prophet (peace and blessings of Allah be upon him) and said, "O Messenger of Allah, who is most deserving of my good companionship?" He said, "Your mother." He said, "Then who?" He said, "Your mother." He said, "Then who?" He said, "Your mother." He said, "Then who?" He said, "Your father."

The Rights of Relatives

All relatives, immediate or distant, enjoy certain rights upon believing Muslims. Each relative has a certain level of rights according to the Islamic teachings. Such levels are hinged upon close relationships of the individual, as it is set forth by Allah, the Almighty, and Allah's Apostle, PBUH. Sound social ties, and fruitful relationships are extremely valuable in the sight of Allah the Almighty. It is, therefore, important to study such ties from an Islamic perspective, observe them and maintain sound and cultivated relationships which lead to a better society, close relationships, a more harmonious community and a better environment.

Allah, the Almighty stated in the Glorious Quran:

"And render to the kindred their due rights," (17:26)

He, Allah, the Almighty also stated in the Glorious

Qur'an:

"Serve God, and join not any partners with Him; and do good to parents, kinsfolk." (4:36)

It is required by every Muslim individual, male and female young or adult, poor or rich, close or distant to be good to their relatives. All are urged to support relatives in every possible way and by every affordable means whether physical, mental, spiritual, moral or financial. The amount of support is proportional to the status or level of relationship of the relative, and is evaluated based on the need of such a relative. This is a matter that has its own merits based on religious teachings, moral obligations, mental judgment and pure innate requirements and obligations. This on the other hand reflects to what extent Islam agrees with the pure, innate and natural demands of man on the face of this earth.

Believing Muslim individuals who are committed to Islam and its sound, pure and accurate teachings are urged time and time again and constantly reminded with the value of such a noble deed to a relative. Many statements support this fact from both the Glorious Quran and the Sunnah of the Prophet of Islam, Mohammed bin Abdullah, PBUH, as we will illustrate in the following paragraphs.

Abu Huraira, RAA narrated of Allah's messenger, PBUH: "Allah, the Almighty created all creation. Upon finishing his creation, the womb stood up and said: "O Allah! This is the place of one who seeks refuge with you boycott and being banned or excommunicated." Allah, the Almighty, said: "Yes. Indeed. Do not accept that I (Myself) will befriend whoever befriends you (the womb, or rather the relatives generated and tied together due to the ties and relationships of the womb). And I shall discontinue My relations and ban who ban you?!" The womb said: "I accept." Allah, the Almighty, said: "I assure this for you." Then, Allah's messenger, PBUH said: "Read if you wish the revelation of the Glorious Qur'an:

"Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin? Such are the men whom God has cursed for He has made them deaf and blinded their sight." (47:22, 23)

This Hadith is reported by both Bukhari and Muslim. Allah's Apostle, PBUH also is reported to say: "He/She who believes in Allah, the Almighty and the Day of Judgment, must communicate, be good, courteous and kind to his kith and kin or relatives." This Hadith is reported by both Bukhari and Muslim.

It is unfortunate to notice that many people neglect such important social rights and religious obligations. Many Muslims, unfortunately do not care to be kind to their relatives are poor and needy, nor by social relations or even any other help that they may be able to render at no cost. At times you may find a person, on the contrary, being harsh, means, irrespective, jealous or miserly to his own relatives, while being the opposite towards others who are distant. Some people, unfortunately, do not even visit their relatives, offer them occasional gifts and presents, look after them when in need, help them or even extend a helping hand if really in desperate need for help.

On the other hand, there are an other kinds of people who establish good relationships with relatives only for the sake of relationships, not for the cause of Allah, the Almighty. Such a person in reality is not doing what he is doing for the fulfillment of the commands of Allah, the Almighty, but is paying back those relatives what was paid him in advance. Such an act is applicable to relatives, friends and distant people. A true good person is the one who establish good rapport with his relatives for the noble cause of the pleasure of Allah, the Almighty, only, and hoping to improve his ties with Him, the Almighty regardless if they did the same with him or not.

Bukhari reported of Abdullah bin Amr bin al-'Aas. RAA, companion of Allah's Apostles, PBUH who said: "A person who is good to his relatives is not a person who rewards them, or repays them equally for what they do to him. A good person is the one who does good to his relatives even if they do not do that to him, visits them even if they do not visit him, give them even if they do not give him, and so forth." A man asked Allah's Apostle, PBUH: "O Prophet of Allah! I have some relatives whom I visit, be kind to and give whatever I can, but they do the opposite to me. I try to be extremely patient with them regardless of the harms, inconsiderateness and troubles they cause to me. What should I do in such a case? Allah's Apostle, PBUH said: " If you are truly what you describe, then you are as if you let them eat ashes (as a result of their own doing), so long you continue to do good to them. Yet, Allah, the Almighty, continues to support you, aid you and help you over them as long as you continue being good to them."

It is a real pleasure that one gains from being good and kind to his relatives at large. If the only thing man gets from such a noble social act is the pleasure of Allah, the Almighty; it suffices man in this life. But, it is most likely that man will get tremendous benefits from fulfilling such commands of Allah, the Almighty, in his life. One definitely grows socially, matures ethically and feels at ease and peace with himself and with the community around him.

Man is weak without the support of his immediate family members or the moral support of his extended family members. Islam agrees with the norms of life. It coincides with the basic requirements of man in his social life. Establishing such rights by Allah, the Almighty to govern the Islamic life and society is but a blessing of Allah, the Almighty to

man all over the world. Such a relationship will produce a close-knit society, better relations amongst the various individuals and components of the various units of society.

The rights of one Muslim over another:

The believers are brothers and are an integrated nation, like a building parts of which support other parts. They treat one another with mercy and compassion, and love one another. In order to preserve this building and this brotherhood, Allah has prescribed rights, which each Muslim has over his fellow Muslim. These include love, sincerity (naseehat), relieving his distress, concealing his mistakes, supporting him when he is in the right, respecting neighbors and honoring guests.

These rights also include returning greetings of salaam, visiting the sick, accepting invitations, saying “yarhamuk Allah (may Allah have mercy on you) to a Muslim when he sneezes, and attending his funeral. The Prophet (peace and blessings of Allah be upon him) said: “The rights of one Muslim over another are five: returning the greeting of salaam, saying ‘yarhamuk Allah (may Allah have mercy on you)’ when he sneezes, accepting invitations, visiting the sick and attending funerals.” (Narrated by Muslim,)

Neighbor’s rights:

Islam pays attention to the issue of neighbors, whether they are Muslim or not, because of the interests served by that in making the nation like one body. The Prophet (peace and blessings of Allah be upon him) said: ‘Jibreel kept on enjoining the good treatment of neighbors to the extent that I thought that he would include neighbors as heirs.’ (Agreed upon. Narrated by Muslim,)

Among the rights of one neighbor over another as affirmed by Islam are the initiation of greetings, visiting him if he is sick, offering condolences if calamity befalls him, congratulating him at times of joy, overlooking his mistakes, concealing his faults, bearing his annoyance with patience, giving him gifts, lending him money if he needs it, lowering one’s gaze from looking at his womenfolk, and guiding him to that which will benefit him in his religious and worldly affairs. The Prophet (peace and blessings of Allah be upon him) said: “The best of companions with Allah is the one who is best to his companion, and the best of neighbors with Him is the one who is best to his neighbor.” (Narrated by al-Bukhari)

Concerning neighbors’ rights, Allah says: (interpretation of the meaning):

“Worship Allah and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masaakeen (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side...” [al-Nisaa’ 4:36]

Islam warns against annoying one’s neighbors or treating them badly. The Messenger (peace and blessings of Allah be upon him) explained that this would lead to being deprived of Paradise: “He will not enter Paradise from whose harm his neighbor is not safe.” (Agreed upon) (Narrated by Muslim).

In order to achieve the common interest, Islam gives rights to the ruler over his subjects and to the subjects over their ruler, and its gives the husband rights over his wife and the wife rights over her husband, and there are other just rights, which Islam has enjoined.

TOPIC 10

HONESTY AND OBLIGATION

Definition of Honesty

Honesty is the quality of being truthful and able to be trusted.

If someone places/puts their trust in you, they believe that you are honest and reliable. That is, that you will do the right thing.

Definition of Obligation

The requirement to do what law, promise, or contract imposes; a duty.

In its general and most extensive sense, obligation is synonymous with duty. In a more technical meaning, it is a tie which binds us to pay or to do something agreeably to the laws and customs of the country in which the obligation is made.

"When honesty is lost, then wait for the Hour (Doomsday)' Sahih Bukhari.

Narrated Abu Huraira: While the Prophet was saying something in a gathering, a Bedouin came and asked him, "When would the Hour (Doomsday) take place?" Allah's Apostle continued his talk, so some people said that Allah's Apostle had heard the question, but did not like what that Bedouin had asked. Some of them said that Allah's Apostle had not heard it. When the Prophet finished his speech, he said, "Where is the questioner, who enquired about the Hour (Doomsday)?" The Bedouin said, "I am here, O Allah's Apostle." Then the Prophet said, "When honesty is lost, then wait for the Hour (Doomsday)." The Bedouin said, "How will that be lost?" The Prophet said, "When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday.)"

Honesty and Social Growth

Honesty really is the best policy and quite rightly so. It is one of the most important and valuable of all moral values, but unfortunately has now been placed on the backburner of our character priorities.

The absence of truthfulness is widespread and afflicts people near and far, young and old, men and women, and employees and employers; whether we admit or not, the lack of it does us great harm. One of the Prophet's miracles is that he foretold the loss of honesty at the end of time. He, [sallalalhu aalyhe wa salaam (SAWS)] says, "Then people sell things to each other, and hardly anyone acts in honesty, so much that people say to each other, 'In the clan of such and-such, there is an honest man.'" (Bukhari)

And looking within our society today that prophecy is evident, as honest merchants are few and far between. Honesty plays such an important role in the lives of individuals and society and because of that Islam associates it with belief, considering it one of the greatest attributes of faith. Anas said, "We heard Allah's Prophet, (SAWS) say, 'A man who does not keep his vow has no faith.'" (Ahmed).

Islam's concept of honesty is wide and comprehensive. It covers the personal, family, social, economic, and political aspects of life.

As well as other aspects that are related to the obligations Allah puts forth in the following example in the Qur'an,

"Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man (undertook to) bear it. Indeed, he was unjust and ignorant." (33: 72).

Interpreters of the Qur'an state that "trust" in this context include all of the obligations under Islamic Law and also all of the divine instructions to people.

One of the most significant forms of honesty today is verbal honesty, which means being absolutely truthful and sincere when uttering a word or a statement. Allah's Messenger, (SAWS) once told Mu'az Ibn Jabal, "Hold this!" pointing to his tongue. Mu'aath asked, "Are we responsible for what we say?" The Prophet, (SAWS) said, "Are people not turned around in Hellfire, with their nostrils (or their faces) to the ground, only as a consequence of (what they say with) their tongues?" (Ahmed and Tirmidhi).

One aspect of truthfulness in speech is the avoidance of exaggerated flattery, which is not the same as legitimate humoring. Ibnul-Qayyim distinguishes between the two by saying, "Humoring is being gentle with a person to get the truth out of him, or to make him renounce falsehood. Flattery, meanwhile, is being gentle with a person and approving falsehood of his or letting him have his way. Thus gentleness is an attribute of believers, and flattery is an attribute of hypocrites."

The Companion of the Prophet, Abdullah Ibn Masoud, was quoted as saying; "A man may go out of his house, taking his faith along with him. He meets a man with whom he has some business and he starts saying, 'You are this' and 'You are that', praising and commending him with false statements, and he might get nothing from that man in return. He goes back home, having incurred Allah's wrath and with nothing of his faith left with him."

So the case in point, flattery will get you nowhere in the context of our Deen (religion).

On the other hand, one of the most outstanding forms of honesty in the contemporary world for a Muslim is to perform work with which he/she is entrusted with complete honesty and integrity. In doing so, he is being dutiful to his Lord, who knows the smallest details of his life and who also distinguishes between a corrupt person and an upright one. This type of person is concerned with and preparing for the time when he will be answering and accounting for this life in the Hereafter, rather than his immediate desires of the moment.

However, and unfortunately so, that character type is not typical in the Muslim world, or any other for that matter. Administrative corruption in many offices in the Islamic world is nothing but betrayal of trust, and procrastination in performing one's tasks and meeting one's responsibilities.

It is reported that Allah's Messenger, (SAWS) appointed a collector of charity. When that man finished his job, he said, "Allah's Messenger, this is for you, and this was given to me as gift." The Prophet, (SAWS) said, "Why do you not stay in the house of your father and mother and see if you get any gifts?" In the evening after salah (prayer), the Prophet, (SAWS) said, "By Him Who has Muhammad's soul in His hand, anyone of you who garners anything of it will come of the Day of Resurrection carrying it around his neck. If it is a camel, he will have it with him, with the camel bawling; if a cow, it will be mooing; if a sheep, it will be wailing. Oh Allah, I have delivered the message." (Bukhari and Muslim).

A very noteworthy and admirable form of honesty is the placement of every person in the right place according to their individual ability, and giving qualified, experienced, and honest people positions suitable for them, where they can excel and be creative. It is a grave social injustice to place dishonest persons in decision-making position when there are others who are honest, proficient and capable of meeting the requirements of the job.

The worst societies are those in which tasks are entrusted to people who do not have the skills and the talent needed to perform them, and have no inclination to them. A Bedouin once asked Allah's Messenger, (SAWS) "When will the Hour (of Resurrection) come?" The Prophet, (SAWS) said, "If honesty is lost, expect the Hour!" The Bedouin asked, "How is it lost?" The Prophet, (SAWS) said, "When things are entrusted to people unfit to them, expect the Hour! (Bukhari).

In contrast, the best society, with the highest productivity in both quantities, is that which assigns individuals to tasks, services, and activities in accordance with their abilities, inclinations, choices, talents, experience, and qualifications.

In addition to the grave damages suffered by society and public interests when a non-qualified person is appointed to a position, such an appointment is a betrayal of Allah, His Messenger, and the faithful. The Prophet (SAWS) said, "A person betrays Allah, His Messenger, and the Faithful when he appoints a person as a governor of some people when they have those who would please Allah better," i.e., they are better and more qualified than him."

Thus, the place of honesty in Islam is well demonstrated. Proving that in all aspects, its influence in the progress of society is essential to our well-being and that of our daily lives. Without it, our world would be anarchy and chaos; words would be meaningless, promises deceit rampant and only the worst of people would prosper.

But with our faith to lean on, we can feel comfort in knowing that in the world there are still many who value honesty and integrity, swearing to tell the whole truth and nothing but the truth; so help them and all of us, Allah.

Importance of Honest Livelihood

Man's power of speech is a great gift from God. Through the vocal means of communication he is in a position to convey his ideas to others. The progress of human civilization is due to man's ability to understand and appreciate collective problems and to find out their solution through mutual consultation and consensus.

The purpose of a society built on the basis of such mutual communication is to live in peace, harmony and comfort. But a greater gift of Allah than speech is wisdom; the faculty to think and make decisions, to discover, to create and to invent. God has made man His vicegerent on earth. This means that man enjoys an unquestioned dominance over every other living creature and has the power to discover the elements, hidden and openly visible on earth to harness him or her into the service of all human beings. Besides Allah has given men and women the power of judgment to enable him to distinguish between the good and the bad so that he may choose for himself the straight path and prepare himself for the Hereafter.

Let us reflect upon this for a while. Since men/women are the finest of God's creatures endowed with many faculties, which other living creatures do not have, it is expected of men/women that they should manifest their superiority through his/her actions. We know in our daily observation that an animal, when hungry or thirsty would eat or drink whatever it finds and wherever it is. It cannot distinguish that whether the water or food found by it is permissible for it or not or whether it is trespassing other's domain for that matter.

But human beings are supposed to ensure that the sources of their livelihood even food and drinking water are permitted to them or not and whether the food and drink being served to them have been procured by honest and lawful means or not. Early Muslims were honest down to earth. There was a Muslim 'Wali', Dahb Ibn Al Waleed. He had made a point to make sure that the source of their (Rizk) livelihood was honest and lawful. The incident shown below is an eye opener indeed.

Once his mother gave him milk to drink. He enquired about its source of milk supply, the price etc. His mother told him every thing. Still he refused to drink on the plea that the pasture on which the goat had grazed was the one upon which Muslims had no right whatsoever. He told his mother that, "Verily God is Merciful and Compassionate and bestows his compassion upon us and I (The Wali) cannot soil His compassion with sin".

From the above instance we can deduce that the importance of honest livelihood that essentially means the instance men/women earn through the rightful and honest means without any foul or impermissible means. Islam is not against accumulation of wealth but on the condition that the welfare of the family and society is kept in view. No dishonest means like exploitation or infringement upon others' rights and preferences are employed.

The overriding principle is any income which causes loss or inconvenience to any other person is prohibited, both at individual and collective levels. All sources of income that are based on mutual benefit and welfare and conform with the principles of social justice and equality are permitted.

The Holy Qur'an has explicitly enunciated this principle as follows:

"O ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you. Whoso doeth that through aggression and injustice, we shall cast him into Fire, and that is ever easy for Allah." (4:29-30)

The illegal and prohibited means include bribery, usurpation of others' belongings, stealing, defalcation, breach of trust, depriving orphans of their rights, using false measure and weights, vices, making and selling of liquors and other intoxicants, gambling, fortune telling and usury.

Income earned through these and similar sources are totally prohibited by Islam. The best source is by toiling physically and shedding his/own sweat and working as per schedule without wasting time. Any earning hurting others or impinging upon the rights of others is a horrific sin. Muslims should always pray to Allah for showing the rightful means of earning.

Contentment and personal integrity are the two basic elements for honest livelihood. Contentment means that one should keep one's desires and needs within limits and should not succumb to worldly temptations. To be thankful to Allah and to be conscious of Allah's omniscience are bound to lead to rightful means of earning. Contentment and rightful earnings are the milestones of the right path and righteousness.

What Does Obeying Parents Mean?

Abdullah Ibn Umar narrated that the Prophet (S.A.W) told a person that one who awoke in the morning as obedient to his parents, according to the commandments of Almighty Allah, was like one who found two doors opened for him in Heaven. And he will find one door opened if any one of his parents was alive. But one, who broke the day as disobedient to his parents defying the orders of Allah the Almighty, was like one who found the two doors opened for him in Hell. And he will find one door opened if any one of his parents was alive.

The man asked the Prophet (S.A.W), if one should be obedient to his parents even if they were insensible to him? The Prophet (S.A.W), replied, "Yes, even if they are insensible; yes, even if they are insensible; yes, even if they are insensible."

Parents are to be obeyed in matters that are permitted in Islam whether they demand you to perform them or to leave them, as long as it does not endanger your life or limb. If they order you to commit an act of disobedience - whether it be to leave something obligatory (like hijab) or to commit something haram (like dealing in interest) there is no obedience to them. If they order you to leave something mustahab (like giving up the night prayer or recitation of the Qur'an) for some benefit they may get out of it, like companionship, then it is obligatory to obey them. If they order you to leave the fard kifayah (like washing a dead body, or offering the funeral prayer on it, or Jihad, etc.) and there is no one else to do it or not enough people to do it, then they are not to be obeyed. If enough people are taking care of the matter, then they must be obeyed.

Even though obedience is crucial to being a good Muslim and in fulfilling our duty to Allah, it should be clear that its objectives are to show kindness and achieve better individuals, families and society. Common sense good interest must prevail. Here are two examples to ponder:

1 - Going for Jihad: The lengthy discussions of the scholars on this point can be

summarized as follows: If the Jihad has become fard aim (obligation on every individual Muslim), then obedience to the parents is over-ruled and Jihad requirements must be fulfilled. This rule is general for all obligations like offering the salah or performing Hajj; one does not need their permission unless their livelihood and well being depend on their son.

If, on the other hand, Jihad is fard kifayah (obligation on Muslims as community or group), then - as held by the majority of the scholars - their permission must be sought before going for Jihad. A man came to the Prophet (S.A.W), and said, "O Messenger of Allah, may I take part in Jihad?" He asked, "Do you have parents?" He replied, "Yes". He said, "So strive for them." (Abu Dawud). In another Hadith, a man migrated to the Messenger of Allah from Yemen. He asked, "Is any of your relatives in Yemen?" He replied, "My parents." He (S.A.W) asked, "Did they permit you to come?" he replied, "No". He said, "Go back to them and ask for their permission. If they permit you, then right, otherwise be devoted to them." (Abu Dawud)

2- Divorcing your spouse: Abdullah Ibn Umar said, "I had a wife whom I loved but Umar disliked. He told me to divorce her, and when I refused, Umar went to Allah's Messenger (S.A.W), and mentioned the matter to him. Allah's Messenger (S.A.W), then told me to divorced her." (Abu Dawud and Tirmizi). It must be noticed here that the father was the pious and just Omar Ibn ul-Khattab who was not supposed to do wrong to his son's wife without substantial reasons. So, when a man whose father had asked him to divorce his wife asked Imam Ahmed about a similar situation, he said to him, "If your father is as pious as Omar Ibn ul-Khattab, divorce you wife!"

Disobeying the parents is a grave matter:

After polytheism, the gravest sin is disobedience to parents. This is an evil that a true Muslim cannot even imagine without repulsion. Thankfulness, gentleness and gratitude are the three basic qualities that made one be a good person. One who does not cultivate these basic attitudes within him can neither fulfill his duties towards Allah nor the people: Hence Muslims who are obedient to Almighty Allah can never be disobedient or even careless to their parents.

Abu Baker narrated that the Prophet (S.A.W) asked that should he not warn them against the three major sins? All of them said, "Certainly, O Prophet!" He then said, "To ascribe partners with Allah, to disobey the parents." Getting up, as he was reclining, he said, "To tell a lie or to give false evidence." He went on repeating his words for such a long time that we wished him to be silent. (Bukhari and Muslim). In this Hadith the word "uqooq" has been used, for the disobedience to parents. It is Arabic word which means carelessness, cruelty, painful attitude and disobedience.

It is narrated that the Prophet (S.A.W) said, "Allah postpones the punishment for one's sins till the Day of Judgment if He so desires. But He award the punishment for disobeying the parents during this life, before his death."(Authentic, Al-Hakim). This means that the disobedient children will be punished twice; once in this world and secondly in the Hereafter.

In the Hadith narrated by Sauban, the Prophet **(S.A.W)** indicated that the following three major sins can nullify all other virtues: Ascribing partners with Allah, disobedience to parents and fleeing from Jihad.

Disobedience to mothers:

Mughairah bin Shu'bah relates that the Prophet, **(S.A.W)** once said, "Be sure that Allah has forbidden you to disobey your mothers, to be miserly and greedy, and infanticide (burying the newborn daughters alive.) And He dislikes you to be talkative and too inquisitive and to waste your belongings."

It also implies that we should take extreme care of the sentiments, habits, temperament and likes and dislikes of mothers. We should not even imagine being rude and disobedient to her. By serving and obeying our mothers we can be sure of earning the favor of Almighty Allah. Acknowledging the great favour of the parents is central to our success in being right with them, as they are the cause of our existence. It will enable us to see *ihsan* towards the parents as a sign of a healthy, natural disposition.

Unfortunately, sometimes this disposition gets distorted and people start viewing their own existence with resentment. Consequently, they blame their parents for bringing them into this world or that they may not be living at the ease and joy they think they deserve. Human beings' existence is due to Allah and to Him alone, for He wills who will be one's parents, where one will be born, the time of birth and what sustenance will he receive. Our parents have done us a great favour, our Creator has told us not to even show them signs of discontent if they did something we did not like or were wrong about anything. But to pay back their favour by being loving, kind and dutiful to them is the absolute minimum that all us have to do.

So let us Muslims not adapt the attitudes of the popular culture in which we find ourselves, where mothers are nothing more than serving girls and fathers nothing more than errand boys. We must share with our children what Allah and His Messenger, **(S.A.W)** have said about the rights of parents, and most importantly, we must teach them by setting the best example; by treating our parents with the love, respect, honor and tenderness they deserve.

Children imitate what they see, by us being good to our parents, we can hope that our children imitate what they see, by us being good to our parents; we can hope that our children will in turn be good to us.

Ahadeeth

- 1) None of you can be a true believer unless; he loves for his fellow believer what he loves for himself. He who believes in God and Last Day of Judgment is forbidden to cause any harm to his neighbor, is to be kind to his guests – especially the strangers, and is to say the truth or else abstain.
- 2) “One Muslim is like a building brick to the others; one part strengthens the others.” Sahih Bukhari
- 3) You should be kind to those who are on earth and He who is in Heavens will be kind to you” Sahih Bukhari
- 4) "The best among you are those who have the best manners and character." "Allah Almighty revealed to me that you should be humble and that you should not wrong one another." (Bukhari)
- 5) "Removal from the way of that which is harmful is charity." Sahih Bukhari
- 6) : "Sadaqah is incumbent on every Muslim." Shahih Bukhari
- 7) "Save yourself from Hell-fire even by giving half a date-fruit in charity." Sahih Bukhari
- 8) "Time will pass rapidly, good deeds will decrease, miserliness will be thrown (in the hearts of the people) afflictions will appear and there will be much 'Al-Harj." They said, "O Allah's Apostle! What is "Al-Harj?" He said, "Killing! Killing!" Sahih Bukhari
- 9) “I am the last in the line of the Prophets of Allah and my Masjid is the last masjid” [Muslim]
- 10) When a man dies, his abode (in next life) is brought before him morning and evening in Paradise if he is one of the inmates of Paradise and in fire, if he is one of the inmates of Hell” [Muslim]
- 11) “Who believe in the unseen, are steadfast in prayer, spend out of what We have provided for them” (2:3) You should worship Allah, as if you see Him; if you do not see Him, He surely sees you. [Muslim]
- 12) “They believe in Allah, His angels, Books, Messengers, the Last Day, His Paradise, Fire and in the meeting with Him. They also believe in life after death and in Resurrection along with Belief in The supremacy of God's will (or predestination). All of this is the Ghaib." (Tafsir ibn Kathir)
- 13) Allah's Apostle said, "If Allah sends punishment upon a nation then it befalls upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds." Sahih Bukhari
- 14) Allah's Apostle said, "Allah will not be merciful to those who are not merciful to mankind." Sahih Bukhari
- 15) The Prophet said, "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself." Sahih Bukhari
- 16) “Worship is the pillar of religion”

- 17) 'The most beloved deeds with which my slave comes nearer to me are what I have enjoined on him.'" (Al-Bukhaari).
- 18) "A slave is nearer to his Lord when he is in prostration so increase supplications in prostration. (Muslim).
- 19) If there was a river at the door of anyone of you and he took a bath in it five times a day, would any dirt remain on him?" They said: 'Not a trace of dirt would be left.' The Prophet, sallallahu 'alayhi wa sallam, added: "That is the example of the five daily Prayer with which Allaah removes evil deeds." (Al-Bukhaari)
- 20) "Offering the prayer in congregation carries 27 times greater reward than offering it alone individually." (Bukhari, Muslim)
- 21) "Allaah The Almighty Says: "All the deeds done by man are for him, save fasting, which is for Me, and for which I will give a reward." [Al-Bukhaari and Muslim]
- 22) "He who observes the fasts of Ramadan, out of sincere faith, and expecting the reward from Allaah, his previous sins will be forgiven."
- 23) "Verily, fasting is a protective shield therewith a servant saves himself from Hellfire." [Ahmad]
- 24) "The man's trial in his family, property, children and neighbor is removed by prayer, fasting and charity." [Al-Bukhaari and Muslim]
- 25) "Properly performed Hajj will receive no reward other than Paradise". (Ahmad)
- 26) "The similitude of believers in regard to mutual love, affection and sympathy is that of one body; when any of its limbs aches, the whole body aches because of sleeplessness and fever." [Muslim]
- 27) Anas said that the holy Prophet Muhammad (peace and blessings of Allah be upon him) never asked him: why did he do this and why did he not do that. He never scolded or shouted at Anas. (Anas bin Malik)
- 28) The Prophet (PBUH) did not swear at anyone, nor was He rude, nor did He curse anyone. If He desired to reprimand someone, He would say: 'What is wrong with him, may dust be cast in his face!' (Bukhari)
- 29) Aishah (RA), the Prophet's wife, was asked: "What did the Prophet do first when he entered his home?" She answered: "He brushed his teeth." (Muslim)
- 30) 'No one truly believes until he desires for his brother what he desires for himself.'
- 31) "I have never seen anyone more in the habit of smiling than Allah's Messenger." (At-Tirmidhi)
- 32) The Prophet's wife, `A'ishah, said that he (peace and blessings of Allah be upon him) used to repair his shoes, sew his clothes, and share the domestic chores. He (peace and blessings of Allah be upon him) was most merciful, gentle, and amiable to all.
- 33) "By Allaah! If He may guide through you a single man to Islam, it would be better for you than red camels.
- 34) Bedouin who urinated in the Masjid, all the assembled Companions got angry with him except the Prophet, PBUH. Thus, because of the way the Prophet, PBUH, taught him and shown mercy to him, the man raised his hands after praying in the

- Masjid and said, "O Allaah, forgive me and forgive Muhammad and don't forgive anyone else after this"!
- 35) "There are two rewards for a person who educates a female slave, trains her, frees her and marries her off"
 - 36) Teach people; make things easy; do not make things difficult; keep silent when you become furious!" and he repeated the statement, "Keep silent when you become furious!" three times
 - 37) "I have never seen a better teacher than the Messenger of Allah. He neither reprimanded, nor beat nor insulted me."10 Muwayia
 - 38) He was trustworthy and truthful,(Sahih Bukhari) loyal to his covenants and pacts. Sahih Bukhari
 - 39) The Prophet forced them to apply their intellects in thought and contemplation, invited them to worship One God and purified them of the vileness of idol worship and depravity and got rid of it. Sahih Bukhari 3:2
 - 40) When he got angry, he would swallow his anger and when he had the power (to exact revenge), he would turn a blind eye. Sahih Bukhar
 - 41) Beware! No one committing a crime is responsible for it but himself. Neither the child is responsible for the crime of his father, nor is the father responsible for the crime of his child
 - 42) Nothing of his brother is lawful for a Muslim except what he himself gives willingly. So do not wrong yourselves
 - 43) O' people! Verily yor blood, your property and your honour are sacred and inviolable until you appear before your Lord
 - 44) "And when the female (infant) buried alive - is questioned, for what crime she was killed." [Noble Quran 81:8-9] Whosoever has a daughter and he does not bury her alive, does not insult her, and does not favor his son over her, God will enter him into Paradise. [Ibn Hanbal, No. 1957]
 - 45) Whosoever supports two daughters till they mature, he and I will come in the Day of Judgment as this (and he pointed with his two fingers held together).[Ibn Hanbal]
 - 46) "Seeking knowledge is mandatory for every Muslim". [Al-Bayhaqi]
 - 47) The most perfect believers are the best in conduct and best of you are those who are best to their wives. [Ibn-Hanbal, No. 7396]
 - 48) You are most pure and most dignified, but the One in whose hands Muhammad's life reposes, the sanctity and honour of a believer, his life and his property, is far greater in the eyes of God. (al-Maktab al-Islami, 1399/1979, vol.2, hadith no.2724.)
 - 49) "If any of you sees something evil, he should set it right with his hand; if he is unable to do so, then with his tongue, and if he is unable to do even that, then (let him denounce it) in his heart. But this is the weakest form of faith." [Sahih Muslim]
 - 50) One who offends any of My friends is like declaring war against Me...and My servant gets closer to Me through good deeds until I love him, and when I love him, I become like his ear by which he hears, and like the eye by which he sees, like his hand by

- which he reaches out, and I walk with him; when he asks Me, I give, and when he seeks protection through Me, I protect him. [Sahih Bukhari]
- 51) Downfall is certain for every form of extremism [Musnad Ahmed]
- 52) O people! Save yourselves from excess in religion, because earlier communities were destroyed [...] due to excess in religion' [Ibn Majah]
- 53) 'Adopt the path of moderation [and] you will reach your destination' [Hadith]
- 54) 'Your body also has rights over you. Your Lord also has rights over you. Your guest also has rights over you. Your wife and children also have rights over you. That is why you should fulfill the rights of the Lord of the rights' [Sahih Bukhari]
- 55) "A strong believer is better and dearer to Allah than a weak one, and both are good. Keenly pursue what benefits you, seek help only from Allah, and do not give up. If something befalls you, do not say, 'If only I had done otherwise,' but rather say, 'Allah so determined and did as He willed,' for 'if only' opens the door to Satan's work." (Al-Bukhari)
- 56) "Make use of medical treatment, for Allah has not made a disease without appointing a remedy for it, with the exception of one disease, namely old age." (Abu Dawud and authenticated by Al-Albani)
- 57) "Removing harmful things from the road is an act of charity (sadaqah)." (Authenticated by Al-Albani)
- 58) "Purity is half of iman (faith)." (Malik)
- 59) "A human being has not filled any vessel worse than [his] stomach. A few bites are sufficient to support his back. If it is inevitable (i.e. eating a lot because he likes eating), then a third for food, a third for drink, and third for his breath" (Imam Ahmad and At-Tirmidhi)
- 60) The Messenger of Allah said, "When Allah wishes good for someone, He bestows upon him the understanding of Deen." [Al-Bukhari and Muslim].
- 61) The Prophet (ﷺ) said, "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it." [Al-Bukhari and Muslim].
- 62) The Prophet (ﷺ) said to 'Ali (May Allah be pleased with him), "By Allah, if a single person is guided by Allah through you, it will be better for you than a whole lot of red camels." [Al-Bukhari and Muslim].
- 63) The Prophet Muhammad (peace be upon him) said: "Do good deeds properly, sincerely and moderately. . . Always adopt a middle, moderate, regular course, whereby you will reach your target (of paradise)." - Sahih Al-Bukhari, Volume 8, Hadith 470
- 64) The Prophet pointed out that if the offices were assigned to unworthy people, which would mean the end of this world. (Abu Hurraira)
- 65) "Pay the labourer his wages before his sweat dries"

- 66) “Verily, truthfulness leads to righteousness and righteousness leads to Paradise. A man may speak the truth until he is recorded with Allah as truthful. Verily, falsehood leads to wickedness and wickedness leads to the Hellfire. A man may tell lies until he is recorded with Allah as a liar.” Sahih Muslim 2607
- 67) Allah’s Apostle said, “Help your brother, whether he is an oppressor or he is an oppressed one. People asked, “O Allah’s Apostle! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?” The Prophet said, “By preventing him from oppressing others.” Sahih Bukhari: Volume 3, Book 43, Number 624.
- 68) Rasulullah (SAW) said: “If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allah will forbid Paradise for him.” (Al-Bukhari)
- 69) “Do not be people without minds of your own, saying that if others treat you well you will treat them well, and that if they do wrong you will do wrong to them. Instead, accustom yourselves to do good if people do good and not to do wrong (even) if they do evil.” (Al- Tirmidhi)
- 70) A perfect Muslim is one from whose tongue and hands mankind is safe, and a true emigrant [muhajir] is one who flees from what God has forbidden.
- 71) Truly, God is mild, and is fond of mildness, and He gives to the mild what he does not give to the harsh.
- 72) He is true who protects his brother or sister both present and absent.
- 73) Truly God instructs me to be humble and lowly and not proud and no one should oppress others.
- 74) The Holy Prophet (PBUH) said that the man who lives among others and shows patience on the misdeeds done to him by others is better than the man who does not live among the people and is not patient over excesses done to him.
- 75) The Holy Prophet once said, “If my daughter steals something, by God I will cut her hands too.”
- 76) Anyone whose neighbor is not safe from his misdeeds is not a true believer. (Bukhari and Muslim)
- 77) One’s friendship should be only for seeking the pleasure of Allah; whatever you give should be given because Allah likes it to be given, and whatever you withhold should be withheld because Allah wishes to. (Tirmidhi)
- 78) Prophet Hood shall remain among you as long as God wills. Then khilafat on the pattern of prophet hood will commence and remain as long as He wills. A corrupt monarchy shall then follow and it shall remain as long as God wills. There shall then be a oppressive despotism which shall remain as long as God wills. Then once again khilafat will arise on the principle of prophet hood (Masnad-Ahmad)
- 79) O mankind, your Lord is one and your father is one. You all descended from Aadam, and Aadam was created from earth. He is most honored among you in the sight of God who is most upright. No Arab is superior to a non-Arab, no colored person to a white person, or a white person to a colored person except by Taqwa (piety) (At-Tirmithi).

- 80) He who obeys me obeys God; and he who disobeys me, disobeys God. He who obeys the amir (head of the state) obeys me; and he who disobeys the amir, disobeys me. (Al bukhari)
- 81) The Prophet Muhammad once said that his community (i.e. the Muslim community) would never agree on an error.
- 82) Prophet (peace be upon him) asked Mu'az, the companion, by what criteria he would administer the regions assigned to his control. 'The Quran,' Mu'az replied. 'Then what?' asked the Prophet (peace be upon him). 'The sunnah.' 'And then what?' 'Then I will make a personal effort (ijtehad) and act according to that.' To which the Prophet (peace be upon him) agreed
- 83) "My following will never agree upon what wrong."
- 84) "It is incumbent upon you to follow the most numerous body."
- 85) "Whoever separates himself (from the main body) will go to hell."
- 86) "Exercise Ijtehad because God makes the work easy for the person for which he is born in this world."
- 87) "When a ruler exercise Ijehad properly in resolving an issue he is to be rewarded by God in dual way and if he is wrong in this conclusion he gets one reward."
- 88) The Prophet (S.A.W.W) said; "I do not follow anything except what is revealed to me"
- 89) The Prophet (S.A.W.W.) said; It is the duty of every man to remove evil activity when he sees it and if he cannot do so, to protest against it in words and if he cannot do even that to detest it in his heart, which is the least manifestation of faith"
- 90) The Holy Prophet (S.A.W.W): "Authority is a trust and on day of judgment, it is a cause of humiliation and repentance except for one who fulfills his obligations and properly discharges the duties attendant thereon"
- 91) "Give the şadaqah before delay; for it stands in the way of calamity" Hadith
- 92) begging "will appear as lacerations on his face on the day of resurrection and as heated stones which he will eat from jahannum..."[41] (Tirmidhī transmitted it).
- 93) In connection with the property of an orphan the Holy Prophet is reported by Amr b. Shu'aib on the authority of his grandfather to have said, "If anyone is guardian of an orphan who owns property, he must trade with it and not leave it till the 'şadaqah' consumes it"[8] (Tirmidhī transmitted it)
- 94) Ḥakīm b. Nizām reported the Holy Prophet as saying: 'The buyer and the seller have the option to cancel or to confirm the deal, as long as they have not parted or till they part, and if they spoke the truth and told each other the defects of the things, then blessings would be in their deal, and if they hid something and told lies, the blessings of the deal would be lost.'
- 95) The seller should not swear to prevail upon the buyer. Abū Huraira reported the Allah's Messenger as saying: "The swearing (by the seller) may persuade the buyer to purchase the goods but that will be deprived of Allah's blessing".
- 96) Abū Huraira has quoted the Prophet as saying: "whoever is pleased that he be granted more wealth and that his lease of life be prolonged they should keep good relations with his kith and kin"

- 97) The Prophet MOHAMMED (pbuh) said: "Attainment of knowledge is a must for every Muslim. The Prophet MOHAMMED (pbuh) said: "Seek knowledge from the Cradle to the Grave Hadith
- 98) Al-Tirmidhi, Hadith 107 " The Prophet also said: "Acquire knowledge and impart it to the people."
- 99) Do you want me, O People, to inform you of a deed higher in standing than prayer, fasting, and almsgiving? To this the congregation responded by saying: 'by all means, O Prophet, do 'Keep your relations straight, for any failure to do so is tantamount to death) (Bukhari)
- 100) Abu Bakr except from all Prophets are supreme in all human beings. (Tibrani)
- 101) The most merciful on my Ummah, in my Ummah, is Abu Bakr. (Tirmidzi)
- 102) Prophet Muhammad (s.a.w.w) married His daughter Hazrat Ruqqiya (r.a) with Hazrat Usman Ghani (r.a). When She died Prophet Muhammad (s.a.w.w) said: It is the order of ALLAH to marry Her sister (Ruqqiya's) Um-e-Kalsoom with Usman. So Prophet Muhammad (s.a.w.w) married Her with Usman Ghani (r.a). When She died, Prophet Muhammad (s.a.w.w) said: If I would have another daughter, I would have also married her with Usman. (Hadees)
- 103) 'I am the city of knowledge and 'Ali is its gate; so whoever desires knowledge, let him enter the gate.' Bukhari
- 104) 'All of you are guardians and are responsible for your wards, The ruler is a guardian and the man is the guardian of his family; the lady is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your wards'
- 105) "Had Fatima daughter of Muhammad PBUH committed theft, I would have cut off her hands" (Bukhari)
- 106) It is narrated by Abu Daud when referring to a man who confessed to an illegal sexual act, and was ordered to be stoned to death, Mohammed (saw) said: "He is more agreeable than the fragrance of musk in the eyes of Allah."
- 107) It is narrated that Mohammed (saw) said that: "to free some criminal is better than to punish someone innocent."
- 108) Mohammed (saw) said that: "the blood of a Muslim is worth more than the Ka'ba and all its surroundings."

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