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Lecture No. 1: Fundamentals of Islam – I

(Module 1-1: Introduction to Islam)

Islam is a religion that has a well-defined universal status as compared to others religions. This is the code of life that is based on the principles of nature. This religion also has a distinct and unique identity due to its principles, rules, and flexible laws. The law of Islamic Sharia is not based on the customs and traditions of any particular nation but on the principles of nature on which man is created. In fact, Islam is not just an ideology, but a complete and practical code of life.

The literal meaning of Islam:

The root word of Islam is (سَلَمَ). In the Holy Quran, this word is sued both with a Zabar (زبر) and a Zair (زیر) on س. (سَ،لَ،مَ)means peace, harmony, and security. In the Holy Quran:

وَإِن جَنَحُواْ لِلسَّلۡمِ فَٱجۡنَحۡ لَهَا-(الانفال 61:8)

"And if they are inclined towards reconciliation, then you too should be inclined." (Al-Anfal, 8: 61)

With(زیر) on the word س, it means" obedience, servitude, to obey, to bow and submit, and to surrender oneself to someone's supremacy. In the Holy Quran: Allah Almighty says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدۡخُلُواْ فِي ٱلسِّلۡمِ كَآفَّةً (البقرة، 208:2)

"O believers! Enter Islam perfectly and wholly." (Al-Baqarah, 2: 208)

All the prophets (peace be upon them) preached Islam. All the divine orders that were revealed from Hazrat Adam (A.S) to Prophet Muhammad (PBUH) are called religion and Islam is the only religion in the sight of Allah. Allah Almighty says:

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلۡإِسۡلَٰمُ(آل عمران، 19:3)

"Truly, Islam is the only Din (Religion) in Allah's sight". (Aal-i-Imran, 3: 19)

In this way, the chain of religion that started with Hazrat Adam was completed on prophet Muhammad (PBUH).Allah Almighty says:

ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗا- (المائده 3:5)

"Today I have perfected your Din (Religion) for you, and have completed My Blessing upon you, and have chosen for you Islam (as) Din (a complete code of life)".

Allah has clearly stated in the Quran that no religion other than Islam is acceptable to Allah:

وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينٗا فَلَن يُقۡبَلَ مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ-(آ ل عمران، 85:3)

"And whoever seeks a din (religion) other than Islam shall not at all be accepted by him, and will be amongst the losers in the Hereafter. (Aal-i-Imran, 3:85)"

Islam does not belong to any particular nation but is a universal religion. Before the Prophet's mission, the prophets were sent to a particular nation or region, but the Prophet Muhammad (PBUH) was sent as a messenger to the whole world, as the Holy Prophet (PBUH) says:

وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً (البخاری، 335)

"Every Prophet used to be sent to his nation only but I have been sent to all mankind."

In the same way, Islam is not a religion of a particular kind, i.e. only humankind, but this religion has been revealed to the jinn as well. Allah Almighty has clearly stated this fact in the Qur'an. Allah Almighty says:

وَمَآ أَرۡسَلۡنَٰكَ إِلَّا كَآفَّةٗ لِّلنَّاسِ بَشِيرٗا وَنَذِيرٗا (سبا 28:34)-

"And, (O Esteemed Prophet,) we have not sent you but as a Bearer of the glad tidings and as a Warner to the entire mankind" (Saba', 34: 28)

قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّي رَسُولُ ٱللَّهِ إِلَيۡكُمۡ جَمِيعًا(الاعراف، 158:7)

"O mankind! I have (come) to all of you (as) the Messenger of Allah" (al-A'raf, 7: 158)"

(Module 2-2: Islamic Beliefs)

There are basically three branches of religion: Faith, worship, and affairs.

The literary Meaning of Belief:

Beliefs are related to faith. The word for belief in Arabic is Aqd. The verb Aqada means to tie a strong knot or tie up.

Terminological Meaning of Belief:

Beliefs refer to the firm and unwavering thoughts and ideas of a person whose validity he fully believes in and cannot be changed easily. There is a famous saying about this:

ما عقد عليه القلب والضمير

"Those firm views on which one's heart and conscience are satisfied."

As if the basic ideas and thoughts of a human being related to life and the universe, which keep his words and actions and his individual and collective activities bound by a certain rule and regulation, are called beliefs. Islamic beliefs are called Imaniyat.

Islamic beliefs mean having a firm belief and faith in Allah, His messengers, His angels, His books, the Last Day, and Destiny. The example of belief is like a seed, and human actions are the plant or tree that grows from this seed. It is evident that a plant or tree has the same characteristics that are found in its seed.

وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ

"Prophet Muhammad (peace be upon him) said:" There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart. (Sahih al-Bukhari 52)".

The basic structure of faith is clearly described in the Qur'an and Hadith. The guidance of Allah is:

"وَلَٰكِنَّ ٱلۡبِرَّ مَنۡ ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَٱلۡمَلَٰٓئِكَةِ وَٱلۡكِتَٰبِ وَٱلنَّبِيِّـۧنَ البقره، 177:2)

"but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets."(Al-Baqarah, 2:177)

In the well-known hadith "Hadith Jibrail" the prophet said:

أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ

That you believe in Allah, His angels, His books, His Messenger, and the Day of Judgment, and in His fortune, good (Tirmidhi 2610)"

The Belief of Tawheed:

The first among Islamic beliefs is "to have faith in Tawheed." The word Tawheed is derived from the Arabic word "Wahd (وحد)" the literal meaning of which is to believe in oneness. The terminological meaning of Tawheed is to believe that Allah is One and only in His Being, attributes, to be worthy of worship, and in His actions. Although there are a number of pieces of evidence and arguments in the Holy Qur'an about the belief in the oneness of Allah Almighty, the most comprehensive concept is described in Surah Al-Ikhlas. This belief has a profound impact on human life.

The Effects of the Belief in Tawheed on Human Life:

The belief in Tawheed has many positive effects on human life, some of which are as follows:

1. Protection of Self-Esteem: The greatest advantage of belief in Tawheed is that it does not harm the self-esteem of a person because he bows down to only Allah and remains dignified due to the worship of Allah alone, as Allah Almighty has created him as the best of His creatures. Allah Almighty says:

وَلَقَدْ كَرَّمْنَا بَنِيٓ ءَادَمَ(بنی اسرائیل، 17: 70)

"And we have indeed honored the children of Adam" (Bani Israel 17:70).

2. Humbleness and Humility: When a person accepts Allah as the Supreme God, then humility and reluctance arise in him, and negative feelings of pride and arrogance wipe out. Allah Almighty says:

وَعِبَادُ ٱلرَّحۡمَٰنِ ٱلَّذِينَ يَمۡشُونَ عَلَى ٱلۡأَرۡضِ هَوۡنٗا (الفرقان، 25:63)

"And the (favorite) servants of the Most Kind (Lord) are those who walk gently on the earth (al-Furqan, 25: 63)"

And as a result of this humility, an atmosphere of love is created between humans.

3. Achieving Peace and Contentment: A believer in Allah feels that he is under the protection of Allah Almighty in all kinds of situations, good or bad. Apart from this, he also realizes that Allah Almighty is so much closer to him. This feeling of God's closeness and protection gives him satisfaction and peace. Allah Almighty says

أَلَا بِذِكۡرِ ٱللَّهِ تَطۡمَئِنُّ ٱلۡقُلُوبُ(الرعد، 13:28)

"Remembrance of Allah alone that brings calm to the hearts (Al-Ra'd 13: 28)"

4. Bravery and Perseverance: A person who believes in Tawheed considers only Allah Almighty as the owner of life and death, profit and loss, and complete faith in Allah Almighty makes a person fearless and courageous in front of his enemies. The supplication of a believer should always be:

وَثَبِّتۡ أَقۡدَامَنَا وَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ (البقرہ، 2:250)

"Make our steps firm and give us victory over the disbelievers." (Al–Baqarah, 2: 250)"

5. Tawakkul (Trust): Due to the belief in Tawheed, man has complete trust and reliance on Allah Almighty. He entrusts the results of all his efforts to Allah. As a result of which he gets divine love. Allah Almighty said:

إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُتَوَكِّلِينَ (آل عمران، 3:159)

"Surely, Allah loves those who trust Him." (Al Imran 3:159)."

6. Avoiding Evil: A believer in Tawheed believes that Allah is closer than his jugular vein and knows his every move. Keeping this feeling in mind, he avoids evil in all kinds of

situations, both open and hidden. As a result, society becomes free of bad people. So, to save man from evil is the real perfection of Tawheed.

(Module 3-3: Faith in Angels)

"Malaika" is derived from the word "Malak" (ملک)". Its plural is "Malaika" (ملائکہ) and "Malaik" (ملائک). It is an Arabic word that means messenger. In other words, angels are the one creation of Allah from all other countless creations. They are made from light. They are invisible to common people, but Allah gave the ability to prophets to see them. The theologians define "Malaika":

أنّ الملائكة أجسام لطيفة نورانية قادرة على التشكلات بأشكال مختلفة

"The angels are light and bright bodies that are capable of transforming themselves in different shapes." Except for unclean animals, such as dogs and pigs.

According to Ahadith, Hazrat Gabriel (A.S) used to appear to the Prophet (PBUH) as a common person and sometimes a specific person like Dahiya Kalbi "دحیہ کلبیؓ" would appear. The angles are in great numbers but no one knows their exact number but only Allah Almighty. However, some angels are famous for their responsibilities. As like the four famous angels: Gabriel, Michael, Izrael and Israfel. "Rizwan"(رضوان) is known as the guardian angel of heaven and "Malik"(مالک) as the guardian angel of hell. "Kiraaman Katbeen"(کراما کاتبین) record our deeds and "Munkar wa nakir"(منکر ونکیر) ask questions to human beings in the grave after their death. These are well-known angels.

Angels are innocent and do not disobey Allah. Except for the four famous archangels, the believers and the righteous people are superior to other angels. However, the Prophets (A.S) are superior to all angels.

Attributes and Responsibilities of Angels

Allah levied different duties on Angels. They perform various affairs of the universe. As in Surah Al-Nazi'at, Allah Almighty mentions the various affairs of the Angels and says:

فَٱلۡمُدَبِّرَٰتِ أَمۡرٗا(النازعات، 5:79)۔

The responsibility of some angels is to capture the souls of humans and some others protect the humans from dangers and accidents. Allah says;

وَهُوَ ٱلۡقَاهِرُ فَوۡقَ عِبَادِهِۦۚ وَيُرۡسِلُ عَلَيۡكُمۡ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلۡمَوۡتُ تَوَفَّتۡهُ رُسُلُنَا وَهُمۡ لَا يُفَرِّطُونَ۔(الانعام، 61:6)

"And He has dominance over His servants, and He sends to you (angels as) guardians until when death approaches any of you, (then the angels). We send take his soul and they do not err (or default)".

The duty of some angels is to help humans. As stated in the Quran, Allah Almighty sent angels to help Muslims in some battles. Allah Almighty says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ جَآءَتۡكُمۡ جُنُودٞ فَأَرۡسَلۡنَا عَلَيۡهِمۡ رِيحٗا وَجُنُودٗا لَّمۡ تَرَوۡهَاۚ وَكَانَ ٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرًا۔(الاحزاب، 9:33)

"O believers! Recall Allah's favor to you when the forces (of disbelievers) came upon you. Then we sent wind and troops (of angels) against them whom you did not see. And Allah sees best what you do".

Some angels are responsible to keep the record of our actions. Allah says:

(وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ كِرَامًا كَٰتِبِينَ يَعْلَمُونَ مَا تَفْعَلُونَ۔ (الانفطار، 82:10-12

"Whereas there are guardian angels appointed over you. (Who are) dignified, the scribes (writing the records of all your deeds). Indeed, the truly good will be in the Garden of Bliss".

(Module 4-4: Faith in Holy Books)

The divine books are those books that were revealed from Allah Almighty. By term, the books were revealed by the Creator of the universe upon the Prophets for the welfare and guidance of human beings. So that Allah's creatures can follow it and live according to the will, purpose and orders of their Creator.

The famous heaven books are four. Among them are the Tawrat (Torah) was revealed to Musa, the Zabur (Psalms) were revealed to Prophet Dawud (A.S), (A.S), the Injeel (Gospel) was revealed to Issa (A.S), and the Holy Quran was revealed to Prophet Muhammad (PBUH).

Besides the Quran, the collection of the above books is called the Bible or the Holy Book. It has two parts: one is called the Old Testament and the other is called the New Testament. The first part of the Old Testament contains the books and letters revealed to the Prophets (A.S) before Issa (A.S). The New Testament contains four gospels, i.e., Mark, Matthew, Luke, and John, as well as the letters of the Romans to Peter, John, Judas, etc. Apart from these famous books, some scriptures have also been revealed which are mentioned in the Quran. Allah says:

إِنَّ هَٰذَا لَفِى ٱلصُّحُفِ ٱلْأُولَىٰ۔ صُحُفِ إِبْرَٰهِيمَ وَمُوسَىٰ (الاعلی،87:18-19)

It is necessary for Muslims to believe in all previous books. Allah Almighty says:

وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ (البقرہ، 2: 4)

"And those who believe in (all) that which has been revealed to you, and that which was revealed before you".

All the revealed books and scriptures before the Holy Quran have been abrogated after the revelation of the Holy Quran. So that now only the Holy Quran will be followed. The Holy Quran has many distinctive features.

Distinguishing Features of the Holy Quran:

The distinguishing features of the Holy Quran are as follows:

1. The Preserved Book:

The Holy Quran is the source of guidance for mankind until the Day of Resurrection. Therefore Allah has taken responsibility for the preservation of the Holy Qur'an, unlike other revealed books.

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ(الحجر، 15: 9)

"Assuredly, We alone have revealed this Glorious Admonition (the Qur'an), and surely we alone will guard it".

This is the reason that despite the passing of more than fourteen hundred years, the Holy Quran is still preserved in its original text and form, while the previously revealed books are not available in their original text.

2. The Living Language:

The language in which the Quran was revealed is a living language. Even today, Arabic is the official language of more than twenty countries. And it is spoken and read in all countries of the world. Arabic is considered one of the world's chief languages.

3. **The Universal Book:**

The previously revealed books were limited only to a particular nation and region, while the Holy Quran is for all the people of the world. This book addresses as "**یایھا الناس**" (O people). The teachings of this book provide complete guidance for all regions and civilizations. Allah says:

إِنۡ هُوَ إِلَّا ذِكۡرٞ لِّلۡعَٰلَمِينَ (یوسف، 104:12)

"This Quran is but a reminder to all mankind".

4. **The Complete Code of Life:**

The Holy Quran provides a complete code of life to guide human beings from the individual to the highest spheres of governmental affairs. It guides human beings in every field of life, Political, economic, social, legal, and educational.

ما فَرَّطۡنَا فِي ٱلۡكِتَٰبِ مِن شَيۡءٖ (الانعام، 6: 37)

"We have not omitted anything (which is not given symbolic or elaborate details) in the Book"
Hazrat Abdullah bin Abbas R.A. says: "If my shoelace is lost, I look for it in the Qur'an". In other words, the Companions R.A. used to solve minor problems with the help of the Quran.

5. **The Book of Miracles:**

The Holy Quran is the most living proof of the authenticity of Islam today. Allah Almighty has challenged humans to bring a book like it, even if a surah. As Allah Almighty says:

فَأۡتُواْ بِسُورَةٖ مِّن مِّثۡلِهِۦ (البقره، 2: 23)

"Then produce only one chapter like this".
Everyone is helpless in front of the challenge from the time of the Prophet till date. No one has been able to fulfill this challenge and will not be able to do it until the Day of Resurrection.

6. **Memorable:** There is hardly anyone who has memorized the earlier revealed books in the world at present. On the contrary, there are millions of Muslims who memorize the whole Quran.
7. **The Book Supporting Wisdom and Morality:** This book is a book supporting wisdom and morality. Many indecent and immoral things like committing polytheism and adultery had been attributed to the prophets in the previous heavenly books and in their adjacent books of history due to alterations and misreporting. While the Holy Quran is a sublime book of morality. In which the reasoning and morality have been properly observed. Man finds it closer to his common sense and reasoning.
8. **Sensibility and Workability:** This is a very easy and practical book that is understandable to a common man. Apart from this, it is also very easy to follow. It is in conformity with common sense. It allows every person to act according to his capacity.

   وَلَقَدۡ يَسَّرۡنَا ٱلۡقُرۡءَانَ لِلذِّكۡرِ فَهَلۡ مِن مُّدَّكِرٖ (القمر، 54: 17)

   "And indeed, we have made the Qur'an easy for direction and guidance, but is there anyone who will take advice?"

9. **The Last Book:**

   The Holy Quran is the last revealed book of Allah. After that no book will be revealed. Allah says;

ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗاۚ (المائده، 5: 3)

“Today I have perfected your Din (Religion) for you, and have completed My Blessing upon you, and have chosen for you Islam (as) Din (a complete code of life)”.

(Module 5-5: Faith in Holy Prophets A.S “Risalat”)

Prophets and Messengers are both plural forms of the word Prophet (Nabi) and Messenger (Rasool). The literal meaning of the Nabi is "informer" and Rasool means "message bearer". It means, the one who gives news from Allah to the people is called Nabi or prophet and the one who conveys the message of Allah to others is called the Messenger or Rasool.

Scholars have different opinions regarding the difference between Prophet (Nabi) and Messenger (Rasool). According to them, there is practically no difference between a Nabi and a Rasool, while according to others, a Rasool is someone to whom a scripture or book was revealed by Allah Almighty, i.e., someone who brought a completely new law that no prophet had presented before or that the Shari'ah may not be completely new, but it will be totally new for the nation in which it is presented to]. It is said that Nabi is the one upon whom the revelation was revealed, whether he brought the new Shari'ah or an old one or the one to whom no book has been revealed, but he has been ordered to preach the previous law.

No human being has the power and access to speak directly to Allah and convey His message to others. For this purpose, Allah Almighty chose some people from humans and sent them as Prophets or Messengers. Allah says:

مَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآيِٕ حِجَابٍ أَوْ يُرْسِلَ رَسُولاً فَيُوحِيَ بِإِذْنِهِۦ مَا يَشَآءُ (الشورى، 51:42)

“And every man does not have the faculty that Allah should speak to him (directly) except by Revelation (He bestows upon some the holy status of Prophethood), or (should speak) from behind a veil, or by sending some angel as a messenger to reveal with His permission what Allah may will.”

Man acquires knowledge through the five senses: seeing, hearing, touching, tasting, and feeling, but intellect cannot reach many matters. For example, intellect cannot understand all the matters related to Allah and the Hereafter. Therefore, we get guidance about such matters from the prophets. Allah has described the objectives and wisdom of sending prophets in the Qur'an in many ways. Allah says:

وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ ٱللَّهِ (النساء، 4:64)

“And we have not sent any Messenger but that he must be obeyed by the command of Allah.”

وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ (الانعام، 48:6)

“And we do not send Messengers but as Bearers of glad tidings and as Warmers.”

Allah Almighty declared obedience to His Prophets and Messengers to be obligatory, rather, He made it an integral part of obedience to Him. The well-being and success of mankind depend upon it. Allah says:

وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ ، فَقَدْ فَازَ فَوْزًا عَظِيمًا(الاحزاب، 71:33)

“And whoever obeys Allah and His Holy Messenger (blessings and peace be upon him) will surely achieve great success.”

مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ (النساء، 80:4)

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

Characteristics of Prophets and Messengers:

Allah Almighty has blessed Prophets with certain characteristics compared to ordinary people. The following are the characteristics of the Prophets:

1. **Human:** Allah Almighty has always sent a human being as a prophet to guide mankind. Allah says:

قُلۡ إِنَّمَآ أَنَا۠ بَشَرٞ مِّثۡلُكُمۡ (الکہف، 110:18)

"Say: 'I look like you only (by virtue of my visible creation) as a man."

Because human beings have to follow the Prophets, so they have been sent as Prophets.

2. **Bestowment (وہبیت):** Messenger-ship and Prophet-hood are not something that man can achieve through his efforts. Rather, it is a gift from Allah Almighty, which Allah has declared as His grace.

ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ (الجمعة، 4:62)

"This (arrival of the Holy Messenger [blessings and peace be upon him] as well as his spiritual benevolence) is Allah's bounty which He grants to whom He likes."

Another place, he said:

ٱللَّهُ أَعۡلَمُ حَيۡثُ يَجۡعَلُ رِسَالَتَهُۥ (الانعام، 124:6)

"Allah knows best whom He is to assign the station of His Messenger-ship."

So prophethood is a trust which is a gift of Allah Almighty. Therefore, no man can earn it through hard work.

3. **Innocence:** All prophets and messengers are innocent. Devil cannot interfere with their words and deeds, nor can selfish desires make the Prophet fall into error. This is because they were always under the supervision of Allah Almighty.

وَمَا يَنطِقُ عَنِ ٱلۡهَوَىٰٓ إِنۡ هُوَ إِلَّا وَحۡيٞ يُوحَىٰ (النجم، 53: 3-4)

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

4. **Manhood:** All the Prophets that Allah sent were men. No woman was sent as a prophet.

وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ إِلَّا رِجَالٗا نُّوحِيٓ إِلَيۡهِم مِّنۡ أَهۡلِ ٱلۡقُرَىٰٓ (یوسف، 109:12)

"And before you, we also sent men alone from amongst the inhabitants of (various) towns to whom we sent Revelations."

5. **Worthy of Obedience:** Obedience to all Prophets is a duty of mankind because obedience to the Messenger is obedience to Allah Almighty. The Prophet is both the commentator of the book of God and a model to follow the divine injunctions. Allah says:

وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذۡنِ ٱللَّهِۚ (النساء، 4: 64)

"And we have not sent any Messenger but that he must be obeyed by the command of Allah."

6. **Trustworthiness and Honesty:** All Prophets have faith and integrity. They also hold the highest status in their nation in terms of morals and character. No untrustworthy (morally inferior person) has been made a prophet. Allah Almighty declared the trustworthiness and honesty of the prophet through the tongue of the prophets:

إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ (الشعراء، 26: 107)

"Indeed, I (have come as) a trustworthy Messenger to you."

This was the reason that the people refused their Prophets' invitations but couldn't question their character.

The Characteristics of Prophet Muhammad P.B.U.H:

Hazrat Muhammad (P.B.U.H) is the last Prophet and Messenger of Allah and Allah has completed the religion of Islam upon him. Moreover, the Prophet's teachings contain the lessons of every prophet. Therefore, it is necessary to believe in prophets other than him. Nevertheless, success depends only on submission to him. The following are the salient features of Prophethood of Muhammad (S.A.W):

1. **Complete Religion:** All the prophets who came before him for a particular nation, time, and region. Therefore, their teachings were short, while the teachings of the prophet Muhammad (S.A.W) are for all mankind, all nations, and all eras. Therefore his teachings are perfect. Allah says:

   اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِينَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْاِسْلَامَ دِينًا (المائده، 5:3)

   "Today I have perfected your Din (Religion) for you, and have completed My Blessing upon you, and have chosen for you Islam (as) Din (a complete code of life)."

2. **PRESERVATION OF THE SUNNAH:** Allah Almighty preserved the life of our Prophet Muhammad (PBUH) in such a way that no other prophet, king, conqueror, or leader's lives have ever been preserved in human history. Allah has provided this protection in the same way He has protected the Holy Qur'an. The Sunnah is the interpretation of the Qur'an. Therefore, arrangements were made for the protection of the Holy Quran as well as the protection of the Sunnah. Allah says:

   مَّن يُطِعِ ٱلرَّسُولَ فَقَدۡ أَطَاعَ ٱللَّهَ (النساء، 4: 80)

   "Whoever obeys the Messenger (blessings and peace be upon him) obeys (but) Allah indeed."

3. **Practicality:** The practicality of the Prophet's message is an important aspect. Many philosophers and thinkers have passed in this manner that they presented their ideas to the people but could not put them into practice and indeed this is the most difficult task. The Prophet (P.B.U.H) acted upon the divine teachings he conveyed and provided a practical model for humans. This is why Allah Almighty has declared the Prophet's (P.B.U.H) life to be the best example for all human beings. Allah says:

   لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٌ (الاحزاب، 33: 21)

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

4. **The Culmination of Prophethood:** One of his distinguishing characteristics is that he is the last Prophet. It is an important Islamic belief that there will be no prophet after him. The end of prophethood is evident in the Qur'an, Hadith, and the consensus of the Ummah. Allah says:

   مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٖ مِّن رِّجَالِكُمۡ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَۗ (الاحزاب، 33: 40)

   "Muhammad (blessings and peace be upon him) is not the father of any of your men, but he is the Messenger of Allah and the Last of the Prophets (ending the chain of the Prophets). And Allah is the Perfect Knower of everything."

Requirements of faith in the Prophet Muhammad (P.B.U.H):

Many requirements for faith in the Holy Prophet (P.B.U.H) are described in the Holy Qur'an. . Allah says:

فَٱلَّذِينَ ءَامَنُواْ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُواْ ٱلنُّورَ ٱلَّذِيٓ أُنزِلَ مَعَهُۥٓ أُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ (الاعراف، 7: 157)

“So those who will believe in this (most exalted Messenger [blessings and peace be upon him]) and venerate and revere him and serve and support him (in his Din [Religion]) and follow this light (the Qur’an) that has been sent down with him, it is they who will flourish and prosper.”
The first requirement is to believe in the Prophet (P.B.U.H). The second is that he deserves to be respected. The third is to provide him support in the matters of religion (نصرت دین). The fourth is to follow the light (النور) that has been sent down to him. The light (النور) here refers to the Holy Qur’an.

(Module 6-6: Faith in the day of Judgement “Akhrat”)

The fifth belief in the basic beliefs of Islam is the belief in the Hereafter.
Literal Meaning: The literal meaning of Akhirat is that which comes later or that which comes at the end.
Terminological Meaning: Believing in the Hereafter means believing that a person will be resurrected after death. After the present life of the world, humans will be given another life, and every human being will be rewarded or punished for his good or bad actions.
The Concept of Hereafter in Islam: The Hereafter begins after death. Until the Day of Resurrection, a person lives in the realm of Barzakh, it is an intermediate stage between this world and the hereafter. The Hereafter is described in detail in the Qur'an and Hadith.
Allah Allah Almighty has created man in this world for testing and trial. The present life of the world is temporary. One day this universe and everything in it will perish. The name of this day is “The Day of Judgment” (قیامت). Hazrat Israfeel A.S will blow the trumpet, as a result of which the Hour or the Day of Judgment will be established and the entire universe will come to an end. This means that everything in the universe will be destroyed. After that, the trumpet will be blown again, after which all the human beings from Adam (A.S.) until Dooms Day will be resurrected and they all will be brought to the court of Allah Almighty. This is called the Day of “Hashar” (حشر).
Judgment on Deeds: The balance will be established and the reward for everyone's actions will be assigned to heaven or hell.
Arguments for the Hereafter: The life of the Hereafter is a reality. In the Holy Qur'an, Allah has described the reality of life in the Hereafter as follows:

كَيۡفَ تَكۡفُرُونَ بِٱللَّهِ وَكُنتُمۡ أَمۡوَٰتٗا فَأَحۡيَٰكُمۡۖ ثُمَّ يُمِيتُكُمۡ ثُمَّ يُحۡيِيكُمۡ ثُمَّ إِلَيۡهِ تُرۡجَعُونَ (البقرة2: 28)

“How can you deny Allah, whereas you were lifeless and He gave your life, then He will cause you to die and will again bring you back to life, and then to Him, you will be returned”.
At another place Allah Almighty says:

وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٞ لَّا رَيۡبَ فِيهَا وَأَنَّ ٱللَّهَ يَبۡعَثُ مَن فِي ٱلۡقُبُورِ (الحج22:7)

“And, certainly, the Last Hour is bound to come. There is no doubt about it. And, verily, Allah shall raise alive those who are in the graves”
For polytheists and infidels, it was a matter of wonder that after death when the bones of a person decayed, how he will be brought back to life. Allah narrates their doubt:

مَن يُحۡيِ ٱلۡعِظَٰمَ وَهِيَ رَمِيمٞ (يس 36: 78)

“Who will give life to bones when they will have been decomposed?”
Then responds to it this way:

قُلۡ يُحۡيِيهَا ٱلَّذِيٓ أَنشَأَهَآ أَوَّلَ مَرَّةٖۖ وَهُوَ بِكُلِّ خَلۡقٍ عَلِيمٌ(يس 36: 79)

“He who created them the first time will give them life. And He knows best every creation”- Human intellect recognizes that doing something the first time is difficult while doing it the second time is easy. Therefore, it is very easy for the creator of the universe to abolish the existing system and establish a new system in its place.

Effects of Belief in Hereafter on Humans: Belief in the Hereafter has the following effects on human life:

1- The Strength of the Relationship with Allah Almighty: Belief in the Hereafter strongly binds man's relationship with his Creator. The desire to meet Allah and to seek His pleasure keeps him close to the good and away from the bad, and this is real piety. The human heart trembles with the fear of Allah's displeasure and is filled with the idea of longing for His love. This creates the quality of piety in a person and he deserves two paradises in the hereafter. Allah Almighty says:

وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتَانِ (الرحمن55: 46)

“And whoever fears standing before his Lord (for the meeting), for him are two Gardens”.

2- Sense of Responsibility: The concept of the hereafter creates a sense of responsibility in man. The idea of accountability after death keeps him vigilant in the performance of duties and safe from lapses. This attitude of his makes him a strong character personally which becomes a source of stability in society. Allah Almighty says:

ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً (الملک:2)

“He who has created death and life (so that) He may test you as to which of you is best in conduct”.

3- Bravery and Fearlessness: If a person believes in the Hereafter, he becomes fearless of death. Indifference to death makes a man brave. Such a person becomes the protector of people's life, wealth, and honor. He is devoted to the fearless passion of accepting death on the battlefield. The sparks of Jihad within Muslims are generated only because of the belief in the Hereafter. The Prophet (PBUH) said: "Death is a gift for a believer".

4- Fulfillment of Rights: Fulfillment of rights makes the world run better. Believers in the Hereafter become conscious and anxious to fulfill the rights of others. Hazrat Umar R.A said: "Even if goat’s kid dies of thirst on the banks of the Euphrates River, its responsibility is on me". The development and survival of a society depend on the fulfillment of rights.

5- Strong Character: When a person has the fear of God, the proportion of evil in his character decreases and he adopts goodness. He avoids heinous crimes like lying, adultery, theft, robberies, and earning a haram livelihood. He avoids major sins. When he becomes strong in character, he does not fear anyone except God, but the evil elements become afraid of him. The strength of character of individuals is the guarantee of the protection and development of a society.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ (حم السجده، 41: 30)

“Indeed, those who have said, "Our Lord is Allah” and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.”

Lecture No. 2: Fundamentals of Islam – II

(Module 1(7): Islamic concept of worship)

Ibadat is an Arabic word that is derived from “ABD” (عبد). The Meaning of “Abd” is a servant. It means servitude "(بندگی). The meaning of “Abd” in the dictionary is also "humbleness and humility"(عاجزی اور انکساری).

Terminologically, "Worship is the name of such an act which is performed to show respect and humility to someone while believing that he is a god".

In the religion of Islam, prayer, fasting, zakat and Hajj are important acts of worship. In a hadith these acts of worship were described as the main pillars of Islam, on which the building of the religion of Islam is built:

بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ [البخاری:8]

Islam is based on (the following) five (principles):

1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (PBUH).
2. To offer the (compulsory congregational) prayers dutifully and perfectly.
3. To pay Zakat (i.e. obligatory charity).
4. To perform Hajj. (i.e. Pilgrimage to Mecca)
5. To observe fast during the month of Ramadan.

All celestial or divine religions offer their concept of worship, but the worship of all religions is specific to place and time. For example, Christians worship in churches, Sikhs in Gurdwaras, Jews in synagogues, and Hindus in their temples. While Islam's concept of worship is very broad and comprehensive. The entire earth has been declared a place of worship for Muslims. Worships like prayer, fasting, zakat, and Hajj gave comprehensiveness to this concept. Paying for many other matters in terms of reward is also considered worship, for example, being kind to relatives, earning a lawful livelihood, telling the truth, and avoiding lying, backbiting, and obscenity are also acts of worship. Even a single moment of a Muslim's life is not free from the worship of Allah. His rising, sitting, sleeping, waking, eating, and drinking are also counted as acts of worship if they are performed in conformity with Shariah.

The concept of monasticism or asceticism exists in some religions like Buddhism etc. Monasticism refers to detachment from worldly pleasures. Terminologically, monasticism is to seek the truth through self-sacrifice, but also through the abundance of worship in the solitude of forests and deserts, keeping away from family life and other worldly affairs. In Islam, monasticism has been condemned, rather a person who lives in the world and spends his daily life seeking the pleasure of Allah has been appreciated.

Once, three Companions asked the wives of the Prophet (PBUH) about the routine of the prophet in worship. When they were told about the routine of the Holy Prophet (PBUH), they underestimated these actions and said, "What is our comparison with the Holy Prophet (PBUH)?" All his past mistakes have been forgiven. One of them said, “From today onwards I will always be praying at night”. The other said, “I will always be fasting and will never miss it.” The third said, “I will stay away from women and will never marry”. The Prophet (PBUH) came and asked, "Are you the ones who said these things?" Listen! By Allah Almighty! I am the one among you who fears the most from Allah Almighty. I am the most pious among you, but I fast,

I also break the fast. I pray (at night) and I also sleep and I marry women. And he who turns away from my Sunnah, he has no relation with Me.

(Module 2(8): Namaz)

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

Importance of the Prayer:

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

The Obligation of Salat:(صلوة)

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

A Comprehensive Worship:

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

The Plurality of Emphasis:

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

The Difference between Islam and Disbelief:

The basis of differentiation between Muslims and non-Muslims is the prayer. The Prophet (P.B.U.H) said:

بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلاَةِ " (سنن ابی داؤد:حدیث 4678)

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

The Prayer is Obligatory in All Circumstances:

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

إِنَّ ٱلصَّلَوٰةَ كَانَتۡ عَلَى ٱلۡمُؤۡمِنِينَ كِتَٰبٗا مَّوۡقُوتٗا (النساء، 4: 103)

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

The Last Advice of the Holy Prophet (P.B.U.H):

The importance of prayer can be estimated from the last advice the prophet (PBUH) gave, he mentioned taking care of slaves as well as offering prayers:

الصَّلاَةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ (سنن ابن ماجہ:حدیث 1625)

"Prayer and care for your slaves."

The First Account on the Day of Judgment:

On the Day of Judgment, the first account will be of the prayers. The Prophet (P.B.U.H) said:

إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلاَتُهُ فَإِنْ صَلُحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ (ترمذی، 413)

"On the Day of Resurrection, the man will be held accountable for his prayer first."

The One Who Does not Say the Pray will Go to Hell:

It is clearly stated in the Holy Quran that the person who does not pray will go to hell instead of going to heaven. It is mentioned in the Quran:

مَا سَلَكَكُمْ فِي سَقَرَ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ (المدثر، 74: 42-43)

"What has brought you into Hell? 'They will say: 'We were not of those who used to offer Prayers."

Negligence in the Prayer a Cause to Decline:

One of the causes of decline of nations has been attributed to negligence in offering prayers. Allah says:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَوٰةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا (مريم19:59)

But they are succeeded by a generation who neglect their devotional obligations and follow only earthly pleasures; but they will reach the wrong road and meet destruction,

Benefits and Effects of Prayer:

Prayer is the food for the human soul and the source of satisfaction for the heart. It has numerous advantages and benefits, some of the important ones are given below:

• The prayer is a great means of obtaining Allah's help. Allah says:

وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَوٰةَ (المائده5: 12)

"And Allah said (to the Children of Israel): 'I am with you (i.e., My special support and reinforcement will escort you).' If you establish Prayer."

• The performance of five prayers protects a person from bad deeds and sins. . Allah says:

إِنَّ الصَّلَوٰةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنكَرِ (العنكبوت 29: 45)

"Surely, prayer prohibits indecency and impiety."

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

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

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

Therefore, Allah Almighty has kept many secrets and symbols in the prayer. It is a complete and rich source of individual and collective reform of Muslims. Saying the prayer is an act of worship, but there is a whole system of character building and Islamic formation of the society in it.

(Module 3(9): Zakat)

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

• Zakat was first made mandatory in 2 Hijri but in 9 Hijri it was implemented in full.

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

Importance of Zakat:

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

Jihad of the First Caliph against Zakat-deniers:

Zakat is a form of worship of Allah Almighty which is related to the rights of Allah as well as the rights of the people. The importance of zakat in the Islamic Shari'ah can be estimated from the fact that after the departure of the Holy Prophet (PBUH), rebellions erupted across Arabia and the Islamic State faced the most critical situation and crisis. The most threatening was the challenge of the denial of Zakat. At this very critical moment in Islamic history, Hazrat Abu Bakr Siddique (RA) boldly declared that despite the counsels of most of the Companions that whoever tried to create a difference between prayer and zakat, he would fight him. Therefore, the first Caliph, Hazrat Abu Bakr Siddique, waged an open jihad against the rebels, and his sword did not stop until the revolt of the Zakat deniers was completely subdued.

Self-Purification:

Zakat purifies the human heart from the greed of wealth. Allah almighty said:

خُذۡ مِنۡ أَمۡوَٰلِهِمۡ صَدَقَةٗ تُطَهِّرُهُمۡ وَتُزَكِّيهِم بِهَا (التوبۃ،9: 103)

"Collect alms (Zakat the Alms-due) from their wealth so that by these (alms) you may purify them (of their sins) and (by this purification of faith and riches) bestow upon them blessing"
Even today, the payment of Zakat is a means of self-purification. Because the best means of self-purification is to spend money in the way of Allah.

Punishment for non-payment of Zakat:

Where Allah Almighty has given the good news of reward for paying Zakat, He has also given the promise of great punishment for non-payment. Allah almighty said:

وَٱلَّذِينَ يَكۡنِزُونَ ٱلذَّهَبَ وَٱلۡفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ ٱللَّهِ فَبَشِّرۡهُم بِعَذَابٍ أَلِيمٖ- يَوۡمَ يُحۡمَىٰ عَلَيۡهَا فِي نَارِ جَهَنَّمَ فَتُكۡوَىٰ بِهَا جِبَاهُهُمۡ وَجُنُوبُهُمۡ وَظُهُورُهُمۡ هَٰذَا مَا كَنَزۡتُمۡ لِأَنفُسِكُمۡ فَذُوقُواْ مَا كُنتُمۡ تَكۡنِزُونَ (التوبۃ،9: 34-35)

"And those who hoard silver and gold and do not spend it in the cause of Allah, warn them of a grievous torment. The Day when this (gold, silver, and wealth) will be heated in the Fire of Hell, their foreheads, sides, and backs will be branded with this (heated material and it will be said to them:) 'This is the same (wealth) that you treasured for (the benefit of) your souls. So taste (this wealth) which you had been amassing".

Distribution of Zakat

The distribution of Zakat has been determined in this verse of the Holy Quran:

إِنَّمَا ٱلصَّدَقَٰتُ لِلۡفُقَرَآءِ وَٱلۡمَسَٰكِينِ وَٱلۡعَٰمِلِينَ عَلَيۡهَا وَٱلۡمُؤَلَّفَةِ قُلُوبُهُمۡ وَفِي ٱلرِّقَابِ وَٱلۡغَٰرِمِينَ وَفِي سَبِيلِ ٱللَّهِ وَٱبۡنِ ٱلسَّبِيلِۖ فَرِيضَةٗ مِّنَ ٱللَّهِۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ (التوبۃ،9: 60)

“Indeed, alms (Zakat) are meant for the poor and the indigent, and those who are deployed to collect charities and those in whose hearts the inculcation of love for Islam is aimed at. And, (moreover, spending Zakat for the) freeing of human lives (from the yoke of slavery) and removing the burden of those who are to pay debt and (those who toil hard) in the cause of Allah and the wayfarers (is true). This (all) has been prescribed by Allah, and Allah is All-Knowing, Most Wise”.

In this verse it is mentioned that Zakat should be spent on the following people:

1- Poor (فقیر):

Poor those who do not have the required income to meet their basic needs.

2- Needy (المساکین):

Those who cannot earn due to lack of means, unemployed, etc. These people are deprived of basic needs.

3- Collectors of Zakat (العاملین علیها):

Employees of the Zakat Department or people running the Zakat system.

4- Who Hearts to be reconciled (**المؤلفة القلوب**):

Those who should be given a part of Zakat to make them inclined to Islam or to keep them on Islam.

5- For Slaves (وفی الرقاب):

Zakat can be given for the release of slaves and prisoners.

6- Debtor (الغارمین):

For those who are in debt and are not able to pay off the debt, then Zakat money can also be used to pay off these debts.

7- In the Way of Allah (فی سبیل الله):

For the defense of Islam its propagation and for the efforts to establish it.

8- Traveler (وابن السبیل):

If the travelers are pickpocketed or lose money or are in trouble for any other reason, they can be helped by Zakat.

The difference between the Miskeen (مسکین) and the Faqeer (فقیر):

Faqeer is a person who has some wealth and means, but it is not sufficient for his needs in life. (If you look around, you will see a large number of such people who do menial jobs or small-scale businesses, but their income is insufficient to meet household expenses. Due to their self-esteem, such people do not like to extend their hands in front of others. These people are among the recipients of Zakat.

Miskeen is a person who does not have even the necessities of life. Unfortunately, we have a large number of such people too in our society.

(Module 4(10): Roza)

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

- Fasting is the third fundamental pillar of Islam. Fasting is obligatory on all adult and sane Muslim. Allah Almighty said:

فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ [البقرة،2: 185]

Therefore, he who witnesses this month must fast in it" (Al-Baqarah, 2: 185)

However, Islam has allowed sick, travelers and elderly people to skip fasting:

ايامًا مَّعْدُوْدٰتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ۗ وَ عَلَى الَّذِيْنَ يُطِيْقُوْنَهٗ فِدْيَةٌ طَعَامُ مِسْكِيْنٍ ۗ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهٗ ۗ وَ اَنْ تَصُوْمُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ[البقرة2: 184]

"These are a fixed number of days. So, whoever amongst you is ill or on a journey, then he shall complete fasting for the fixed number by (fasting on) other days. But those who are not able to fast, it is obligatory on them to provide food for a needy person in lieu of that. But whoever does (greater) good seeking pleasure that is better for him. And your fasting is better for you if you understand." (Al-Baqarah, 2: 184)

• The purpose of fasting is to inculcate piety in man:

يا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ[البقرة2: 183]

"O believers! Fasting is prescribed for you as it was prescribed for the people before you so that you may become pious." (Al-Baqarah, 2: 183)

• Fasting is of great importance, so the loss of leaving it without valid reason is big.

The Holy Prophet (PBUH) said:

مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ وَلاَ مَرَضٍ لَمْ يَقْضِ عَنْهُ صَوْمُ الدَّهْرِ كُلِّهِ وَإِنْ صَامَهُ[جامع الترمذی:723]

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

Benefits and Effects of Fasting:

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

(Module 5(11): Hajj)

• The literal meaning of Hajj is "to intend to visit a place". In the terms of Shari'ah, attending the Kaaba and performing Hajj rituals on the specific days of Zul-Hijjah is called Hajj.

• Hajj is the fifth pillar of Islam. It became obligatory in 9 AH:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا [آل عمران3: 97]

"And the Pilgrimage to this House is prescribed for the people for the sake of Allah whoever may afford its journey".

• Hajj is a Sunnah of Ibrahim (A.S). It has also been obligatory on the previous Ummah:

وَ اَذِّنْ فِى النَّاسِ بِالْحَجِّ يَاْتُوْكَ رِجَالًا وَّ عَلٰى كُلِّ ضَامِرٍ يَّاْتِيْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ۔ (الحج: ٢٧)

"And proclaim the Hajj (Pilgrimage) aloud amongst the people. They will approach you on foot and (mounted) on all lean camels, coming by distant tracks."

Types of Hajj: There are three types of Hajj:

1. **Hajj Tamattu**: In which Ihram should be tied with the intention of Umrah and untied after Umrah. Then later the Ihram of Hajj should be put on.
2. **Hajj Qiran:** This is the Hajj in which Umrah and Hajj are performed with the same Ihram.
3. **Hajj Ifrad:** In which Ihram should be worn only with the intention of Hajj.

Rituals of Hajj: Rituals of Hajj refer to the functions that are required to be performed as members of Hajj during the days of Hajj. Their description is as follows:

1. **Wearing Ihram:** At designated places (called Miqaat) some distance from Mecca, the Hajj and Umrah dress (Ihram), which consists of two unstitched cloths, is worn. It is called Ihram. Wearing Ihram is one of the obligatory conditions of Hajj. However, there is no specific clothing restriction for women in the state of Ihram, they can wear sewn clothes for Ihram.
2. **Talbiyah:** After putting on the Ihram, the pilgrims frequently call Talbiyah:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ، وَالنِّعْمَةَ، لَكَ وَالْمُلْكَ، لاَ شَرِيكَ لَكَ.

3. **Safa and Marwah:** It is said to circumambulate the two hills called Safa and Marwah. This is in accordance with the Sunnah of Hazrat Hajra.
4. **Stay in Mina:** On the 8th of Dhu al-Hijjah, a day and night stay is held in Mina.
5. **Waquf e Arafat:** Pilgrims stay in a field near Jabal Rahmat on the 9th of Zul-Hijjah from sunset to sunset and engage in prayers. This is where the Hajj sermon takes place.
6. **Waquf e Muzdalifah:** The night between the 9th and 10th of Dhu al-Hijjah is spent in Muzdalifah.
7. **Pebbles on Jamrat:** In Mina there are three pillars of concrete called Jamrats. Pilgrims pelt them with pebbles. Pelting these pebbles is the Sunnah of Hazrat Ibrahim. When they were taking Hazrat Ismail to sacrifice, Satan tried to interrupt him at three places and Hazrat Ibrahim (A.S.) pelted him three times with pebbles.
8. **Sacrifice:** On the 10th of Zul-Hijjah, on the day of Eid-ul-Adha, pilgrims offer sacrifice in Mina. After the sacrifice, the head shaving or hair trimming is performed and the Ihram is untied.
9. **Tawwaf Afaza or Tawwaf Ziyarat:** It is an important part of Hajj without which Hajj is not complete. This can be done from the morning of 10 Dhu al-Hijjah as-Sadiq to 12 Dhu al-Hijjah.
10. **Tawwaf Farewell:** Pilgrims, before leaving Makkah, circumambulate Bait Allah again, which is called Tawwaf Widaa (The farewell Tawwaf)

Fighting, rioting and lewdness are prohibited during Hajj. Allah Almighty says:

فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ [البقرة2: 197]

“Must not commit sexual intercourse with the women, nor any (other) sin, nor should he quarrel with anyone during the Hajj (Pilgrimage) days”.

Hajj has a lot of rewards and rewards. The Prophet ﷺ said:

مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّه[صحيح البخاری:حدیث 1521]

“The Prophet (PBUH) said, "Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew."

Lecture No. 3: Holy Qur'an and its sciences – I

(Module 1(12): Introduction to the Holy Qur'an)

The literal meaning of the Qur'an:

The word Qur'an is derived from "Qira'at" (قِرَاءَة) which means to read. One opinion is that the word Qur'an is derived from the word "Qara" (قَرَءَ) which means to collect.

Definition of the Holy Quran:

The Qur'an is the Word of Allah, which He revealed to Muhammad, the Messenger of Allah (PBUH), in both word and meaning, which is preserved in Mushaf (مصحف) and has come down to us in a continuous manner. It is a challenge for mankind to create something similar.

Names of the Quran:

Allama Jalaluddin Sayyuti has written fifty-five (55) attributes of Allah's Book derived from the Holy Qur'an in his famous book "Al-Attiqan fi Uloom al-Qur'an"(الاتقان فی علوم القرآن). Allah Almighty has mentioned many names in the Qur'an itself, for example, Al-Qur'an, Al-Furqan, Al-Zikr, Al-Noor and Al-Kitab, etc.

(Module 2(13): Verses and Surahs of the Holy Qur'an)

The literal meaning of the verse is symbol or sign. The verses of the Qur'an are signs and symbols of the knowledge and wisdom of Allah while the term "Ayat" refers to a sentence of the Holy Qur'an which has a different status from the sentences before and after it. According to a popular saying, the number of verses in the Holy Quran is 6236.

Surahs of the Holy Quran:

A collection of more than two verses is called a surah. In the Arabic language, the literal meaning of the surah is elevation and exaltation. Each chapter of the Holy Quran is called a Surah as if each Surah is the name of a high place. There are a total of 114 surahs in the Holy Quran, the largest surah of the Holy Quran is Surah Al-Baqarah (سورہ البقرہ) and the shortest surah is Surah Al-Kawsar(سورہ الکوثر) .

Descending order:

The order according to which the Quran was revealed is called the order of descent (نزولی ترتیب). In terms of revelation, the first five verses of Surah Al-Alaq (سورہ العلق) were revealed first.

Tawqifi order:

Al-Tawqifi arrangement refers to the current arrangement of the Holy Qur'an, such as Surat al-Fatihah (سورہ الفاتحہ)at the beginning and Surat al-Nas (سورہ الناس) at the end.

(Module 3(14): Fazail-e-Qur'an)

- Learning the Qur'an and teaching it to others is a noble and blessed act.
- There is one good deed recorded for reciting each letter of the Qur'an, and according to the hadith, one good deed is rewarded by Allah equal to ten good deeds. So if someone recites Alif (الفـــ) ، Laam(لام) , Meem(ميم) , he will get a reward equal to thirty good deeds.
- One of the sayings of the Prophet (peace and blessings of Allah be upon him) means that the person who works carefully with understanding and reciting the Holy Qur'an. And he is busy in this auspicious process, and he does not get the opportunity or time to pray. So Allah Almighty says that because of his involvement in this work, He will give him a better reward than that of the supplicants.
- The meaning of the blessed hadith is that envy is not permissible except in two situations: one is with a person to whom Allah Almighty has given wealth and he spends it in the way of Allah Almighty. And the second is with the person whom Allah Almighty has blessed with the Quran, and he reads and teaches the Qur'an.

(Module 4(15): Compilation of the Holy Qur'an in the Prophetic era)

- The Holy Quran was revealed to the Prophet (PBUH) over a period of about twenty-three years, in the perspectives of different circumstances and needs.
- In view of the importance and greatness of the Holy Qur'an, the Prophet (PBUH) at the time of revelation used to repeat the Qur'anic verses quickly.

On this, Allah Almighty said:

لَا تُحَرِّكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖ اِنَّ عَلَيْنَا جَمْعَهٗ وَ قُرْاٰنَهٗ(القيامة: 75:16۔17)

"(O Beloved!) Do not move your tongue in a hurry (to learn the Qur'an by heart when it is revealed to you) assuredly, upon us rests its collection and preservation (in your breast) and its recitation (by your tongue)." (Al-Qi amah, 75: 16)

- A large number of the Companions memorized the Holy Qur'an, and in addition, the Prophet (PBUH) created a group of scribes of revelation who used to write down the Qur'anic verses on various objects for the purpose of preserving the Holy Qur'an.

(Module 5(16): Compilation of the Holy Qur'an in the era of Hazrat Abu-Bakr Siddiq R.A)

- After the martyrdom of a large number of Hufaz (حفـاظ) among the Companions in the Battle of Yamama, the concern of protecting the Holy Quran became intense among the Companions. So that the divine book of guidance be preserved for the people who would come later.

- Hazrat Umar (RA) advised Hazrat Abu Bakr (RA) to collect the Holy Quran in one piece. But Hazrat Abu Bakr Siddiq (R.A.) hesitated because he could not make up his mind for it. He said: “How can we do what the Holy Prophet did not do.” Later, he expressed his willingness to do this work in view of Hazrat Umar's insistence and for the protection of the Quran for future.
- **Collection and Editing of the Quran:** Hazrat Abu Bakr Siddiq RA formed a two-member committee consisting of Hazrat Umar Farooq RA and Hazrat Zaid bin Thabit RA for the compilation and editing of the Holy Quran. So that, they might collect the verses of the Quran from the people and write it down in book form after researching and verifying them. For this purpose, he compiled the Holy Quran in book form keeping in mind some principles and methods. This compilation was initially named "The Master Copy" and later "Mushaf"(مُصحف). This copy of the Mushaf was initially under the custody of the Caliph Hazrat Abu Bakr Siddique RA and later, under the custody of the second Caliph Hazrat Umar Farooq RA. After the martyrdom of Hazrat Umar Farooq RA, that manuscript was preserved with Hazrat Hafsa, the daughter of Hazrat Umar Farooq RA and the mother of the believers and wife of the holy prophet, till the caliphate of Hazrat Uthman Ghani RA.

(Module 6(17): Compilation of the Holy Qur’an in the caliphate of Hazrat Usman Ghani R.A)

- When Islam spread out of Arabia and came to Asia, Central Asia and other distant lands, due to the differences between the Arabs and non-Arabs, there occurred differences in the way of reading of the Holy Quran.
- Hazrat Huzaifa bin Yaman RA came to Hazrat Uthman Ghani RA and reported that the people who became Muslims in the remote areas were differing in the recitation of the Quran because they were not familiar with the Arabic language and reading. Because of this, there was a fear of conflicts and clashes among Muslims on the reading of the Quran.
- Hazrat Usman Ghani formed a four-member committee for the collection of the Quran. In which there were Hazrat Zaid bin Thabit RA, Hazrat Abdullah bin Zubair RA, Hazrat Saeed bin Al-Aas RA and Hazrat Abd al-Rahman bin Harith bin Hisham RA. This committee compiled the Holy Quran on the Qurayshid dialect and then prepared seven identical copies of the Holy Quran. Which were sent to various major Islamic cities such as Makkah, Syria and Kufa etc.
- Diacritics of Quran and Punctuation: Since the people of Arabs were proficient in own language, they did not need diacritics i.e., zabar, zir, pesh and dots to read the Quran. But when the Quran reached the non-Arabs, it required diacritics to read it properly in whose absence there was a fear of misreading of the Quran. The responsibility of making diacritics of Quran was given to Abu Asad Al-Dawli, a great expert in literature and art of that time, in the Umayyad period.

Lecture No. 4: Holy Qur'an and its sciences – II

(Module 1(18): The miraculous status of the Holy Qur’an)

The Holy Quran is the word of Allah. This is such a unique book that it is beyond the scope of human beings to conceive it. Allah has challenged humans if they think that this Qur'an is not revealed by Allah, but it is a human expression and that this was made by Prophet Muhammad (P.B.U.H) on his own behalf, then they too are human beings and consider themselves the masters of their language and others as a dumb, then they should bring a word similar to it if they are truthful. Allah says:

(البقرة 23:2) وَ اِنۡ كُنۡتُمۡ فِىۡ رَيۡبٍ مِّمَّا نَزَّلۡنَا عَلٰى عَبۡدِنَا فَاۡتُوۡا بِسُوۡرَةٍ مِّنۡ مِّثۡلِهٖ ۪ وَ ادۡعُوۡا شُهَدَآءَكُمۡ مِّنۡ دُوۡنِ اللّٰهِ اِنۡ كُنۡتُمۡ صٰدِقِيۡنَ

“And if you are in doubt about this (Book) which we have revealed to our (exalted) servant, then produce only one chapter like this. And (for this task) you may call upon (all) your helpers apart from Allah if you are true (in your doubt and denial).”

But history is a witness to the fact no one could answer this challenge of Quran and will never be able to fulfil it until the Dooms Day. Not only this, but Allah gave the challenge to bring ten verses similar to it and then challenged to bring one sura of its merit. But despite having so much knowledge, the world has been unable to respond to it until now.

Unparalleled Eloquence of the Qur'an:

One of the leaders of Makkah (مکہ), Waleed bin Mughira (ولید بن مغیرہ), while describing the eloquence and miraculous glory of the Holy Qur'an admitted his weakness and inability, despite being a master of language that the Quran could not be a human speech, otherwise they would have made a speech like it.

(Module 2(19): Explanation of the secrets of the universe in Holy Qur’an)

Scientific Facts and Revelations:

The Big Bang Theory, The expansion of the universe by the order of Allah from a shrinking substance is clearly mentioned in the Holy Quran, (Surah Al-Anbiya, 21: 30)

The motion of Earth, Sun, and Moon:

All the planets, earth and sun are moving within their fixed orbits and do not go out of their orbit. Allah says:

وَ هُوَ الَّذِىۡ خَلَقَ الَّيۡلَ وَ النَّهَارَ وَ الشَّمۡسَ وَ الۡقَمَرَ ؕ كُلٌّ فِىۡ فَلَكٍ يَّسۡبَحُوۡنَ (الانبياء 33:21)

“And (Allah) is He who created the night and the day, and (also) the sun and the moon. All (heavenly bodies) are continually floating fast in their respective orbits.”

Chemical and Biological Development of Human Embryo:

The various stages and periods of development of the human embryo in the mother's womb and in this way the signs of the power of Allah Almighty are also mentioned in the Holy Quran.

Predictions of Future Events:

- Mention of the victory of the Muslims in the Battle of Badr (بدر) and the defeat of the infidels despite the numerical superiority of the enemy and weakness of the Muslims, has been mentioned by Allah Almighty beforehand in clear terms in the Qur'an.
- Giving news of victory to Muslims even before the peace treaty of Hudaybiyah (حدیبیہ). Despite the fact that in the terms and conditions of the treaty of Hudaybiyya (حدیبیہ), the Muslims were visibly at a loss but Allah Almighty even before the treaty gave the good news of victory to the Muslims and it came true in the form of the conquest of Makkah (مکہ), The Prophet (P.B.U.H) and the Companions returned to their homeland as conquerors.
- Rome and Persia were the two major powers of the time. The people of Persia (Fire worshipers) repeatedly defeated Rome (who were Christians, the people of the book). Muslim sympathies were with Rome. At the same time, the people of Persia conquered Rome and at that time Allah predicted in the Qur'an the domination of the people of Rome in a few years. That proved to be true word for word.
- During the miserable days of the Muslims, the Qur'an announced the tidings of the caliphate and the rule of the believers on the lands. In the time of rightly guided Caliphs and after them the rule of the Muslim empire proved the truth of the prophecy.
- Pharaoh (فرعون), who claimed to be a god, Allah mentioned in the Qur'an about preserving his body after his drowning in the Nile River(دریائے نیل) , that Allah will preserve his body to make it an example for the people. So that the people may know that this is the same man who claimed to be god but now it is before us in the form of a helpless mummy who does not have the power to repel a fly from his body.

(Modules 3(20): Introduction to the exegesis (Tafasir) of the Holy Qur’an)

The Literal Meaning of Tafsir: The meaning of the Tafsir is to open something and explain it clearly.

Technical Meaning: This is the science that deals with the meaning, nuances, wisdom rulings, and problems of the Quran.

Types of Exegesis: There are two types of Exegesis: (1) Tafsir bil Mathur (2) Tafsir bil Rai.

1. Tafseer Bil Mathur: The explanation of the verses of the Quran in the light of the narrations transmitted from the Holy Prophet (PBUH), the companions, and their successors (Tabi‘een) to us. For example, Tafseer by Allama Muhammad bin Tafseer Tabari by Jarir Tabari, etc.
2. Tafseer bil-Rai: It is the Tafseer by a trustworthy and qualified person who interprets the Quran according to his understanding of the other verses of the Qur'an, hadiths, and sayings of the companions and lexicology, e.g., Tafseer al-Kashaf by Allama Zamakhshari (MAY Allah be pleased with him).

Basic Sources of Exegesis of the Qur'an: The following are the five main sources of the Exegesis of the Qur'an.

(1) The Holy Qur'an itself. (2). Ahadith of the Prophet (PBUH) (3) The Sayings of the Companions and their Followers (4) Arabic Language (5) Rules and Principles of Shari'ah.

(Module 4(21): The evolution of exegesis (Tafasir) of the Holy Qur’an)

While the Qur'an was being revealed, the Blessed Person of the Prophet (PBUH) was present among the Companions.

Whenever there was a need for an explanation or confusion in the meaning of a verse, the Companions would come to the Holy Prophet's service and return after getting a satisfactory answer.

● The Companions tried to understand the Qur'an and acquire the knowledge of the Qur'an so that God's commandments can be well understood. The cousins of the Prophet Hazrat Abdullah bin Abbas and Hazrat Ali are among them. Apart from them, other Companions like Hazrat Ubai bin Ka'ab and Hazrat Zaid bin Thabit are particularly notable.

● After the demise of the Holy Prophet (PBUH) and the spread of Islam to far-flung areas, many companions migrated to Kufa, Basra and other areas and taught the Book of Allah.

In order to spread and teach the Qur'an, they established circles of the Qur'an and thousands of people further passed on this knowledge to other people.

● Compilation of Exegesis: In the beginning, the Companions used to hear the explanation of the Quran from the Holy Prophet (PBUH) and memorized it and spread it to others. Later, during the reign of the Umayyads, they started writing books on the exegesis of Quran.

The first regular exegesis of the Qur'an is by Abu Ja'far Muhammad bin Jarir Al-Tabari's “Jami al-Bayan known as, Tafseer al-Tabari.

The following is the qualification required in an exegete:

1- Proficient in Arabic language rules and grammar. 2. Proficient in Rhetoric. 3. Well-versed in the Principles and Rules of Fiqh 4. Proficient in Hadith and Its sciences. 5. Well acquainted with the biography of the prophet.

Lecture No. 5: Holy Qur'an and its sciences – III

(Module 1(22): Textual study of the Holy Qur'an [Surah Al-Hujurat, Verses#: 1-2])

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

"O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not." (Quran 49:2)

1. The importance of respect for Prophet Muhammad (PBUH). 2. The Superiority of Quran and Sunnah in all matters. 3. The significance of remembering Allah

It is essential to maintain respect and show etiquette towards Prophet Muhammad (PBUH). One should not raise one's voice above the voice of the prophet (PBUH), and should always speak with humility and respect. (It is narrated that the voice of Thabit bin Qais bin Shammas was naturally loud, he became distressed upon hearing the verse mentioned above. The prophet Muhammad (PBUH) consoled him.) One should address the prophet with good titles rather than just by his name.

According to the scholars, these etiquettes should also be observed when mentioning Prophet Muhammad (PBUH) or discussing hadith. Additionally, following the Quran and Sunnah in all matters is of utmost importance. Remembering Allah is a matter of importance.

(Module 2(23): Textual study of the Holy Qur'an [Surah Al-Hujurat, Verses#: 3-5])

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِندَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ ۚ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ۔ (الحجرات: 3)

"Verily, those who lower their voices in the presence of Allah's Messenger (SAW), they are the ones whose hearts Allah has tested for Taqwa. For them is forgiveness and a great reward." (Al-Hujurat 49:3)

Speaking softly is a sign of etiquette, and the etiquette of the Prophet (PBUH) is a sign of piety. Allah has tested their hearts with the etiquette of the Prophet (PBUH), and the result was that their hearts were purified for piety. If there is no etiquette, there is no guarantee of even the slightest of faith, let alone piety.

إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ۔ (الحجرات:4)

Surely, those who call you from behind the chambers, most of them do not use reason. Indeed, those who call you from outside the chambers do not understand (your elevated status and the etiquette of reverence). (Quran 49:4)

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ۔ (الحجرات:5) ؛

"And if those people had patience until you yourself came out to them, it would have been better for them. But Allah is Forgiving and Merciful."

According to the scholars, the command to observe etiquette was not only effective in the life of the prophet (PBUH) but also it is effective in front of his grave and in the mosque of the prophet (PBUH) until the Day of Judgment.

Once Hazrat Umar (may Allah be pleased with him) heard two people speaking loudly in the Prophet's Mosque, he said that if you were from Medina, I would have punished you.

(Module 3(24): Textual study of the Holy Qur'an [Surah Al-Hujurat, Verses#: 6-8])

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ۚ لَوْ يُطِيعُكُمْ O يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ فَضْلًا O فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَٰكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۚ أُولَٰئِكَ هُمُ الرَّاشِدُونَ (الحجرات:6-8)O وَاللَّهُ عَلِيمٌ حَكِيمٌ مِّنَ اللَّهِ وَنِعْمَةً

"O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, And afterward become full of repentance for what ye have done. And know that among you Is God's Apostle: where he, In many matters, to follow Your (wishes), ye would certainly fall into misfortune: But God has endeared The Faith to you, and Has made it beautiful In your hearts, and He Has made hateful to you Unbelief, wickedness, and Rebellion: such indeed are Those who walk in righteousness".

Explanation:

• There is a Messenger of Allah in you. The blessings of the prophethood continue even today through the Holy Qur'an and the Sunnah of the Prophet (PBUH). The prophet loves his Ummat. The Quran tells the believers that they are not as desirous and aware of their own well-being as the Prophet (PBUH) is.

• In spite of the existence of the Book and the Sunnah, the person who insists on his own opinion is actually ignorant and as if denies the existence of the prophetic teachings.

(Module 4(25): Textual study of the Holy Qur'an [Surah Al-Hujurat, Verses#: 9-11])

وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۖ فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۖ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ۔ (الحجرات:9)

“And if two parties of the Muslims fight, make them reconcile. Then if either of these (parties) commits injustice and aggression against the other, fight against (the party) that is committing aggression till it returns to Allah’s command (of establishing peace). When they revert and submit, make peace between them with equity. And put justice to work. Surely, Allah loves those who do justice. (Al-Hujurat, 49: 9)

It is the duty of every Muslim to make peace between two warring Muslim parties. There is a hadith**:** Allah's Messenger (ﷺ) said, "Help your brother whether he is an oppressor or an oppressed," A man said, "O Allah's Messenger (ﷺ)! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet (ﷺ) said, "By preventing him from oppressing (others), for that is how to help him." (Bukhari, 6952)

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ۔ (الحجرات:10)

The truth is that (all) believers are brothers (to one another). So make peace between your two brothers and always fear Allah, so that you may be shown mercy. (Al- Hujurat, 49: 10)

Islamic brotherhood is a stable and strong relationship that is not affected by colour, caste, or geographical boundaries.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۖ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ۔ (الحجرات:11)

“O believers! Let no community ridicule another community. It is likely that they may be better than those (who ridicule). Nor should women make fun of other women. It is likely that they may be better than those (who make fun). And do not offend or find fault with one another, nor call each other names. Calling someone wicked or indecent after (he embraces) faith is an extremely evil name. And those who do not turn to Allah in repentance, it is they who are the wrongdoers.” (Al- Hujurat, 49: 11)

- Education in social etiquette is essential to creating a peaceful society.
- There can be two reasons for making fun of someone: Having a religious or ideological disagreement and treating others as if they are inferior and contemptible.
- Lamaz (لّمز) means to find fault in an action or movement of a person. Such as picking jokes, impersonating someone, making gestures, or making fun and hurling insults.
- Titles are of two types. 1. Good ones (like Siddiq and Farooq) 2. Bad ones (such as adulterers, Jews, and thieves).
  The Messenger of Allah Almighty said, "Whoever calls a Muslim a sinner or a disbeliever, and in fact he is not a disbeliever or a sinner, then the person who says so will become a transgressor or a disbeliever."

Lecture No. 6: Holy Qur'an and its sciences – IV

(Module 1(26): Textual study of the Holy Qur'an [Surah Al-Hujurat, Verses#: 12])

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ۔ (الحجرات:12)

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

- Avoid snooping: peeping into someone's house, overhearing, seeing someone's letters or snooping on a telephone conversation, etc. Hidden evils should not be treated by spying but by education, preaching, collective training of the people, and creating a pure social environment.

- Backbiting should be avoided, but it is permissible in the following cases:

1. An oppressed when he explains his case to a ruler or authority or to a scholar to seek religious advice. 2. To save someone from the harm of someone. 3. In the science of Hadith when the narrators are cross-examined to ensure the authenticity of a hadith

(Module 2(27): Textual study of the Holy Qur'an [Surah Al-Hujurat, Verses#: 13])

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ۔ (الحجرات:13)

"O, people! We created you from a male and a female, and (divided) you into (large) peoples and tribes so that you might recognize one another. Surely, the most honorable amongst you in the sight of Allah is he who fears Allah the most. Certainly, Allah is All-Knowing, All-Aware."

- In Islam, piety is the sole standard of excellence.
- Priority and supremacy in the time of ignorance were based on racial distinctions. The Holy Qur'an established Islamic society on the principle of human compassion and abolished racial prejudice.

(Module 3(28): Textual study of the Holy Qur'an [Surah Al-Hujurat, Verses#: 14-18])

قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ تُؤْمِنُوا وَلَٰكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِن تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُم مِّنْ أَعْمَالِكُمْ شَيْئًا ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ۔(الحجرات:14)

The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful."

• The well-known commentator Imam Mujahid says that this verse was revealed about Banu Asad bin Khuzimah (بنو اسد بن خزیمہ).

• Interrelationship of Faith and Islam: Sometimes both the words are used as synonymous as it is in the following verse:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ۔ (الحجرات:15)

The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful.

And sometimes they are used in different meanings. In that case, faith means belief and Islam means outward obedience as it is in the following verse:

قُلْ أَتُعَلِّمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ(الحجرات:16) يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُل لَّا تَمُنُّوا عَلَيَّ إِسْلَامَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِن كُنتُمْ صَادِقِينَ۔ (الحجرات:17)

Say, "Would you acquaint Allah with your religion while Allah knows whatever is in the heavens and whatever is on the earth, and Allah is knowing of all things?" They consider it a favor to you that they have accepted Islam. Say, "Do not consider your Islam a favor to me. Rather, Allah has conferred favor upon you that He has guided you to the faith if you should be truthful."

In their opinion, it was their favor to the Prophet (PBUH) that he ﷺ should have taken care of and in return, he should have fulfilled their demands and requests like Chaudhary and Sardar joining a political party to seek favor and interests from the party chief.

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ۔ (الحجرات:18)

Indeed, Allah knows the unseen [aspects] of the heavens and the earth. And Allah is Seeing of what you do.

Allah further emphasizes not to think that He only knows the objects of heaven and earth which are visible, but He also knows those objects which are invisible to the eyes, whether they have passed before or are present or will be in the future and whatever you are doing or will do in the future, Allah will see it well.

Lecture No. 7: Holy Qur'an and its sciences – V

(Module 1(29): Textual study of the Holy Qur'an [Surah Al-Mominoon, Verses#: 1-11])

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾ (المؤمنون:1-11)

"(1) The Believers must (Eventually) win through (2) Those who humble themselves In their prayers (3) Who avoid vain talk (4) Who are active in deeds Of charity (5) Who abstain from sex (6) Except with those joined To them in the marriage bond, Or (the captives) whom Their right hands possess, For (in their case) they are free from blame (7) But those whose desires exceed Those limits are transgressors (8) Those who faithfully observe Their trusts and their covenants (9) And who (strictly) guard Their prayers (10) Those will be the heirs (11) Who will inherit Paradise: They will dwell therein (Forever)."

(Module 2(30): Textual study of the Holy Qur'an [Surah Al-Furqan, Verses#: 63-66])

وَعِبَادُ الرَّحْمَٰنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا۔ (الفرقان:63)

"And the servants of (God) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!".

- Behavior is a reflection of human thoughts. Because arrogance, dignity and humility, laziness, and aimlessness are all revealed through behaviour.
- Ignorant refers to a stubborn, argumentative, rude person.
- Salam means, Salam Mutarakat (سلام متارکت) means giving up arguments.

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا۔ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ إِنَّ عَذَابَهَا كَانَ غَرَامًا۔ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا۔ (الفرقان:64-66)

“Those who spend the night in adoration of their Lord Prostrate and standing, Those who say, “Our Lord! Avert from us the Wrath of Hell, for its Wrath Is indeed an affliction grievous, Evil indeed is it as an abode, and as a place to rest in”.

﴿اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّ عُيُوْنٍ اٰخِذِيْنَ مَاۤ اٰتٰىهُمْ رَبُّهُمْ اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُحْسِنِيْنَ كَانُوْا قَلِيْلًا مِّنَ الَّيْلِ مَا يَهْجَعُوْنَ وَبِالْاَسْحَارِ هُمْ يَسْتَغْفِرُوْنَ﴾(الذّاریات :15-17)

“As to the Righteous, They will be in the midst Of Gardens and springs. Taking joy in the things which their Lord gives them, because, before then, they lived a good life. They were in the habit of sleeping but little by night. And in the hours of early dawn, they (were found) praying For Forgiveness.”

﴿قَالَ رَسُوْلُ اللهِ ﷺ يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالٰى كُلَّ لَيْلَةٍ إِلَى السَّمَآءِ الدُّنْيَا حِيْنَ يَبْقَى ثُلُثُ اللَّيْلِ الْاٰخِرِ يَقُوْلُ مَنْ يَدْعُوْنِيْ فَأَسْتَجِيْبَ لَهُ مَنْ يَّسْأَلُنِيْ فَأُعْطِيَهِ وَمَنْ يَّسْتَغْفِرُنِيْ فَأَغْفِرَ لَهُ﴾ (البخاری،6321)

“Allah's Messenger (PBUH) said, "When it is the last third of the night, our Lord, the Blessed, the Superior, descends every night to the heaven of the world and says, 'Is there anyone who invokes Me (demand anything from Me), that I may respond to his invocation; Is there anyone who asks Me for something that I may give (it to) him; Is there anyone who asks My forgiveness that I may forgive him?”

Scenes of the Torment in Hell:

1- Frequent burning of bowels and skin.(Al-Nisa:56)
2- Feeding on thorn bushes. (Al-Ghashiya:6)
3- To be punished with iron hammers. (Al-Hajj: 21, 22)
4- Boiling water to be given to the inmates of hell. (Al-Anam:70)
5- To be fed with pus. (Al-Naba:25)
6- To be clothed with fire. (Al-Hajj: 19)

(Module 3(31): Textual study of the Holy Qur’an [Surah Al-Furqan, Verses#: 67-71])

وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا۔ (الفرقان:67)

“Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes)”

- In this verse the financial attitude of the servants of God (رحمٰن کے بندے) are described.

- **Moderation:** Another virtue of Islam is that it commands moderation in both worship and affairs.
- The reason for a man to be prudent is to be moderate in his expenditure. A Hadith says whoever adopts a modest attitude will not be needy. (Musnad Ahmad).

Difference between Extravagance (اسراف) and Expending wastefully (تبذیر):

Extravagance: It means spending more than necessary. For example, spending more on your food or clothing

Expanding Wastefully: It is said to spend on such activities which have nothing to do good. For example, showing off and in things of debauchery.

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا (الاسراء: 27)

"Verily spendthrifts are brothers Of the Satan (Evil Ones), and the Satan is to his Lord (Himself) Ungrateful."

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا۔ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا۔ إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا۔ وَمَن تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا۔ (الفرقان:68-71)

"Those who invoke not, With God, any other god, Nor slay such life as God Has made sacred, except For just cause, not commit Fornication, and any that does This (not only) meets punishment. (But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell Therein in ignominy. Unless he repents, believes, and works righteous deeds, For God will change the evil of such persons into good, and God is Oft-Forgiving, Most Merciful. And whoever repents and does good has truly turned to God with an (acceptable) conversion".

- Calling someone god other than Allah is shirk.
- The Messenger of Allah (PBUH) was asked, which sin is the greatest? He (PBUH) said, "That you associate anyone with Allah, even though He created you. He said, which sin is greater after that? He said, killing your children for the fear that they will eat with you, he asked, then which one? He (PBUH) said, that you commit adultery with your neighbor's wife. Then he (PBUH) said that these things are confirmed by this verse, then he recited this same verse.

(Module 4(32): Textual study of the Holy Qur'an [Surah Al-Furqan, Verses#: 72-76])

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾ (الفرقان:72-74)

"Those who witness no falsehood, and, if they pass by futility, they pass by it with honorable (avoidance). (73) Those who, when they are admonished with the signs of their Lord, droop not down at them as if they were deaf or blind. (74) And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous".

- The above verses describe the attributes of Ibad Al-Rahman(عباد الرحمٰن) . Ibad Al-Rahman means the servants of Rahman, i.e. those people whom Allah is pleased with and whose attributes have been mentioned as examples to follow in the Holy Qur'an.
- **Meaning of Shahadat (شہادۃ) and Zoor(زور) :**
- Shahadat means to be present, to testify. The meaning of "Zoor" does not only a lie but every false and absurd act is also included in "Zoor". The meaning of the verse is that where something absurd and vulgar is being done. The servants of Allah do not attend it but avoid such places.
- They do not ignore the verses of God, like a deaf and the blind. Rather, they listen attentively and meditate on the words of Allah.
- The servants of Allah are not only on the right path rather, they also ask for good fortune for their families, i.e. wives and children.
- They pray to God to make them leaders of the pious. One thing to consider here is that asking for position in power, being a seeker of worldly positions is not appreciated, but increasing in good deeds and praying to be leader means that people accept you as a leader in the path of goodness, this kind of prayer and wish is appreciated.

أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٥﴾ خَالِدِينَ فِيهَا ۚ حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾ (الفرقان:75تا76)

"Those are the ones who will be rewarded with the highest place in heaven, Because of their patient constancy: Therein shall they be met with salutations and peace, (76) Dwelling therein, how beautiful an abode and place of rest".

- Here these servants are promised paradise as a reward for their patience.

The question arises, what is patience? Patience is not to be patient in the absence of power or strength, but patience is to stop doing something wrong for the sake of Allah even if you have the power, even if you find an opportunity to commit a sin.

- They will be welcomed in Paradise with greetings and blessings and they will be admitted to Paradise with honor. They will live forever in heaven, which is the best abode. Food in heaven will be pure fruits, all paradises will be free from disease, weaknesses, and all kinds of disease. All the heavenly beings are always happy under the shade of Allah's mercy, His pleasure and pleasure, and will live forever.

Lecture No. 8: Holy Qur'an and its sciences – VI

(Module 1(33): Textual study of the Holy Qur'an [Surah Al-Ahzab, Verses#: 40])

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (الاحزاب:40)

"Muhammad (blessings and peace be upon him) is not the father of any of your men, but he is the Messenger of Allah and the Last of the Prophets (ending the chain of the Prophets). And Allah is the Perfect Knower of everything."(Al-Ahzab, 33: 40)

This verse is a clear proof that the Holy Prophet (PBUH) is the final prophet.

1. Khatam is called Seal (مہر), and Seal (مہر) is the last act done. That is, prophethood and messenger-ship were terminated by the Holy Prophet Muhammad (PBUH).
2. Zayd bin Haritha was an adopted son of the Prophet (PBUH). He (PBUH) announced it in the Kaaba before the prophethood. People used to call him "Zaid bin Muhammad. When Hazrat Zaid divorced his wife, Hazrat Zainab, the prophet was ordered by Allah to marry her, upon which, according to Arab traditions, there were rumours that the Messenger of Allah (PBUH) married his former daughter-in-law. This verse revealed that he is not the father of Zaid bin Haritha (may Allah be pleased with him), due to which he can be criticized as to why he married his daughter-in-law. Rather, he was an adopted child. The true child is the one who is born from one's own blood.
3. The Prophet (PBUH) said, "Thirty liars will be born in my Ummah, and each of them will say that he is a prophet. Although I am the last of the prophets, there will be no prophet after me."
4. Prophet Hood is a divine gift. There is no gradualness to it. There is no concept of Mahdi (مہدی), Messiah (مسیح), or shadow (ظلی بروزی) kind of prophethood.
5. The prophet said in an allegorical way that with his arrival, the palace of prophethood is completed.
6. Once, he said to Hazrat Ali, "Will you not be pleased that you will be to me like Aaron (Horoon) to Moses (Musa)? But there will be no prophet after me." (Sahih al-Bukhari: 4416)

7. (Module 2(34): Textual study of the Holy Qur'an [Surah Al-Ahzab, Verses#: 56-58])

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۔ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا۔ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا (الاحزاب:56تا58)

"Surely, Allah and (all) His angels send blessings and greetings on the Holy Prophet (blessings and peace be upon him). O believers! Invoke blessings on him and salute him with a worthy salutation of peace abundantly (and fervently)". (56) "Surely, those who offend Allah and His Prophet, Allah curses them in the world and in the Hereafter and He has prepared for them a disgraceful torment."(57) "And those who hurt the believing men and the believing women without their doing anything (wrong), surely, they bear (themselves) the burden of a false allegation and an open sin."(58)

- Allah Almighty refers to His actions and the actions of the angels and said, O believers, send blessings and peace upon the prophet.
- The difference between the Sunnah of God and the Sunnah of the Prophet: Durood is the Sunnah of God, so it is not bound by time.

(Module 3(35): Textual study of the Holy Qur'an [Surah Al-Ahzab, Verses#: 6 & 21])

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۗ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَن تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُم مَّعْرُوفًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا (الاحزاب: 6)

"This (Esteemed) Prophet is nearer to and has a greater claim on the believers than their own souls and his (pure) wives are their mothers. And blood relations have a greater claim one to another (in the distribution of inheritance) in the Book of Allah than (the rest of) the believers and the Emigrants except that you desire to do favor to your friends. This command is written in the Book of Allah. (Al-Ahzab, 33: 6)

1. You are more well-wisher to the believers than they are to themselves.

2. Faith is not complete until our love to the prophet is more than others.

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (الاحزاب: 21)

“In truth, in (the sacred person of) Allah’s Messenger (blessings and peace be upon him) there is for you a most perfect and beautiful model (of life) for every such person that expects and aspires to (meeting) Allah and the Last Day and remembers Allah abundantly.”(Al-Ahzab, 33: 21)

1. Although this verse is revealed in the perspective of the battle of Ahzab, this order is general, that is, it is necessary for Muslims to follow him (peace be upon him) in all his sayings, actions, and circumstances, whether they are related to worship, society, economy, or politics, his example is obligatory to follow in every sphere of life. The same is the meaning of the verses of Surah Al-Hashr ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ﴾ and “﴿إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ﴾ if you love Allah" (Al-Imran: 31).
2. People from every walk of life are addressed here. So the prophet’s life is an example for everyone.

Lecture No. 09: Hadith and its Sciences– I

(Module 1(36): Introduction to the basic Concepts of Hadith Sciences)

Literal Meaning of the Hadith: Literally Hadith means: conversation and a new thing. Wherever this word is used in the Holy Qur'an, it means "word or talk".

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِن كَانُوا صَادِقِينَ (الطور:52:34)

“So let them produce a treatise like this (Qur’an) if they are truthful”.

According to Allama Johari: Hadith al-Kalam (الحدیث الکلام) Qalilah wa Kathirah wa Jama Hadith (قلیلة و کثیرة وجمعہ احادیث)"The meaning of Hadith is speech whether it is little or much. Its plural is Ahadith."

Technical Meaning of the Hadith: In the terminology of Hadith scholars, Hadith refers to the sayings, actions, and speech of the Messenger of Allah (things or deeds determined him), the circumstances and attributes of the Prophet (PBUH).

Introduction to the Knowledge of Hadith: Hadith and Sunnah: Hadith and Sunnah are synonyms with Muhadditheen (محدثین) and especially the later Muhadditheen (متاخرین محدثین).

Sunnah literally means a walking path, and a walking path is one that is walked on repeatedly, coming and going on it is a regular part of the routine. Lifting up a child during prayer and urinating while standing due to some reason on some occasions are mentioned in Ahadith, but they are not the Sunnah.

Basic Kinds of Hadith:

Hadith Qawli: It is a hadith in which the saying of the Prophet (ﷺ) is mentioned. For example:

مثال: انما الاعمال بالنیات

Actions are judged by intentions

Faili Hadith (حدیث فعلی): It is a hadith in which the actions of the Prophet (ﷺ) is mentioned.

Example: Nu'man bin Basheer (RA) said: “When we stood up for prayer, the Messenger of Allah Almighty (PBUH) would straighten the ranks, and when we stood up straight, he would start the prayer by saying, 'Allahu Akbar.” (Abu Dawud, 662).

Hadith-e-Tqreeri (حدیث تقریری): It is a hadith in which it is mentioned that the Prophet ﷺ remained silent on something. Sometimes the Holy Prophet ﷺ remains silent and gives permission and sometimes he makes it clear by his actions. Below is an example of both.

Silent Explanation: A person performed the Sunnah prayer of Fajr after the obligatory prayer. The prophet asked why he did that. He said he missed his Sunnah prayer of Fajr and performed then in response the prophet stayed silent.

Explanation with the Action: during an expedition, the Muslim army out of starvation had to eat from a dead massive fish, Amber that died outside the sea. The Prophet ﷺ said: If there is something leftover, then give it us too.

Shumail-e-Nabawi (شمائل نبوی): Those are the Ahadith in which the habits and morals or physical attributes of the Prophet ﷺ are mentioned.

Example: Hazrat Abdullah bin Abbas (RA) says that the Messenger of Allah (PBUH) was the most generous of all people. (Sahih Bukhari, 6)

Definition of the Ilm-e-Usul ul Hadith (علم اُصول الحدیث کی تعریف): The art of Hadith means to know the rules and regulations through which the document and the information of the text are known and to be able to know the narrator and narrator, and their circumstances, on the basis of which the decision to accept or reject the hadith is made.

The Subject of Ilm-e-Hadith (علم حدیث کا موضوع): According to the acceptance and rejection of hadith, its subject is "Sanad (Chain of narrators) and text" (سند و متن) of hadith.

In the process of accessing the correct information about the narrators' life and character and their biographies and situations the Muhadditheen left no stone unturned yet, if there left any deficiencies due to human error, two things must be kept in mind while examining the text.

1. There should be nothing against Quran and Sunnah.

2. There should be nothing against the established fact of knowledge and reason.

Accepted and Rejected Hadith (حدیث مقبول و مردود): Accepted: The hadith which is obligatory to act upon it. Rejected: A hadith that is not acceptable to act upon it.

(Module 2(37): Accepted and Rejected Hadith)

Types of Accepted Hadith: 1. **Sound in itself (صحیح لذاتہ):** The hadith in which the following five conditions of authenticity of a sound hadith are found:

1. The chain of transmission must be connected, i.e., each narrator has received the hadith directly from his predecessor.

2. Every narrator in the chain of transmission must be righteous, that is, he avoids major sins, does not insist on minor sins, has a humble nature, and is a man of morals.
3. Every narrator should have a perfect memory, that is, he should preserve and pass on the hadith through writing or memory.
4. That hadith should not be rare (شاذ). That is, there should not be anything in the hadith that contradicts any other authentic hadith narrated by a more reliable narrator.
5. There is no hidden flaw (علت) to be found in the hadith. A hadith may appear to be authentic, but there may be some hidden flaw in it, on the basis of which the validity of the hadith becomes doubtful.

1. It is compulsory to follow the correct hadith, this is a consensus among experts in hadith, usul e fiqh (اصول فقہ) and jurisprudence. This is one of the proofs of the Shari'ah and a Muslim should not try to abandon it.
2. **Sound for some other Reason صحیح لغیرہ:** When there is more than one chain of a Hassan (good) hadith, it is promoted from the level of good to the level of Sahih. Because of its lack of (other credentials), it is known as **"Sahih Lighairihi"** and is said to have attained a level of health as a result.
3. **Good in itself حسن لذاتہ:** The hadith some of whose narrators are "Khafeef al-Zabt" "Having not so good a memory ", the rest of the conditions are the same as those of the sound (Sahih) Ahadith.

4. **Good for some other Reasons: حسن لغیرہ**: A hadith which has several chains of transmissions, each chain of transmission has a slight weakness, but if this weakness is compensated by multiple chains of transmissions, then it attains the status of **"Hasan Lighairihi".**
5. **Weak (Da'if):** A hadith whose chain of transmission is not connected or any of its narrator is not a man of character (Adil) or the narrator's memory is not good and reliable is called a weak hadith.

   A hadith is called weak mainly due to two reasons:

   1. The omission of the narrator at some point in the chain of narrators.
   2. The qualities that must be found in the narrators of hadith are missing.

   According to Hafiz Ibn al-Salah, the definition of a weak hadith is: "A hadith in which neither the qualities of authentic hadith nor good hadith can be found is weak."

Types of Rejected Ahadith due to the Narrator's Lack of Character

Abandoned (Matrook): A hadith whose narrator lies in common talk and the muhadditheen have refused to accept his narrations.

Fabricated: **(Mawdu')** In the term of hadith, when it is proved that a narrator has a defect that he lies about the Messenger of Allah ﷺ and attributes fabricated things to him, his narration is called Fabricated (Mawdu')

(Module 3(38): Importance and authenticity of Hadith)

Interpretative status of the Prophet ﷺ: Allah gave the Messenger of Allah ﷺ the authority to interpret the Qur'an. The Holy Prophet (PBUH) is the most reliable source for the interpretation of the Holy Qur'an. And interpreting the revelation is the main position of the Messenger of Allah (PBUH).

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُون (النَّحْل، 16 : 44)

"And, (O Glorious Messenger,) we have revealed to you the Glorious Reminder (the Qur'an) so that you may explain clearly to people (the message and the commandments) that have been sent down to them and that they may meditate".

Legislative Authority of the Prophet (PBUH): Several verses of the Holy Qur'an assign legislative powers to the Prophet (PBUH).

وَيُحِلُ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَآئِثَ (الْأَعْرَاف:157)

"Who enjoins on them virtues and forbids those vices".

One of the duties of the Messenger of Allah Almighty ﷺ is to declare good things as permissible and bad and dirty things as impermissible. This duty is separate and distinct from commandment and prohibition (Amr bilMaroof wa Nahi AnilMunkar).

The decisions of both Allah and the Messenger of Allah ﷺ have been declared obligatory for Muslims to act upon:

قَاتِلُواْ الَّذِينَ لاَ يُؤْمِنُونَ بِاللّهِ وَلاَ بِالْيَوْمِ الآخِرِ وَلاَ يُحَرِّمُونَ مَا حَرَّمَ اللّهُ وَرَسُولُهُ (التوبة: 29)

"(O Muslims!) Wage (also a defensive) war against those of the People of the Book who (infringed the peace treaty signed with you in Medina, and despite being in exile they do not have faith in Allah and the Last Day, and do not consider unlawful the things Allah and His Messenger (blessings and peace be upon him) have declared unlawful".

The Messenger of Allah ﷺ has the legal authority to give decisions in individual and collective matters of Muslims and Muslims are required to abide by these decisions:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا وَاتَّقُوا اللّهَ إِنَّ اللّهَ شَدِيدُ الْعِقَابِ (الْحَشْر، 59 : 7)

"And whatever the Messenger (blessings and peace be upon him) gives you, take that and whatever he forbids you, abstain (from that) and keep fearing Allah (i.e., never scoff at the Messenger's distribution and award). Surely, Allah is Severe to punish".

وَ مَا كَانَ لِمُؤْمِنٍ وَّ لَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَ رَسُوْلُهٗۤ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ وَ مَنْ يَّعْصِ اللّٰهَ وَ رَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا (الاحزاب:36)

"And neither a believing man nor a believing woman has (this) right that, when Allah and His Messenger (blessings and peace be upon him) have given judgment (or a command) about an

affair, they should exercise their own choice in (doing or not doing that) work of theirs. And whoever disobeys Allah and His Messenger (blessings and peace be upon him) certainly loses his way into open error."

Objectives of the Prophet's (PBUH) Mission:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولاً مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ (الْبَقَرَة، 2 : 129)

"O our Lord! Raise up from amongst them the (Last and the Exalted) Messenger (Muhammad [blessings and peace be upon him]), who shall recite to them Your Revelations, and teach them the Book and wisdom (logic and good judgment, making them gnostic of the divine secret), and purify and sanctify (their hearts and ill-commanding selves). Certainly, you alone are All-Mighty, All-Wise."

This verse of the Holy Qur'an describes the following duties for the Holy Prophet (PBUH):

1. The way the prophet (PBUH) recites and reads the Holy Qur'an is authentic.
2. His word for the interpretation of the Book of Allah is final.
3. To learn wisdom based on religious guidance, the person of the Holy Prophet is the only source of guidance.
4. His duty was to train people in the teachings Islam.

Therefore, the above duties are the requirement of the teaching of the book and wisdom as mentioned in the Quran that the sayings of the Prophet ﷺ are obligatory to follow for those who believe in him.

While the duty of practical training requires that all the actions of the Prophet ﷺ should be an example for the Ummah and the Ummah is bound to follow them.

In general, the Qur'an uses two terms in relation to the religious commandments:

Obedience:

وَأَطِيعُوا اللهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (آل عمران: 132)

"And persist in obedience to Allah and the Messenger (blessings and peace be upon him) so that you may be blessed with mercy".

Following:

قُلْ إِن كُنتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي (آل عمران: 31)

"(O Beloved!) Say: 'If you love Allah, follow me".

The first term is related to the commands and sayings of the Prophet (PBUH). The second term is related to the deeds and actions of the Prophet (PBUH). In other words, obeying the words of the Prophet (PBUH) and following the actions of the Prophet (PBUH) have both been declared final and obligatory.

Lecture No. 10: Hadith and its Sciences– II

(Module 1(39): Compilation of Hadith in the Prophetic Era)

The compilation of hadith refers to writing down and preserving the hadiths of the Prophet (PBUH) in book form. Such as Hadith collections of Hazrat Abu Hurairah (RA) and other Companions (RA).

- Eleven thousand Companions' names and signs exist in written form today. Each of them conveyed some or the other part of the sayings, actions, and events of the Holy Prophet (PBUH) to others. They rendered a great service to the tradition of Hadith.
- Hazrat Umar RA says: "I and one of my Ansari neighbors lived in Banu Umayya bin Zayd. And this tribe lived outside Madinah towards the East. Both of us used to attend the company of the Prophet (PBUH) alternately. One day he would go and one day I would. When I used to go, I would tell Ansari the news related to the revelation of that day, and the day he went, he used to do the same. (Sahih al-Bukhari)
- Hazrat Anas (R.A) says that when we used to hear Ahadith from the Prophet (PBUH), we would repeat them together until they were memorized.
- Hazrat Abu Saeed Khudri (R.A) says that we used to listen and write hadith while sitting around the Prophet (PBUH).
- Hazrat Abu Huraira (R.A) says that no one among the Companions of the Holy Prophet (PBUH) remembered more hadiths than me, except, Abdullah bin Amr (R.A) (عبد الله بن عمرو) remembered more hadiths than I did because he used to write them down and I did not. (Sahih al-Bukhari)

The Commandments of the Prophet (PBUH) for the Writing of Hadith:

- Hazrat Abdullah bin Amr (R.A) (عبد الله بن عمرو) says that I attended the company of the Prophet (PBUH) and said that I want to narrate his Ahadith. If you like, I also intend to take help from my hand (handwriting) along with heart (memorization). The Prophet (PBUH), said:

إن كان حديثي ثم استعن بيدك مع قلبك (سنن الدارمی ، 485)

If it is my hadith, take help with your heart as well as your hand.

- One of the Companions from the Ansar (انصار) complained to the prophet (PBUH) that sometimes he forgot the hadiths that they heard from him. The Prophet (PBUH) said: "Take help from your right hand and he indicated to write with his own hand"
- Hazrat Rafi bin Khadij (رافع بن خد یجؓ) says I asked the Messenger of Allah (PBUH), "We hear many things from you, should we write them down?" He (PBUH) said: "There is nothing wrong with writing it."

- Abdullah bin Amr bin Al-Aas (عبداللہ بن عمرو بن العاص) says: “What I used to hear from the Messenger of Allah (PBUH) I used to write it down, with the intention of remembering it. But the Quraysh (قریش) forbade me and said, “You listen to what you hear from the Messenger of Allah." Although he is a human being and sometimes utters something in anger. So, I gave up writing, then I mentioned it to the Messenger of Allah (PBUH) and he said, "Whatever you hear from me, write it down. By the One in whose power is my soul, nothing but the truth comes out of my tongue.”

Letters of the Prophet's (PBUH) Era:

Dr. Hameedullah, the renowned historian of the Islamic world, has stated that about three hundred letters of the Prophet's era have been compiled. (Political Life of the Holy Prophet (PBUH) by Dr. Muhammad Hameedullah p. 311)

Preaching Letters: After the Peace of Hudaybiyah, the prophet (PBUH) sent letters of preaching to six famous rulers of the world and registered his seal as a signature on them. The mention of the letter to Caesar and Chosroes (قیصرو کسریٰ) etc., is also present in Sahih Bukhari and there is also a mention of making a silver ring to seal the letters. (Taqabat Ibn Saad (طبقات ابن سعد) by Ibn Saad Vol. 2 p. 29)

Letters to Newly Converted Muslim Delegations: When Hazrat Wail bin Hajar (وائل بن حجر) (from Madinah) requested the Messenger of Allah (PBUH) before his return to his homeland (حضرموت، یمن). "O Messenger of Allah! Write down the decree of my rule over my people.” The Prophet (PBUH) dictated three such decrees to Hazrat Muawiyah and handed them over to Wail (وائل). He gave the delegations with separate scriptures containing Islamic rules: The delegation of the (قبیلہ خثعم، وفد الریاویّین ، وفد ثمالة والحدان). الوثائق السیاسیة از ڈاکٹر محمد حمید اللہ ص 142 تا (144)

Written Agreements: Immediately after the migration, a series of agreements with various Arab tribes and other nations began. Dr. Hameedullah has collected a large number of such written agreements in “الوثائق السیاسیة ". The Treaty of Medina was written, too. Similarly, in the 6th Hijri, the Treaty of Hudaybiyah was written. This agreement was written by Hazrat Ali (R.A). A copy of it was taken by the Quraysh and one was kept by the Holy Prophet (PBUH).

Title Deeds of Estates: The Holy Prophet (PBUH) gave many people property and their property deeds were also written. For example, when Hazrat Zubair bin Al-Awam (RA) was given a large estate, he wrote this document: “This document was given to Zubair by the Messenger of Allah He has given them the entire upper part of Swaraq Pura (سوارق پورا), in comparison, no one should claim his right to it.” (Tabqat Ibn Saad (طبقات ابن سعد) by Ibn Saad Vol. 2 p. 408)

Trustees: He wrote the declaration of peace for many individuals and families. These are recorded in Tabaqat Ibn Saad. In al-Badayah wal Nahayah (البدایہ والنہایہ), there is a mention of a

letter he dictated Amir bin Fahira, a freed slave of Hazrat Abu Bakr Siddiq about the trust to Sarqa bin Malik on a piece of leather. (Sahih Al Bukhari 2 p. 446)

Affidavits: "The Holy Prophet (PBUH) used to write the documents of valuables when buying and selling them. Abdul Majeed bin Wahib narrates that Ada bin Khalid bin Hawza said to them: Shall I not read to you a text that the Messenger of Allah (PBUH) had written for me? He said 'Why not! On this, he took out a piece of writing, in which it was written: This is a confirmation that Ada bin Khalid bin Hawza made a purchase from Muhammad (PBUH)." (Jami` at-Tirmidhi Volume 1 p. 264)

(Module 2(40): Compilation of Hadith in Companions' era)

Commanding the Companions to Recite the Book of Hadith:

1. One of the Companions from the Ansar made a complaint to the prophet (PBUH) that sometimes he forgot the Ahadith he heard from him. He (PBUH) said: "Get help with your right hand and he indicated to write with his own hand." (Jami` at-Tirmidhi: 2714)
2. Rafi bin Khadij (رافع بن خدیج) says, I asked the Messenger of Allah (PBUH), "We hear a lot of things from you, should we write them down" He said, "There is nothing wrong with writing it."

"Hazrat Abdullah bin Amr bin Al-Aas R.A (عبداللہ بن عمرو بن العاص) says: I used to write down whatever I heard from the Prophet (PBUH). With the intention of remembering him, the Quraysh (قریش) forbade me and said, "You listen to what you hear from the Messenger of Allah. He is after all a human and says even in anger. So I gave up writing, then I mentioned it to the Messenger of Allah (PBUH) and he (PBUH) said: "Write down what you hear from me. By the One in Whose power is my soul. Nothing but the truth comes out of my tongue." (Musnad Ahmad, vol. 2, p. 126)

Saheefa Sadiqah (صحیفہ صادقہ): Hadhrat Abdullah bin Amr bin Al-Aas R.A (عبداللہ بن عمرو بن العاص) had received complete permission, rather a command to write Hadith from the presence of the Holy Prophet (PBUH). So he wrote down whatever he heard. He named his book "Al-Sadiqah", he himself collected traditions in it. He said: This scripture is authentic. It contains the Ahadith that I myself heard from the Holy Prophet (PBUH). There is no narrator between me and the Holy Prophet in these traditions. This scripture was very dear to him. Apart from this, different collections of hadiths were prepared during the time of the Companions.

Collection of Hadith by Hazrat Abu Hurairah:

Hazrat Abu Hurairah is at the top among those who narrated the most hadiths from Prophet (PBUH). 5374 Ahadith have been narrated from him. In Islamic jurisprudence, 1500 out of the 3000 hadiths related to rulings have been narrated by him. After accepting Islam, he devoted his entire life to the preservation and narrating of Ahadith. At first, he did not write down Ahadith, but he wrote hadiths in the last part of his life. Once Hazrat Hasan bin Umayyah

al-Dumri (حسن بن امیہ الضمری) narrated a tradition before him. On this, Hazrat Abu Hurairah took him to his house and showed the same tradition in a written scripture and said: "We have this tradition written down."

Sahifa Hammam bin Manbah (صحیفہ ہمام بن منبہ): Its original title is (الصحیفہ الصحیحہ). It was compiled by Hammam bin Munba, a student of Hazrat Abu Hurairah (RA) and he presented it to his teacher and got it corrected and approved. There are a total of 138 hadiths in this scripture. Abdul-Rahman Keilani writes: Saheefa Hammam bin Manbah, recently published by Dr. Hameedullah, the entire Saheefa is contained in Musnad Imam Ahmad bin Hanbal. And it is recorded exactly as it is in the manuscripts except for a few word differences.

There is a period of about 200 years in the mentioned scripture and the Musnad of Ahmad bin Hanbal. And over a period of two hundred years, the traditions of the Sahifa Hammam bin Manbah continued to be transmitted to Imam mostly through oral traditions. The perfect uniformity of the two texts is clear proof that the chain of oral traditions was completely reliable. After the publication and comparison of the scriptures, one of two things must be admitted:

1. Oral traditions, even if two hundred years have passed, can be trusted.
2. That the chain of writing of Hadith was not interrupted at any time.

Hadiths of Hazrat Abdullah Bin Abbas (RA:)

A large number of Hadiths have been narrated from Hazrat Abdullah Bin Abbas (RA). Hazrat Maimunah (RA) was his aunt. He narrated 1660 hadiths. Musa Ibn Uqbah (موسیٰ ابن عقبہ) says that Kareeb (کریب) left for us a camel load of Ibn Abbas's books. When Ali bin Abdullah bin Abbas (RA) needed a book, he would write to Kareeb asking him to send such and such books to him. Then (کریب) would prepare a copy of this book and send one of the two copies to him.

Ahadith of Sayyida Ayesha (RA):

There are a large number of hadiths narrated from Hazrat Ayesha Siddiqa (RA). Sayyidna Abu Musa Ash'ari (RA) says:

مَا أَشْكَلَ عَلَيْنَا أَصْحَابَ رَسُولِ اللهِ ﷺ حَدِيْثٌ قَطُّ فَسَأَلْنَا عَائِشَةَ إِلاَّ وَجَدْنَا عِنْدَهَا مِنْهُ عِلْمًا

“We companions did not encounter any such difficult matter that we asked Aisha and we did not get some information from her.”

There are 2210 narrations of Hazrat Aisha (RA). There are 174 agreed upon in it which have been narrated in both Bukhari and Muslim. Of the rest, 54 are narrated in Sahih Bukhari and 69 in Sahih Muslim. The remaining hadiths are in other hadith books.

Apart from the multiplicity of traditions, wisdom, and power of inference are remarkable aspects of Sayyida Aisha's accounts. She explains the reasoning behind the decisions and incidents she describes. And if a particular order is based on some expediency, she describes it too.

Narrations of Hazrat Abdullah bin Umar (RA):

The number of his traditions is 2620. As the brother of Hazrat Hafsa RA, he had access to the Holy Prophet's house. Therefore, he was able to make use of the hadith of the Prophet (PBUH).

Sahifa (صحیفہ): it is singular of Suhuf (صحف). Its literal meaning in Arabic is spread, written paper, magazine, or small book.

Sahifa Hazrat Abu Bakr Siddique (RA):

He compiled a collection of hadiths, called Sahifa **(صحیفہ)**, in which there were about five hundred hadiths. It is reported in a tradition that he had burnt it, and explained the reason. He said: "I was afraid that I might die and there are some such hadiths in this collection, which I heard from a person whom I trusted (the prophet), but in reality, that was not actually meant, and I will be responsible for it before Allah."

Hazrat Umar Farooq (RA):

Hazrat Umar Farooq RA also had a Saheefah, which was preserved in the scabbard of his sword. Once a case regarding inheritance arose, Hazrat Umar said: The Prophet (PBUH) said: The property that the son or the father collects is for his family no matter who it is (after the death of the child or the father, the heirs of the mother will not get it) then Hazrat Umar (RA) wrote down this decision and it was signed by Abd al-Rahman bin Awf (RA), Zayd bin Thabit (RA) and another man as witnesses. A similar case occurred during the time of Caliph Abdul Malik, then Abdul Malik decided according to this book (of hadiths) of Hazrat Umar (RA).

Hazrat Uthman (RA):

Hazrat Uthman (RA) also had a collection of hadiths. Once Hazrat Ali (RA) said to his son Muhammad bin Hanafia: "Take this book to Hazrat Uthman and ask him to follow it. Because it contains the commandments of the Prophet (PBUH)." Hazrat Uthman (RA) said, "I am free from it, that is, I have these commandments." (Sahih Bukhari. Virtues of the Qur'an, Chapter Jum al-Qur'an: 20/746. Amount: 4987)

Sahifa of Hazrat Ali (RA): Hazrat Ali (RA) also compiled some hadiths in written form during the time of the Holy Prophet (PBUH). He used to carry this scripture with the hilt of his sword. He said about this scripture, "I have read the Holy Qur'an and what is in this manuscript. Apart from these, nothing else was I wrote down from the Prophet (PBUH). In it, there were Qisaas (قصاص) (Legal Retribution), Dayat (دیت) (Compensation), Fidya (فدیہ) (Ransom), instruction for an Islamic state, rights of non-Muslims, certain issues of inheritance, principles of Zakat on camels of different ages and cities. Some orders for sanctification and sanctity of Madinah were recorded. This manuscript was written by Hazrat Ali (RA) during the lifetime of the Holy Prophet (PBUH).

(Module 3(41): Kinds of Hadith Books)

Sahih (صحیح): This is the book of Ahadith whose author has committed to record in his book Sahih Ahadith (means traditions that fulfill the conditions of Sahih or Sound Ahadith) such as Sahih Bukhari, Sahih Muslim, Sahih Ibn Hibban, etc.

Jamay (جامع): Jamay is the book of hadith which is related to all the basic issues of Islam. In other words, Ahadith related to these eight topics have been there, such as Seerah, Manners, Exegesis, beliefs, Commotion, rulings, Signs of Doomsday, and Virtues. Like: Jami` at-Tirmidhi (جامع ترمذی)

Sunan (سنن): The book of hadith which is arranged according to jurisprudential chapters and only the hadiths related to the practical rulings are recorded in it (from Kitab al-Taharah (Rules of purification) to Kitab al-Fareez (Rules of Inheritance). Like: Sunan Abu Dawud, Sunan Nasa'i, Sunan Ibn Majah, Sunan Darmi (سنن دارمی), Sunan Dar Qutni (سنن دار قطنی), Sunan Bayhaqi (سنن بیہقی) and Sunan Al-Kubra, etc.

Musnad (مسند): The book of hadith in which the traditions of each companion are collected separately. The order of the narrators is sometimes according to rank and sometimes according to names of the narrators in alphabetical order. Musnad of Imam Ahmad, Musnad of Abu Dawud Tayalsi are its examples.

Arbaeen (اربعین): A book of hadith in which forty hadiths have been collected on a particular topic or several topics. Like: Al-Arbain Li Ahamd (الاربعین لاحمد), Al-Arbain Li Alnawi (الاربعین للنووی).

Juza (جُزء): In the science of hadith, it means that book of hadith in which the hadiths of only one narrator or a partial issue have been collected. It is also called Fad. Like Jaz Rifa al-Din al-Bukhari (جزء رفع الیدین للبخاری).

Al-Mawdua'at (The Fabricated) (الموضوعات): The book in which the fabricated hadiths are collected. Like: Al-Mawdua'at Li ibn al-Jawzi (الموضوعات لابن الجوزی).

Al-Mustadrik (المستدرک): A book of hadiths in which the leftover hadiths according to the terms of the author of a particular book have been collected. That is, such hadiths have been collected which are in accordance with the conditions of another author but are not in his book. Like: Mustadrak of Imam Hakim Ali al-Sahiheen (مستدرک علی الصحیحین).

(Module 4(42): Introduction to the famous Hadith Books)

Sihah (صحاح) is the plural of Sahih and "Sitta" (ستہ) means six in the Arabic language. The term “Sihaha Sitta” refers to the six books of Hadith, which the scholars have collectively accepted. These six books are as follows:

1. Sahih Bukhari 2. Sahih Muslim 3. Jami Tirmidhi 4. Sunan Abi Dawud 5. Sunan Nasai 6. Sunan Ibn Majah

They are also called "Usul-i-Sitta" (أُصولِ سِتَّہ) The Six Principal Books or "Kutb-i-Sitta" (کُتبِ سِتَّہ).The Six Books. The first two books are called "Sahiheen" (صحیحین) and they are not only correct according to their authors, but also earned the highest level of trust in the eyes of the entire Ummah. While the last four books are called Sunan Arbaa (سنن اربعہ). They also contain weak Ahadith, but due to a number of authentic Ahadith in them, scholars consider them as "Sahih Sitta".

Sahih al-Bukhari: Name of the author: Muhammad bin Ismail al-Bukhari, Surname: Abu Abdullah, Alias: Amir al-Mu'minin in Hadith, Place of Birth: Bukhara (Uzbekistan), Born: 13 Shawwal 194 Hijri, Died: 256 Hijri, Name of the book: Al-Jaami Al-Musnad Al-Mukhtasar Min Umour Rasoolullah (PBUH) wa Sunnahi wa Ayaamehi (الجامع المسند المختصر من امور رسول الله ﷺ و سننہ و أیامہ) Hadiths: 7563

The Distinction of Sahih Bukhari: Its distinction is its quality of research. Imam al-Bukhari established such conditions for the validity of the tradition, in addition to its being Musnad and Marfo‘o to accept it and his consistency in maintaining the criteria that gave Bukhari Sharif the status of the most authentic book after the book of Allah (اصح الکتب بعد کتاب اللہ) among the Muhadditheen (محدثین), the experts of Hadiht.

Sahih Muslim: Author’s Name: Muslim bin Al-Hajjaj, Surname: Abul Hasan, Alias: Asakar, Date of Birth: 206 Hijri, Date of Death: 261 Hijri, Place of Birth: Nishapur A city of Khorasan, Name of the book: Al-Musnad al-Sahih Al-Mukhtasar Min Al-Sunan BiNaqal al-Adl ‘an al-Adl ‘an Rsool Allha (PBUH) (المسند الصحیح المختصر من السنن بنقل العدل عن العدل عن رسول اللہ), Hadiths: 7563

Sahih Muslim is the second-ranked book in Sahih Sitta. Imam Muslim has organized his hadiths with great effort. It is superior to Sahih Bukhari in terms of good arrangement and excellence of compilation from the time of authorship till today it has the honor of public acceptance.

Jami Tirmidhi: Author’s Name: Muhammad Bin Isa Bin Surah Bin Musa, Surname: Abu Isa

Date and place of birth: 209 Hijri (Tirmidh), Death: 279 Hijri, Book Name: الجامع المختصر من السنن عن رسول الله ﷺ و معرفة الصحيح والمعلول و ما عليه العمل (Well-known names are Kitab al-Jami and Jami-Tirmidhi), Hadith: 3956

Features of Jami Tirmidhi:

1. Hadiths that have been acted upon or taken into consideration by a jurist have been recorded.
2. Imam Tirmidhi remarks on the category of hadith. That the hadith is authentic, good, weak, or defective.
3. Imam Tirmidhi remarks on the narrators and their position and status.

Sunan Abi Dawud: Name of the author: Sulaiman bin Ash'ath bin Ishaq al-Sajistani (سليمان بن اشعث بن اسحاق السجستانی), Surname: Abu Dawud, Date and place of Birth: 202 Hijri (Sajistan (modern Sistan-Iran), Died: 275 hijri,Total Ahadith in Sunan Abi Dawud: 5274

Features of Sunan Abi Dawud:

1. Kitab al-Sunan is exclusive with Sunan of the prophet and Ahadith of Legal Rulings.
2. Along with the correct traditions, good, weak, and rejected traditions have also been recorded.

Allah Almighty has granted immense popularity to this book and this book has been equally popular among all classes of jurists despite the differences in the schools of thought. This book is taught not only in Egypt, Iraq, and the West but in every region of the Muslims.

“Hasan bin Muhammad bin Ibrahim says that once he had a vision of the Messenger of Allah (PBUH) in a dream and he said: “Whoever does not want to acquire the knowledge of the Sunan should acquire the knowledge of the Sunan of Abu Dawud.” (Shah Abdul Aziz Muhaddith Dehlavi death 1329 hijri Bustan Al-Muhaddithin (بستان المحدثین) (217)

This statement of the Holy Prophet (PBUH) in a dream showed that this book is likeable to the Prophet and probably because of this reason, this book got special and general acceptance. Sunan Abu Dawud was greatly admired by later scholars and researchers in terms of its comprehensiveness and usefulness as a source of jurisprudence. And the scholars of almost every age continued to praise it.

Sunan Nasa'i:

Author's Name: Ahmad Bin Shuaib, Surname: Abu Abd al-Rahman, Date and place of birth: 214 Hijri, Nasaa (present-day Turkmenistan region), Death: 303 Hijri Hadiths: 5761

Sunan al-Nasai is called al-Mujtaba Min al-Sunan (المجتبیٰ من السنن) and al-Sunan al-Sughra (السنن الصغری) in Arabic.

Features of Sunan al-Nasai:

1. Like Bukhari and Muslim, Imam Nasa'i also took only Sahih al-Isnaad (Sound Ahadith whose narrators fulfill the criteria of Sahaih narrators) traditions.
2. Imam Nasa'i has explained the differences of narrators in the chain of narrators (Asaanid) and the texts.
3. Imam Nisai, where there is a possibility of error in the names and surnames (کنیت) of the narrator, explains them.
4. Imam Nasa'i has maintained the criteria of recording connected and authentic hadiths. In this regard, Imam follows the way of Muslim.

Sunan Ibn Majah: Author Name: Muhammad bin Yazid bin Abdullah Ibn Majah (محمد بن یزید بن عبداللہ ابن ماجہ) Surname: Abu Abdullah, Born: 209 Hijri, Died: 273 Hijri, Place of Birth: Quzween (Iraq), Hadiths: 4341, Name: Sunan Ibn Majah.

Features of Sunan Ibn Majah:

1. Like other Sunan books, the order of Sunan Ibn Majah is also jurisprudential.
2. Imam Ibn Majah in his case of Sunan has shed light on subjects like significance of following an authority and Jurisprudential authenticity of hadith.
3. Like other Sunan, Sunan Ibn Majah also has Sahih (Sound), Hasan (good), and Zaeef (weak) and other types of hadiths.
4. Finding hadith from Sunan Ibn Majah is easier than from other Sunan Books because of compiling the Ahadith according to their most obvious themes.

Lecture No. 11: Hadith and its Sciences– III

(Module 1(43): Textual Study of Hadith)

سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ : " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ"(صحیح بخاری، 1907)

It is narrated from Abu Hafs 'Umar ibn al-Khattab that he said: "I heard the Messenger of Allah (PBUH) say: "Actions depend on intentions. And for every person is what he intended. So, whose Migration is to Allah and His Messenger, it is to Allah and His Messenger. And whose emigration is for the world to earn it, or for a woman to marry her, his migration is towards them.

Qur'an and the Good Intention:

وَ مَنۡ اَرَادَ الۡاٰخِرَۃَ وَ سَعٰی لَہَا سَعۡیَہَا وَ ہُوَ مُؤۡمِنٌ فَاُولٰٓئِکَ کَانَ سَعۡیُہُمۡ مَّشۡکُوۡرًا (بنی اسرائیل: ۱۹)

“And whoever longs for the Hereafter and toils for it befittingly and he is a believer (as well), it is they whose struggle will earn recognition”.

Importance of intention:

1- Intention is the status of the soul in the body.
2- The difference between habit and worship is determined by intention.
3- The reward depends on good intentions. It can be ten or seven hundred times of a good deed or even unaccounted.
4- An actual wrong can become good with intention.
5- Good intentions cause to earn reward even in ordinary affairs such as eating, drinking, sleeping, walking, collecting wealth, giving gifts, wearing nice or extra clothes, etc.

(Module 2(44): Textual Study of Hadith)

عَنْ أَنَسٍ، قَالَ قَالَ النَّبِيُّ ﷺ " لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ (بخاری، رقم:15)

“The Prophet (PBUH) said "None of you will have faith till he loves me more than his father, his children and all mankind.”

- Whatever reasons there are to love in the world, they are found only in the person of the Holy Prophet (PBUH).

قُلۡ اِنۡ کُنۡتُمۡ تُحِبُّوۡنَ اللّٰہَ فَاتَّبِعُوۡنِیۡ یُحۡبِبۡکُمُ اللّٰہُ (آل عمران، 3: 31)

“(O Beloved!) Say: ‘If you love Allah, follow me. Allah will then take you as (His) beloved, and forgive you your sins for you, and Allah is Most Forgiving, Ever-Merciful.

Following the Prophet (PBUH) is not possible without the love of the Prophet (PBUH).

Practical Requirements of Love of the Prophet (PBUH):

Hazrat Abdul al-Rahman bin Abi Qarad RA says: One day the Prophet ﷺ performed ablution. Some of the Companions of the Holy Prophet took the water of the ablution of the Holy Prophet and started smearing it on their faces. The Holy Prophet asked: "What is the motivation for your doing this?" People said: "The love of Allah and the Messenger." The Holy Prophet said: "Those who are happy that they love Allah and the Messenger, they should speak the truth when they talk, and when they have trust they should hand it over to their owners and be nice to the neighbors. (Mushkat al-Masabih)

(Module 3(45): Textual Study of Hadith)

أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ :تَرَكْتُ فِيكُمْ أَمْرَيْنِ، لَنْ تَضِلُّوْا مَا تَمَسَّكْتُمْ بِهِمَا :كِتَابَ ا اللهِ وَسُنَّةَ نَبِيِّهِ. (رواه مالک، والحاکم)

"The holy Prophet (PBUH) said: "I am leaving two things between you, so long as you hold fast to them, you will never go astray, the Book of Allah and the Sunnah of His Prophet (PBUH)".

- Holy Qur'an was called "Hubal Allah", the rope of Allah, in Surah Al-Imran, similarly, it was said in the Holy Qur'an (مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللهَ), who obeyed the messenger, indeed he obeyed Allah, in this sense the one who holds these sources will never go astray.

- In the first source of Islam, the Holy Qur'an contains the solution to all the problems that arise in life. But the guidance on most of the subjects in the Qur'an is in principle and brief. Allah placed the responsibility of explaining all of them in detail on Prophet Muhammad (PBUH). Allah's Almighty said: (وَ اَنْزَلْنَا اِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ) (Surah Al-Nahl 44)" (O Glorious Messenger,) We have revealed to you the Glorious Reminder (the Qur'an) so that you may explain clearly to people (the message and the commandments) that have been sent down to them".

Then the interpretation of the Qur'an that the prophet did in front of the people was also from Allah. He did not mix anything in it on his own. That is why Allah said: وَمَا يَنطِقُ عَنِ الْهَوَىٰ - إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ) (Surah Al-Najm 3, 4) "And he does not speak out of his (own) desire. His speech is nothing but Revelation, which is sent to him.

This is also supported by the hadith of Sunan Abu Dawud, which was narrated by Muqadam bin Maadi Karb, (مقدام بن معديكرب) that the Messenger of Allah, May God bless him and grant him peace, said: (أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ) (Sunan Abi Dawud, 4604) "I have been given the Book and like it another thing (Hadith) has been given to me."

It became clear that the Sunnah or Hadith is also like the Qur'an and like the Qur'an it is also a revelation, but both the words and the meanings of the Qur'an are from Allah, while the meaning of the Hadith is from Allah and its word is from Muhammad. He was ordered to convey both equally.

Hadith No. 4:

قَالَتْ عَائِشَةُ خَرَجَ النَّبِيُّ ﷺ غَدَاةً وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ مِنْ شَعْرٍ أَسْوَدَ فَجَاءَ الْحَسَنُ بْنُ عَلِيٍّ فَأَدْخَلَهُ ثُمَّ جَاءَ الْحُسَيْنُ فَدَخَلَ مَعَهُ ثُمَّ جَاءَتْ فَاطِمَةُ فَأَدْخَلَهَا ثُمَّ جَاءَ عَلِيٌّ فَأَدْخَلَهُ ثُمَّ قَالَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا(صحيح مسلم6261)

"A'isha reported that Allah's Apostle (PBUH) went out one morning wearing a striped cloak of the black camel's hair that there came Hasan b. 'Ali. He wrapped him under it, then came Husain and he wrapped him under it along with the other one (Hasan). Then came Fatima and he took her under it, then came 'Ali and he also took him under it and then said:(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (الأحزاب: 33)"Allah only desires to take away any uncleanliness from you, O people of the household, and purify you (thorough purifying)".

(Module 4(46): Textual Study of Hadith)

عَنْ مَعَاوِيَةَؓ يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ يُرِدْ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ (صحیح بخاری، حدیث نمبر 71)

"It is narrated from Mu'awiya that he said: "I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: The person with whom Allah intends to do good. He gives him an understanding of religion".

If you see someone taking an interest and having an inclination towards the religion, then know that Allah has intended to do good to him. Allah gives the worldly gods to the one whom He loves and to whom He does not but gives understanding of religion to the one whom He loves.

1-
وَ مَا كَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَآفَّةً فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوْا فِى الدِّيْنِ وَ لِيُنْذِرُوْا قَوْمَهُمْ اِذَا رَجَعُوْٓا اِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ(التوبۃ:122)

"And it is not possible for all the Muslims to set out (together). So, why should a party from within every group (or tribe) not go forth in order that they may acquire deeper knowledge (i.e., thorough understanding and insight) of the Din (Religion), and warn their people when they return to them so that they may guard themselves (against a life of sins and disobedience)".

عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: فَقِيهٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ (جامع ترمذی:2681)

"Narrated Ibn 'Abbas: that the Messenger of Allah (PBUH) said: The Faqih is harder on the devil than a thousand worshipers."

A jurist defends the attacks on the teachings of religion. A jurist tries to end the differences by creating a solution to the conflicting arguments.

(Module 5(47): Textual Study of Hadith)

قَالَ حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعَرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنْ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ ﷺ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا قَالَ صَدَقْتَ قَالَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ فَأَخْبِرْنِي عَنْ الْإِيمَانِ قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ قَالَ صَدَقْتَ قَالَ فَأَخْبِرْنِي عَنْ الْإِحْسَانِ قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ فَأَخْبِرْنِي عَنْ السَّاعَةِ قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنْ السَّائِلِ قَالَ فَأَخْبِرْنِي عَنْ أَمَارَتِهَا قَالَ أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ۔ (صحیح مسلم ، 93)

Hazrat Umar b. al-Khattab said: One day when we were with God's messenger, a man with very white clothing and very black hair came up to us. No mark of travel was visible on him, and none of us recognized him. Sitting down beside the Prophet, leaning his knees against his, and placing his hands on his thighs, he said, “Tell me, Muhammad, about Islam." He replied, “Islam means that you should testify that there is no god but God and that Muhammad is God’s messenger, that you should observe the prayer, pay the zakat, fast during Ramadan, and make the pilgrimage to the House if you have the means to go." He said, “You have spoken the truth." We were surprised at his questioning him and then declaring that he spoke the truth. He said, “Now tell me about faith.” He replied, “It means that you should believe in God, His angels, His books, His apostles, and the last day, and that you should believe in the decreeing both of good and evil." Remarking that he had spoken the truth, he then said, “Now tell me about doing good." He replied, “It means that you should worship God as though you saw Him, for He sees you though you do not see Him." He said, “Now tell me about the Hour." He replied, “The one who is asked about it is no better informed than the one who is asking." He said, “Then tell me about its signs." He replied, “That a maid-servant should beget her mistress, and that you should see barefooted, naked, poor men and shepherds exalting themselves in buildings." [‘Umar] said: He then went away, and after I had waited for a long time [the Prophet] said to me, “Do you know who the questioner was, ‘Umar?" I replied, “God and His messenger know best." He said, “He was Gabriel who came to you to teach you your religion."

Explanation: The reason why this hadith is called Hadith Gabriel is that Hazrat Gabriel appeared in the service of the Holy Prophet in human form.

Pillars of Islam: Kalima Tayyaba, Prayer, Fasting, Zakat, Hajj.

Articles of Faith: Belief in Allah, Belief in Angels, Belief in Divine Books, Belief in Messengers, Belief in Hereafter, Belief in Destiny.

Doing Good (احسان): That you should worship God as though you see Him, for He sees you though you do not see Him.

Signs of Doomsday:

1- When the slave gives birth to her mistress. (Children give their parents the status of slaves).

2- The ones who are poor and shepherds of goats will compete with each other in the buildings tall buildings.

Lecture No. 12: Hadith and its Sciences– IV

(Module 1(48): Textual Study of Hadith)

"مُرُوا أولادَكم بالصلاةِ وهم أَبْنَاءُ سَبْعِ سِنِينَ، واضْرِبُوهُمْ عليها، وهم أَبْنَاءُ عَشْرٍ، وفَرِّقُوا بَيْنَهُمْ فِي المَضَاجِعِ." (سنن ابی داؤد: 494)

"When your children are seven years old, instruct them to offer prayers. And when they turn ten years old, punish them for neglecting prayers, and also their beds."

Explanation:

1. The first and foremost lesson in Islam after the testimony of faith is the teaching of prayer. Prayer holds immense importance in Islam.
2. It is the responsibility of parents to teach their children the details of prayer from the age of seven, and it is preferable to do so before that age.
3. It is the duty of parents to educate their children about the changes that come with age and to teach them the etiquette of covering themselves.
4. When a child becomes sensible, his or her saying of prayer becomes valid. To teach them prayer, they can be made to stand with their parents in the prayer line

The guidance of the Prophet (PBUH) is that the best gift a father can give to his children is to teach them the rules and etiquettes of religion." (Jami at-Tirmidhi: 1952)

(Module 2(49): Textual Study of Hadith)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ، قَالَ:" الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، (بخاری: 10)

"The perfect Muslim is the one from whose hand and tongue other Muslims are safe."

Explanation:

1. Being safe from the tongue means refraining from backbiting, lying, using foul language, cursing, insulting, and giving unsolicited religious rulings (fatwas).
2. Being safe through the hands means refraining from physically harming someone, stealing, robbery, rape, violence, etc.
3. Mentioning the tongue before the hands is because most of the harm caused by humans is through their speech. The harm caused through the tongue is more painful than that caused by physical harm.
4. Our religion emphasizes peace and safety not only for Muslims but for all of humanity. Islam means the religion of peace. Iman means security, and the prayer ends with the greeting of peace (Salam). Muslims greet each other with the phrase "As-Salamu Alaykum" (peace be upon you) in every meeting. During the sighting of the moon, a prayer is recited asking for peace and safety.

اللَّهُمَّ أَهْلِلْهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ (جامع ترمذی، 3451)

"O Allah, make this moon (month) safe, secure, healthy, and Islamically beneficial for us".

حدیث نمبر9: عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا،" أَنّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ يَوْمَ النَّحْرِ، فَقَالَ: يَا أَيُّهَا النَّاسُ , أَيُّ يَوْمٍ هَذَا؟ قَالُوا: يَوْمٌ حَرَامٌ، قَالَ: فَأَيُّ بَلَدٍ هَذَا؟ , قَالُوا: بَلَدٌ حَرَامٌ، قَالَ: فَأَيُّ شَهْرٍ هَذَا؟ قَالُوا: شَهْرٌ حَرَامٌ، قَالَ: فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا،(صحیح بخاری: 1739)

“According to the narration of Abdullah bin Abbas, on the tenth of Dhul-Hijjah, the Prophet (PBUH) delivered a sermon in Mina. In the sermon, he asked the people, "What day is today?" The people replied, "This is a sacred day." He (PBUH) then asked, "What city is this?" The people said, "This is a sacred city." He (PBUH) asked again, "What month is this?" The people said, "This is a sacred month.”

Explanation:

1. Training for teachers: Asking questions to make people aware.
2. After asking questions, remaining silent is the best teaching method. All the attention of the minds can be attained.
3. This message is that in the sight of Allah, the life, wealth, honor, and dignity of people are much sacred.

"Hazrat Abdullah bin Umar narrated that he saw the Prophet (peace be upon him) performing Tawaf of the Ka'bah and heard him say: 'O Ka'bah! How magnificent you are and how sweet your fragrance is! How great your sanctity is and how exalted your honor is! By the One in Whose Hand is the life of Muhammad, the sanctity of a believer's life, property and honor is greater in the sight of Allah than your sanctity, and we should always have good thoughts about the believers".

حديث نمبر10: عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ، أَنّ رَسُولَ اللَّهِ ﷺ، قَالَ: " اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ ".(صحيح مسلم: 6576)

"It is narrated from Jabir bin Abdullah that the Prophet (PBUH): "Beware of wrongdoing, for indeed wrongdoing will be darkness on the Day of Resurrection. Beware of stinginess, for indeed stinginess destroyed those who came before you. It incited them to shed each other's blood and to make permissible what is sacred."

Explanation:

1. Injustice is the cause of darkness on the Day of Judgment.
2. Stinginess instigates a person to do injustice when they want to take things away from others that rightfully belong to them.

(Module 3(50): Textual Study of Hadith)

حديث نمبر11:قال أَبُو سَعِيدٍ الْخُدْرِيُّ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ "مَنْ رَأَى مُنْكَرًا فَغَيَّرَهُ بِيَدِهِ فَقَدْ بَرِئَ وَمَنْ لَمْ يَسْتَطِعْ أَنْ يُغَيِّرَهُ بِيَدِهِ فَغَيَّرَهُ بِلِسَانِهِ فَقَدْ بَرِئَ وَمَنْ لَمْ يَسْتَطِعْ أَنْ يُغَيِّرَهُ بِلِسَانِهِ فَغَيَّرَهُ بِقَلْبِهِ فَقَدْ بَرِئَ وَذَلِكَ أَضْعَفُ الإِيمَانِ" (سنن نسائی:5012)

“Abu Sa’eed Khudri reported that he heard the Messenger of Allah (peace be upon him) say: "When any one of you sees something evil, he should change it with his hand. If he cannot, then with his tongue, and if he cannot, then with his heart, and that is the weakest faith."

Explanation:

1. The religion of Islam is a social religion, that's why the command of enjoining good and forbidding evil is given.
2. If evil is not prevented, then the whole society becomes filled with it.

3. There are three levels of enjoining good and forbidding evil: by hand, by tongue, and by heart.
4. To prevent evil by hand is the responsibility of those who have the authority and power to do so. To prevent evil by the tongue is the responsibility of those who know the proper way of giving advice and preaching.
5. To feel bad against an evil is required from every Muslim.

لَوْ لَا يَنْهٰهُمُ الرَّبّٰنِيُّوْنَ وَ الْاَحْبَارُ عَنْ قَوْلِهِمُ الْاِثْمَ وَ اَكْلِهِمُ السُّحْتَ ؕ لَبِئْسَ مَا كَانُوْا يَصْنَعُوْنَ(المائدة: 63)

"The (spiritual leaders and religious scholars) did not stop them from saying bad things and eating prohibited things. No doubt, they were doing very bad deeds."
The following statement in the Quran tells the reason behind the dignity and honor of the Muslim Ummah (community):

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ وَ تُؤْمِنُوْنَ بِاللّٰهِ (آل عمران: 110)

"O Muslims! You are the best nation raised up for mankind; you enjoin what is right and forbid what is wrong, and you believe in Allah."

حدیث نمبر:12يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ فَيَدُورُ كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ، فَيَقُولُونَ: أَيْ فُلَانُ مَا شَأْنُكَ أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ، قَالَ: كُنْتُ آمُرُكُمْ بِالْمَعْرُوفِ، وَلَا آتِيهِ وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ، وَآتِيه (بخاری: 3267)

"On the Day of Judgment, a person will be brought and thrown into hell, and his intestines will come out of his stomach. He will circle around them like a donkey circling a grinding mill, and the inhabitants of hell will gather around him and ask, 'O so-and-so! Did you not command good and forbid evil?' He will reply, 'Yes, I did, but I would command others to do good and not do it myself, and I would forbid others from doing evil and not refrain from it myself.'"

Enjoining good and forbidding evil is a responsibility that not only inspires one to act but also creates a desire to do good and refrain from evil.

Different Condition Regarding the Enjoining Good and Forbidding Evil:

1. To command good and to do it by oneself and to stop evil and to refrain it by oneself.
2. They do good but do not order others to do it. They do not commit evil themselves but do not forbid those who do.
3. They ask others to do good but do not do it themselves. They stop evil but do not stop themselves from doing it.
4. They do neither good themselves nor command others to do so. They commit evil themselves and do not stop others from doing it.
5. They do not do good themselves and also prevent others from doing it. They themselves do bad and encourage others to do so as well.

(Module 4(51): Textual Study of Hadith)

حدیث نمبر:13 عن ابن مسعود عنِ النَّبِيِّ ﷺ قالَ لاَ تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَا أَبْلاَهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عَلِمَ (جامع ترمذی: 2416)

“It is narrated from Abdullah bin Masood (may Allah be pleased with him) that the Noble Prophet (peace be upon him) said, "On the Day of Judgment, man's feet will not move from his Lord's presence until he is questioned about five things: his life, how he spent it; his youth, how he passed it; his wealth, how he earned it and how he spent it; and his knowledge, how he acted upon it."

Explanation:

1. The questions mentioned in the Hadith invite reflection and contemplation on life. Life is not a mere game or entertainment, but rather an examination.
2. The purpose of human life is to worship Allah, as stated in the Quran, "And I did not create the jinn and mankind except to worship Me." (51:56)
3. How to spend one's entire life, especially youth? In indulgence, disobedience, and fulfilling desires, or in the worship of Allah and following the Quran and Sunnah?
4. Where did one earn one’s wealth? Where was it spent? What were the sources of income? What type of expenses were made? Was it moderate or wasteful spending?
5. To what extent was the knowledge acted upon.

حدیث نمبر:14 مَا عَالَ مَنِ اِقتَصَدَ (مسند احمد : 4269)



"He who adopts moderation will not be needy."

(Module 5(52): Textual Study of Hadith)

حدیث نمبر:15 عَنْ أَبِي الدَّرْدَاءِ، أَنَّ النَّبِيَّ ﷺ قَالَ مَا شَيْءٌ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ خُلُقٍ حَسَنٍ وَإِنَّ اللَّهَ لَيَبْغَضُ الْفَاحِشَ الْبَذِيءَ (جامع ترمذی: رقم 2133)

“The narration goes that the Messenger of Allah (peace be upon him) said, "Undoubtedly, there is nothing that has been placed on the scale of a believer on the Day of Judgment more weighty than good manners. Surely, Allah Almighty dislikes those who are shameless and foul-mouthed."

Explanation:

1. It is true that the actions will be weighed on the Day of Judgment.
2. In the record of deeds, after the declaration of faith, the weightiest aspect in terms of virtues will be good manners.

3. Good manners include many virtues such as smiling, excellent speech, and gentleness.
4. Among the most disliked traits to Allah are two things in bad manners: indecency and foul language.

A hadith says: "Of all the things placed on the scale (on the Day of Judgment), the weightiest will be good behavior. Indeed, Allah, the Highest, hates the shameless and the vulgar." (Jami` at-Tirmidhi: 2003).

Lecture No. 13: Hadith and its Sciences–V

(Module 1(53): Textual Study of Hadith)

Hadith No. 18:

عن عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قالَ قَالَ رَسُولُ الله ﷺ طَلَبُ كَسْبِ الْحَلَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ (شعب الايمان-بيہقی)

"Abdallah bin Mas'ud reported God's Messenger as saying, "Trying to earn a lawful livelihood is an obligatory duty in addition to the duties which are obligatory".

Explanation:

1- After the basic duties of religion (prayer, fasting, and other acts of worship), seeking halal sustenance from a worldly point of view is the main duty.
2- Haram sources of sustenance and consumption of people's property in a haram manner are prohibited.
3- Supplications (دعائیں) and prayers (عبادتیں) of those who eat haram are not accepted.

"The prophet (PBUH) mentioned a person who traveled a long distance and came (to a blessed place) with his hair disheveled. And he was covered with dust from his head to his feet, and he was praying loudly and saying: O my Lord! O, my Lord! But his food and drink are haram, his clothing is haram, and he was brought up with haram, so how will his supplication be accepted in this condition?" (Sahih Muslim: 1686)

There is a hadith: "That flesh and blood which has consumed forbidden things will not enter Paradise, Hell is suitable for it." (Jami'i Tirmizi: 614)

Hadith No. 19:

عنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ، فَإِنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَوْفِيَ رِزْقَهَا وَإِنْ أَبْطَأَ عَنْهَا، فَاتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ، خُذُوا مَا حَلَّ، وَدَعُوا مَا حَرُمَ» (ابن ماجہ، 2144)

"It was narrated from Jabir bin 'Abdullah that the Messenger of Allah (PBUH) said: "O people, fear Allah and be moderate in seeking a living, for no soul will die until it has received all its provision, even if it is slow in coming. So fear Allah and be moderate in seeking provision; take that which is permissible and leave that which is forbidden".

Explanation:

1- It is necessary to ask for halal sustenance but one should have the belief that sustenance and death are in the hands of Allah. Belief in destiny is part of it.
2- This hadith does not stop from working for sustenance, but it is necessary to maintain discipline and moderation in striving.
3- Abundance of wealth is not harmful, but breaking the limits of Shariat in greed for wealth is a cause of destruction.

(Module 2(54): Textual Study of Hadith)

Hadith No. 21:

عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ قَالَ"التَّاجِرُ الصَّدُوقُ الأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ" (جامع ترمذی:1209)

"Abu Sa'eed (ابوسعید) narrated that the Prophet (PBUH) said: "The truthful, trustworthy merchant is with the Prophets, the truthful, and the martyrs."

Explanation:

1- The economy is the basic need of man and the best and highest source of livelihood is trade.
2- The Prophet (PBUH) also took up trade as a profession.
3- The two virtues described in the hadith are the soul of trade: Honesty and Trust.
4- One should speak truth while settling a deal in trade. One should not praise one's commodity unnecessarily and when the commodity is handed over, it should be done in a trustworthy manner (it should not be altered or adulterated.)
5- In the Islamic system of trade, fraudulently selling defective goods, giving false bids, monopolizing merchandise, hoarding, usurious business, etc. are prohibited.
6- In the prevailing system of the world, what is legitimate and what is not are based on the demand of the market. But in Islam, the decision of what is permissible and illegitimate and haram and halal is based on religion and Shariah rules.
7- Islam legitimizes the same principles of economy as human ethics allow, that which are good for the real needs of man and which contain not only the benefits of the world but also of the hereafter.

(Module 3(55): Textual Study of Hadith)

Hadith No. 25:

أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: " حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلاَمِ، وَعِيَادَةُ المَرِيضِ، وَاتِّبَاعُ الجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ العَاطِسِ (صحیح بخاری:1240)

"Narrated Abu Huraira (ابوھریرہ) I heard Allah's Messenger (PBUH) saying, "The rights of a Muslim for the Muslim are five: to respond to the salaam, visit the sick, to follow the funeral processions, to accept an invitation, and to reply to those who sneeze".

Explanation:

1- If one does not give the right, the other can demand it.
2- It is Sunnah to initiate the greeting, but it is the right of the Muslim brother to respond to the greeting.
3- It is his right to visit the sick. A hadith says: "Verily, on the Day of Judgment, Allah will say: "O son of Adam! I fell ill, you did not care about my illness." He will say: "O my Lord, how could I care for your illness, you are the Lord of the Worlds?!" Allah Ta'ala will say: "Don't you know that such and such a servant of mine fell ill and you did not take care of him! Don't you know that if you had visited him when he was sick, you would have found me with him?"
4- It is the right of a Muslim brother to perform a funeral and for attending a funeral there is an additional reward.
5- If someone invites you, it is his right to accept it. (Weddings and invite of walima are also included in this).
6- It is Sunnah to say (الحمدللہ) when sneezing. When someone says (الحمدللہ), he has the right that other listeners say (یرحمک اللہ). Then the person who sneezes should say (یھدیکم اللہ) in response.
7- These manners are means of developing strength among the Muslims.

(Module 4(56): Textual Study of Hadith)

Hadith No. 28:

عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ ، قَالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ ﷺ رَجُلًا عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ يُدْعَى ابْنَ اللُّتَبِيَّةِ، فَلَمَّا جَاءَ حَاسَبَهُ، قَالَ: هَذَا مَالُكُمْ وَهَذَا هَدِيَّةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: فَهَلَّا جَلَسْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ حَتَّى تَأْتِيَكَ هَدِيَّتُكَ إِنْ كُنْتَ صَادِقًا۔ (بخاری: 6979)

“Narrated Abu Humaid As-Sa`idi: (ابو حمید ساعدی)Allah's Messenger (PBUH) appointed a man called Ibn Al-Lutabiyya (ابن لتبیہ)to collect the Zakat from Bani Sulaim's (بنی سلیم)tribe. When he returned, the Prophet (PBUH) called him to account. He said, to the Prophet, 'This is your money, and this has been given to me as a gift." On that, Allah's Messenger (PBUH) said, "Why didn't you stay in your father's and mother's house to see whether you will be given gifts or not if you are telling the truth?”

Explanation:

1- In this age of corruption and bribery, this pure Hadith guides us clearly.
2- Gifts received due to position are another name for bribery.

Hadith No. 29:

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: آيَةُ الْمُنَافِقِ ثَلَاثٌ، إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ.(صحیح بخاری: 33)

“Narrated Abu Huraira (ابوھریرہ) The Prophet (PBUH) said, "The signs of a hypocrite are three:

1- Whenever he speaks, he tells a lie.
2- Whenever he promises, he always breaks it (his promise).
3- If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)”

Explanation:

4- A hypocrite in belief in the one who utter the proclaimation of Tawheed and Risaalah through his tongue but disbelieve in his heart.
5- A hypocrite in practice is the one whose signs are described in this hadith.

Hadith No. 30:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَلَّمَا خَطَبَنَا رَسُولُ اللَّهِ ﷺ إِلَّا قَالَ: «لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ» (شعب الایمان للبیھقی: 4352)

“Hazrat Anas RA said: God’s messenger seldom addressed us without saying, “He who is not trustworthy has no faith, and he who does not keep his word has no religion.”

Explanation:

1- Trust and faith were linked together. Betrayal is due to lack of faith.
2- One who is not bound by a promise can never attain the highest standards of religion.
3- The soul of religion and faith is trust and honesty.
4- The title of the Messenger of Allah (PBUH) was Sadiq (صادق) and Amin (امین) before the prophethood.

Lecture No. 14: Introduction to Islamic Jurisprudence – I

(Module 1(57): Introduction to Islamic Jurisprudence)

Literal Meaning of Fiqh: Allama Zamhashri has written in Faiq ul Lugha. "اَلفِقهُ حَقِيقَتُهُ اَلشَّقُ وَالفَتحُ" the truth of jurisprudence is to investigate and discover. The word Fiqh is used in the Qur'an in the sense of "understanding and comprehension". Allah Almighty says:

تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبۡعُ وَ الۡاَرۡضُ وَ مَنۡ فِيۡهِنَّ وَ اِنۡ مِّنۡ شَیۡءٍ اِلَّا يُسَبِّحُ بِحَمۡدِهٖ وَ لٰكِنۡ لَّا تَفۡقَهُوۡنَ تَسۡبِيۡحَهُمۡ اِنَّهٗ كَانَ حَلِيۡمًا غَفُوۡرًا (بنی اسرائیل: 44)

“The seven heavens and the earth and all that exists in them persistently extol the Glory of Allah, and there is not a single object (in the entire universe) but glorifies Him with His Praise. Yet you cannot appreciate their (state of) glorification. He is surely Most Forbearing, Most Forgiving.”

In the dictionary, the word jurisprudence is used in the sense of knowing and understanding something; later, it began to be used in the sense of specialized knowledge of religion.

Definition of Fiqh:

1. اَلفِقهُ مَعرِفَةُ النَفسِ مَا لَهَا وَ مَا عَلَيهَا

“Jurisprudence is the name of the knowledge of those things which are beneficial or cause harm to man.”

2. اَلفِقهَ هُوَ العِلمُ بِالاَ حكَامِ الشَّرعِيَّةِ العَمَلِيَّةِ مِن اَدِلَّتِهَا التَّفصِلِيَّةِ

“The knowledge of jurisprudence, rules of practical Shariah, which is derived from the detailed arguments.”

Two Types of Shariah Rules:

1. The original laws
2. By-laws.

The original laws are those that are related to belief and prescribed deeds, and the by-laws are those that are extracted from the original laws.

There are four sources of laws in Islamic Shariah: Qur'an, Sunnah, Ijmaa, and Qiyas.

Definition of Principles of Jurisprudence: The principles of jurisprudence refer to the principles, rules, and regulations by which a jurist finds out jurisprudential rulings from the Holy Qur'an,

the Sunnah of the Prophet, and other sources of the Sharia and formulates detailed instructions for the practical problems that occur on daily basis.

Difference between Jurisprudence and Principles of Jurisprudence: Knowing the issues of Shariah is Fiqh, while knowing the rules for deriving them from the evidence of Shariah is called principles of jurisprudence.

(Module 2 (58): Importance and Evolution of Jurisprudence)

Humans are social. A man cannot fulfill all the needs of his life alone. Sometimes differences and conflicts arise due to conflicts of interest. All the civilizations of the world and all religions recognize the need for laws to remove differences and conflicts and to establish justice and fairness. Islam is a complete code of human life, so how could it ignore laws? Islam gives laws which are called Shariah and Fiqh.

Compilation of Jurisprudence (Period of Prophet): During the time of the Prophet (PBUH) all matters related to jurisprudence were related to the prophet (PBUH). Jurisprudence was not organized and there was no need for it due to the limited necessities of life. The Messenger of Allah (PBUH) used to perform ablution in front of the Companions and did not explain anything that it is obligatory or recommended. The same was the case with the prayer, i.e., the Companions did not elaborate on the obligatory duties within the prayer, etc., they just saw the Messenger of Allah (PBUH) praying.

Compilation of Jurisprudence (During the time of the Companions of the Prophet):

After the death of the Holy Prophet, the Muslims conquered many new lands. They encountered new civilizations. New problems arose so frequently that Ijtihad became necessary and attention had to be focused on drawing details from the principle.

Addition of Consensus and Reasoning: Ijmaa (consensus) was given a systematic form during the period of the Sahaba. A committee consisting of competent people was formed. As far as possible, they were restricted from going out of Madina. What was not there explicitly in the Quran and Sunnah could have been decided by mutual consultation, and it would acquire the status of law. The Fatwas of Abu Bakr, Umar, Uthman, Ali, Aisha, Abd al-Rahman bin Awf, Abdullah bin Mas'ud, Abi bin Ka'b, Mu'adh bin Jabal, Zayd bin Thabit, and Abu Musa Ash'ari are famous among these companions.

During the period of the Companions, in the wake of a series of Islamic conquests in addition to Medina and Mecca, Kufa. Basra. Syria, Egypt, and Yemen became the center of learning.

The scholars who benefited from these jurisprudence schools and centers were Tabi'in (the successors of the companions). The Tabi'in took guidance for jurisprudence and legislation from hadiths, they recorded works about the actions and speeches of the Messenger of Allah Almighty, along with the ijtihad and jurisprudential opinions of the Companions. They also used it a lot.

Compilation of Jurisprudence (During the Period of Tabi'in, the Successors of the Companions): After the companions, their successors took over the responsibilities of teaching. Hasan Basri, Imam Makhool in Syria, Ata Khorasani in Khorasan, and Saeed bin Musayb in Medina. Due to the scholarly efforts of these scholars, jurisprudential schools of thought came into being, and through their ijtihad and inference, the compilation of Islamic jurisprudence became possible. During the period of Banu Umayyah, Hazrat Umar bin Abdul Aziz not only encouraged the compilation of hadiths but also founded a council to solve Fiqhi problems, the members of which are called "Fuqha-e-Sab'a, the six jurists. The first book of hadith and jurisprudence "Mawata by Imam Malik" was compiled in this period.

The Following are the Well-known Tabi Jurists of Madinah:

1. Ubaidullah bin Abdullah bin Utbah bin Masoud (عبیداللہ بن عبداللہ بن عتبہ بن مسعود)
2. Urwa bin Zubair bin Al-Awam (عروہ بن زُبیر بن العوام)
3. Qasim bin Muhammad bin Abi Bakr (قاسم بن محمد بن ابی بکر)
4. Saeed bin Al-Musayyib (سعید بن المسیّب)
5. Salman Ibn Yasar (سلمان ابن یسار)
6. Foreign Ibn Zayd (خارجہ ابن زید)
7. Abu Bakr Abdul Rahman bin Harith bin Hisham (ابوبکر عبدالرحمان بن حارث بن ہشام)

(Module 3 (59): Compilation of Jurisprudence and Madhahab-e-Arbaa)

From the beginning of the second century of Hijri to the middle of the fourth century of Hijri, there was a period in which jurisprudence became a formal discipline. Four of these jurists are the most famous, and their schools are still practiced. The introduction to these four Imam is as follows:

Imam-e-Azam Abu Hanifa: His name was "Nauman bin Thabit, and his surname was "Abu Hanifa". He belonged to Persian, was born in 80 Hijri, and died in 150 Hijri. The consensus of the ummah is that he was an absolute Mujtahid (The Grand Jurist). Among the four Imams, Imam Abu Hanifah is the only one who has the honor of seeing the companions and learning from Anas (RA) and Abu Tufail (RA). Among his famous teachers were Hazrat Hammad, Imam Shaabi, Udi bin Thabit, Musa bin Aisha, Asim bin Sulaiman, Ata bin Abi Rabah, Hazrat Baqir, and Hazrat Jafar.

Imam Malik: His name was "Malik bin Anas." His grandfather was a companion of the Prophet (PBUH). Imam Malik was born in Madinah in 93 Hijri. He acquired knowledge from the scholars

of Madinah. He started teaching hadith at the age of 17. His famous book "Mowaat'ta" went very popular in his time. He died in 179 AH in Madinah and was buried in Baqi's cemetery.

Imam Shafi'i: His name was "Muhammad" and his surname is "Abu Abdullah". He is known as Shafi'i. He was born in Gaza in 150 Hijri; his father died when he was a child; his mother brought him to Makkah at the age of two; he grew up there; and at the age of thirteen, he came to live with Imam Malik. He made good use of Imam Malik's company. He went to Egypt in 199 Hijri and stayed there till his death; he developed his school of thought. He wrote his books himself and also had his students write them. He died in Egypt in 204 AH.

Imam Ahmad bin Hanbal: His name was "Ahmad" and his surname was "Abu Abdullah". He was titled "Imam Al-Aima", i.e., Imam of Imams. He was born in Baghdad in 164 Hijri. When Imam Shafi'i came to Baghdad, he became associated with him. He was an excellent Muhaddith, an expert of Hadith and its sciences, and had unparallel ability in jurisprudence. Among his teachers, Yahya bin Qattan, Sufyan bin Ayaina, Imam Shafi'i, etc. are well-known. While Imam Bukhari, Imam Muslim, Abd al-Razzaq, and Wakiy are notable among his students, He died on Friday, 241 AH, in Baghdad; his famous work is "Musnad Ahmad".

(Module 4 (60): First Source of Islamic Jurisprudence: The Holy Quran)

Sources of Islamic Jurisprudence: Literally, source refers to "the place from which something is derived, i.e., the place of derivation or source, i.e., the original basis, source, or source. "The main sources of Islamic law are as follows: Qur'an, Sunnah, and Ijmaa (consensus), Qiyas (Deduction).

Source and Hadith of Mu'adh bin Jabal: It was narrated from Sayyidna Mu'adh bin Jabal that:

أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا أَرَادَ أَنْ يَبْعَثَ مُعَاذًا إِلَى الْيَمَنِ قَالَ: «كَيْفَ تَقْضِي إِذَا عَرَضَ لَكَ قَضَاءٌ؟»، قَالَ: أَقْضِي بِكِتَابِ اللَّهِ، قَالَ: «فَإِنْ لَمْ تَجِدْ فِي كِتَابِ اللَّهِ؟»، قَالَ: فَبِسُنَّةِ رَسُولِ اللَّهِ ﷺ، قَالَ: «فَإِنْ لَمْ تَجِدْ فِي سُنَّةِ رَسُولِ اللَّهِ ﷺ، وَلَا فِي كِتَابِ اللَّهِ؟» قَالَ: أَجْتَهِدُ رَأْيِي، وَلَا آلُو فَضَرَبَ رَسُولُ اللَّهِ ﷺ صَدْرَهُ، وَقَالَ: «الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ، رَسُولِ اللَّهِ لِمَا يُرْضِي رَسُولَ اللَّهِ-[جامع ترمذی : 1238، سنن ابی داؤد 3592)

When the Messenger of Allah (ﷺ) intended to send Mu'adh ibn Jabal to Yemen, he asked: How will you judge when the occasion of deciding a case arises? He replied: I shall judge in accordance with Allah's Book. He asked: (What will you do) if you do not find any guidance in Allah's Book? He replied: (I shall act) in accordance with the Sunnah of the Messenger of Allah (ﷺ). He asked: (What will you do) if you do not find any guidance in the Sunnah of the Messenger of Allah (ﷺ) and in Allah's Book? He replied: I shall do my best to form an opinion and I shall spare no effort. The Messenger of Allah (ﷺ) then patted him on the breast and said: Praise be to Allah Who has helped the messenger of the Messenger of Allah to find something which pleases the Messenger of Allah.

Quran as the source of Islamic law: The first source and basis of Islamic law is the Holy Quran, which is the word of Allah, which was revealed to Muhammad, the Messenger of Allah Almighty, and has been preserved in the book form since then. This is the first basic source of law and guidelines for all human beings. It is clear that the Quran is the source of law as the decree of Allah:

۱۔ كِتٰبٌ اَنۡزَلۡنٰهُ اِلَيۡكَ مُبٰرَكٌ لِّيَدَّبَّرُوۡۤا اٰيٰتِهٖ وَ لِيَتَذَكَّرَ اُولُوا الۡاَلۡبَابِ (ص 29:38)

[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.

۲۔ اِنَّاۤ اَنۡزَلۡنَاۤ اِلَيۡكَ الۡكِتٰبَ بِالۡحَقِّ لِتَحۡكُمَ بَيۡنَ النَّاسِ بِمَاۤ اَرٰىكَ اللّٰهُ۔(النساء 105:4)

Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate.

The Main Subjects of the Holy Quran: Shah Wali Allah has categorized the themes of the Holy Quran in the name of five disciplines in his book Al-Fawzul Kabir:

1. The remembrance of the signs of Allah (Signs of God's Power)
2. The remembrance of BiAyamullah (Historical Stories of Quran)
3. The reminder of the Hereafter (the theme of the Resurrection and the Hereafter, Heaven, and Hell, etc.)
4. Mukhaasmaat (Arguments with the Opponents of Islam)
5. Ahkam (Commands and Prohibitions)

The details of the commandments are as follows:

1. Worship (prayer, fasting, zakat, hajj, jihad)
2. Society (family life, marriage, divorce, inheritance)
3. Matters (trade, affidavits, testimonials, and other transactional matters)
4. Politics (Citizenship, Civilization, Justice, Limits and Punishments)

(Module 5 (61): Second and Third Sources of Islamic Jurisprudence: Sunnah of the Prophet (PBUH) and Ijmaa)

Sunnah as a source of Islamic law: The practical interpretation of the Holy Qur'an was presented to the Holy Prophet (PBUH). Along with this, Allah Almighty sent the Holy Prophet (PBUH) not only as a Shariah interpreter but also honored him with the position of a Shariah (lawgiver). Therefore, the commandments given by the Prophet ﷺ are a source of authority to the Ummah and it is important to follow them.

Meaning of Consensus: The meaning of Ijma is "determination, determination and agreement" In the sources of Islamic law, Ijma is on the third level. This consensus can be in all matters related to the welfare of the Ummah, depending on the circumstances and events.

Definition of Consensus: Terminologically, it means that the opinion of the mujtahids (jurists) of the Muslim Ummah agreed on a Shariah issue at some point in time.

Consensus Status: If the mujtahids (jurists) of an era agreed on an issue, then the people of the later era cannot decide against the earlier consensus on that matter.

Beginning of Consensus: In the era of the Prophet (PBUH), whenever a new problem arose, the Companions of the Prophet (PBUH) used to seek the solution to the problem directly from the Prophet PBUH. In that period, there was no need for any third argument in relation to the Shariah rulings, since the Prophet PBUH himself was the guide. but after the death of the Prophet (PBUH), the Muslim Ummah faced new problems and situations, then the principles of consensus and deduction, and analogy were conceived.

There are two types of consensus:

1. Declared Consensus (قولی): If the jurists of a time agree on an issue in such a way as each of them expresses their opinion through their opinion, this is called Ijma Qawli.
2. Silent Consensus (اجماع سکوتی): One of the mujtahids of a certain time issued a fatwa regarding a matter, and this fatwa became known to other jurists and mujtahids, but none of them said anything in opposition or support but kept silent. It is called silent consensus. According to Ahanaf, the silent consensus is also acknowledged as an authority.

Examples of Ijmaa in the Age of Sahaba:

1. If a person denies zakat, then he will be treated in the same way as someone who denies prayer, and whoever denies prayer is out of the realm of Islam. Therefore, the denial of Zakat will also be considered excluded from the circle of Islam. Hazrat Abu Bakr Siddiq launched a jihad against Zakat deniers.
2. Hazrat Umar declared the conquered lands of Syria and Iraq as waqf (trust) instead of dividing them into fighters of jihad, and the companions agreed on this.
3. Hazrat Umar issued his order regarding 20 Rakat Taraweeh with the consensus and consultation of the great companions. This is also a clear example of the consensus of the companions.

(Module 6 (62): Fourth Source of Islamic Jurisprudence: Presumption)

Deduction: The literal meaning of Qiyas is to estimate, measure, correspond, and equate, thus. Meaning of "قَاسَ الثَّوْبَ بِالذِّرَاعِ" (measured by a cubit of cloth) Dr. Mahmood Ahmad Ghazi has defined Qiyas in these words: "In the terminology of Sharia and Fiqha, adapting the reason found in the original ruling to another new ruling (called Qiyas).

Qiyas is a special distinction in Islamic jurisprudence. Since the times are changing and every day brings new problems and challenges, Islamic jurisprudence has a special distinction among all other religions in that it seems to provide clear guidance regarding these modern issues. Basis of Qiyas in the Holy Qur'an: Allah Almighty says:

(١) لِيَتَفَقَّهُوا فِى الدِّيْنِ(التوبة:36)

"Thorough understanding and insight) of the Din (Religion)"

(٢)فَاعْتَبِرُوْا يَأُوْلِى الأَبْصَارِ (الحشر: 2)

"So, learn a lesson (from it), O people of vision!"

Here is the meaning of "atbar"."اِعْتَبَرَ "رَدَّ الشَّيْءَ الى نَظِيْرِه

To return something to its likeness.

(٣)وَلَوْ رَدُّوْهُ الىَ الرَّسُوْلِ وَالىٰ أُوْلِى الأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِيْنَ يَسْتَنْبِطُوْنَهُ مِنْهُمْ(النساء:83)

"Had they referred it to the Messenger (blessings and peace be upon him), or those of them who are in command (instead of making it public)".

Argument of supposition, from the action of the Prophet (peace be upon him).

1. When the Prophet (PBUH) was sending Hazrat Muadh bin Jabal as the governor of Yemen, he asked: "How will you decide when a case comes before you?" Answered, I will judge according to the book as it is in Allah. Then I asked, "If it is not clearly mentioned in the Book of Allah, then how will you decide? Answered: Then I will decide according to the Sunnah of the Messenger of Allah Almighty. Then she asked, "If it is not clearly mentioned in the Sunnah, then how will you decide? Answered: In such a situation, I will make a decision based on my own opinion."
2. It is known from another tradition that Hazrat Mu'adh Bin Jabal RA and Hazrat Abu Musa Ash'ari RA were sent as Qazis and Governors of different regions of Yemen, and when asked by the Prophet (PBUH), they both replied: "When we do not find a ruling in the Sunnah." So one case will be speculated on in another case, and the decision that is closer to the truth will be followed. On this, the Prophet (peace and blessings of Allah be upon him) said, "The opinion of both of you is correct."." [Muhammad bin Umar al-Razi, Al-Mashul fi ilm al-usul, 5/52]
3. A woman from the tribe of Khasham (خشعم) came to the service of the Prophet and said that my father has accepted Islam, and he is very old. He cannot sit on a horse, and Hajj has become obligatory for him. He said, what do you think if your father had a debt? Would you have paid it or not? He said, Yes, I would have paid it. On this, the Prophet (PBUH) said, "Then perform Hajj on their behalf." The saying of the Prophet (PBUH) is: "When a jurist makes a right decision through ijtihad, he gets a double reward, and if he makes a wrong decision, he gets a single reward." [Sahih Muslim, vol. 5, p. 133]

Components of Deduction:

1. "Original", the proven in Shariah on which deduction is done. for example, the prohibition of alcohol is proven in Shariah. The prohibition of other intoxicant are deducted from it.
2. "Inferred", that what is deducted. for example, all intoxicants are prohibited because they are intoxicants as is alcohol.
3. "Alat,"(علت) the common cause between the original and the inferred. for example, intoxication is the cause between alcohol and other drugs which are intoxicants, which makes them prohibited too.
4. "Ruling," which is proven for the original. And this is the desired order in which the branch is combined with the original. That means sanctity.

(Module 7 - 63: Introduction to "Ijtihad")

Ijtihad (اجتہاد): The literal meaning of Ijtihad is to strive. According to Shariah, "ijtihad" refers to the effort that a mujtahid-level religious scholar makes to find out the ruling on a religious issue on which there is no clear ruling given in the Qur'an or Sunnah.

The Guiding Principles of Ijtihad are:

1. There is no room for ijtihad in an issue in which the ruling of the Holy Quran or the Sunnah of the Prophet (PBUH) is present.
2. If there is no clear ruling in the Qur'an and Sunnah, then the decisions of the previous mujtahids and righteous ones should be followed.
3. If there is no decision of the previous mujtahids and righteous people, then one should do ijtihad with one's own opinion.
4. The meaning of ijtihad from one's own opinion is not to establish an opinion at will. Rather, problems and issues similar to the one under discussion should be found in the Holy Quran, the Sunnah of the Prophet, and the decisions of the past mujtahids, and decisions should be made on new issues through analogy or deduction.

Imam Shatabi gave a very comprehensive and concise definition of a mujtahid: "The status of ijtihad is obtained by a person who possesses these two attributes: the first is that he fully understands the objectives of the Shari'ah, and the second is that he is fully capable of deriving rulings from the source of Shari'ah.

Mujtahid and his qualifications:

1. He should be well-versed in Quran and Sunnah.
2. He should be aware of the issues on which consensus has been done before.
3. He should be an expert in Arabic language and literature and have expertise in its grammar.
4. He should be aware of the abrogation of commands of Quranic verses and hadiths.

Lecture No. 15: Introduction to Islamic Jurisprudence – II

(Module 1- 64: Distinctions of Islamic Jurisprudence)

Comprehensiveness: Human needs have been given special consideration in Islamic law. It includes all the rules and regulations that are necessary for the benefit of the society.

Permanence: Islamic laws are permanent in nature. The change of time can never affect it. However, if there is no ruling in a context, there is room for ijtihad (اجتہاد) in the light of its laws.

Equality: Among all the religions of the world, only Islam has the privilege of presenting the concept of human equality.

اِنَّ اَكۡرَمَكُمۡ عِنۡدَ اللّٰهِ اَتۡقٰكُمۡ (الحجرات:13)

"Surely, the most honorable amongst you in the sight of Allah is he who fears Allah the most".

Applicability: The distinction of Islamic law lies in it is applicability to and flexibility for every person and in every situation, for all times. For example, in the command of prayer, if someone cannot offer it while standing due to some compulsion, then he is allowed to say it in the sitting position, if he is unable to sit, he can say it lying down. In the same way, Hajj and Zakat are among the obligations, but it has been declared they are for the ones who can afford to offer them.

Nature of Islamic Jurisprudence: Non-Haraj: The meaning of Haraj is "hardship".

وَ مَا جَعَلَ عَلَيۡكُمۡ فِى الدِّيۡنِ مِنۡ حَرَجٍ‌ؕ (الحج 78:22)۔

and has not placed upon you in the religion any difficulty.

يُرِيۡدُ اللّٰهُ بِكُمُ الۡيُسۡرَ وَ لَا يُرِيۡدُ بِكُمُ الۡعُسۡرَ (البقرة 185:2)

Allah intends for you ease and does not intend for you hardship

Shortness of breath:

لَا يُكَلِّفُ اللّٰهُ نَفۡسًا اِلَّا وُسۡعَهَا)البقرة 286:2)

Allah does not charge a soul except [with that within] its capacity.

For example, Jihad is not obligatory to a blind, lame or sick person, similarly, it is not obligatory to pay Zakat and Hajj unless one can afford them to offer.

Graduality: Gradual means that the commands of the Holy Quran were not revealed all at once, but there is a principle of graduality that is, they were revealed one by one according to the need and situation.

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡا لَا تَقۡرَبُوا الصَّلٰوةَ وَ اَنۡتُمۡ سُكٰرٰى (النساء 43:4)

O you who have believed, do not approach prayer while you are intoxicated

يَسۡـَٔلُوۡنَكَ عَنِ الۡخَمۡرِ وَ الۡمَيۡسِرِ‌ؕ قُلۡ فِيۡهِمَاۤ اِثۡمٌ كَبِيۡرٌ وَّ مَنَافِعُ لِلنَّاسِ‌ ۫ وَ اِثۡمُهُمَاۤ اَكۡبَرُ مِنۡ نَّفۡعِهِمَا‌ؕ (البقرة 219:2)

They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit."

يَآيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ وَ الْاَنْصَابُ وَ الْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ (المائده 90:5)

O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.

(Module 2(65): Nature and Reasons of Fiqh Disagreement (1)

How did different schools of thought come into existence despite the common source laws?

All Imams of Fiqh agree on the basic beliefs, motives, requirements, and obedience to Allah and the Messenger of Allah. According to every one of them, the main source of Sharia is the Qur'an and Sunnah. The difference is in the interpretation of the Shariah and its rulings. Imams of Fiqh, when they differ in the investigation of a minor problem, they do not excommunicate others, but leave it to the Muslim masses to accept or reject whichever opinion they like. This difference is called a minor difference.

Differences in Recitations of the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِذَا قُمْتُمْ إِلَى الصَّلاَةِ فَاغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُواْ بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ.(الْمَآئِدَة، 5: 6)

“O believers! When you (intend to) stand for Prayer, then, (for ablution,) wash your faces and hands up to the elbows, and pass your wet hands over your heads and (also wash) your feet up to the ankles”.

Regarding this verse, two readings are transmitted one is Arjulakum and the second is Arjulimkim. The former means that along with the face and hands, the feet will be washed too, and the second means that Masah will be applied to the head and feet. The scholars reconciled both as when feet are covered under socks, the Masah is applied and feet are bare they must be washed.

Disagreement or Forgetfulness: All the Companions were not always present with the Messenger of Allah (PBUH). Some of them could meet him only once. That is why all the Companions did not have the same knowledge of the situations and events and the commands of the Messenger of Allah (PBUH.

1. When the problem of share of grandmother in inheritance came up, Hazrat Abu Bakr did not know the hadith about it. Mugheera bin Shuba and Muhammad bin Muslimah testified that the Prophet (PBUH) gave the grandmother one-sixth share.
2. Hazrat Umar did not know the method of seeking permission (saying salam three times) as prescribed in the sunnah of the prophet. Hazrat Abu Musa Ash'ari R.A. provided the testimony of the Ansar on it.
3. On the issue of plague, Hazrat Abd al-Rahman bin Auf (RA) clarified the matter by referring to the Hadith.

Doubt in the Proof of Hadiths: A hadith may be proved authentic according to the research of one Imam and may not be in the research of another. Thus, the difference in the proof of the

authentication of traditions also caused the difference between Imams. For example, the case of Tayammum. In case of no water or no power to use it. The opinion of Hazrat Umar and Ibn Masoud was that in a state of greater impurity (Janabat) if there is no water, one can do tayammum, but he cannot pray. Presenting the hadith by Hazrat Ammar bin Yasir.

While I was with 'Umar, a man came to him and said: We live at a place (where water is not found) for a month or two (what should we do if we are sexually defiled). 'Umar said: So far as I am concerned, I do not pray until I find water. 'Ammar said: Commanded of the faithful, do you not remember when I and you were among the camels (For tending them)? There we became sexually defiled. I rolled down on the ground. We then came to the Prophet (ﷺ) and I mentioned that to him. He said: It was enough for you to do so. Then he struck the ground with both his hands. He then blew over them and wiped his face and both hands by means of them up to half the arms. 'Umar said: 'Ammar, fear Allah. He said: Commander of the faithful if you want, I will never narrate it. 'Umar said: Nay, by Allah, we shall turn you from that towards which you turned (i.e., you have your choice). (Abu Dawud, 322)

(Module 3 (66): Nature and Reasons of Fiqh Disagreement (2)

Differences in Understanding and Interpretation of the Text: Sometimes there is a difference between the jurists in understanding the meaning, mood, and spirit of a commandment in the Book of Allah or the Sunnah of the Prophet ﷺ. In this case, an Imam adopts the meaning that he finds closer to the objectives of the Shariah. For example: On the day of Ahzab, the Messenger of Allah (PBUH) said: None of you Muslims should offer Asr prayer before he reached the place of Banu Qurayzah. On the way, Asr prayer became due. Some of them said that they would not pray until they reached the place of Banu Qurayzah, while some others said, "No, we will pray at that place because the Messenger of Allah (PBUH) did not mean to miss the prayer." Later, it was mentioned to the Messenger of Allah PBUH) and he did refute either of them. (Bukhari: 4119)

Sharing Meaning: There are some words that have more than one meaning, for example, the word 'Ain'(عین) in Arabic has multiple meanings including eye, everything that exists, a favorite thing, gold, and girl. Similarly, the word 'Qara' is spoken for both for the state of purity and impurity (menstrual cycle). Therefore, the sharing of meaning in words is also the cause of disagreement among the jurists.

وَالْمُطَلَّقٰتُ يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ ثَلٰثَةَ قُرُوْٓءٍ وَ لَا يَحِلُّ لَهُنَّ اَنْ يَّكْتُمْنَ مَا خَلَقَ اللّٰهُ فِيْٓ اَرْحَامِهِنَّ اِنْ كُنَّ يُؤْمِنَّ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ(البقرة:228)

"And the divorced women shall hold themselves back till three menstrual cycles. And it is not lawful for them to conceal what Allah may have created in their wombs if they believe in Allah and the Last Day".

(Module 4(67): Importance of Unity and Prohibition of Sectarianism)

Importance of Similarity: Sectarianism is a negative attitude based on groupthink in which people of one creed or religion do not respect others. One tries to assert one's position by treating the followers of the opposite religion and faction with hatred and prejudice. Such a mood or attitude is called sectarianism. Where there is no balance and moderation, there is cruelty and brutality and brutality is a sign of cruelty and inhumanity.

مِنَ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَ كَانُوْا شِيَعًا ؕ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُوْنَ (الروم 32:30)

"(Also be not) of those (Jews and Christians) who divided up their religion and became sects and sub-sects every sect rejoicing over what is with them".

وَ اعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّ لَا تَفَرَّقُوْا (آل عمران 103:3)

"And hold fast to the rope of Allah, all of you together, and do not generate dissension and factions".

وَ اَنَّ هٰذَا صِرَاطِیْ مُسْتَقِیْمًا فَاتَّبِعُوْهُ ۚ وَ لَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِیْلِهٖ ؕ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَتَّقُوْنَ (الانعا م، 153:6)

"And that this (Islamic law) is my straight path. So, follow it and do not follow (other) paths, because they (the other paths) will move you away from Allah's path. This is what He has enjoined you strictly so that you may become God-fearing".

Causes of Sectarianism: There are many causes of sectarianism in Pakistan, some of which are internal and some are external.

External Causes of Sectarianism: External causes include the Iran-Saudi Arabia conflict, the situation in the Middle East, the Americans' attack on Iraq and Afghanistan, The Arab-Israeli war, the Iran-Iraq conflict, the situation in Syria and Yemen, but above all, the conflict between Russia and the United States, etc. But the matter is not so simple that we ignore the facts by declaring sectarianism as an external conspiracy.

Internal Causes: There is a long list of internal causes, but they can be divided into three categories.

State Causes:

- The state has always protected communal organizations by using them for political purposes.
- There is no effective legislation against sectarian organizations. Anyone can create an organization or institution whenever they want.
- There is no effective policy or institution to stop the motivational means of spreading sectarianism and extremism, especially magazines and social media.
- There is no check and balance on the meetings of certain political and religious leaders in Saudi Arabia and Iran embassies or its related institutions.
- No special training has been organized for law enforcement agencies to deal with communal conflicts.

- The rule of law is an effective tool in preventing communal riots, which is not being used.

Religious Causes of Sectarianism:

There are many religious causes of sectarianism, but the most important reason among them is narratives based on sectarianism. Some of these statements are as follows:

1. Shias are kafir because they insult the Caliphs and Companions and believe that the Qur'an has been altered.
2. Barelvis are polytheists, heretics, and worship graves.
3. Deobandis show disrespect to Prophet ﷺ because their elders have written insulting words in their books.
4. Ahl al-Hadith are Kharijis, disrespectful to the Prophet ﷺ the family of the prophet, and to Imams, the great jurists.
5. Our beliefs and creed are true. Besides us all other sects are false.

A possible plan of action for the promotion of unity and brotherhood and the elimination of sectarianism:

- Mutual brotherhood and unity should be promoted by finding common terms of beliefs and actions and ending all differences.
- A positive and non-critical style of preaching should be adopted instead of controversial and critical.
- Real tolerance should be demonstrated in practice and the Quranic philosophy of non-reluctance should be applied in our lives.
- Establishment of joint institutions for religious education should be implemented in order to resolve the misunderstandings found among themselves.
- Modern contemporary education should be organized for scholars so that polemic behavior is eliminated.
- Effective spiritual training should be arranged.

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

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

Meaning of Seerah:

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

سَنُعِيْدُهَا سِيْرَتَهَا الْأُوْلٰى (سورة طٰہٰ: 21)

We will return it to its former condition.

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

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

● The Qur'an is the first authentic source of the Prophet's life. The authentic biographers of the life account of the prophet (PBUH) have declared the Quran as the main source of the biography of the prophet (PBUH). The biographers have found the biography of the prophet (PBUH) in the perspective of chronological order of the Quranic verses and Shaan e Nuzul (background of the revelation of Quranic verses). It is a fact that the Holy Quran was revealed step by step in different circumstances and events and continued to guide the Prophet (PBUH) and his Ummah.

● Exegeses (Tafseer) of Qur'an, books of hadith, interpretations of hadith, books of Maghazi and suraya (مغازی و سرایا) (the accounts of the Battles), books of Shumiles (attributes of the prophet) (شمائل), books of proofs of prophethood and miracles (دلائل نبوت و معجزات), books on account of narrators of hadith) (اسماء الرجال), books on history, books on Pre-Islamic literature (ادبِ جاهلی), books on history of Harmaen-e-Sharifin (the two holy cities: Makkah and Madina) (تاریخ حرمَین

شریفین), books of knowledge of genealogy (علم الانساب) and books of the traditions of the Companions (آثارِ صحابہ) are counted as the sources of Seerat.

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

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

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

مَنْ يُّطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللّٰهَ (النساء، 4 : 80)

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

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

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

وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ(النور،54)

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

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

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ(الاحزاب،33)

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

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

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

وَمَا يَنطِقُ عَنِ الْهَوَى۔ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى(النَّجْم، 3)

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

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

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

فَالَّذِينَ آمَنُواْ بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُواْ النُّورَ الَّذِي أُنزِلَ مَعَهُ أُوْلَـئِكَ هُمُ الْمُفْلِحُونَ (الأَعْرَاف، 7 : 157)

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

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

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

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

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

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

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

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

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

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

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

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

1. Hazrat Amina (RA)
2. Abu Lahab's concubine Thawaiba (ثویبہ)
3. Three women of Banu Salim (بنو سلیم) tribe, all three were named Ataka (عاتکہ).
4. Khula bint al-Munzar (خولہ بنت المنذر)
5. Hazrat Halima Saadia (full name was Halima bint Abi Dhubayb (حلیمہ بنت ابی ذؤیب). Her husband's name was Harith bin Abdul-Azza (حارث بن عبد العزیٰ) and the tribe was Banu Saad bin Bakr (بنو سعد بن بکر).

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

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

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

- At the beginning of spring, according to tradition, the women of Banu Saad came to Makkah to adopt the children of rich families for adoption. One of them, Hazrat Halimah, was entrusted with the responsibility of bringing up the Holy Prophet (PBUH), which later became the source of incalculable blessings for her.

- With the blessed arrival of Hazrat Halimah at Banu Saad, blessings from God began to appear. The whole area became lush and green. Animals became fat and healthy, wealth

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

● The growth of the Holy Prophet (PBUH) was completely different from that of normal children. In Hazrat Halimah's house, he started walking on his hands and feet in the second month. In the third month standing, in the fourth month with the support of the wall, and in the fifth month without any support. In the eighth month, he began to speak, and in the ninth month, he began to speak eloquently.

● After two years, Halimah brought back the Prophet (PBUH) to Hazrat Amina. But because of the blessings of the Holy Prophet (PBUH), he requested to keep him for more time, which was accepted by Hazrat Amina (RA).

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

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

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

● The Holy Prophet (PBUH) along with his mother Hazrat Amina stayed at Dar-ul-Nabgha (دارالنابغہ) in Yathrib for about a month.

● Hazrat Amina (RA) fell seriously ill on her return journey and at the age of twenty left the world at the top of a hill in Abwa (ابواء) and was buried there.

● He (PBUH) came back to Makkah with Umm Ayman to Hazrat Abdul Muttalib.

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

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

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

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

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

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

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

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

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

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

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

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

(Module 5 (72): Reconstruction of "Ka'ba")

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

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

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

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

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

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

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

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

● The revelation of prophethood began with true dreams.

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

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

اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِیْ خَلَقَ ۚ﴿۱﴾ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ﴿۲﴾ اِقْرَاْ وَ رَبُّكَ الْاَكْرَمُ ۙ﴿۳﴾ الَّذِیْ عَلَّمَ بِالْقَلَمِ ۙ﴿۴﴾ عَلَّمَ الْاِنْسَانَ مَا لَمْ یَعْلَمْ ؕ﴿۵﴾

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

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

Beginning of the Preaching:

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

وَاَنْذِرْ عَشِیْرَتَكَ الْاَقْرَبِیْنَ

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

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

Declaration of Prophethood:

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

فَاصْدَعْ بِمَا تُؤْمَرُ وَ اَعْرِضْ عَنِ الْمُشْرِكِيْنَ﴿﴾

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

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

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

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

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

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

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

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

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



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

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

Journey of Taif of the Holy Prophet (PBUM):

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

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

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

Journey of Miraj (The Ascension):

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

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

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

Migration:

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

Allegiance to 'Uqbah Al-Awla:

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

Conditions of Allegiance of Uqaba Ula:

The main conditions of this pledge are as follows:

1. We will worship the one and the only God, Allah. 2- We will not steal and commit adultery.

3- We will not accuse anyone falsely. 4- We will not kill our children. 5- We will obey the prophet in every situation.

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

Allegiance to Uqaba II:

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

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

Conditions of the Allegiance of Uqaba II:

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

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

Migration to Medina:

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

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

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

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

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

1. The first phase is the one in which temptations and disturbances were at their peak. Internal obstacles and external attacks were the big problems for the preaching of Islam. This phase ended with the peace treaty of Hudaybah in 6 AH.

2. The second phase began with reconciliation with the leadership of the polytheists till the conquest of Makkah in 8 AH. Meanwhile, messages were sent to the neighbouring kinds inviting them to Islam.

3. In the third stage, the dominance of Islam came to the fore and the people in flocks entered the religion of Allah. The delegations of tribes came from the surrounding areas and accepted Islam. The conquests of Islam began and this phase was completed with the demise of the prophet.

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

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

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

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

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

● The Holy Prophet (PBUH) gathered the Muslims at the house of Hazrat Anas bin Malik. Then he made every emigrant brother of an Ansaris. They could share everything including the inheritance until verse 6 of Surah Ahzab revealed that confined inheritance to the blood relations

● Imam Ghazali while describing the wisdom of Muwakhat Madinah, has stated the following objectives:

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

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

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

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

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

The Important Terms of the Treaty of Medina:

1. Neither side will give peace to the Quraish. When an external power attacks Medina, both sides will defend it together.

2. When one of the parties faces a war with a third party, they will help each other.

3. When one of the parties makes peace with the third power, the other will also participate in this peace, but religious battles will remain exempted from this.

4. The tradition of bloodshed and redemption that has been going on before will continue. 5. Jews will have religious freedom and will have friendly relations with Muslims.

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

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

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

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

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

● The number of Muslims in this war was 313. Compared to them, the army of infidels consisted of 1000 people. There was also a great difference in terms of war equipment. The Muslims had only two horses and seventy camels and swords were not sufficient. In comparison, the infidels of Makkah had entered the field with full strength and preparation.

● The Prophet (PBUH) reached Badr on 16th of Ramadan. The prophet (PBUH) pointed out the places where the infidels were going to be killed. The Muslims kept praying all night for victory.

● Angels came down to help the army of Islam. Allah made Muslims sleep. This gave peace to their hearts. The rains benefited Muslims a lot. It purified the believers and removed the impurity of Satan. The help of Allah in Ghazwa Badr is mentioned in Surah Al-Anfal verse 8 to 14.

● Despite the small in numbers, the zeal of the Companions was visible. On the part of disbelievers Utbah, Shebah and Waleed came out for the individual fight, against whom Hazrat Ali, Hazrat Hamza and Hazrat Abu Ubaydah advanced. Hazrat Ali killed Waleed. Hazrat Hamza killed Utbah and then he killed Shebah who had wounded Ubaidah. The disbelievers were defeated in the full-scale war.

● Among the Muslims, 14 Companions were martyred and 70 people of the infidels, most of whom were chiefs, went to killed in this battle.

● In this war, 70 infidels became prisoners. The Holy Prophet (PBUH) consulted Hazrat Abu Bakr (RA) and Hazrat Umar (RA) about what to do with the prisoners. Hazrat Abu Bakr's advice was accepted in this regard they were freed against the ransom.

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

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

● The number of Muslims in this battle was 1000 and 300 people were with Abdullah bin Abi who later left with him, compared to the army of the infidels which consisted of 3000 people.

● The mountain of Uhud was at the back of the Muslims, and at a passage there, the Prophet (PBUH) appointed fifty archers under the leadership of Abdullah bin Jubair so that the enemy could not enter the battlefield through this route.

● Despite the lack of numbers and equipment, the Companions of the Prophet were engaged in Jihad with the zeal of faith. Hazrat Hamza attacked the infidels and his fear spread over the infidels. Hazrat Ali killed Talha bin Abu Talha. Hazrat Abu Dajanah paid the right of the sword given to him by the Prophet.

● Seeing the infidel army fleeing, some of the Muslims got engaged in collecting the booty. The fifty Companions on the passage decided to leave their places. Hazrat Abdullah bin Jubair opposed leaving the passage and advised them to obey the order of the Prophet. But the Companions did not accept his advice and left the passage. Khalid bin Waleed (who had not yet converted to Islam) saw the pass vacant and attacked the Muslims from behind. In this way, due to the disobedience of the Prophet (PBUH), the Muslims suffered huge losses, which is mentioned in Surah Aal-e-Imran, verses 152 and 153.

● When the Muslims started retreating, the infidels attacked the Prophet (PBUH). Musab bin Umayr RA got martyred. Since he resembled the Prophet (PBUH), so the rumor of the martyrdom of the Prophet (PBUH) spread because of his martyrdom.

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

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

● In this war, 70 Companions were martyred. Hazrat Hamza, who was the friend and uncle of the Holy Prophet, his body was disrespected and mutilated by Hinda. Hazrat Musab bin Umair, Hazrat Hanzalah, Hazrat Amir and other companions were martyred. They were buried in the ground of Uhad.

● The Prophet's face and head were wounded. His blood flowed out. Hazrat Fatima and Hazrat Ali used to clean and apply ointment to the wounds.

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

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

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

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

● The enthusiasm of the Companions was visible. They were singing: "Nahanu allazin Baayauoo Muhammada". We are the ones who have pledged their allegiance to Muhammad (PBHU). That time was very difficult for all Muslims. They were starving and had stones tied on their bellies.

● During the excavation of the trench, several miracles took place. The whole army of Muslims were fed with a handful of dates. Similarly, the food at Hazrat Jaber's house was blessed and the entire army was satisfied with this food, on breaking the stone rocks in the trench, the prophet gave the good news of the victory of Syria, Iraq and Iran.

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

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

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

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

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

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

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

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

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

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

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

1. Muslims will go back this year. They will come for 3 days next year.

2. The parties will stop fighting for ten years.

3. Whoever wants to join the ranks of Muhammad (PBUH) will be allowed to do so and whoever wants to be with Quraysh will be allowed to do so.

4. A person from the Quraish who comes to Muhammad (PBUH) without the permission of his guardian will be returned, but if a person from Muhammad (PBUH) comes to the Quraish, he will not be returned. (This agreement was written by Hazrat Ali. R.A)

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

1. The King of Abyssinia, Najashi (real name was Ashmah)

2. Hercules, Caesar of Rome

3. Khusrau Parvez, Shah of Iran

4. Maqquqas, King of Egypt

5. Hoza bin Ali, Shah of Yamama

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

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

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

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

- Khyber was a large city about 100 miles north of Medina. There were also forts and fortifications. The population of Khyber was divided into two parts. One section had 5 strong forts. The big forts included the Fort Naaim (حصن ناعم), the Fort Saab bin Muaz (حصن صعب بن معاذ), the Fort Qila Zubair (حصن قلعہ زبیر), the Fort Abi (حصن ابی), and the Fort Nazar (حصن نزار). Apart from this, there were small forts in the second part.
- The Prophet (PBUH) announced his departure for Khyber and chose the same 1500 companions who had joined the pledge of Rizwan (بیعت رضوان). He (PBUH) kept this advance a secret according to his military strategy and his method. However, the leader of the hypocrites, Abdullah bin Abi (عبداللہ بن ابی), sent the news of that advance to the people of Khyber.
- Arriving near Khyber, the Prophet (PBUH) deployed the army at a place that blocked the way for the Jews to flee toward Syria. Along with this, Banu Ghatfan (بنو غطفان) and other tribes were also blocked, so they could not come to help the Jews.
- After performing the Fajr prayer, the Holy Prophet (PBUH) entered Khaibar. The Jews started to fight by staying in the forts. One by one, the forts were conquered, but the Fort Naaim' could not be conquered. The Prophet (PBUH) handed over the flag to Hazrat Ali RA and under his leadership the Muslims were victorious. During this battle Hazrat Ali (RA) fought against the famous Jewish wrestler Marhab (مرحب) and Hazrat Ali (RA) defeated him. Thus, Qila Naaim was also conquered.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Module 4(85): The Farewell Sermon)

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

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

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

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

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

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَ اَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَ رَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Lecture No. 20: History of Islam-I

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

Meaning and Introduction of Khilafah-e-Rashida:

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

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

Two Arguments of Shah Wali Allah:

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

Salient Features of Khilafat-e-Rashidah:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Lecture No. 21: History of Islam-II

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Lecture No. 22: History of Islam-III

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- Hazrat Ali divided the kingdom into different provinces and states (Makkah, Madinah Bahrain and Oman, Yemen, Syria, Jazira, Basra, Kufa, Egypt, Persia, Khorasan, Azerbaijan). In all these areas such people were appointed as judges (Qazi) who are the most respected and whose decisions are acceptable to the people. They included Abdullah bin Abbas (عبد اللہ بن عباسؓ), Shuraeh bin Harith (شریح بن حارث), Abu Musa Ash'ari (ابو موسیٰ اشعری), Ubaidullah bin Mas'ud (عبید اللہ بن مسعود), Uthman bin Hanif (عثمان بن حنیف), Qays bin Sa'd (قیس بن سعد), Amara bin Shahab (عمارہ بن شہاب), Qatsum bin Abbas (قثم بن عباس) , Jaidah bin Habira (جعدہ بن ہبیرہ), Khalid bin Qabra Yarbu'I (خالد بن قبرہ یربوعی), Abu al-Aswad al-Dawli (ابو الاسود الدولی), Saeed bin Nimran Hamdani (سعید بن نمران ہمدانی), Abdullah bin Utbah bin Mas'ud (عبد اللہ بن عتبہ بن مسعود), Obaidah al-Sulmani (عبیدہ السلمانی), Muhammad bin Yazid bin Khalidah al-Shibani (محمد بن یزید بن خلیدہ الشیبانی), etc.

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

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

Lecture No. 23:Islamic Culture & Civilization-I

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

The Literal Meaning of Civilization:

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

The Term of Civilization:

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

لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَّ مِنْهَاجًا ؕ وَ لَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّ لٰكِنْ لِّيَبْلُوَكُمْ فِيْ مَآ اٰتٰىكُمْ فَاسْتَبِقُوا الْخَيْرٰتِ ؕ (المائدہ، 48)

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

Meaning of Culture:

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

The Difference between Civilization and Culture:

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

Foundation of Islamic Civilization, its Origin and Evolution:

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

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

Belief in Monotheism

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

Faith in Prophethood:

1. Faith is central to the formation of Islamic society and civilization.

2. Social degradation was cured by the divine revelation through sending the prophets who, with the support of Allah and the power of their faith and action, breathed the soul into a dead society.

3- When the prophets, whose preaching was limited for a time had passed, then the last prophet Muhammad (PBUH) was sent with universal prophethood. The Qur'an says:

وَ مَآ اَرۡسَلۡنٰکَ اِلَّا کَآفَّۃً لِّلنَّاسِ بَشِیۡرًا وَّ نَذِیۡرًا وَّ لٰکِنَّ اَکۡثَرَ النَّاسِ لَا یَعۡلَمُوۡنَ (سبا، 28)

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

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

Faith in the Day of Judgment.

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

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

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

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

وَ الَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَ الْفِضَّةَ وَ لَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ (التوبة 34)

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

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

"اَلْمُسلِمُ مَن سَلِمَ المُسلِمُونَ مِن لِسَانِهِ وَيَدِه"

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

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

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

اِنَّ اللّٰهَ يَاْمُرُ بِالْعَدْلِ وَ الْاِحْسَانِ وَ اِيْتَآئِ ذِي الْقُرْبٰى وَ يَنْهٰى عَنِ الْفَحْشَآءِ وَ الْمُنْكَرِ وَ الْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ (النحل، 90)

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

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (المائدہ، 8)

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

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

إِنَّ اللهَ يُحِبُّ التَّوَّابِيْنَ وَ يُحِبُّ الْمُتَطَهِّرِيْنَ (البقره،222)

"Allah loves those who repent much, and He loves those who keep themselves thoroughly pure and clean."

وَالَّذِيْنَ اِذَا اَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا (الفرقان، 69)

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

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

Respect for women:

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

The Qur'an says:

وَ لَهُنَّ مِثْلُ الَّذِىْ عَلَيْهِنَّ بِالْمَعْرُوْفِ ۪ وَ لِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ؕ وَ اللّٰهُ عَزِيْزٌ حَكِيْمٌ (البقره228)

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

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

Promotion of Scientific Knowledge:

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

قُلْ سِيْرُوْا فِى الْاَرْضِ فَانْظُرُوْا كَيْفَ بَدَاَ الْخَلْقَ ثُمَّ اللّٰهُ يُنْشِئُ النَّشْاَةَ الْاٰخِرَةَ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ(العنكبوت،20)

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

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

Allah says:

وَ ابْتَغِ فِيْمَآ اٰتٰىكَ اللّٰهُ الدَّارَ الْاٰخِرَةَ وَ لَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَ اَحْسِنْ كَمَآ اَحْسَنَ اللّٰهُ اِلَيْكَ وَ لَا تَبْغِ الْفَسَادَ فِي الْاَرْضِ ؕ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُفْسِدِيْنَ (القصص : 77)

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

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

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

Inspiration of Knowledge

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

Appreciation of Scholars.

In Islam, it is commanded to appreciate the scholars. The Prophet (PBUH) said: The scholars are the heirs of the prophets. 2. A faqih (فقیہ) is heavy on devil than a thousand Devoted Worshiper (عابد).Amin al-Rashid(امین الرشید) and Mammon al-Rashid(مامون الرشید), sons of the Abbasid -Caliph Harpoon al-Rashid(ہارون الرشید), competed in lifting the teacher's shoes. In the same way, the Caliph himself used to participate in the teachings of Imam Malik at the time. Muslim

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

Free Education:

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

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

Scientific Experiments:

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

Training with Education:

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

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

Religious Reform Movements:

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

1- Christian Protestant Movement.

2. Bhakti Movement in India.

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

Islam invites sight and Prudence.

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

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

Dignity of human Consciousness:

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

وَ لَقَدۡ كَرَّمۡنَا بَنِیۡۤ اٰدَمَ (بنی اسرائیل : 70)

And we have indeed honored the children of Adam.

Women's Rights:

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

لِلرِّجَالِ نَصِيۡبٌ مِّمَّا تَرَكَ الۡوَالِدٰنِ وَ الۡاَقۡرَبُوۡنَ ۪ وَ لِلنِّسَآءِ نَصِيۡبٌ مِّمَّا تَرَكَ الۡوَالِدٰنِ وَ الۡاَقۡرَبُوۡنَ مِمَّا قَلَّ مِنۡهُ اَوۡ كَثُرَ ؕ نَصِيۡبًا مَّفۡرُوۡضًا (النساء: 7)

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

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

Greatness of Labor:

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

Etiquette:

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

وَ ثِيَابَکَ فَطَهِّرْ (المدثر: 4)

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

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

الطُّهُورُ نِصفُ الايمَان

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

Lecture No. 24: Islamic Culture & Civilization-II

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

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

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

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

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

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

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ (الاسراء، 70)

And We have certainly honored the children of Adam.

لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ (التين،4)

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

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

إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ (الحجرات، 13)

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

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

وَ يُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ (الحشر، 9)

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

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

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

لَاإِكْرَاهَ فِي الدِّينِ (البقره، 256)

There is no compulsion in religion.

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

ولَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ (الانعام، 108)

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

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

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ(آل عمران، 104)

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

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

وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (النور، 31)

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

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

يَاأَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ (الاحزاب، 59)

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

Regarding modesty, the Prophet (PBUH) said:

إِذَا لَمْ تَسْتَحِي فَاصْنَعْ مَا شِئْتَ (صحیح بخاری، 6120)

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

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

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ (المائده، 2)

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

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

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

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

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ (الحجرات، 10)

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

The Prophet's saying is:

الْمُسْلِمُ أَخُو الْمُسْلِمِ (صحیح بخاری، 2442)

A Muslim is the brother of a Muslim."

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

مُّحَمَّدٌ رَّسُولُ اللهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ (الفتح، 29)

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

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

فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (الحجرات،10)

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

وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ (الانفال، 46)

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

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا (آل عمران، 103)

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

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

وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ (الحشر ، 09)

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

The Prophet ﷺ said:

الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ يَكُفُّ عَلَيْهِ ضَيْعَتَهُ وَيَحُوطُهُ مِنْ وَرَائِهِ(أبو داود، 4918)

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

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

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

الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ (سنن ابن ماجه، 3933)

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

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

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

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ (النسائی، 5019)

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

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

لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سِتُّ خِصَالٍ: يَعُودُهُ إِذَا مَرِضَ، وَيَشْهَدُهُ إِذَا مَاتَ، وَيُجِيبُهُ إِذَا دَعَاهُ، وَيُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ، وَيُشَمِّتُهُ إِذَا عَطَسَ، وَيَنْصَحُ لَهُ إِذَا غَابَ أَوْ شَهِدَ (سنن نسائی، 1940)

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

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

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

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

اَلْمُسْلِمِ أَخُو الْمُسْلِمِ لَا يَخُوْنُهُ وَلَا يَكْذِبُهُ وَلَا يَخْذُلُهُ (جامع ترمذی، 1927)

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

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

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

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

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

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

يَاأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ (التوبہ، 119)

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

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

قَالَ اللَّهُ هَٰذَا يَوْمُ يَنفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ (المائدہ، 119)

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

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

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

● Allah Almighty has advised us to avoid lying in the Holy Qur’an

وَاجْتَنِبُوا قَوْلَ الزُّورِ (الحج ، 30)

“And avoid lying."

● Allah has cursed the liars: “Allah’s curse is on the liars” (Al-Imran, 61)

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

وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ (البقرہ، 10)

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

● The Prophet ﷺ described three signs of a hypocrite, one of them is that when this hypocrite speaks, he lies (Sahih Muslim 211).

● When a person listens to someone and passes it on without investigation, it is also compared to a lie in the hadith. The Prophet's statement is:

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

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

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

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

Importance of Forgiveness in light of Quran and Hadiths:

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

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ الْأُمُورِ (الشورى، 43)

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

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

فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ (المائد ہ، 45)

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

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

وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ (النور، 22)

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

وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا (صحيح مسلم، 2588)

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

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

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

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

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

وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا (النساء، 86)

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

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

- In a hadith it is said that a person who takes the initiative in salam is said to be closer to Allah. (Sunan Abi Dawud, 5197). He said in another place: "The rider should greet the pedestrian, the pedestrian should to one is sitting, a small number of people should greet to a bigger number of people.” (Sahih Bukhari, 6231)

- One of the teachings of Islam is to greet when entering the house. Hazrat Anas bin Malik RA says that the Messenger of Allah (PBUH) said to me: “O my beloved son! When you go to your family, greet them, this greeting will be a blessing for you and your family (Tirmidhi, 2698).

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

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

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (النور، 27)

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

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

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

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

وَقُولُوا لِلنَّاسِ حُسْنًا (البقرہ، 83)

“And speak good words to people.”

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

● During a conversation, a person should not speak so fast that the listener does not even understand, it should be slow enough to understand. Hazrat Ayesha says: The prophet used to speak in such a way that if one would like to count his words, one could count. She further says: "The Prophet (PBUH) did not speak fast and continuously like you, but he (PBUH) used to speak in such a way that there was a pause between the words and the person sitting next to him would remember him (just by listening). (Sunan Abi Dawud, 4839)

● In Islam, flattering is prohibited in conversation. In the hadith, flattery is condemned with the following words: "When you see those who praise you, put dust in their mouths" (Mishkwat al-Masabih), 763).

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

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

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

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

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

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

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

فانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ (النساء، 3)

" Marry women that please you of women."

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

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

أَنكِحُو الْأَيَامَىٰ مِنكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ (النور، 32)

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

● Marriage is a source of prosperity:

إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِن فَضْلِهِ (النور، 32)

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

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

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

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا لِّتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ (الروم ، 21)

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

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

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

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

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

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

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

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

وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا (النساء، 04)

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

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

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

(Module 5(103): Divorce and Khula’)

Divorce

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

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

اَلطَّلَاقُ مَرَّتَانِ ۖ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ (البقرہ، 229:02)

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

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

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ۔ (البقرہ، 229:02)

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

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

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

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

فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (البقرہ، 229:02)

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

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

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

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

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

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

Lecture No. 25: Islamic Culture & Civilization – III

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

Definitions Rights and Duties

Literal and Terminological Meaning of Rights:

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

Literal and Terminological Meaning of Duties:

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

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

1- Good Behaviour towards Parents:

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

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا۔(الاسرا، 27: 23)

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

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

إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاَهُمَا فَلَا تَقُل لَّهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا۔(الاسرا،: 17: 23)

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

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ"رَغِمَ أَنْفُ ثُمَّ رَغِمَ أَنْفُ ثُمَّ رَغِمَ أَنْفُ "قِيلَ مَنْ يَا رَسُولَ اللَّهِ قَالَ" مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ أَحَدَهُمَا أَوْ كِلَيْهِمَا فَلَمْ يَدْخُلِ الْجَنَّةَ ".(مسلم:2551)

“Abu Huraira reported Allah's Apostle (PBUH) as saying: Let him be humbled into dust; let him be humbled into dust. It was said: Allah's Messenger, who is he? He said: He who sees either of his parents during their old age or he sees both of them, but he does not enter Paradise.”

2- Special Emphasis on Good Behavior with Mother:

وَ وَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ اِحْسٰنًا-حَمَلَتْهُ اُمُّهٗ كُرْهًا وَّ وَضَعَتْهُ كُرْهًا-وَ حَمْلُهٗ وَ فِصٰلُهٗ ثَلٰثُوْنَ شَهْرًا-۔ (الاحقاف:۴۶:۱۵)

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

3- Gratitude and Kindness to Parents:

Recognize their rights with heart and tongue.

أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (لقمان ۳۱:۱۴)

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

4- Right to Economic and Social Care:

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

يَسْأَلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ مَا أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ۔(البقره ۲:۲۱۵)

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

We find this teaching in a Hadiths:

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ـ صلى الله عليه وسلم ـ فَقَالَ إِنَّ أَبِي اجْتَاحَ مَالِي . فَقَالَ " أَنْتَ وَمَالُكَ لأَبِيكَ ". وَقَالَ رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ " إِنَّ أَوْلاَدَكُمْ مِنْ أَطْيَبِ كَسْبِكُمْ فَكُلُوا مِنْ أَمْوَالِهِمْ". (سنن ابن ماجه 2292)

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

Avoid the following:

1- disobeying parents and hurting them. However, they will ne be obeyed if the command to do something sinful. The holy prophet said:

لا طاعۃ المخلوق فی معصیۃ الخالق

There is no compliance in the disobedience of the Creator.

2- their anger and unhappiness.

3- giving priority to wife and children over them.

4- their curse.

5- causing someone to abuse your parents, in other words, if you abuse someone's parents, they will abuse your parents in return.

Rights of Parents after Death:

1- Praying for their forgiveness-

2- Requesting Transferring Reward of good deeds to them

3- Respecting and supporting, loving their kinship

4- Paying their debt and trust they were entrusted with

5- Executing their valid will

6- visiting their grave from time to time.

(Module 1(105): Rights of Children)

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

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا (الاسرا۱۷:۳۱)

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

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

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

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

عَنْ أَبِي الدَّرْدَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّكُمْ تُدْعَوْنَ يَوْمَ الْقِيَامَةِ بِأَسْمَائِكُمْ وَأَسْمَاءِ آبَائِكُمْ فَأَحْسِنُوا أَسْمَاءَكُمْ".
(ابوداؤد، السنن، كتاب الأدب، باب في تغير الاسماء، 4 : 287، رقم : 4948)

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

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

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

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَن يُتِمَّ الرضاعة۔ (البقرہ٢ :٢٣٣)

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

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

لِينفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا(الطلاق،٦٥:٧)

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

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

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

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

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

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

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

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

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

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

يُوْصِيْكُمُ اللّٰهُ فِيْٓ اَوْلَادِكُمْ (النساء، ۴ :۱۱)

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

(Module 1(106): Rights of Teachers)

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

الرحمٰن۔ علم القرآن (Rehman, Who taught the Quran.)

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

يُعَلِّمُهُمُ الْكِتٰبَ وَ الْحِكْمَةَ وَ يُزَكِّيْهِمْ (البقرہ ۲: ۱۲۹)

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

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

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

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

- A guiding incident in this regard is that of Hazrat Abdullah Bin Abbas RA. That is mentioned by Imam Ibn Abdul al-Barr in his book Jami Bayan al-Ilam wa Fazlah(جامع بیان العلم و فضلہ): Once Hazrat Zaid bin Thabit, who was a Hafiz of the Qur'an and a great scholar of Quran and Sunnah, led a funeral prayer. A ride was brought for him so that he could ride back. Abdullah bin Abbas went ahead and took the reins of the ride, and Zaid bin Thabit said: Cousin of the Messenger of Allah! don't do that. Ibn Abbas said:

هٰكَذَا يُفْعَلُ بِالْعُلَمَاءِ وَالْكُبَرَاءِ (This is what is done with the scholars and elders.)

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

Imam Shuba says:

كُلُّ مَنْ سَمِعْتُ مِنْهُ حَدِيثًا، فَأَنَا لَهُ عَبْد

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

Walking to Gain Knowledge:

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

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

(Module 1(107): Rights of Relatives)

Good Behavior and Mercifulness:

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

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا (النسا ۴: ۳۶)

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

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

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

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

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

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ (النور ۲۰: ۲۲)

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

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

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ (البقرہ ۲: ۱۸۰)

"It is prescribed when death approaches any of you if he leaves any goods that he makes a bequest to parents and next of kin according to reasonable usage; this is due from the God-fearing."

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُم مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا (النسا ۴: ۸)

“But if at the time of division other relatives of orphans or poor are present feed them out of the (property) and speak to them words of kindness and justice.”

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

(Module 1(108): Rights of Neighbors)

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

Good Behavior to Neighbors: Allah says in the Quran

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا (النسا ۴: ۳۶)

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

Types of Neighbors:

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

2- **Strange Neighbors:** It refers to a neighbor who is not a relative but only a neighbor whose rank is lower than the previous one.

3- **Cohabitant or Side Partner:** Different people living and sitting together like those living in a house or building. Students studying in school and college or people working in an office, factory, or any institution are included in this category.

Prohibition of Inflicting Pain:

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

Exchange of Gifts:

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

Signs of True Love for Allah and His Messenger:

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

1- When he speaks, he should speak the truth.

2- When something is placed with him as a trust, he should pay it with trustworthiness.

3- Have Good behavior with his neighbor. (Al-Baihaqi fi Shob ul Eman)

Lecture No. 26: Islamic Culture & Civilization – IV

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

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

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

وَ يَسۡـَٔلُوۡنَكَ عَنِ الۡيَتٰمٰى ؕ قُلۡ اِصۡلَاحٌ لَّهُمۡ خَيۡرٌ ؕ وَ اِنۡ تُخَالِطُوۡهُمۡ فَاِخۡوَانُكُمۡ ؕ وَ اللّٰهُ يَعۡلَمُ الۡمُفۡسِدَ مِنَ الۡمُصۡلِحِ ؕ وَ لَوۡ شَآءَ اللّٰهُ لَاَعۡنَتَكُمۡ ؕ اِنَّ اللّٰهَ عَزِيۡزٌ حَكِيۡمٌ(البقره ۲: ۲۲۰)

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

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

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

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا (النسا ۴: ۵)

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

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا (النسا ۴: ۱۰)

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

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

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

Educating the Welfare and Benevolence of Widows:

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

Rights of the Poor and Needy in Islam:

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

يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ مَا أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ (البقرہ ۲: ۲۱۵)

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

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُم مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ۔(النسا ۴: ۸)

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

The Same Teaching was also given in the Blessed Hadiths:

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

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

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

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

Right to Special Attention:

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

عَبَسَ وَتَوَلَّىٰ۔ أَن جَاءَهُ الْأَعْمَىٰ۔ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ أَوْ يَذَّكَّرُ فَتَنفَعَهُ الذِّكْرَىٰ (عبس ۸۰: ۱۔۴)

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

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

Right to Exception in Enforcement of Society Law:

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

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنفُسِكُمْ أَن تَأْكُلُوا مِن بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا عَلَى أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ اللَّهِ مُبَارَكَةً طَيِّبَةً كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ (النور ٢٤: ٦١)

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

Right to Exemption from Jihad and Defense Obligations:

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

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا (الفتح ٤٨: ١٧)

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

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

Rights of the Elderly in Islam:

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

Right to Dignity in Social Affairs:

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

Right to Priority in the Provision of Living Facilities:

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

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِن دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ (القصص ٢٨: ٢٢-٢٤)

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

Blessings are from Elders:

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

Right to Exemption from Excessive Burden:



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

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

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

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

The Right to Chastity:

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

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ-(النور ٢٤: ٣٠)

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

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنكُمْ ثَلَاثَ مَرَّاتٍ مِن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ(النور ٢٤: ٥٨)

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

Right to Education and Training:

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

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

The Right to Fair Treatment:

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

Right to Ownership and Property:

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

لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُواْ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ (النسا ۴: ۳۲)

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

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

Right to Sanctity of Marriage:

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

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالاَتُكُمْ وَبَنَاتُ الأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللاَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَآئِكُمْ وَرَبَائِبُكُمُ اللاَّتِي فِي حُجُورِكُم مِّن نِّسَآئِكُمُ اللاَّتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُواْ دَخَلْتُم بِهِنَّ فَلاَ جُنَاحَ عَلَيْكُمْ وَحَلاَئِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلاَبِكُمْ وَأَن تَجْمَعُواْ بَيْنَ الْأُخْتَيْنِ إِلاَّ مَا قَدْ سَلَفَ.(النسا ۴: ۲۴)

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

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

Right to Marry:

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

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلاَ تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْاْ بَيْنَهُم بِالْمَعْرُوفِ (البقره ٢: ٢٣٢)

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

وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنفُسِهِنَّ بِالْمَعْرُوفِ وَاللّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (البقره ٢: ٢٣٤)

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

وَآتُواْ النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا (النسا ٤:٤)

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

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

وَإِنْ خِفْتُمْ أَلاَّ تُقْسِطُواْ فِي الْيَتَامَى فَانكِحُواْ مَا طَابَ لَكُم مِّنَ النِّسَاءِ مَثْنَى وَثُلاَثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلاَّ تَعْدِلُواْ فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلاَّ تَعُولُواْ (النسا ٤: ٣)

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

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

Right of Adulthood.

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

وَإِنْ أَرَدتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلاَ تَأْخُذُواْ مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَاناً وَإِثْماً مُّبِيناً (النسا ۴: ۲۰)

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

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

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

لاَ إِكْرَاهَ فِي الدِّينِ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىَ لاَ انفِصَامَ لَهَا وَاللّهُ سَمِيعٌ عَلِيمٌ (البقره ۲: ۲۵۶)

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

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

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

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

Equal Status of Minorities in the Eyes of the Law:

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

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

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

The Right to Equality in the Application of Law:

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

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

Right to Private Life and Personal Privacy:

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

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ فَإِن لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِن قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (النور ٢٤: ٢٧، ٢٨)

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

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

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (النحل ١٦: ١٢٥

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

Right of Minorities in Collective Sponsorship:

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

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

Right to Freedom of Employment:

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

وَ أَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَى (النجم ٥٣: ٣٩)

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

Right to Safety and Security:

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

وَإِن كَانَ مِن قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ (النسا ۴: ۹۲)

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

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

The Right of Minorities to Cultural and Social Freedom:

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

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

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (الممتحنة ٦٠: ٨)

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

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

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

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

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

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

Their property cannot be auctioned for Jizya.

Hazrat Ali's Advice While Sending His Agent:

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

Lecture No. 27
Islamic Economic System

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

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

"Al-Aish refers to the life that is special with humans and animals. And this word is separate from Al-Hayat (life) because the word Al-Hayat is used for all: animals and humans, Allah and angels".

The word "Ma'ash" is taken from Aish because it is related only to earthly creatures (man). "Ma'ash" refers to living things, food and drink, all the things on which life is based.

In Urdu, the word "Iqtisadiayaat" is used for this (it is from 'qasd' which means to intend or to follow a middle path). Economics is the name of a method in the light of which a person can take a reasonable attitude regarding his expenses and income.

Definition of Iqtisadiayyat According to Al-Mua'ajm Al-Eqtisad Al-Islami:

Iqtisadiyaat (i.e.,economics) deals with everything related to wealth, earning lawful sustenance, owning and spending. In the same way, the problems of production and growth of wealth, profit, service delivery, and the problems of wealth and poverty also come under the same topic.

Definition of Islamic Economy:

Imam Ghazali:

It is impossible to live in this world without eating and drinking, so it is necessary to earn while staying here, so it is important to know the right ways to earn.
Ibn Khaldun: Livelihood is the name of the struggle to seek and find sustenance.
Shah Wali Allah: The mutual exchange of goods between members of the society, economic cooperation with each other and the wise discussion of sources of economy and income, is knowledge of economy.

Basis of Islamic Economics:

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

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِن كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

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

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

وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

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

كُلٌّ فِي كِتَابٍ مُّبِينٍ"- وَمَا مِن دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا

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

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

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

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

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

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

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

"The best of people is the one who is most beneficial to people."
The importance and order of mutual aid in community life is stated in the Quran as:

وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ(المائده: 2)

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

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

3. Public Welfare: Public welfare is a form of mutual aid at the collective level. Under this, the state is responsible for the basic needs of its citizens. It is the duty of the Islamic state to provide for spiritual and material needs at the same time. A hadith goes:

"Whoever Allah made the supervisor of some of the affairs of the Muslims, and he became unconcerned with their need and poverty, Allah will become unconcerned with his needs and poverty."

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

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

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and do not exhaust (your wealth) by expending wastefully. Surely, the spendthrifts are the brothers of Shaitan."

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

Sources and Expenditures of State Revenue.

1. Zakat and Ushar زکوٰۃ و عُشر A certain rate is imposed on the property of Muslims. (Details are given under Zakat.) Ushar applies to the produce of land and is an important source of income for the Islamic state.

2. Kharaj خراج: The revenue collected from the produce of agricultural lands of non-Muslims is called Kharaj. This tax is applied by the government on the land which the Muslims have acquired from the infidels through peace or through conquest. During the reign of Hazrat Umar Farooq, when Iraq and Iran were conquered, he ordered that the cultivators should not be evicted from their lands and that tribute should be collected from them as before. Officials used to collect tribute from the entire village or district. This method was practiced until the first century of Hijri. But when gradually all the people of that region became Muslims, they stopped paying tribute. As Muslims, they used to pay Ushar (tenth) of the produce.

3. Jizya جزیہ: The tax that is collected from the non-Muslim population after conquering a country. The companions used to give non-Muslims three options whenever they invaded a country for any reason.

~Accept Islam and become brothers.
~Or pay jizya and become part of the Islamic state, thus they will be free in their worship and the responsibility of their protection will be on the Muslim government.
~If this is not accepted, the last option would be war.
~The Non-Muslims who pay jizya are called dhimmis and are exempt from military service as their protection rests with the Islamic state.

4. Ushur: The tax levied by the Islamic government on imports and exports is called Ushur. At one time, the rate was determined in such a way that two and a half percent was taken from the property of Muslims, five percent from the property of non-Muslim citizens of the Islamic government i.e., Dhimmis, and ten percent from non-Muslims of other countries. But these rates are not based on any Nass (Quran or Hadith).

5. As a result of war, the wealth that Muslims acquire by force is called Ghaneemat (booty). If a nation makes peace without a war or flees from fear, the wealth obtained is called Fay. One-fifth of the booty belongs to the state, which is called khums which is added to the state treasury.

6. Daraaib ضرائب: These are the additional taxes that the government can impose on wealthy citizens when needed. Even in normal situations, if the needs of defense and administration of the state demand or the needs of the poor are not met by all the above- mentioned heads of revenue or there is some emergency, such as times of war or famine, natural disasters, etc., In such special cases, the Islamic government has the authority to tax the rich.

7. The rent collected on the lands owned by the Islamic state which are given to the cultivators for cultivation is called land tax.

8. The property or wealth that the owner dedicates to Bait Al-Mal in the name of God.

9. All such estates that do not have any Shariah heirs or the wealth whose owner by will give it to the state treasury will be considered the property of the Islamic State.

Sources and Expenditures of Public Revenue

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

1. Additional Charity: Which should be spent for the pleasure of Allah apart from obligatory Zakat and Sadaqat.

2. Endowment: For public welfare, the land or property, etc. should be dedicated in the way of Allah.

3. Heba: Making someone own your property without compensation.

4. Will: Bequeathing your property to someone for the sake of Allah.

5. Interest-Free Debt: To give someone a loan without a term and without interest is a good loan. One should be lenient when demanding. Rather, if the borrower is in need, it is good to give him respite until he is comfortable.

6. Borrowing: Borrow is an item taken from someone for an emergency and returned to the owner when the need is satisfied.

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

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

Principles of Trade in Islamic Economy:

1. Lawful Trade
2. 2. Prohibited Trade

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

Difference between Sale and Trade:

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

Prohibited Trade

i. Sale of al-Gharr الغرر: In it some kind of fraud is found in the sale. A transaction made by lying, concealing the truth of the property or any kind of fraud is prohibited. Like selling a fish before it is caught, selling a bird that is flying in the air, not yet caught, etc. In such a sale, there is a risk of disputes arising later.

ii. Sale of al-Hasaat الحصاة: The form of this sale is that the seller throws pebbles in the air and tells the buyer that the merchandise on which these pebbles fall will be yours for a price.

iii. Sale of al-Mu'nabzat المنابذة: In this sale, the seller tells the buyer that as soon as he throws the cloth or any other thing towards him, the deal is done at that price. The buyer does not have the right to cancel the sale after inspecting the item.

iv. Sale al-ul-Malamsa الملامسہ: Touching a commercial commodity blindly and determining that the commodity touched is worth so much.

v. Sale of Al-Raba: Any sale that involves interest is forbidden. Whether it is currency, commodity, or agricultural produce.

vi. Bay al-Aina العینہ: If the seller sells something on credit, it is not permissible for him to buy it back (from the same buyer) at a price lower than the selling price.

vii. Sale on Bayana بیعانہ (Sale of al-Araboon العربون(: If the deal is not completed, but the buyer (buyer) and the seller have promised each other that they will make the deal on such and such date and the buyer has given some advance money to the seller. This advance amount is called the “Beyana”. If the buyer does not deal with the seller on the due date, it is not permissible for the seller to confiscate the money. Similarly, if the seller refuses to give the thing that was purchased, it is not permissible for

the buyer to collect from the seller more than the amount paid Beyana money. However, it is not permissible to break a promise without any excuse and not to make a deal on a fixed date. And it will be a sin to break the promise. In the aforementioned case, the amount of the Beyana is a trust with the seller and the ruling of trust will apply to it.

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

ix. Sale of Alkali Bil-Kali الکالیبالکالی:
If both the payment of the price and the payment of the thing are loans, it is called Bai' al- Kali-Bal-Kali, which is illegal.

Lawful Trade and its Types (Items):

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

ii. Absolute Sale: Buying something by paying money.

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

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

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

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

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

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

agriculture under certain conditions.

Types of Sales with respect to Sake Price:

i. Sale of Masawama مساومة: The seller sells at any price without disclosing his purchase price or cost.
ii. Sale of Murabaha مرابحہ: In Murabaha, the seller sells with a description of his cost and profit rate, the price can be cash or loan.
iii. Sale of Tawliyya ہ تولی: When the seller sells an item at a cost price without profit or loss, it is called sale.
iv. Sale of Wadiyah وضعیۃ: Selling at less than the purchase price means trading at a loss.

(Module5(117): The prohibition of "Usury(Riba)")

Prohibition of Usury, Meanings: Usury or interest is called "Al-Raba" in Arabic. Riba means "excess, increase". The Holy Qur'an did not forbid all kinds of excess because excess also occurs in trade. The excess which the Quran prohibits is a special type of excess. That is why it is called "Riba". In the language of the Arabs, even before Islam, interest was remembered by the name of Riba. And people considered Riba legitimate as trade.

Islam came and told that the excess or increase in wealth is permissible and halal. But the increase which is done through interest is forbidden. The definition of interest is the excess amount charged on the loaned property in relation to the term with some condition and fixation is called interest.

These three things are found in the case of interest.

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

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

Types of Interest:

There are two types of Riba in Shariah.

• Riba al-Nasiyyah/Riba al-Qur'an.• ربا النسیۃ/رباالقرآن
• Riba-ul-Fazl/ Riba-ul-Hadith. • ربا الفضل/ رباالحدیث

1.Riba al-Nasiyyah: It is called Riba-ul-Qur'an because it is clearly prohibited by the Qur'an. Riba al-Nasiya is charging more than the original amount with a fixed rate over the term of the loan.

2. Riba al-Fazl: It is called Riba al-Hadith because its prohibition has come in the hadith. Riba-ul-Fazl is the sale of things of the same kind in return for excess. For example, instead of one manna (scale of weight) of dates, one manna of dates should be demanded.

The Holy Prophet (PBUH) forbade Riba al-Fazl because it opens the door to Riba al-Nusiya. Hazrat Abdullah Ibn Umar (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said: **“Stop giving two dinars for one dinar and do not sell one dirham for two dirhams.”**

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

’’ا لَّذِينَ يَأْكُلُونَ الرِّبٰوا لَا يَقُومُونَ اِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطٰنُ مِنَ الْمَسِّ ذٰلِكَ بِاَنَّهُمْ قَالُوْٓا اِنَّمَا الْبَيْعُ مِثْلُ الرِّبٰوا وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا فَمَنْ جَاۤءَهٗ مَوْعِظَةٌ مِّنْ رَّبِّهٖ فَانْتَهٰى فَلَهٗ مَا سَلَفَ وَاَمْرُهٗٓ اِلَى اللّٰهِ وَمَنْ عَادَ فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ هُمْ فِيْهَا خٰلِدُوْنَ‘‘(البقرة۲،۲۷۵)

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

In the same way, Allah the Exalted said,

’’يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِى الصَّدَقٰتِ وَاللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اَثِيْمٍ‘‘(البقرة۲،۲۷۶)

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

At another place, Allah Almighty said:

’’يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَذَرُوْا مَا بَقِىَ مِنَ الرِّبٰٓوا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۔ فَاِنْ لَّمْ تَفْعَلُوْا فَاْذَنُوْا بِحَرْبٍ مِّنَ اللّٰهِ وَرَسُوْلِهٖ وَاِنْ تُبْتُمْ فَلَكُمْ رُءُوْسُ اَمْوَالِكُمْ لَا تَظْلِمُوْنَ وَلَا تُظْلَمُوْنَ۔ وَاِنْ كَانَ ذُوْ عُسْرَةٍ فَنَظِرَةٌ اِلٰى مَيْسَرَةٍ وَاَنْ تَصَدَّقُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۔‘‘
((البقرة۲،۲۷۸

“O believers! Fear Allah and write off whatever balance remains of usury if you are believers (true to the core of your hearts). But if you do not do so, then be warned of the

declaration of war from Allah and His Holy Messenger (blessings and peace be upon him). And if you repent, then your principal amounts are (lawfully) yours. (In this case) you will neither do any wrong, nor be wronged. And if a debtor is under financial stress, he should be given respite till he feels at ease to pay. And your forgoing (the loan) is better for you if you know (what significance it has in the sight of Allah to console the poor).”

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

Hazrat Jabir (may Allah be pleased with him) says:

"The Messenger of Allah (PBUH) has cursed all those who take usury, those who give usury, those who write documents of usury and those who testify in the matter of usury and said that they are all equal in committing a sin." (Muslim, 1422)

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

Difference between Trade and Interest: Today's modern westernized minds are in the misconception that what is the difference between usury and trade? The disbelievers of Makkah also objected to the same,
’’انما َالبیع َمثل َالربوا‘‘۲۷۵،َ۲َ)َ َالبقرة(َ

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

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

In trade, the profit is exchanged between the seller and the buyer on an equal basis because the buyer benefits from the commodity. Which he bought from the seller. Whereas in usury the exchange of profit is not equal. The usurer takes a certain amount of wealth, which is definitely profitable for him, but in comparison, the one who pays the usury gets only respite, which is not sure to be profitable. If he has taken the capital to spend on his personal needs, then it is obvious that the respite is not at all beneficial for him. And if he borrows capital to invest in trade or agriculture or industry, then there is a possibility of loss just as there is a possibility of profit for him. So, in interest, the profit of the usurer is certain, while the profit of the borrower is uncertain.

2. In trade, the transaction ends as soon as the thing and its value are exchanged. Whereas in the case of usury, the borrower takes money and spends it and then earns it again and returns it with interest.

3. In trade, no matter how much profit the seller takes from the buyer, he only takes it once, but in the case of usury, the borrower receives continuous profit on his property. If the borrower fails to repay the loan on time, the interest rate increases and increases over time.

4. In a venture, a person uses his intelligence and hard work to get the benefit of it. While in usurious business, profit is obtained only by giving surplus wealth, it does not involve any labor of the usurer. That is, an interest-based business is a partnership business in which one party becomes a participant in a fixed and conditional profit by giving only his property.

5. In the form of charity in the Islamic economy, wealth goes towards the poor, while in the usury, the wealth goes from the poor to the rich, due to which the poor get poorer and the rich get richer.

6. In trade, in the form of mutuality or partnership, the parties develop sympathy with each other because their interest is common, while in the case of commercial usury, the usurer is only interested in his own interest.

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

Lecture No. 28:

The Islamic concept of knowledge and education (Module 1(118):

Introduction to the Knowledge) The Concept of Knowledge in the Greek Period:

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

Islamic Concept of Knowledge: Islam rejected this concept of knowledge. According to Islam, the light of knowledge eliminates ignorance, illusion, and doubts. That is why knowledge is defined as:

"Indeed, knowledge is the quality by which ignorance, doubt, and suspicion are removed from a living person."

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

Sources of Knowledge: There are four sources of knowledge;

1. **Five Senses:**

It includes the following five senses.

i. Sense of hearing (the ability to hear with the ears)

ii. Sense of sight (the ability to see with the eyes)

iii. Sense of touch (ability to touch with hands)

iv. Sense of smell (ability to smell through the nose)

v. sense of taste (ability to taste with the tongue)

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

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

i. Hiss-e-Mushtarik (مشترک حس)

i. Hiss-e-Wahima()واہمہ حس)

iii. Hiss-e-Mutsarifa (مترصفہ حس)

iv. Hiss-e-Khayal (خیال حس)

v. Hiss-e-Hafiza (حافظہ حس)

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

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

There are five corners of intuition which are called Lataif-e-Khamsa (ف ِمخسہ لطائ:(

i. Latif-e-Qalb (قلب لطیفہ(

ii. Latif-e-Rooh (روح لطیفہ)

iii. Latif-e-Ser (رس ِلطیفہ(

iv. Latif-e-Khafi (خفی لطیفہ(

v. Latif-e-Akhfie (اخفی لطیفہ(4.

Revelation: The knowledge obtained from the above three sources is indefinite. All of them are limited in scope and prone to error. The knowledge obtained

through revelation is definite knowledge in which there is no room for any kind of doubt. In the Holy Qur'an, Allah has clearly described three ways of revelation:

ﻣَﺎ ﻛَﺎﻥَ ﻟِﺒَﺸَﺮٍ ﺃَﻥ ﻳُﻜَﻠِّﻤَﻪُ ٱﷲُ ﺇِﻟَّﺎ ﻭَﺣْﻴًﺎ ﺃَﻭْ ﻣِﻦ ﻭَﺭَآﺉِ ﺣِﺠَﺎﺏٍ ﺃَﻭْ ﻳُﺮْﺳِﻞَ ﺭَﺳُﻮﻟًﺎ ﻓَﻴُﻮﺣِﻲَ ﺑِﺈِﺫْﻧِﻪِۦ ﻣَﺎ ﻳَﺸَآءُ ۚ (الشورٰی ، 42:51)

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

This verse reveals three forms of revelation:

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

2. Direct Revelation from God: (The direct speech of Allah to His Prophet, such as He said to the Prophet on the night of Ascension and to Hazrat Musa “(AS) on Mount Sinai (طو ر سینا

3. Revelation through Angel: Revelation through an angel (sometimes the angel is not seen, only the voice is heard, sometimes the angel appears in human form, sometimes the angel is seen in his original form and only the prophets can see him.)

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

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

ﻗَﺮَﺃْ ﺑِﺎﺳْﻢِ ﺭَﺑِّﻚَ ﺍﻟَّﺬِﻱ ﺧَﻠَﻖَ ۝١ ﺧَﻠَﻖَ ﺍﻹِﻧﺴَﺎﻥَ ﻣِﻦْ ﻋَﻠَﻖٍ ۝٢ ﺍﻗْﺮَﺃْ ﻭَﺭَﺑُّﻚَ ﺍﻷَﻛْﺮَﻡُ ۝٣ ﺍﻟَّﺬِﻱ ﻋَﻠَّﻢَ ﺑِﺎﻟْﻘَﻠَﻢِ ۝٤ ﻋَﻠَّﻢَ ﺍﻹِﻧﺴَﺎﻥَ ﻣَﺎ ﻟَﻢْ ﻳَﻌْﻠَﻢْ ۝٥ (العلق، 96:1-5)

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

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

ي ِف ا ْ ُك و ن َمنُوا ِم َن أ ي هَّلِ ا ُ ْ ُك

Importance of Seeking Knowledge in Islam: Acquiring knowledge is very important in Islam. Allah says:

فَ 43:16(ۡنَ)النحلُو مَ ٗعلَّ تَ نُ ُتۡ نۡ كُ ِر ا ل اۡ ِۡ َّلكۡ ٗه ٗا اَ ُو ل َ ٗسـ

So, ask the people of the message if you do not know. The Prophet (PBUH) said:

ال َجنهةِۡ ِق ال ُۡ ُنۡ ُطر ۡقًا مِ ِبهِ َط (َ َك ا َسل ا ً م ۡ ل ۡهِ ع ِ ى ُب فِ ُۡ ُطل َۡ ۡقًا ى َ َك َطِرى َ م ۡ ن اللهُ رتمذى َسل ِرى(2682ِ

"Whoever takes a path (whether long or short) to gain knowledge of religion, Allah guides him to the path of Paradise."

Another hadith is: 224 ،ابن ماجه(طلب العَّل فريضة عل لك مسَّل) "

Acquiring knowledge is obligatory for every Muslim (male and female)."

Importance of Teaching Knowledge (Education):

Education means "to teach someone knowledge". Just as it is important to learn knowledge, it is also important to teach it to others. One of the duties of Prophethood is that he (PBUH) teaches people the Book and wisdom.

ا ُو َۡتل ى ٗۡنَهُم ًّ َۡل ِمّ ٗ ُسو ِّ ى ِ ر ِمّ َ ع َ ثۡ ِف اَّلۡ ُ ى ب هَّلِ ا َ ُل ُهو ٗۡن قَب ا مِ ٗۡن َ كنُو ِ ا َ * و ٗۡحِ َّكَة ال َ َب و ِكٰت ٗ ال ُ ُهم مِّ ِۡ ُ َعل ى َ و ٗ ِهم ٗ ى ُ َزكِّ ِۡ ي َ ِه و ٰلتِ ى ا ٗ ِهم ٗ ى َ عَل ٍ ُّمِبۡ ِّى ل 2:62()امجلعه ٗ َضل ٗ فِى َ

He is the One Who sent a (Glorious) Messenger (blessings and peace be upon him) amongst the illiterate people from amongst themselves who recites to them His Revelations and cleanses and purifies them (outwardly and inwardly) and teaches them the Book and wisdom. Indeed, they were in open error before (his most welcome arrival).

The hadith says: عِ(229 ُ)ابن ماجه، ُ ثۡ ُت ُمَعل ب ا َ انهم مَّ ِۡ

"I was sent as a teacher." In the following verse, Allah Almighty has encouraged a group of Muslims to learn the knowledge of religion and teach it to their people: ٌ ً فهة ا َ َك ُ و َۡنفِر ى ِ ٗۡن ل نُو ُ ۡوِم م ٗ َما َ َكَن ال َ و َذا ِ ا ٗ َمهُم ا قَو ُ ٗۡن ِذُرو ى ِ ل َ ِن و ٗ ي ا ِۡ ف اِّلِ ٗ َفقهُو تَ ى ِّ ِۡ َۡة ل ِ ئ َطا ٗ ۡنَهُم ِّ مِ قَ ٍۡ ٗۡن ُلكِّ ِۡ فِر مِ ٗ َّ ل نَفَر ٗ فَل َ و ٗ ُهم ه َ عل َ ل ٗ ِهم ٗ ى َ ل ِ ٗ ا ا ٗ َ ُجعو ر ٗ ن)التوبه ُرو َۡ َيَذ 9:122)

And it is not possible for all the Muslims to set out (together). So, why should a party from within every group (or tribe) not go forth in order that they may acquire deeper knowledge (i.e., thorough understanding and insight) of the Din (Religion), and warn their people when they return to them so that they may guard themselves (against a life of sins and disobedience)? When the Prophet (PBUH) sent Hazrat Mu'adh حرضت معاذ)RA) to Yemen, he said to him:

"If Allah guides a person through you, he is better for you than the world."

“In this way, the Prophet (PBUH) said: 2670،سنن ترمذی(ان الال عىل اخلٰي كفاعلہ)

"He who guides to goodness, (in reward) is like the one who does good."

" On one occasion he said: ِف احلَّ ِق، ورجل أ اته اللهِ َكت َطه عىل َهل ه َسل َمها َد أَّل ِف
حصيح خبارى،1409(اثنتّى: رجل أ اته الله مأَّل، ف ِّ ل ُ َع ِّل َحس ِ ْحَّكة، فهو يقيض هبا وى)

"Envy is only permissible for two people. One is a person to whom Allah has given wealth and has been fully enabled to spend it (wealth) in the path of truth, and the other is one to whom Allah has given wisdom and through it he judges and teaches. " In these verses and Ahadith, the Qur'an and hadith have given great importance to knowledge, acquiring knowledge and teaching knowledge.

(Module 3(120): Status of different kinds of knowledge in Islamic perspective)

Types of knowledge:

1. Useful knowledge

2. Useless knowledge

1. Useful Knowledge: According to the Islamic concept of knowledge, any knowledge that is useful in this world or in the hereafter is beneficial for the possessor of knowledge and other creatures. Wherever the importance and excellence of knowledge is mentioned in the Qur'an and Hadith, it refers to knowledge of benefit. The Prophet (PBUH) prayed to Allah Almighty for beneficial knowledge in these words: ِن ماجہ،ً ًل)اب ہ َ َ ًع ًل ُمتَقَب َ ا،
و ً ِب ّ ِرزقًا َطى ً عا، و ا َنفِ ً م ْ ل ُ ُ لَ عِ ْساً ّ ِن ِ أَ ا ہ ُم ہ الل 925)

"O Allah, I ask You for beneficial knowledge, pure sustenance and acceptable actions (in the sight of Allah)." Beneficial knowledge includes all the beneficial

religious and worldly sciences such as Quran, Hadith, Fiqh, Language, Medicine, Chemistry, Physics, Biology, Mathematics, Political Science, Social Sciences, Economic Sciences, Spiritual Sciences (Ethics and Sufism), etc. Allah Almighty has described an attribute of His righteous servants in the Qur'an:

(ْزِۚض)ا ل َعرا اَّلْ َ ِت و ا َ او َ هسمِق ال ْ ُ ْوَن ِ ْ ِف َخل َفكهر َتَ ى َ و ن: 191

give thought to the creation of the heavens and the earth, [saying 2. Useless knowledge: Any knowledge that is harmful or useless to the owner of the knowledge or anyone else from a religious or worldly point of view is called useless knowledge. These sciences have been condemned by Shariat (رشیعت .(The Prophet (PBUH) has sought refuge with Allah Almighty from knowledge that is not beneficial. اللهم آن ٔأعوذ بك من عَّل َّل ينفع ومن قلب َّل خيشع ومن نفس َّل تش بع ومن دعوة َّل يس مسَّل،6906(تجاب لها)

O Allah! I seek Your refuge from knowledge that is not beneficial, from a heart that does not fear (or is not satisfied with the remembrance of Allah), from a soul that is not satisfied (i.e., greedy and not content with what Allah has given) and with this supplication that does not reach acceptance. These sciences include knowledge of magic, knowledge of talismans (ِطلسمتof science), عَّلastrology, etc. The people of Bani Israel learned magic with the intention of harming others, Islam condemned it as illegitimate. In Islam, it is permissible to learn astrology for navigation. The aspect of astrology through which the scholar predicts the future is disliked and forbidden in Islam.

(Module 4(121): Islamic view of women's education)

Before Islam, women were deprived of basic rights. They were considered the property of father before marriage and of the husband after marriage. They have no personal life and no personal rights. Instead of giving good education and training to the girls, they were buried alive. In such a situation, Islam gave respect to women in the society. Along with other rights, women were also given the right to get education.

In the Qur'an and Hadith, wherever learning and teaching of knowledge is discussed and the excellence of scholars is described, both men and women are meant. Because in the Qur'an, wherever the masculine form is used, in its meaning

includes both men and women. 2:43البقرہ(وَ اَقِ ْی ُموا الص ٰلوٰۃ) ‘And establish Prayer’ The masculine form is used in this verse, but prayer is ordered for both men and women. This is the case in the verses where the excellence of knowledge and scholars is described. The Prophet (PBUH) has declared the education and training of women as important and necessary as that of men.

In Islamic society, it is not appropriate for a person to give a lower status to a girl than a boy and ignore her education and training. It is narrated from Hazrat Abu Saeed Khudri RA that the women came to the Holy Prophet (PBUH) and pleaded: The men have gone ahead of us in getting benefit from you. So, fix a day for us. The prophet (PBUH) fixed a day for them. On that day, he would meet them and advise them and tell them the commandments of Allah.” (Sahih Bukhari, 101) The Prophet (PBUH) said:

“Whoever has a daughter and he teaches her good manners and gives her good education and expands favours on her that Allah has given him, that daughter will become a barrier and a screen for him from Hell. (Tabarani, Al-Majam al-Kabeer, 10447) This hadith shows how important good education and training is in the good upbringing of a daughter.

On another occasion, the Prophet (PBUH) said:

“Whoever has a slave girl, he teaches her manners and educates her, then set her free and marries her, there is a double reward for him.” (Ibn Majah, 1956). In this hadith, two-fold reward has been announced for the education of a slave girl, so how much reward will there be for the education of a free woman and especially a daughter, in Islam. After these commands, how can one say that women's education is against Islam?

(Module 5(122): Scholarly Services of Muslim Women)

Scholarly Role of Muslim Women in the Early Periods of Islam:

The way Islam opened the ways of knowledge for women, women became prominent in education in the early centuries. In the early days of Islam, five women knew how to read and write:

Hazrat Umm Kulthum RA, Hazrat Aisha RA Bint Saad, Hazrat Maryam RA Bint Muqdad, Hazrat Shifa RA Bint Abdullah and Umm Al-Momineen Hazrat Aisha Siddiqa RA. Hazrat Hafsa RA used to learn calligraphy from Hazrat Shafa RA.

Hadhrat Shafa' herself narrated that **"I was sitting next to Sayyida Hafsa when the Prophet (PBUH) came there and said to me: Why do you not teach this one the spell for skin eruptions as you taught her writing."** (Abu Dawud, 3887)

It was the result of these attentions of the Prophet (PBUH) that a number of Companions of the Prophet (PBUH) became interested in Islamic sciences and performed significant services in preserving and forwarding these sciences.

1. The greatest name among them is Umm al-Momineen Hazrat Ayesha Siddiqa (RA). She was a Hafizah and a commentator of the Quran. 2210 hadiths of the Prophet (PBUH) have been narrated from her. She guided the Companions by deriving solutions to jurisprudential problems in the light of the Qur'an and Hadith. She lived for fifty years after the death of the Prophet (PBUH) and was a cause of conveying the teachings of the Prophet (PBUH) to a large group of Muslims. The number of her disciples in companions and their successors is in the thousands. Hazrat Urwa bin Zubair RA says that "I have not seen anyone better than Hazrat Aisha RA, a scholar of Qur'an, a scholar of obligatory teachings of Islam, of haram and halal, jurisprudence, poetry, Arab history and genealogy." (Mustadrak Hakim)

2. Umm Al-Mu'minin Hazrat Umm Salama (RA) was an expert in Islamic jurisprudence. After Hazrat Ayesha (RA), the services of Hazrat Umm Salama (RA) in the knowledge of hadith and jurisprudence are the most prominent. She issued three hundred and seventy-eight fatwas. She established an institution in her home where she taught Qur'an, Tafsir, Qir'at, Fiqh and Hadith.

3. Hazrat Hafsa (RA) was Umm al-Mu'minin, a Hafizah and scholar of the Qur'an. During the reign of Hazrat Abu Bakr Siddique RA, when the Quran was preserved in book form, Hazrat Hafsa RA was among the companions who investigated and verified the Quranic verses written on various stones and barks.

4. Umm al-Mu'minin Hazrat Umm Habiba RA played a prominent role in the tradition of Hadith. He narrated 65 hadiths directly from the Prophet (PBUH).

5. Hazrat Fatimah bint Qays RA was also one of the companions of Prophet (PBUH), an intelligent, capable, and learned woman. She was the wife of Hazrat Osama bin Zayd RA and lived near the house of the Prophet (PBUH). She used to memorize the hadiths of the Prophet (PBUH) which she heard in the Prophet's Mosque. Among other female scholar companions the names of Hazrat Asma bint Abi Bakr RA, Hazrat Maimunah RA, Hazrat Fatima Al-Zahra RA and Hazrat Umm Ayman RA are prominent who played a role in the promotion of Islamic sciences. The exceptional interest in the education and teaching of the female Companions gave birth to numerous female scholars during the period of the successors (تّابعين),

some of whom are listed below:

1. Dara (درة,(the daughter of Hazrat Saeed bin Al-Museeb RA, remembered all the hadiths narrated by him. His father married her to one of his students. A few days after the marriage, when her husband started going to Hazrat Ibn Al-Museeb's scholarly assembly, his wife said, "Sit down; I will teach you the knowledge that Hazrat Saeed RA has."

2. The daughter of Imam Malik bin Anas RA remembered his book of hadith, Muta, completely.

3. Hazrat Fatima bint Munzer RA who was the granddaughter of Hazrat Asma RA. She was a great Muhaddithah (expert of Hadith and its sciences) and jurist of the era of the successors (Tabi'een). She narrated many hadiths from her grandmother.

4. Hazrat Nafisa Bint Al Hasan RA had knowledge. She rendered great services in Tafsir and Hadith. When she went to Egypt from Madinah people started coming to her from far and wide to learn knowledge. Among her students are the great jurists Imam Shafi'i and Imam Ahmad bin Hanbal. During the Abbasid era, women were very interested in knowledge. Women's study circles were organized in homes, mosques, madrasas, gardens, and other places.

The women of the royal family themselves patronized women's education.

1. Zubaydah Khatun, the wife of the Abbasid Caliph Harun al-Rashid, gave free time to more than a hundred of her slaves only to study the Holy Qur'an.

2. Zumard Khatun, the sister of the ruler of Damascus, Mulk al-Daqaq, had established a seminary for the education of women under the name of Madrasa al-Khatuniyyah alBaraniyyah (مدرسہ اخلاتونیہ الربانیہ.)

3. Maryam, the wife of Sultan-ul-Mulk al-Muzaffar of Yemen, established a seminary in which she provided education to poor and orphaned girls.

4. Fatima bint Muhammad Samarkandi was very famous in Hanafi jurisprudence. Her father was a famous jurist. Whenever a petition came, he would consult his daughter, who would prepare a reply that would be signed by both father and daughter. Later, Fatima was married to her father's student, Alauddin Al-Kasani (الاکساین الین ٔ لوَع ,(who is famous in the entire scholarly world for his work Al-Bada'i al-Sana'I (والصنائع لبدائع .)

When describing a problem to Al Kasani, there was a doubt, Fatima would correct him, and he would accept it. Apart from the academic field, the names of many women are prominent in the scientific world, some of which are mentioned below:

1. Zubaydah bint Jafar al-Mansur was a famous scientist of her time and the founder of a very extensive project to build wells and service stations along the routes of pilgrim caravans from Baghdad to Mecca.

2. Al-Ajlia (جلیہالع (was an engineer who built an astrolabe in Halb. (An astrolabe is an instrument used by astronomers to make astronomical measurements.) It was the peak time of Islam when the intellectual status of women was very high. But as time passed, Muslims moved away from religious teachings. This led to the downfall of Muslims. Due to ignorance or lack of knowledge, in many places, women were kept away from education on the pretext of observing the veil, etc. However, in Islam, the veil for women is only for going out of the house. If it was intended to be kept in the house, there was no need to issue the command of the veil. When women moved away from knowledge, the education of generations started suffering.

Education for Women and the Role of Women in Modern Times:

Just like every era, in the present era, numerous institutions are engaged in efforts regarding the education of women. The trend towards acquiring education among Muslim women has increased a lot. Currently, the highest number of Muslim

women in the United States have a college degree which is 42% of the total women. While only 29% of total American women hold a college degree. Countless women have and continue to serve in the most important positions and professions after receiving higher education. This list is so long that it is not possible to mention all these women here. Islam has never closed the door to knowledge for women but has always encouraged it. The true thought of Islam seems to refute the thought that tried to close the avenues of knowledge for women.

Lecture No. 29: Islam and Science – I

(Module 1(123): The Relationship between Islam, the Qur'an, and Science)

Meaning of Science: Science is basically the name of knowing or acquiring knowledge of something through a systematic method. In science, both the method of study and its results can be repeated i.e. they are replicable. Science is the study of the universe that can or may come into our observation or experience. The Qur'an is the representative book of Islam, which is the last word of Allah to humankind. Since no other inspired book will be revealed after this, the circumstances and relevant events up to the Day of Resurrection and the sciences have been included in this book. Allah says:

وَ نَزَّلۡنَا عَلَيۡكَ الۡكِتٰبَ تِبۡيَانًا لِّكُلِّ شَيۡءٍ وَّ هُدًى وَّ رَحۡمَةً وَّ بُشۡرٰى لِلۡمُسۡلِمِيۡنَ (النحل، 16 : 89)

And (this) will be the Day (when) We shall raise amongst every people one witness against them from themselves, and, (O Venerable Beloved,) We shall bring you as witness to all of them (communities and Messengers). And We have revealed to you that Glorious Book which is a clear exposition of everything and is guidance, mercy, and glad tidings for the believers. "The word "Thing "(ئی ش) (Applies to every entity in the universe and Allah has mentioned everything in the Qur'an.

مَا كَانَ حَدِيۡثًا يُّفۡتَرٰى وَلٰكِنۡ تَصۡدِيۡقَ الَّذِىۡ بَيۡنَ يَدَيۡهِ وَتَفۡصِيۡلَ كُلِّ شَىۡءٍ وَّهُدًى وَّرَحۡمَةً لِّقَوۡمٍ يُّؤۡمِنُوۡنَ (يوسف:111) "Truly, in their stories, there is a lesson of warning for men of understanding. This (Qur'an) is not a Revelation that can be forged, but a confirmation of those (revealed Books) which were revealed before. it, an explanation of everything and guidance and mercy for those who believe". 38 : 6 ،الانعام) (مَّا فَرَّطۡنَا فِى الۡكِتٰبِ مِنۡ شَىۡءٍ ثُمَّ اِلٰى رَبِّهِمۡ يُحۡشَرُوۡنَ

And, (O mankind,) there is no moving (animal) on the earth nor a bird that flies on its two wings but (such) that they are species likes you. We have not omitted anything (which is not given symbolic or elaborate details) in the Book. Then all

(the people) will be gathered before their Lord. The following verse explains the comprehensiveness of the Qur'an:

سُ َطُ مى َما تَ َ حيرٌ و ب ال َ َبلى و َ عَ َلُ َما فِ ال ى ٍ و َ ىَّ َلُ ُهو ا ُهَا م َ عل َ َل ى يب غَى ُ ح
ال ى يع ن َدُه َمفَات َ و َ عل ىَّ َل ى ا قَةٍ َّ ر ط ن و ِب َ َل ر َ ريض و يت اَل َ ى م ُ
ى ِف ُظل َّةٍ َحب َ َل ُ َهَا و م يتٍ ِب ُّميب حى ىَّ َل ى ِف كى َ َيِيب ٍس ا َ َلَّ و)الانعام، 6 : 59(

With Him (under His control and possession) are the keys of the unseen (i.e., the ways and means by which the unseen is disclosed to someone); no one (by one's own effort) knows them but He. And He knows (directly) whatever is in the land and in the sea. And not a leaf falls but He knows it. There is not a grain in the folds of the earth's darkness, nor anything green or dry but (has been recorded) in the enlightening Book.

This verse shows that Allah has given the knowledge of everything in this universe clearly, indicated or clarified in the Holy Qur'an since there is nothing in the universe and the earth that is not wet or dry.

Allama Jalal-ud-Din Sayuti writes:

There is nothing in the universe that is not mentioned or its fundamental is not mentioned in the Qur'an. It has been decided that the Holy Quran is a comprehensive book of this universe, so now we have to know what is the status of science with Islam and the Qur'an. And whether the advanced research of science is in conflict with Islam or where science has reached today, the Creator of the universe has stated these facts in His book thirteen hundred years ago.

َ َّن ى ِف ى ٍت يلُ َل ا ويلٍ ى َ َلى النَّهَاير َ يل و ى ّ ىَ َل يف ال ا خت َ ريض و اَل َ ى يو يت و َّسم
ايَّب ال َ َب ل َ يق اَل ل)آل معران، 3: 190 (

Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, there are signs (of Allah's absolute authority) for those who possess constructive wisdom.

اَل َ ى يو يت و َّسم يق ال ُ وَن ى ِف َخل َفِكَّر َتَ ى َ و وِبييم يٰل ُجنُ عَّ َوَّدا و ُع قُّ ا و ً يم ى َ قى ُ وَن ا
لّلل ى كُر َذَن ى ى َ َّلى ا ُ ب َ ِط يطَّ َل ٍس َ َت يهَذا ا َما َخل َّن ب َ ريض ٍ ر َب َذا نَا عَ َك فَ َى َ
ايرن النَّ)آل معران، 3: 1 19 (يح

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These are the people who, remembering Allah, remain standing (as the epitome of submissiveness), sitting (as reverence incarnate), and (also keep) changing sides (in discomfort of love) and meditate on (the manifest luster of His Eminence and Beauty at work in) the creation of the heavens and the earth. (Then, acquainted with the pleasure of His gnosis, they call out spontaneously:)

‘O our Lord, You have not created (all) this without any rationale and strategy. You are (impeccably) Pure (of all shortcomings and obligations). So protect us from the torment of Hell. In this verse, there are two signs of those who have intellect:

1. Those who get up and sit remembering Allah all the time.

2. those who think about the creation of this universe and the earth and the sky. (Science) That is, to Allah, the wise people are those who are also attached to the remembrance of Allah and keep pondering in this universe and observing His greatness and wisdom. Confirming The Qur'anic Verses by Modern Scientific Research:

َ م َن ال َا مى ن َجعل َ اط و َ َينهُم ت َ ًا ف َفتَ َ رَض َ َكنَتَا ر اَل َ َ ى يو يت و َّسمَّن ال ُ ؤ ا اَ فَر َ ن ك
الانب ياء:ً31ُ)ک َ َش ءٍ (ى َّ َ ّلى ا َ َر ى م َ ل َ ا َو ءى و ا ن َ ن ُ ُ ؤمى َ َل ى ف َ َحلٍ ط اَ

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

تَ ُد وَن َ ىَ هُمَّ َ علَّ َ ل ل ُ ُ ب ً جا س َ جا هَا فى ى َ ا فى ن َ جَعل َ ِ و َ دِبييم يمى ن تَ ايِسَ اَ َ و ريض ر َ ا
الانب (يِف اَل َ ن َ جَعل و ن َ َ َ جَعل و َ ا ُ م عيرُضوَن َ َتِى ُ ُ ه َ ع ن آ َ َس َ َّفاَّم حُفوًظا ط و َ اء َ َّسم ا ال
33،32:ياء)

And We set up firm mountains in the earth lest it should shake with them whilst rotating (in its orbit). And We made in this (earth) broad highways so that people might find routes (to reach different destinations).

َ ُح وَن ب ط ُّ ک ى ِف ف َ َ َلٍ يَّس َ ر َ َم ال َ َس و ال َّشمَ و َ النَّهَار َ ل و ى َّ َق ال َ ى َ خل َّ َ ّلى ا َ ُهو َ
34 :الانب ياء(و)

And (Allah) is He Who created the night and the day, and (also) the sun and the moon. All (heavenly bodies) are continually floating fast in their respective orbits.

(Module 2(124): Creation of the Universe and its Formation System)

Scientific and Qur'anic Theory of the Creation of the Universe. (Big Bang Theory) The Big Bang theory is the theory of the existence of this universe.

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

In the Qur'an, the Creator of this universe had stated the facts which hundreds of scientists came to the conclusion with the use of modern technology and billions of dollars:

ﻣَ ن ال َا می ن َجَعل َ اﷲ و َ َینهُم ت َ ًا ف َفتَ َ رَض َ َكنَتَا ر اَل َ َ ی یو یت و َّسم َّن ال ُ ۡ ا اَ فَر َ ن كَ
ی َّ َ َّلی ا َ َ ر ی م َ ل َ ا َو ُ َ ل ی ف َ َحلٍ ۡ ا ُ َّک َ َ ش ءٍ ء ی و ا ۡ ن َ ن ُ م)الانب یاء: 31)ی

And have the disbelievers not seen that the whole heavenly universe and the earth were (all) joined together as one unit, and then We split them apart? And We originated (the life of) all the living organism (on earth) from water. So do they not accept faith (even after learning these facts brought forth by the Qur'an)? The Lord of the Universe stated these facts in the Qur'an 1400 years ago, where the human intellect has reached today. This proves that the Qur'an is the word of Allah.
Expanding Universe:

Astronomer Edwin Hubble revealed for the first time that our galaxy is not the only one. There are many other galaxies in the universe, which are moving in the opposite direction of each other in such a way that their speed also increases as the

distance between each other increases. It seems that with the expansion of galaxies, the whole universe has also expanded. The distance between galaxies is also constantly increasing.

In 1965, two American physicists Arno Penzias and Robert Wilson proved it. The two scientists worked at Bell Phone Laboratories in New Jersey, USA, and were awarded the Nobel Prize in 1978.

Stephen Hawking, one of the top scientists of this century, says about the discovery of the expanding universe: **"The discovery that the universe is expanding was one of the great intellectual revolutions of the 20th century."**

The Qur'anic View of The Expansion of the Universe:

It is worth noting that the discoveries that science has made in the 20th century, especially in its last few decades, have been described by the Qur'an 1400 years ago.

The Qur'an explains the principle of the expansion of the universe in Surah Al-Fatir as follows: ی ِد ی َی یۡنَا بِطَن ب َ ء آ َّسم ال َن و و ُ ویسُع م َّن ل ی ا َّ و)ا لَّلارَیت، 51 : 47)

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

ن ُمو ِسعُو ‘ ل َ’’ The word self clearly indicates the meaning of expansiveness. This verse clearly made it clear that the universe, which Allah almighty has created with power and energy, is expanding and growing in every direction in a broader way.

The Qur'an describes the process of expansion as a continuation of the creation of the universe.

Undoubtedly, this is a great scientific miracle of the Qur'an. Allama Iqbal might have been inspired by this verse and wrote:

ہی اکائنئت ایہب انامتم ےہ اشدی وں ی ک ہکآریہےہدامدمدصاےئنکف(Module 3(125):

Creation of Human and its Formation System) If we talk about the evolution of human creation, then the conclusion that science has reached today in the light of

modern research, the creator of the universe stated in his Scriptures fourteen hundred years ago.

There are two aspects of human creation:

1- Chemical Evolution

2- Biological Evolution

Allah Almighty has mentioned seven stages of human evolution in different places in the Qur'an. A study of the Qur'an shows that the chemical evolution of human life was completed through at least seven stages, which are as follows:

i. Clay)تراب) (الروم: 20 و ٱَمی َیت ن َ َ ن َخل َآ هی ی َ ُك لمین ت ُ ُر)

ii. Water(ماء( )الانبیاء: 30 و َجَعل َ ن َ ال ا َ می م َ ن ء ٍ اءی َ ش َ َ ک ُ َّ حل َ َ)

iii. Mud 2َ :الانعام(َخل َ ی ّ ِ ُهو ط ٍ ین لمین ُ ك ُ ا ُ لیبي ّ َ َ)

iv. Sticky clay الإفات(ـلیزِب ّ َ ن ّ ٍ ی ِ ط لمین ُ ه ُ ا َ ن َ) صلصا ل نم امحء الزب طین: 11 ر ا خل َ ن َ ّ ٍ ی ِ ط لمین ُ ه ُ ا َ ن َ ونسمن:clay Stinky.

v احلجر(ن ُ ون ِ : 26 ر ا و ن ّ َ ل ُ خل َ د َ ا ل َ ن َ ا ر َ ن َ ا ص َ س َ ن ی َ م ل ِ ا ِ ن ی َ م ص َ ل َ س َ ن ی َ م ِ ا ل ِ ا ّ َ س م َ ح ْ َ ن))

vi. Dry mud sounding like earthenware الر ـخایر ّ َ ف َ ک ا ل صلصا لف خ ا ر:)ن ی َ ح ن ُ
14 َ خل َ ا ل َ ق َ ر ن ا س َ ن ی َ م ص َ ل َ ن ی َ م ِ ا ل ِ ا))

vii. Extract of Clay (ن ی َ م ط ِ ن ِ ة ِ ن ِ)املومنون(ی ّ ٍ ی ِ ط لمین ل َ ل ٍ ل َ س َ ل ُ ل َ س ُ : ا َ ن َ ر َ س ن ی َ م ن
12 و َ ل َ خل َ د َ ا ل َ)

If the human intellect considers this, it turns out that these are different forms of mixing soil and water, which continued to be processed over time and finally the first human existence i.e., Adam (a) was created. 2- Biological Evolution: Allah has explained this process in the following verse: ع ی ة َ غ ض ً ك ِ ف َ ا ل ا ن ّ َ و س َ م ظ ی ع َ ل َ
ا ب َ ّ ی َ ى ا ل ل ُ ن ُ س ح ُ ل ُ خ ّ َ ن ا ل ُ ن ّ َ ا ف َ خل َ ط ً ة ق َ ل َ ع ا ن َ ا ل َ ة ً غ ض م ُ ة ً غ ض ف َ خل َ ع ل َ

(gradually) into a new creation. Then Allah, the Best of creators, brought. (him up into a strong body) Today, scientific research and observations of modern machinery have proved these stages of human birth, while the Creator who created man mentioned these stages of man's creation in His book fourteen hundred years ago.

Professor Dr. Keith Moore is professor of genetics at the Canadian University of Toronto. Prominent Yemeni scholar Sheikh Abdul Majeed Nadani discussed with him and took his opinion by explaining references to the Qur'an and Hadith related to human creation and evolution. He said that the information obtained from the

Quran and authentic hadiths about genetics is in line with modern scientific research. And there is no contradiction between them. After this, he wrote a 3-page essay in which he expressed the truth of the Qur'an and the humility of science in these words: “Statements referring to human reproduction and development are scattered throughout the Qur'an. It is only recently that the scientific meaning of some of these verses has been appreciated fully. This interpretation of the verses in the Qur'an referring to human development would not have been possible in the 7th century AD, or even a hundred years ago. We can interpret them now because the science of modern embryology affords us new understanding. Undoubtedly there are other verses in the Qur'an related to human development that will be understood in the future as our knowledge increases.”

(Module 4(126): Approaching to the Moon)

The event of landing on the moon is a great masterpiece of human progress. In July 1969, three scientists under the Auspices of the National Astronomical Space Agency of the United States achieved the great historic feat of Conquest. Referring to this incident, the Qur'an declared 1400 years ago:

وَالْقَمَرِ إِذَا اتَّسَقَ (الانشقاق، 84 : 18 – 20)

“And the moon when it appears full. You will assuredly ride along stage by stage. So, what is the matter with them that (even after witnessing the truth of the forecast of the Qur’an), they do not believe”.

If you look at the correlation of these three verses and consider the context, many things come to our notice. In this Surah, accidents, and events that took place before the Day of Resurrection are mentioned. The above verses are preceded by a description of important aspects of the celestial system, the cosmic system, and especially the solar system. Then different oaths have been taken, sometimes of Shafaq (شفق (and sometimes of night, the third one is of the moon.

Then it is said, "You will surely travel from one class to another, that is, you will fly from stage to stage." لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ( )

The swearing of the moon by the Holy Qur'an before it is a clear indication that the truth mentioned next will be related to the moon. In this verse, Allah has used the word stage instead of using the word moon. Because if it was called the moon instead of the stage, then man's space travel would be limited to the moon only.

By using the word stage (from one hemisphere to another), the paths in front of man are made unlimited. "ن لتركب، "It means to ride something. The one on which the foot is placed while riding a horse is also called Rikab (ركاب (for the same reason. It is as if the word Latarkabunn ("ن لتركب، ("indicates that it will be by a ride to go up. Imam Raghib Isfahani (اصفهانی راغب امام) (may Allah have mercy on him) said: Rukub (ركوب :(Actually, it is said to ride an animal, but it is also used to ride a ship. At the end of Latarkabunn ("ن لتركب، ,("the intense noon)ن) indicates that the event is certain to take place. Latarkabunn ("ن لتركب، ("is a section of the plural and the section is commonly used in Arabic for at least three, which also reveals the fact that there will be at least three people who fly. (یومنون ال لھم فما .(There is an indication that those traveling will be non-Muslims. This verse is a prophetic challenge that the human eye saw fulfilled.

(Module 5(127): The Water Cycle, the Movement of the Sun and the Moon, and the Two Interconnected Seas)

Water cycle: Sunlight heats the water on our earth and the water turns into water vapors, due to heating, the vapor starts rising, which cools down after going to the height and turns into small droplets, then these droplets combine to form a cloud. And the rain falls on the ground. This rainwater is absorbed in some land and the rest goes back into the sea through streams, streams, and rivers.

In this way, the amount of water on Earth remains the same. This process is constantly happening in what is called the "water cycle". Man has understood these things today through scientific instruments and modern research, whereas Allah mentioned them in the Qur'an 1400 years ago:

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Then you see that from spaces between them rain issues forth and falls down. And He sends down hail from the clouds (looking) like snow-covered mountains in the same sky (i.e., atmosphere). And then He throws it down upon whom He wills and turns it away from whom He likes. (Moreover, He creates lightning from the same clouds.) It seems as if the flash of the lightning (of clouds) would (dazzle their eyes and) snatch their sight away".

When a conscious and knowledgeable person ponders over the universe and the verses of the Qur'an in this way, it becomes clear to him that this word, which was revealed fourteen hundred years ago, cannot belong to anyone other than the Creator of this universe, and thus a relationship is established between science and the Qur'an, this attracts the attention.

The Movement of the Earth and the Sun: In the evolutionary periods of human intelligence, many theories were presented in this regard. Some people believed that everything is static. Some thought that the sun was stationary and that the whole universe was moving around it. Today, scientific research has proved that everything is in motion and all celestial bodies are rotating in their respective orbits. Allah has already stated this fact in the Holy Qur'an.

33 ﴿وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾ (الانبياء)"And (Allah) is He Who created the night and the day, and (also) the sun and the moon. (heavenly bodies) are continually floating fast in their respective orbits".

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ لَا الشَّمْسُ يَنبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ وَلَا الَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾ (يس 36: 38-40)

And the sun is constantly rotating (non-stop) for its appointed destination. It is a measure fixed by the Almighty, All-Knowing (Lord). And We have also appointed stages (of motion and rotation) of the moon till (its appearance to the dwellers of the earth wanes to) the semblance of an old dry branch of a palm-tree. Neither can the sun (deviate from its orbit and) overtake the moon, nor can the night precede the day, and all (the stars and planets) are moving in their respective orbits. Two Seas, Whose Water does not Meet:

ی یّی تَ َی َل ین ی ی َ حر ب َ ج ال بی ی یّی)الر یّحن َمر غی َب ّ َل ی َ رَزۡخ ا ب َ نَهُم 55 :19-
20)

“He is the One Who has made the two seas flow that join each other; There is a barrier between them; they cannot breach (their respective) limits”.

Marine research experts discovered a few years ago that the Mediterranean Sea and the Atlantic Ocean are interconnected in one place, but due to differences in chemical and biological components, the water of the two seas does not meet each other, but both flow side by side but separately.

Lecture No. 30: Islam and Science – II

(Module 1(128): The role of Muslims in scientific development and Promotion)

The Role of Scientists: The Holy Qur'an invites humanity to think and ponder in order to understand religious facts. The Muslims received encouragement from Islamic teachings to make enormous progress in the field of knowledge, while in Europe during that period; the inhabitants did not have access to even clean drinking water. Libraries in the Umayyad and Abbasid periods and Translation

centers were built and scholars were encouraged. The academic abilities and efforts of Muslim scientists provided the basis for new subjects of science and provided new avenues.

In every era, Muslims continued to render their services in Medicine, Astronomy, Mathematics, Algebra, and almost in every subject. A brief mention of their services is presented below.

Astronomy: The services of Muslim scientists in this field are unforgettable. They revived the knowledge stuck in Greek Philosophy and built it on a truly scientific basis. The names of celestial bodies in Western languages are still in Arabic, which proves that they are the discoveries by Muslim astronomers. The great Western Historian Prof Philip K. Hitti Acknowledging the services of the Muslim astronomers writes:

"The Arab astronomers have left immortal marks of their work upon the heavens, which everyone, who sees the stars on the celestial sphere and read the names of heavenly bodies, can understand easily. Not only most of the stars in European languages are of Arabic origin, like Aqrab (عقرب) (Aghrab, اغرب scorpion), al-Jidi (الجیدی) (al-Jaadi, الجادی child), al-Tair (الطیر( )الطائر،flying), Dinab دینب) Zanb, ذنب Tail) Pherqad (Furgad, calf), but also a number of technical terms, including Nadir (Nazir (نذیر ,(Zenith زینتھ Al-Smat (الصمت ,(testifies to the rich legacy of Islam to Europe." Andalusian (اندلس(Muslim scientist Ibn Rushd (رشد ابن ,(known in the West as Averroes,

- Identified sun spots. Calendar reforms were made by Umar Khayyam.

- Sun and moon rotation, solar eclipse, astronomy, and many extraordinary scientific information

- about planets were provided by eminent Muslim scientists like Al-Batani (البتانی) (and Al-Biruni (البیرونی) The reason for the special interest of Muslims in the field of timekeeping was that this

- knowledge was directly related to matters of prayers and fasting. The era of Al-Batani877)البتانی(AD. 918 AD) and Al-Biruni (973( )البیرونی AD. 1050 AD) belong

• to the third and fourth centuries of Hijrah. In other words, their work was done eleven hundred years ago. Mathematics, Algebra: The name of 'Al-Khwarizmi' in the field of mathematics, algebra, and geometry is considered the founder of these fields. The word algorism or algorithm is derived from his name al-Khwarizmi. His book "Al-Jabr wa Al-Muqabala (''المقابلہ و الجبرا "(in the twelfth century AD was translated into Latin from Arabic. This book continued to be taught in the universities of Europe as a textbook till the 16th century AD. In that book, Al-Khwarizmi gives more than eight hundred examples of 'Integration and 'Equation'. The field of Trigonometric Functions reached Europe through the works of Al-Batani and

• Tangents through the books of Abu al-Wafa'. The concept of Zero was known to Muslims 250 years before Europe could learn about it. And

• Muslims used it. In the field of Arithmetic, Algebra, Geometry, and Trigonometry, etc., the founding services of

• Abu Al-Wafa, Al-Kindi, Thabit bin al-Qura, Al-Farabi, Umar Khiyam, Naseer ud Deen Tusi, Ibn al-Bana, al-Marakashi, Ibn Hamza al-Maghribi, Abu al-Kamil al-Misri, and Ibrahim are well known. Al-Marakhasi wrote 70 books on different branches of Mathematics.

• Along with the above-mentioned arguments and references Philip K Hitti confesses the services of the Muslims in these words: "The Science of trigonometry, like algebra and analytical geometry, was largely founded by the Arabs." Mechanics, Dynamics, and Physics: Among the Muslim scientists of the Middle Ages, the works of Ibn Seena, al-Kindi, Naseer ud Deen Tusi, and Mullah Sadra are of great importance. Later, Muhammad bin Zikriay al-Razi, al-Beyruni, and Abu al-Barakat al-Baghdadi improved upon their works. Al-Razi promoted cosmology.

• Al-Baghdadi's and Mullah Sadra's ideas and researches in the fields of Motion and Velocity are• a matter of surprise even to modern scientists. Ibn al-Haytham provided fundamental information for physics as compared to the disciplines of• Density, Atmosphere, Measurements, Weight, Space, Time, Velocities, Gravitation, and Capillary Attraction. His book 'Kitab ul Manazir' is of great

significance in the field of optics. Botany: Al-Denwari's (895AD) book, 'Kitab al-Nabaat', in 6 volumes is the first voluminous encyclopedia Botanica. This collection was written at a time when Greek books were not started to be translated in Arabic.

A Western scientific historiographer writes: It is very much surprising that in ancient times, we find only two works equaling to the work of al-Denwari. How was it possible that in the early period of academic life, Muslims had attained the status that of the intellectuals and researchers of Greece, rather, they surpassed them in this matter."

According to Professor Arnold, traveling to Makkah and Madina by the Muslims gave rise to biological sciences. Al-Ghafiqi and al-Idrisi traveled from Spain to Africa collecting information about hundreds of plants and compiled books. Ibn al-Awwam compiled a book on characteristics of the 585 plans and introduced the field of Botany to new grounds.

Abdullah bin Abdul Aziz al-Bikri recorded the characteristics of trees and plants of Spain in his book 'Kitab Aayaan al-Nabat wa al-Shajariyaat al-Andalusia'. Ibn al-Rumia, the Botanist of Seville toured Africa and Asia in addition to Spain and did his research from the Botanic point of view on the plants and weeds he came across. Ibn al-Baytaar, Sahreef Idrisi and Ibn Biklarish were famous Botanists of Spain. Medical Sciences: the names of al-Razi, Abu al-Qasim al-Zuhrawi, Ibn Seena, Ibn Rushd, and al-Kindi come at the top in this field. Muslims had established big hospitals and medical colleges in the early age of Islam. Classes for Pharmacy and Surgery were held there. Around a thousand years before, the renowned medical practician al-Razi (930AD) composed 200 books on medical science. Some of these books were translated into Latin, English, and other languages. From 1498 to 1866 they were published 40 times. Al-Razi presented for the first time the correct diagnosis of smallpox and measles. Abu al-Husian ibn Seena (Avicenna)'s book 'al-Qanoon' is a masterpiece of medical science. This book too was translated into Latin and other languages from Arabic. This book had been the syllabus in most European universities till 1650 AD.

Abu Rehan al-Bayruni (1048AD) compiled his work on pharmacology. Ali Ibn Isa al-Baghdadi's and Ammar al-Musali's books on ophthalmology were included in

syllabi of medical colleges as a textbook in the universities of France and Europe during the first half of the eighteenth century. A non-Muslim Western thinker E.G. Browne writes: when the Christians of Europe used to bow down in front of their idols, Muslims were having licensed doctors, medical experts, and great hospitals. From the tenth century, medical science and pharmacy were made a regular discipline. There was a time when Sanaan bin Thabit was the president of the board of examiners in Baghdad. Arabs were the first who established medical stores. Hairdressing shops were examined from a medical and hygienic point of view. There is a mention of mobile hospitals in the eleventh century. These hospitals were open for everyone no matter he was a rich or poor, man or woman. There were separate male and female wards. Wards were specified for fever, eyes, surgery, dysentery, and intestinal ailments. In addition, kitchen, lecture hall, and dispensaries for medicines were too available there. In short, every branch of medical science was taken care of there.