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Lecture# 01:

Faith

1. Definition of faith
2. Basic principles of faith
3. The fruits of faith

Basic principles of faith

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

Definition of faith

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

Basic principles of faith

FAITH IN ALLAH

قل هو الله احد 0 الله الصمد 0 لم يلد 0 ولم يولد 0 ولم يكن له كفوا احد 0

Faith in Allah is based on four premises

1. Allah exists and nobody created Him.
2. He alone is the Lord of the whole Universe.
3. He alone is the Master and He alone is authorized to make any modifications in the universe according to His will.
4. He alone is to be exclusively worshipped and He has no associates.

The existence of Allah

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

وفي انفسكم افلا تبصرون

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

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

He alone is the Lord of the whole Universe.

The second dogma of faith is that Allah is the Sustainer of the whole Universe. It means that you have to believe from the depth of your heart that Allah alone is the Creator of the entire world. He alone

created, out of nothing, the living organisms, the heavenly bodies and the entire visible as well as invisible world. He devised such marvelous canons for all these worlds that the Scholars of medicine, chemistry, physics and astronomy, have been able to discover only a few of them. He alone has the Full knowledge about every big or small thing of all these worlds. It is written with Him that how many leaves a tree has, what shape does a leaf carry, or how many germs float in this world and what is their size and volume and what are their constituents. He only knows how many rotating electrons an atom has, what transitory changes occur in them, what the nature of their statics and dynamics is, what forms they take and what the characteristic of their transformation are.

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

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

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

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

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

قل اعوذ برب الناس 0 ملك الناس 0 اله الناس 0

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

FAITH IN PROPHETS

Definition of Prophet:

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

وما ارسلنا قبلك من المرسلين الا انهم ليأكلون الطعام ويمشون في الاسواق

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

Faith in the Prophets is based on three premises

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

Islam does not discriminate between Prophets.

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

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

امن الرسول بما انزل اليه من ربه والمؤمنون كل امن بالله وملئكته

وكتبه ورسله لانفرق بين رسله وقالوا سمعنا واطعنا غفرانك ربنا واليك المصير

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

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

All Prophets are human beings.

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

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

اكان للناس عجا ان اوحينا الي رجل منهم ان انذر الناس وبشرالذ ين امتوا ان لهم صدق عند ربهم

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

قل انما انا بشر مثلكم يوحى الي انما الهكم اله واحد

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

قالوا ابعث الله بشرا رسولا

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

Faith in the Miracles of Prophets

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

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

How did all these impossible things become possible after all? It may be said that impossible are of two types: One is the Common impossible {muhal'adi}. Occurrence which we are not used to see while happening and we consider them impossible only because of hat .Its example is the incident of Ascension or other miracles. the second type of “impossible.” is that the occurrence of which is rationally impossible, such as the co-existence of opposites {ijtima-i-diddain} for example ,existence and non –existence are opposites of each other, and is impossible for anyone to be present at one place and absent from it at the same time. Similarly, things cannot assume different forms at the same time: a book, while” it is a book, cannot become a morsel of bread at the same time.

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

THE LIFE IN THE HEREAFTER (DAY OF JUDGMENT)

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

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

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

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

The fruits of faith

The fruit of faith is that mental attitude which the prophet {SWS} epitomized in one of his famous remarks, which is so comprehensive, positive and eloquent that no other remark can match it .In fact ,these all_ comprehensive remarks are a testimony to his prophet hood. Defining kindness, {ihsan} he said

{Worship Allah as if you are seeing Him because if your do not see Him He surely sees you}

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

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

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

Verses of Lesson 1

قل هو الله احد 0 الله الصمد 0 لم يلد 0 ولم يولد 0 ولم يكن له كفوا احد

“Say you; He is Allah, the one. Allah the Independent, care free. He begot none' nor was He begotten. And nor anyone is equal to Him”. (112:1-4)

وفي انفسكم افلا تبصرون

“And within your own selves, so do you not see?” (Az-Zariyat: 21)

قل اعوذ برب الناس 0 ملك الناس 0 اله الناس 0

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

وما ارسلنا قبلك من المرسلين الا انهم لياكلون الطعام ويمشون في الاسواق

“And we sent not before thee Messengers but that they ate food and walked in the markets (bazaars).” (Al-Furqan: 20)

امن الرسول بما انزل اليه من ربه والمؤمنون كل امن بالله وملئكته وكتبه ورسله لانفرق بين احد من رسله وقالوا سمعنا واطعنا
غفرانك ربنا واليك المصير

“The Messenger accepted what was sent down on him from his Lord and the Muslims too. All of them believed in God and in His Angels and in His Books and His Messengers they say, “We make no division between any one of His Messengers” and they spoke out “We heard and accepted we want thy pardon, Our Lord and unto Thee is our return” (Al-Baqarah: 285)

اكان للناس عجا ان اوحينا الي رجل منهم ان انذر الناس وبشرالذ ين امنوا ان لهم قدم صدق عند ربهم

“Was it a wonder to the people that we revealed to a man from among them: ‘Warn the people and give good tidings to the Believers that they have a true footing with their Lord?’” (Yunas: 2)

قل انما انا بشر مثلكم يوحى الي انما الهكم اله واحد

“Thou say: I am also a man as you are; the order comes to me that upon you the worship is of One Single Sovereign”. (Al-Kahf: 110)

قالوا ابعث الله بشرا رسولا

They said: “Has God sent forth a mortal as Messenger?” (Al-Isra: 94)

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ (٨٢)

“Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!” (Yaseen: 82)

قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ (١٢)

"(Iblis) said: "I am better than him (Adam), You created me from fire, and him You created from clay." (Al-A'raf: 12)

لَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٢٨٤)

To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allah is Able to do all things. (Al-Baqarah: 284)

قُلْ لَّوْكَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَّمْشُونَ مُنْطَمِنِينَ لَآتَيْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَسُولًا (٩٥)

Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger." (Al-Isra: 95)

وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (٤)

And they believe with certainty in the Hereafter. (Al-Baqarah: 4)

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧) وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (٨)

So whosoever does good equal to the weight of an atom (or a small ant), shall see it.(8)And whosoever does evil equal to the weight of an atom (or a small ant), shall see it. (Al-Zilzal: 7-8)

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (١) مَلِكِ النَّاسِ (٢) إِلَهِ النَّاسِ (٣)

Say: "I seek refuge with (Allah) the Lord of mankind, 2."The King of mankind,3. "The Ilah (God) of mankind,(An-Naas, 1-3)

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ۚ

And We never sent before you (O Muhammad SAW) any of the Messengers but verily, they ate food and walked in the markets.
(Al-Furqan: 20)

أَكَاَنَّ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ ۚ

Is it wonder for mankind that We have sent Our Inspiration to a man from among themselves (i.e. Prophet Muhammad SAW) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allah and in His Prophet Muhammad SAW) that they shall have with their Lord the rewards of their good deeds?" (Yunas: 2)

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۚ

Say (O Muhammad SAW): "I am only a man like you. It has been inspired to me that your Ilah (God) is One Ilah (God i.e. Allah). (Al-kahaf, 110)

قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا (٩٤)

They said: "Has Allah sent a man as (His) Messenger?" (Al-Isra, 94)

Ahadith of Lesson 1

أَلَا وَإِنَّ فِي الْجَسَدِ مُضَغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ
[أُخْرِجَهُ الْبُخَارِيُّ فِي الْمُسْنَدِ]

Beware! 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. (Bukhari, Muslim)

عن أنس بن مالك رضي الله عنه خادم رسول الله صلى الله عليه وسلم أن النبي صلى الله عليه وسلم قال: لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه... رواه البخاري ومسلم.

Anas narrated that the Prophet (SAW) said: "None of you believes until he loves for his brother what he loves for himself."

عن عبد الله بن عمرو بن العاص رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: لا يؤمن أحدكم حتى يكون هواه تبعا لما جئت به. رواه ابن أبي نعيم في "المعجم" (١٤)

'Amr bin al-'Aas (may Allah be pleased with him) who said:

The Messenger of Allah (peace and blessings of Allah be upon him) said, "None of you [truly] believes until his desires are subservient to that which I have brought".

عن عبد الله بن عمرو رضي الله عنهما عن النبي صلى الله عليه وسلم قال المسلم من سلم المسلمون من لسانه ويده

صحیح (یراخب بال، ک کتاب الإیمان)

The Messenger of Allah (saw) said, "the most excellent among the Muslims One from whose tongue and hands the other Muslims are secure."

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: - الإيمان بضع وسبعون شعبة - (رواه مسلم)

Abu Hurairah (May Allah be pleased with him):

The Prophet (ﷺ) said, "Imaan has over seventy branches –

عن أنس قال: قال النبي صلى الله عليه وسلم: " لا يؤمن أحدكم حتى أكون أحب إليه من والده وولده والناس أجمعين "
رواه البخاري (15) ومسلم (44)

It is reported on the authority of Anas b. Malik that the Messenger of Allah said:

None of you is a believer till I am dearer to him than his child, his father and the whole of mankind.

Lecture# 02: Taqwa

(Fear of Allah)

Definition of Taqwa

The Messenger of Allah, (صلي الله عليه وسلم) said: 'Taqwa is here,' and he pointed to his chest.

Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ (سورة الحديد آيت 28)

(

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

Allah, the Almighty also says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا يُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ

(سورة الانفال آيت 29)

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

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

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

Concept of Taqwa (Piety)

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

و الشمس وضحاها . والقمر اذا تلاها . والنهار اذا جلها . والليل اذا يغشها . والسماء وما بنها . والا رض وما طحها . ونفس وما سواها . فאלهمها فجورها وتقوها . قد ا فلع من ركها . و قد خاب من د سها . (سورة الشمس آيت 1 تا 10)

“By the sun and its rising sunshine, and by the moon when it comes after the sun, and by the day when it brightens, it, and by the night when it enshrouds it, and by the heaven and as He made it, and by the earth and as he extended (outspread) it, and by the soul and as He shaped it, then He inspired it understanding of licentiousness and warding off! Verily prospered he who purified it, and failed he who threw it into dust [91:1-10]

Among the missions of the Prophet (صلي الله عليه وسلم) Allah sent him with the command to purify the souls of the Muslims in particular and of mankind in general.

Allah (T) says:

هو الذي بعث في الامين رسولا منهم يتلوا عليهم آيات ته ويز كيههم ويعلمهم الكتب والحكمة . (سورة الجمعة آيت 2)

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

In this ayah the word Hikmah is often translated as wisdom. Imam Shafi', one of the greatest scholars of Islam, said that when Allah mentions Hikmah in the Qur'an it refers to the Sunnah of the Prophet (ﷺ). In addition to this ayah, we see that the Prophet (ﷺ) was sent with three tasks:

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

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

Conditions for Attaining Taqwa

How does a person know that his acts of 'ibaadah are helping him to achieve Taqwa? To develop Taqwa, one must fulfill the following conditions:-

- 1) Ikhlās, sincere intention that the act is performed purely for the pleasure of Allah, out of love for Him, while hoping for His reward and mercy, as well as fearing His anger and punishment if He is disobeyed.
- 2) To do the deed in accordance with the authentic Sunnah. To have the necessary knowledge of the 'ibaadah, that is being performed. To know how the Prophet ...performed the action and proper times for the performance of that action.

Concerning Ikhlās, it must be present both before and after performing the deed, with no riyāa or sum'ah (doing things to be seen or heard by people). For instance, after doing a good deed, someone tells others, “Look at all the good I have been doing”, or “I’m such a marvelous person because I do such and such”.

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

Significance of Taqwa (Piety) in the Qur'an

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

قال الله سبحانه وتعالى:

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

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

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

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

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

يا ايها الناس انا خلقناكم من ذكر وَا نثي وجعلناكم شعوبا وقبائل لتعارفوا ان اكرم عند الله اتقكم (سورة الحجرات آيت 13)

“O mankind, we have created you of a male and a female and appointed your castes and tribes that you may recognize one another. Verily he has greater respect with God who is possessed of greater courtesy” (49-13)

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

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

The Holy Qur'an says:

اعدلوا هو اقرب للتقوي واتقوا الله ان الله خير بما تعملون (سورة المائدة آيت 8)

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

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

Allah says:

كنتم خير امت اخرجت للناس (سورة آل عمران آيت 110)

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

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

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

Verses of Lesson 2

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ

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

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقًا نَا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ (سورة الانفال آيت 29)

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

و الشمس وضحاها . والقمر اذا تلهها . والنهار اذا جلهها . والليل اذا يغشها . والسماء وما فيها . والا رض وما طحها . ونفس وما
سوها . فلهما فجورها وتقوها . قد ا فله من زكها . و قد خاب من د سها . (سورة الشمس آيت 1 تا 10)

“By the sun and its rising sunshine, and by the moon when it comes after the sun, and by the day when it brightens, it, and by the night when it enshrouds it, and by the heaven and as He made it, and by the earth and as he extended (outspread) it, and by the soul and as He shaped it, then He inspired it understanding of licentiousness and warding off, Verily prospered he who purified it, and failed he who threw it into dust”. [91:1-10]

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

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

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

يا ايها الناس انا خلقنكم من ذكر و انثي وجعلنكم شعوبا وقبائل لتعارفوا ان اكرم مكم عند الله اتقكم (سورة الحجرات آيت
13)

“O mankind, we have created you of a male and a female and appointed your castes and tribes that you may recognize one another. Verily he has greater respect with God who is possessed of greater courtesy” (49-13)

اعدلوا هو اقرب للتقوي واتقوا الله ان الله خير بما تعملون (سورة المائدة آيت 8)

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

كنتم خير امت اخرجت للناس (سورة آل عمران آيت 110)

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

فَأَمَّا مَنْ ءَاتَىٰ وَءَاتَىٰ ۖ وَصَدَّقَ بِالْحُسْنَىٰ ۖ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ۖ
وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ۖ وَكَذَّبَ بِالْحُسْنَىٰ ۖ

“Then as for him who gave (in charity) and feared God. And testified the best, We shall soon provide him facility. And as for him who stinted and became independent, And belied the best” (92:5-9)

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ

“O believers! Fear Allah, as rightly He is to be feared” (3:102)

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

“Therefore, fear Allah as much as you can”

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ
وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَأَبْنَى السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ
وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ
وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

“The real righteousness is not this that you turn your face towards East or West; yes, the real virtue is this that one has faith in Allah and the Last day and the angels and the Book and the Prophets and gives his dear wealth for love of Allah to kindred and orphans and the needy and the wayfarer and the beggars and for redeeming necks, and establishes prayer and pays poor due (Zakat); and the performer of their promises when make promise and the patients in tribulation and adversity and at time of crusade;-These are they, who proved truth of their talks and they are only God-fearing”. (2:177)

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

“O believers! fear Allah and say the right word”. (33:70)

إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

“If you will fear Allah, He will grant you that by which you may be able to distinguish between right and wrong and will remove off your evils and will forgive you. And Allah is owner of great Grace”. (8:29)

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

“And he who fears Allah, Allah will make a way for his deliverance. And will provide for him whence he expects not”. (65:2-3)

Ahadith of Lesson 2

إذا فلتك الحياء فافعل ما شئت

"When you have lost your modesty, then do whatever you wish"

أن تـمـ بـالله كاذك تـراه ، فلن لم تـكن تـراه فإذ ٤ ٥ راك

"It is to worship Allah [SWT] as if you can see Him, for although you cannot see Him, He can see you" (Bukhari).

Lecture# 03: Obedience of God

Definition of *Obedience*

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

The affirmation of creation and command “for Allah alone in the Holy Qur’an:

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾

“So the roof of those wrong-doers and unjust people was cut down; and all praises belong to God alone who is the Lord of the Universe.” (7:45)

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

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

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

“O Believers! Obey God and obey the Messenger and the Rulers who are from amongst you; if you

يَتْلُوهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي
الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ
كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

should quarrel on anything, refer it to God and the Messenger, if you believe in Allah and the Last Day. It is fairer and much better in its result.” (4:59)

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

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

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

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

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

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

فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ
كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

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

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

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

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

Allah Most High said:

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

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

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

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

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

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

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

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

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا
يُحِبُّ الْكَافِرِينَ ﴿٦٠﴾

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

Verses of Lesson 3

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (٥٦)

And I (Allah) created not the jinns and humans except they should worship Me (Alone). (Az-Zariyat: 56)

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۚ

And if you would count the graces of Allah, never could you be able to count them. (An-Nahl: 18)

كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ۚ

Of each one He (Allah) knows indeed his Salat (prayer) and his glorification, [or everyone knows his Salat (prayer) and his glorification], (An-Noor: 41)

وَنَفْسٍ وَمَا سَوَّاهَا (٧) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٨)

And by Nafs (Adam or a person or a soul, etc.), and Him Who perfected him in proportion;
Then He showed him what is wrong for him and what is right for him ;(Ash-Shams: 7, 8)

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَاْفِرُونَ (٧٦)

Those who were arrogant said: "Verily, we disbelieve in that which you believe in. (Al-A'raf: 76)

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ

So the earthquake seized them, and they lay (dead), prostrate in their homes. . (Al-A'raf: 78)

وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ

And recite to them the story of Ibrahim (Abraham). (Ash-Shou,ra: 69)

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكُمْ مُّتَّبَعُونَ (٥٢)

And We inspired Musa (Moses), saying: "Take away My slaves by night, verily, you will be pursued.
(Ash-Shou,ra: 52)

كَذَّبَتْ عَادُ الْمُرْسَلِينَ (١٢٣) إِذْ قَالَ لَهُمُ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ (١٢٤)

'Ad (people) belied the Messengers. When their brother Hud said to them: "Will you not fear Allah and obey Him? (Ash-Shou,ra: 123,124)

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ (١٤١) إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ (١٤٢)

Thamud (people) belied the Messenger. When their brother Salih (Saleh) said to them: "Will you not fear Allah and obey Him? (Ash-Shou,ra: 141,142)

فَاتَّقُوا اللَّهَ وَأَطِيعُوا (١٣١)

So fear Allah, keep your duty to Him, and obey me. (Ash-Shou,ra: 131)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ (٣٣)

O you who believe! Obey Allah, and obey the Messenger (Muhammad SAW) and render not vain your deeds. (Muhammad: 33)

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ

He who obeys the Messenger (Muhammad SAW), has indeed obeyed Allah. (An-Nisa: 80)

إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ ۖ

I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allah), so look what you think. (As-Sa'ffat: 102)

قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ

He said: "O my father! Do that which you are commanded. (As-Sa'ffat: 102)

فَلَمَّا أَسْلَمَا وَكَلَهُ لِلْجَبِينِ (١٠٣)

Then, when they had both submitted themselves (to the Will of Allah), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering); (As-Sa'ffat: 103)

ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥١﴾

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

Hadith of Lesson 3

نُصِرْتُ بِالرَّعْبِ مَسِيرَةَ شَهْرٍ (ومسلم ي رال بخا)

Allah made me victorious by awe (of frightening my enemies) for a distance of one month's journey.

Lecture# 04: Obedience of Prophets and Executive Authority

Definition of *Obedience*

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

As the life of a Muslim must be directed upon a full and unreserved co-operation between his spiritual and his bodily Self, so the leadership of our Prophet embraces life as a compound entity, as sum total of moral and practical, individual and social manifestations. This is the deepest meaning of Sunnah.

The Qur'an says.

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

"Whatever the Prophet enjoins you, accept; and whatever he forbids you, avoid"

"The Jews have been split up into seventy one sects, the Christians into seventy –two sects, and the Muslims will be split up into seventy –three sects" (jami, at –Tirmidhi.) In this connection it may be mentioned that in Arabian usage the number 70 very often stands for "many," and does not necessarily denote that actual, arithmetical figure. So the Prophet obviously intended to say that the sects and divisions among the Muslims would be very many, even more than those among the Jews and Christians.

And he added.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ
بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ
وَيُسَلِّمُوا تَسْلِيمًا ﴿١٥﴾

"Nay, by thy Sustainer! They do not attain to faith until they make thee (O Muhammad) a judge of what is in dispute between them and find in themselves no dislike of what thou decides, and submit with (full) submission"

And:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ
لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾

"Say [O Muhammad]: If you love God, follow me: God will love you and forgive you're your sins; and God is Forgiving, a Dispenser of Grace. Say: Obey God and the Apostle, But if they turn away, behold, God loved not the Unbelievers, (Surah 3: -31, 32).

The Sunnah of the Prophet is, therefore, next to the Qur'an, the second source of Islamic law of social and personal behavior; In fact, we must regard the Sunnah as the only valid explanation of the Quranic teachings. Many verses of the Holy Qur'an have an allegorical meaning and could be understood in deferent ways unless there was some definite system of interpretation. And there are, furthermore, many items of practical importance not explicitly dealt with in the Qur'an.

The spirit prevailing in the Holy Book is, to be sure, uniform throughout; but to deduce from it the practical attitude which we have to adopt is not in every case an easy matter, So long as we believe that his

Book is the Word of God, perfect in form and purpose, the only logical conclusion is that it never was intended to be used independently of the personal guidance of the Prophet which is embodied in the system of Sunnah. For the purposes of this chapter the following reflection should be sufficient. Our reasoning tells us that there could not possibly be a better interpreter of the Quranic teachings than he through whom they were revealed to humanity.

The slogan we so often hear in our days, "Let us go back to the Qur'an, but let us not be slavish followers of the Sunnah," merely betrays an ignorance of Islam. Those who speak so resemble a man who wishes to enter a palace but does not wish to employ the genuine key, which alone is fit open, the door.

And so we come to the very important question as to the authenticity of the sources, which reveal the life and the sayings of the Prophet to us. These sources are the Ahadith, the Traditions of the sayings and actions of the Prophet reported and transmitted by his Companions and critically collected in the first few centuries of Islam. Many modern Muslims profess that they cannot rely upon the body of the Ahadith on which it rests. It has become a matter of fashion in our days to deny, in principle, the authenticity of Hadith and, therefore, of the whole structure of the Sunnah.

OBEDIENCE OF EXECUTIVE AUTHORITY

The role of the executive authority in the Islamic system is essentially to ensure the implementation of the Shariah for those who follow it among the resident of the Islamic State, owing either to their faith in Islam, or to their desire for the protection it provides. Thus, the Islamic State does not require of its subjects any new sort of legal encumbrance, but rather that they implement what their faith requires of them. It is for this reason that the Islamic system differs from all man-made systems of government in which citizens subjected to the commands of people not deferent from themselves.

Such governments require the obedience of its citizens even by force major.

The Muslim, owing to his belief in Allah, is a follower of the Shariah; he is certain that it is the truth outside of which there is no truth, and that it is the embodiment of justice outside of which there is no justice. One of the requirements of his faith is that the Muslim submit to the ruling of Allah in every matter on which he and another may disagree; and that he do so without finding any rancor in his heart towards the Shariah ruling, even if it seems to be contrary to his own wishes. The Muslim must accept the judgment and obediently carry it out because, in truth, its implementation will count as a good deed for the Muslim, and will be a form of worship for which he may be rewarded. On the other hand, his refusal to carry out the sentence of the Shariah will be a misdeed for which he may be punished.

Allah said.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ
بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ
وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

"Nay, by thy Sustainer! They do not attain to faith until they make thee (O Muhammad) a judge of what is in dispute between them and find in themselves no dislike of what thou decides, and submit with (full) submission"

If the Muslim should fail to do his duty, then the executive authority in the Islamic State shall compel him to carry out his obligation and fulfill his covenant with Allah.

Consequently, those who have written on the subject of Islamic constitutional Fiqah have confirmed that the role of the representatives of the Islamic state, the Khalifa and his assistants, the governors, the judges and the other civil servants, is the defense of the faith and the administration of the worldly affairs of Muslims.

In fact, this summarization is a comprehensive one and sheds light on the meaning of Islamic legal control and its exercise.

The undertaking by the Islamic state of this executive function is, in fact, the basis of the legitimacy of the authority granted to the Islamic Ummah

Thus, if the state is lax in its duty, then it forfeits the basis of its authority, and the reason for its existence.

If the Islamic state is responsible for the preservation of its legitimacy, then its executive authorities as represented by the Imam, the governors and the employees of the state may not depart from his legitimacy in the administration and managing the affairs of state. So if any one of them does anything addressed by such regulation or decisions will not be obligated to obey or comply. Moreover, if what he has done is of a material nature and causes loss or injury to an individual or to a group, then the Chief Executive must ensure that compensation is provided for such a loss either through the courts or the Ombudsman.

Khalifa Abu Bakr proclaimed his principle in his first address after becoming Khalifa, by saying.

Obey me as long I obey Allah and His Prophet. If ever I should disobey them, then you need no longer to obey me.

All of the rightly guided Khalifa and the just Imams after him followed the same principle of the Shariah which has come to be known through an aggregate of Shariah texts which taken collectively, have peremptory authority. This leads us then, to one of the most important principles of government in Islam.

It is related on the authority of the fourth Rightly guided Khalifa, Ali (رضي الله عنه), that the Prophet of Allah (صلي الله عليه وسلم), sent out a military expedition with a man from the Ansar as its commander. After they had set out, the commander attempted to test the earnestness of his men by saying to them; Did the Prophet of Allah (صلي الله عليه وسلم), not order you to obey me? In reply, they said 'But of course, Then he said: Collect some dry wood, I have decided that you will step into this fire, Then one of the younger soldiers said to the others You ran from the first of Hell to the Prophet of Allah (صلي الله عليه وسلم). Do not now rush into anything until you have met the Prophet of Allah. Then, if he orders you to step into it, The narrator said; when they returned to Prophet (صلي الله عليه وسلم), and told Him what had happened, He said to them, If you had stepped into it, you would never have stepped out of it. Obedience is owed only in matters of piety, (Imams Bukhari and Muslim related it).

Verses of Lesson 4

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (٣١)
قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ (٣٢)

Say (O Muhammad SAW to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Quran and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful. Say (O Muhammad SAW): "Obey Allah and the Messenger (Muhammad SAW)." But if they turn away, then Allah does not like the disbelievers. (Al-e-Imran: 31, 32)

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

He who obeys the Messenger (Muhammad SAW), has indeed obeyed Allah. (An-Nisa: 80)

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

Those who believe love Allah more (than anything else).

وَالنَّجْمِ إِذَا هَوَىٰ (١) مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ (٢) وَمَا يَنْطَلِقُ عَنِ الْهَوَىٰ (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٤)

By the star when it goes down, (or vanishes) your companion (Muhammad SAW) has neither gone astray nor has erred. Nor does he speak of (his own) desire. It is only an Inspiration that is inspired. (An-Najm: 1-4)

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ؕ

Verily, those who give Bai'a (pledge) to you (O Muhammad SAW) they are giving Bai'a (pledge) to Allah. The Hand of Allah is over their hands. (Al-Fath)

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ ؕ

And you (Muhammad SAW) threw not when you did throw but Allah threw. (Al-Anfal: 17)

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا (٧١)

And whosoever obeys Allah and His Messenger (SAW) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise). (Al-Ahzab: 17)

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً (١٠)

And they disobeyed their Lord's Messenger, so He punished them with a strong punishment. (Al-Haqah: 10)

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ

On that day those who disbelieved and disobeyed the Messenger (Muhammad SAW) will wish that they were buried in the earth, (An-Nisa: 42)

أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ؕ

(They are) severe against disbelievers and merciful among themselves. (Al-Fath: 29)

Hadith of Lesson 4

لا طاعة لمخلوق في معصية الخالق

There is no obedience to the creature {makhluq} in disobedience to the Creator {khaliq} (Sahih Muslim)

Lecture# 05: Sincerity (Ikhlaas)

إِنَّا أَنزَلْنَاهُ إِلَيْكَ بِالْحَقِّ فَاغْبُذْ آلَ اللَّهِ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

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

The definition of Ikhlaas

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

The nature of Ikhlaas

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

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

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

To put it differently, the countenance of the Lord and the reward of the Hereafter that are the real fruit and outcome of all good deeds and ought to be the chief aim and objective of all believing men and women are not gained simply on good-doing, but when these acts, also, are performed with the intention of earning the favor of Allah and the reward of the hereafter. It could, of course, not be otherwise, for do we not follow the same principle in our own affairs? Suppose anyone serves us devotedly and does all sorts of things for our comfort, but, somehow, we realize that there is no sincerity in his heart and his attachment and dutifulness are motivated by a selfish desire, will it make a favorable impression on us? The same is the case with Allah with the added difference that while we do not know what is hidden in the hearts, Allah is present everywhere, at once, and sees all things. Thus, He only accepts the deeds of bondsmen who perform good and virtuous acts for His sake and confers His blessings on them. And the full display of His Mercy and Benevolence will take place in the Hereafter, which is the place of Final Requital. On the contrary, those who practice virtue and do good deeds to make a name or with a similar purpose may gain their objects in this world, but they will remain deprived of the beneficence of the Lord and it will be made wholly manifest on the Last Day.

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

The benefits of Ikhlāas

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

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

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

Allah Regards What Lies in the Hearts

ان الله لا ينظر الي صوركم واموالكم ولكن ينظر الي قلوبكم واعمالكم لكم

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

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

Verses of Lesson 5

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا (١٤٥)

Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them. (An-Nisa: 145)

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَؤُونَ (١٤)

And when they meet those who believe, they say: "We believe," but when they are alone with their Shayatin (devils - polytheists, hypocrites, etc.), they say: "Truly, we are with you; verily, we were but mocking. (Al-Baqarah: 14)

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا (١٣٨)

Give to the hypocrites the tidings that there is for them a painful torment.

(An-Nisa: 138)

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ (٢) أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

Verily, We have sent down the Book to you (O Muhammad SAW) in truth: So worship Allah (Alone) by doing religious deeds sincerely for Allah's sake only, (and not to show-off, and not to set up rivals with Him in worship). Surely, the religion (i.e. the worship and the obedience) is for Allah

only. And those who take Auliya' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allah. (Az-Zumar: 2, 3)

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ (٢٩)

Say (O Muhammad SAW): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allah and face the Qiblah, i.e. the Ka'bah at Makkah during prayers) in each and every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him by not joining in worship any partner to Him and with the intention that you are doing your deeds for Allah's sake only. As He brought you (into being) in the beginning, so shall you be brought into being (on the Day of Resurrection) [in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)]. (Al-A'raf: 29)

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ (٦٥)

And when they embark on a ship, they invoke Allah, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. (Al-Ankabut: 65)

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى ۖ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

Those who spend their wealth in the Cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. (Al-Baqarah: 262)

لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى

Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury. (Al-Baqarah: 264)

إِذْ يَتَلَفَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ قَعِيدٌ (١٧) مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ (١٨)

(Remember!) that the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter, but there is a watcher by him ready (to record it). (Qaaf: 17,18)

قَالَ فَبِعِزَّتِكَ لَا أُغْوِيَنَّهُمْ أَجْمَعِينَ (٨٢) إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ (٨٣)

[Iblis (Satan)] said: "By Your Might, then I will surely mislead them all, "Except Your chosen slaves amongst them (faithful, obedient, true believers of Islamic Monotheism)." (Saad: 82, 83)

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا (٢٣)

And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust. (Al-furqan:23)

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ (٢) أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ؕ

Verily, We have sent down the Book to you (O Muhammad SAW) in truth: So worship Allah (Alone) by doing religious deeds sincerely for Allah's sake only, (and not to show-off, and not to set up rivals with Him in worship). Surely, the religion (i.e. the worship and the obedience) is for Allah only. (Az-Zumar: 2, 3)

Ahadith of Lesson 5

ان الله لا ينظر الي صوركم واموالكم ولكن ينظر الي قلوبكم واعما لكم

(متفق عليه)

Abu Hurairah, may Allah be pleased with him reported: The Messenger of Allah (may peace be upon him) said: "Allah does not look at your appearance or your possessions but He looks at your heart and your deeds"

(Sahih al Muslim, 33)

فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَاجَرَتْهُ إِلَى اللَّهِ وَرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا، فَهَاجَرَتْهُ إِلَى مَا هَاجَرَ إِلَيْهِ "

So whoever emigrated for Allah's and His Apostle's sake, his emigration was for Allah and His Apostle; and whoever emigrated for worldly benefits, or to marry a woman, then his emigration was for the thing for what he emigrated for. (Sahih al-Bukhari 5070)

Lecture# 06: Morality of the Prophet PBUH

Definition of Morality

The Morality is a same meaning of good qualities or politeness

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

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

Place of Morality in Islam

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

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٧٩﴾

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

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

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

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

Importance of good manners

عن عبد الله بن عمرو قال قال رسول الله صلى الله عليه وسلم ان من خياركم احسنكم اخلاقا (رواه البخاري ومسلم)

It is related by Abdullah Ibn Amr (رضي الله عنه) that the Messenger of Allah (صلي الله عليه وسلم) said:

“The best of you are those who possess the best of manners” (Bukhari and Muslim)

عن ابي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم اكمل المؤمنين ايماناً احسنهم خلقاً (رواه ابو داود)

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

Commentary:

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

Morality of Prophet (ﷺ)

The Perfect Human Nature

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

قلله الحمد رب العلمين

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

Special Distinction

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

Hazrat Anas (Allah be pleased with him) has related that the Holy Prophet (ﷺ) was the greatest possessor of knowledge and wisdom. He was the most honorable, just, humane and forbearing, virtuous and chaste, beneficent, patient and fortitudinous of all men, peace be on him. Bukhari and Muslim have related on the authority of Hazrat Anas (Allah be pleased with him) that the Holy Prophet (ﷺ) was more handsome, courageous and generous than anyone else because he was the noblest of all men, and he was the most even-tempered. Definitely, the acts and deeds of one possessing these merits will be a model of the best deeds, He will possess the comeliest face and his character will be of the highest standard. The Holy Prophet (ﷺ) was therefore, the *Agglomeration* of all the qualities of bodily and spiritual perfection.

Long suffering and Forgiveness

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

اللهم اهدني قومي فانهم لا يعلمون

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

“O Allah! Forgive them”

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

Keeping His Word

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

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

(Madarij-un-Nubuwah)

Verses of Lesson 6

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ

Muhammad (SAW) is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. (Al-Fath: 29)

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ (٣) وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (٤)

And verily, for you (O Muhammad SAW) will be an endless reward. And verily, you (O Muhammad SAW) are on an exalted standard of character. (Al-Qalam: 3, 4)

قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا (١٠) رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّیُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ

Allah has indeed sent down to you a Reminder (this Quran). (And has also sent to you) a Messenger (Muhammad SAW), who recites to you the Verses of Allah (the Quran) containing clear explanations, that He may take out, those who believe and do righteous good deeds from the darkness (of polytheism and disbelief) to the light (of Monotheism and true Faith). (At-Talaq: 10, 11)

مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ (٣١)

No man is this! This is none other than a noble angel! (yusuf: 31)

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ (١٢٨)

It grieves him (Muhammad SAW) that you should receive any injury or difficulty. He (Muhammad SAW) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he SAW is) full of pity, kind, and merciful. (At-Tawba: 128)

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (١٢٩)

"Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad Peace be upon him), who shall recite unto them Your Verses and instruct them in the Book (this Quran) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophet hood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise." (Al-Baqarah: 129)

Ahadith of Lesson 6

إِنْ مِنْ خَيْرِكُمْ أَحْسَنَكُمْ أَخْلَاقًا

"The best of you is the best among you in conduct." [Al-Bukhari and Muslim].

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

"The believers who show the most perfect Faith are those who have the best behavior" (At-Tirmidhi)

بُعِثْتُ لِأَتَمِّمَ حُسْنَ الْأَخْلَاقِ

"I was sent to perfect good character." (At-Tirmidhi)

لَا تُنْرِبْ عَلَيْكُمُ الْيَوْمَ فَأَنْتُمْ الطَّلَفَاءُ

"No blame on you, you are free" (Ibn-e-Ishaq)

Lecture# 07: Practical Law (Ibadah)

فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ ﴿٤٠﴾

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

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤١﴾

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

LITERAL MEANING OF WORSHIP

The word Ibadat as taken out from the word Abd (A Servant of God) and Abd is the second name of servant, so we can say that a service for anyone is called Ibadat or Divine. Service means a job for anyone and prefers the command of master in every affair.

TECHNICAL MEANING OF WORSHIP

For the very respect of anyone take choice of deep kindness with whole heartedly is called obedience.

MEANING AND ISLAMIC THEORY

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

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

Worship in Islam denotes acts a person performs solely with the object of paying his humble homage to the Glory and Magi helplessness, humility, submissiveness and devotion, and of gain these acts are also called Kurubat (meaning the means of access) They include Namaz (prayer) Roza (fasting) Hajj (propitiatory offerings) Zikro-o- Tilawat (repeating the names attributes and praises of God and the recitation of the Qur'an) Kurban (animal sacrifice) and all other deeds of devotion carried out exclusively to pay reverent service to the Almighty and for one, won spiritual benefit.

Worship is the medium of contact between the worshipper and the worshipped. It extends staring from the one to the other. It is obvious that our prayers and other devotional performances do no good to God, they add nothing to His power or Glory. A Tradition has it that, "If all men and all things, first and last, were to become pious and religious in the extreme it would not advance the Magnificence of God by an mere atom, and if all of them were to become the worst sinners and offenders it would not detract from His Resplendent Majesty an Greatness even by the slights degree imaginable.

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

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

﴿وَالَّذِينَ عَادُوا أَخَاهُمْ هُودًا قَالَ يَنْفِقُونَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۚ وَاللَّهُ يَخْلُقُ مَا يَشَاءُ وَاللَّهُ يَعْلَمُ خَيْرًا ۚ﴾
 ﴿وَالَّذِينَ عَادُوا أَخَاهُمْ هُودًا قَالَ يَنْفِقُونَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۚ وَاللَّهُ يَخْلُقُ مَا يَشَاءُ وَاللَّهُ يَعْلَمُ خَيْرًا ۚ﴾

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

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

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

Verses of Lecture 7

فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۚ إِلَيْهِ تُرْجَعُونَ

Seek your livelihood from God, and worship Him, and thank Him. To Him you will be returned. (29:17)

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

(O Prophet), recite the Book that has been revealed to you and establish Prayer. Surely Prayer forbids indecency and evil. And Allah's remembrance is of even greater merit. Allah knows all that you do. (29:45)

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَنْفِقُونَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۚ وَاللَّهُ يَخْلُقُ مَا يَشَاءُ وَاللَّهُ يَعْلَمُ خَيْرًا ۚ

We sent Noah to his people. He said: "O my people! Worship Allah! (7:59)

وَالَّذِينَ عَادُوا أَخَاهُمْ هُودًا قَالَ يَنْفِقُونَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۚ وَاللَّهُ يَخْلُقُ مَا يَشَاءُ وَاللَّهُ يَعْلَمُ خَيْرًا ۚ

To the Ad people, (We sent) Hud one of their (own) brethren: he said: "O my people! worship Allah! (7:65)

وَالَّذِينَ عَادُوا أَخَاهُمْ هُودًا قَالَ يَنْفِقُونَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۚ وَاللَّهُ يَخْلُقُ مَا يَشَاءُ وَاللَّهُ يَعْلَمُ خَيْرًا ۚ

To the Thamud people (We sent) Salih one of their own brethren: he said: "O my people! Worship Allah; (7:73)

وَالَّذِينَ عَادُوا أَخَاهُمْ هُودًا قَالَ يَنْفِقُونَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۚ وَاللَّهُ يَخْلُقُ مَا يَشَاءُ وَاللَّهُ يَعْلَمُ خَيْرًا ۚ

To the Madyan people We sent Shu`aib, one of their own brethren: he said: "O my people! Worship Allah; (7:85)

وَالَّذِينَ عَادُوا أَخَاهُمْ هُودًا قَالَ يَنْفِقُونَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۚ وَاللَّهُ يَخْلُقُ مَا يَشَاءُ وَاللَّهُ يَعْلَمُ خَيْرًا ۚ

To the `Ad People (We sent) Hud, one of their own brethren. He said: "O my people! worship Allah! (11:50)

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَاقَوْمُ اعْبُدُوا اللَّهَ

To the Thamud People (We sent) Salih, one of their own brethren. He said: "O my people! worship Allah (11:61)

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَاقَوْمُ اعْبُدُوا اللَّهَ

To the Madyan people (We sent) Shuayb, one of their own brethren: he said: "O my people! worship Allah (11:84)

يَاقَوْمُ اعْبُدُوا اللَّهَ

O my people! worship Allah.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

For we assuredly sent amongst every People a messenger, (with the Command) "Serve Allah, and eschew Evil" (16:36)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

I created the jinn and humans for nothing else but that they may serve Me. (51:56)

وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ

Those who believe love Allah more (than anything else). (2:165)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Say [O Prophet]: "If you love God, follow me, [and] God will love you. (3:31)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

You are the best among all the nations that were raised among mankind – you enjoin good deeds and forbid immorality. (3:110)

وَرَهْبَانِيَّةً ابْتَدَعُوهَا

As for monasticism, it is they who invented it. (57:27)

Ahadith Lecture 7

اَللّٰهُمَّ لَا اُحْصِي ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ

O Allah, I cannot praise You enough, You are as You have praised Yourself.

وجعلت لي الأرض مسجداً

The sayings of the Prophet (PBUH) "The earth has been made for me a Masjid (place for praying).

لا رهبانية في الإسلام

No Congregation in Islam

ولنفسك عليك حقاً، ولزوجك عليك حقاً، ولزورك عليك حقاً، قم ونم، وصم وأفطر

Your body has a right on you, and your wife has a right on you, and your guest has a right on you. Offer prayer at night and also sleep; fast for a few days and give up fasting for a few days.

Lecture# 08:**Islamic Practices****DIFFERENT BRANCHES OF THE WORSHIP**

1. NAMAZ
2. ROZA
3. ZAKAT
4. HAJJ

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

These are the pillars on which the whole edifice of faith is raised.

Namaz**Definition of Namaz**

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

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

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

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

But, Namaz is comprehensive of both of these aspects. The dignified, yet respectful, presence before the Almighty, the disciplined falling in line of the devotees, like lowly slaves, and the carrying out by them of fixed monuments in an orderly, systematic manner demonstrate exquisitely the Overlordship, the Power, the sovereignty of God and man's total helplessness, while the state of the heart, the feelings of expectancy, of ardent hope and sublime devotion that work themselves up within it during the prayers, is typical of the tender emotion of love for the Divine. The Prophet words 'In Namaz lies the coolness of my eyes' are richly expressive of the latter aspect of the Namaz. Often, when the prayer time came the Prophet would address his Muezzin Bilal in this loving manner: O Bilal! Bring comfort to my heart, soothe the agony that is rising within by giving the call to prayer. It has been remarked by Hazrat Mujaddid Alf-Sani in one of his letters that, Namaz is the balm for the aching hearts. Bring me comfort O Bilal! Conveys this truth and, the coolness of my eyes lies in Namaz, imparts this secret.

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

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

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

Zakat

Definition of Zakat

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

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

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

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

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

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

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

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

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

Roza

Definition of Fasting (Roza)

Fasting means willing abstention from eating, drinking and satisfaction of certain demands of the flesh, from predawn to sunset.

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

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

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

Haji

Concept of Hajj

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

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

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

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

Verses of Lesson 8

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ

He therefore emerged upon his people from the mosque. (19:11)

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (١٦٢) لَا شَرِيكَ لَهُ

Say, “Undoubtedly my prayers and my sacrifices, and my living and my dying are all for Allah, the Lord Of The Creation. He has no partner. (6:162,163)

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

Indeed prayers are a time bound obligatory duty upon the Muslims. (4:103)

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Indeed the prayer stops from indecency and evil. (29:45)

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase. (9:103)

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ

Allah destroys interest and gives increase for charities. (2:276)

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ

Charities (Zakah) are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise. (9:60)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O People who Believe! Fasting is made compulsory for you, like it was ordained for those before you, so that you may attain piety. (2:183)

إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرُهُمْ بِغَيْرِ حِسَابٍ

It is the steadfast who will be paid their full reward, without account.” (39:10)

فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

While on pilgrimage, abstain from lewd speech, from all wicked conduct, and from quarrelling. (2:197)

Ahadith of Lesson 8

أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله . فمن قال : لا إله إلا الله عصم مني و ن نفسه

I have been directed to fight against people so long as they do not say: There is no god but Allah, and when they professed it was granted full protection of his property and life on my behalf.

بني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمداً رسول الله، وإقام الصلاة، وإيتاء الزكاة، وصوم رمضان، وحج البيت من استطاع إليه سبيلاً

Islam is based on five principles:

To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (ﷺ).

To offer the (compulsory congregational) prayers.

To pay Zakat (i.e. obligatory charity).

To observe fast during the month of Ramadan.

Pilgrimage to the House - for whoever is able to find thereto a way.

بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ

Between a servant and unbelief there is the abandonment of prayer.

مَنْ تَرَكَ الصَّلَاةَ عَمْدًا فَقَدْ كَفَرَ

Whoever abandons the Salah deliberately, he has committed disbelief."

Lecture# 09: Knowledge And Its Islamic Concept - I

Definition of Knowledge

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

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

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

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

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

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

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

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

What happens if Knowledge is Devoid of Faith?

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

It is one of the signs of the mercy Allah extends to the human race that he has taught us how to acquire knowledge in various fields and has provided us with the means to do so. Allah has given us hearing that allows us to listen to scientific information and to learn; sight that we can use to search and to read, and an intellect that enables us to ponder, meditate, and reason.

Allah says,

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

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

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

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

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

He says,

تَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

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

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

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

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُّوحِيْ إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ
إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾ بِالْبَيِّنَاتِ وَالزُّبُرِ

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

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

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

Allah says:

بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ

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

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

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

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

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

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

Allah says:

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ قَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ
مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

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

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

قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي

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

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

It is a culture that supports construction and endeavors on earth, and gives exclusive attention to life in this world, without any concern for death and what follows death. Proponents of this culture, as described by Allah, the Most Sublime

يَعْلَمُونَ ظَهْرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ

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

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

People are unanimous that simple life brings more happiness than material life with all its complications.

Ambitions to rule and control the world have made knowledge destructive, threatening to wipe out the earth and its creatures. Human beings have lost control of the branches of knowledge they had acquired, and in the absence of faith, they have become the most dangerous of tools that threaten the world with destruction.

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

Science and knowledge are responsible for the pollution of seas and rivers and for the transformation of plants and trees. Fruits and vegetables have become tasteless, due to the chemicals used to prematurely ripen them, and to increase their size and yield. In all this, the consumer is the victim. Worse

than that, is that people now eat their own refuse, after subjecting it to chemical treatment, thus imitating certain types of animals.

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

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

Verses of Lesson 9

وَاللّٰهُ اَخْرَجَكُمْ مِّنْ بُطُونِ اُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ
وَالْاَبْصَارَ وَالْاَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

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

نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ ۚ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

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

وَمَا اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوحِيْٓ اِلَيْهِمْ فَيَسْأَلُوْٓا اَهْلَ الدِّيَارِ
اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ﴿٤٣﴾ بِالْبَيِّنَاتِ وَالزُّبُرِ

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

بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ الْحَقَّ فَهُمْ مُّعْرِضُونَ

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

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ
مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

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

قَالَ اِنَّمَا اُوْتِيْتُهُ عَلٰى عِلْمٍ عِنْدِيْ

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

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَفِلُونَ

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

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا
تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا
يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ

"And with Him is the key of unseen, He only knows them And He knows whatever is in the land and in the sea. And the leaf that falls He knows it. And there is not any grain in the darkness of the earth, and nor anything wet and nor dry which is not written in a luminous Book". (6:59)

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

"I am about to place a vice-generating in the earth" (2:30)

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝۱ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝۲ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝۳
الَّذِي عَلَّمَ بِالْقَلَمِ ۝۴ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

"Recite with the name of your Lord Who created; He made man from the clot of blood, Recite, for your Lord is the Most Generous, Who taught writing by the pen. Taught man what not". (96:1-5)

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلَيْهِمُ

"And above every man of knowledge there is One of More Knowledge". (12:76)

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

"Say you 'Are those who know equal to those who know not?'" (39:9)

قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ

"Say you, shall the blind and the seeing become equal?" (6:50)

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

"Allah will raise, in degree, those of you who believe and those who are endowed with knowledge". (58:11)

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا

"Do they then ponder not over Quran, or there are locks on the hearts of some of them?" (47:24)

Ahadith of Lesson 9

يَقْبُضُ الْعِلْمَ، وَيُظْهِرُ الْجَهْلَ وَالْفِتْنَ، وَيَكْثُرُ الْهَرْجُ، قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا الْهَرْجُ؟ قَالَ: هَكَذَا
بِإِيدِهِ فَحَرَفَهَا؛ كَأَنَّهُ يَرِيدُ الْقَتْلَ

"(Religious) knowledge will be taken away (by the death of religious scholars) ignorance (in religion) and afflictions will appear; and Harj will increase." It was asked, "What is Harj, O Allah's Apostle?" He replied by beckoning with his hand indicating "killing." (Fath-al-Bari Page 192, Vol. 1)

لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا، فَسَلَطَهُ عَلَى هَلَكْتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا" (متفق)

(عليه)

"Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it."

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

(رواه البخاري)

"The best amongst you is the one who learns the Qur'an and teaches it."

Lecture# 10: Knowledge And Its Islamic Concept - II

Definition of Knowledge

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

The Intention behind Seeking Knowledge

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

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

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

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

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

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

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

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

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

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

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

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

Warnings from the Prophet (S.A.W)

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

He, (S.A.W), said: "Whosoever learns knowledge by which is to be sought the Face of Allah, but he does not do so except to goal of this world, he will not smell the odor of Paradise on the Day of Resurrection." In another narration the Prophet warned us by saying: "Do not learn the knowledge to amaze/stupefy by it the scholars, nor to delight against the foolish by it, nor to possess the gatherings by it. Whosoever does so, then the Fire, the Fire?"

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

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

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

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

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

We must therefore constantly check our intentions to ensure sincerity and purity of action, especially those in the forefront of da'wah, calling people to Islam; since it is easier for intentions to become tainted whilst standing in front of an audience or group of people. Shaitaan is also constantly at work trying to ruin our good deeds in whichever way he can.

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

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

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

Muslims Contribution to Science

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

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

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

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

Almost from the very beginnings of the Islamic state Muslims began to study and to master a number of fields of so-called secular learning, beginning with linguistics and architecture, but very quickly

extending to mathematics, physics, astronomy, geography, medicine, chemistry and philosophy. They translated and synthesized the known works of the ancient world, from Greece, Persia, India, even China.

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

Astronomy:

Muslims have always had a special interest in astronomy. The moon and the sun are of vital importance in the daily life of every Muslim. By the moon, Muslims determine the beginning and the end of the months in their lunar calendar. By the sun the Muslims calculate the times for prayer and fasting.

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

The Qur'an contains many references to astronomy.

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَأْنِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

"And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed, in that are signs for those of knowledge." [Qur'an 30:22]

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

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

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

Geography:

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

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

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

Humanity:

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

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

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

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

Mathematics:

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

سَرِّبِهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۚ

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

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

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

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

Medicine:

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

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

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

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

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

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

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

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

Verses of Lesson 10

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

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

أَفَرَأَيْتُمُ اللَّاتِي خَلَقَ

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

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَأْنِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالِمِينَ

"And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed, in that are signs for those of knowledge." [Qur'an 30:22]

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ

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

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

"And he speaks not of his own desire. That is not but the revelation that is revealed to him. (53:3-4)

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ
يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

"Undoubtedly, Allah did a great favour to the Muslims that in them from among themselves sent a Messenger who recites unto them His signs and purifies them and teaches them the Book and wisdom, and necessarily before that they were certainly in apparent error".(3:164)

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

“Do you order righteousness to mankind and forget yourselves whereas you read the Book? Then, have you no sense?” (2:44)

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا

“Behold how they are forging lie against Allah. And that in itself a sufficient sin”. (4:50)

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا
لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا
تَشْعُرُونَ

“O believers! Raise not your voices above the voice of the Communicator of unseen (the Prophet) and speak not aloud in presence of him as you shout to one another, lest your works become vain while you are unaware”. (49:2)

Ahadith of Lesson 10

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا

“O Allah, I ask You for beneficial knowledge”

مَنْ كَذَبَ عَلَيَّ مُتَعَدًّا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

“Whoever tells lies about me deliberately let him take his place in Hell”. (Sunan Ibn Majah)

Lecture# 11: The Islamic Social System

Definition of Society

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

Or

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

Why Society Compulsory for the Mankind?

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

Elements of Society

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

Basic Factors of Society

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

Importance of Social System

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

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

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

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

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

Whoever may have done an injustice to a brother or defamed him or transgressed against his rights in any other way should set right the affair with him on this very day, and in this very existence before the day of Final Reckoning, when he will have no dinars (1) and dirhams (2) to settle the claim. If he will possess a stock of good deeds, the aggrieved will be recompensed from it in suitable relation to the

injustice done to him , and in case he is empty – handed in the matter of good deeds , the sins of the aggrieved will be thrust upon him .(and . thus , justice will be done on the last Day).3”

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

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

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

The Most Important Islamic Rights

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

The rights of Allah:

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

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

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

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

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

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

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

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

“Therefore remember me (by praying, glorifying). I will remember you, and be grateful to me (for my countless Favors on you) and never be ungrateful to me.” [Al-Baqarah 2:152]

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

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

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

Parent's rights:

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

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

Allah says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

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

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

The Rights of Relatives

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

Allah, the Almighty stated in the Glorious Quran:

وَأَتُوا ذَا الْقُرْبَىٰ حَقَّهُ

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

He, Allah, the Almighty also stated in the Glorious Qur'an:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا

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

It is required by every Muslim individual, male and female young or adult, poor or rich, close or distant to be good to their relatives. All are urged to support relatives in every possible way and by every affordable means whether physical, mental, spiritual, moral or financial. The amount of support is

proportional to the status or level of relationship of the relative, and is evaluated based on the need of such a relative. This is a matter that has its own merits based on religious teachings, moral obligations, mental judgment and pure innate requirements and obligations. This on the other hand reflects to what extent Islam agrees with the pure, innate and natural demands of man on the face of this earth.

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

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

"Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land,

فَقَهْلَ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا
أَرْحَامَكُمْ ﴿٧٧﴾ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى
أَبْصَرَهُمْ

and break your ties of kith and kin? Such are the men whom God has cursed for He has made them deaf and blinded their sight." (47:22, 23)

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

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

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

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

Almighty, continues to support you, aid you and help you over them as long as you continue being good to them."

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

Man is weak without the support of his immediate family members or the moral support of his extended family members. Islam agrees with the norms of life. It coincides with the basic requirements of man in his social life. Establishing such rights by Allah, the Almighty to govern the Islamic life and society is but a blessing of Allah, the Almighty to man all over the world. Such a relation ships will produce a close-knit society, better relations amongst the various individuals and components of the various units of society.

The rights of one Muslim over another:

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

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

Neighbor's rights:

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

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

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

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْجُنُبِ وَأَبْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ
مُخْتَلًا فَخُورًا﴾

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

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

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

Verses of Lesson 11

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Translation: Most Auspicious is He in Whose control is the entire kingship; and He is Able to do all things. (Al.Mulk:1)

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ
وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ
أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا
فَخُورًا ﴿٣٦﴾

Translation: And worship Allah and do not ascribe any partner to Him, and be good to parents, and to relatives, and orphans, and the needy, and the related neighbour and the unrelated neighbour, and the close companion and the traveller; and your bondwomen; indeed Allah does not like any boastful, proud person. – (36)(Al.Nisa: 36)

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ
وَتَقَطَّعُوا أَرْحَامَكُمْ ﴿٢٢﴾ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ
اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ ﴿٢٣﴾

Translation: So do you* portray that if you get governance, you would spread chaos in the land and sever your relations? (* The hypocrites) (22) It is these whom Allah has cursed, so He made them deaf to the Truth and blinded their eyes. (Muhammad:23)

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا قَوْلًا
تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

Translation: And your Lord has ordained that you do not worship anyone except Him, and treat your parents with kindness; if either of them or both reach old age in your presence, do not say "Uff"* to them and do not rebuff them, and speak to them with the utmost respect. (* Any expression of disgust.) (Bani Israeel:23)

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَّوْا بِالْحَقِّ وَتَوَّصَّوْا بِالصَّبْرِ ﴿٣﴾

Translation: By oath of this era of yours (O dear Prophet Mohammed – peace and blessings be upon him). (1) Indeed man is surely in a loss. (2) Except those who accepted faith, and did good deeds and urged one another to the truth – and urged one another to have patience. (3). (Al-Asr)

قُلْ تَعَالَوْا أَنَا عَبْدُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۚ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

Translation: Say, “Come – so that I may recite to you what your Lord has forbidden for you that ‘Do not ascribe any partner to Him and be good to parents; and do not kill your children because of poverty; We shall provide sustenance for all – you and them; and do not approach lewd things, the open among them or concealed; and do not unjustly kill any life which Allah has made sacred; this is the command to you, so that you may have sense.’ (Al-An'am: 151)

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۚ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا قُلْتُمْ فَاعْدُوا ۚ وَلَوْ كَانَ ذَا قُرْبَىٰ ۚ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

‘And do not approach the wealth of an orphan except in the best manner, till he reaches his adulthood; and measure and weigh in full, with justice; We do not burden any soul except within its capacity; and always speak fairly, although it may be concerning your relative; and be faithful only to Allah’s covenant; this is commanded to you, so that you may accept advice.’” (Al-An'am: 152)

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَخَفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا ﴿٢٥﴾ وَأَتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ تَبْذِيرًا ﴿٢٦﴾ إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۚ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾ وَإِمَّا تَعْرِضْ عَنْهُمْ رَحْمَةً مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾

And your Lord has ordained that you do not worship anyone except Him, and treat your parents with kindness; if either of them or both reach old age in your presence, do not say “Uff”* to them and do not rebuff them, and speak to them with the utmost respect. (* Any expression of disgust.) (23) And lower your wing humbly for them, with mercy, and pray, “My Lord! Have mercy on them both, the way they nursed me when I was young.” (24) Your Lord is Well Aware of what is in your hearts; if you are worthy, then indeed He is Oft Forgiving for those who repent. (25) And give the relatives their rights, and to the needy, and to the traveller; and do not waste needlessly. (26) Indeed those who needlessly waste are brothers of the devils; and the devil is very ungrateful to his Lord. (27) And if you turn away from these*, expecting the mercy of your Lord, for which you hope, then speak to them an easy word. (* The companions of the Holy Prophet, who sought his assistance.) (28) (Bani Israeel: 23 to 28)

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٤﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۚ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ لِيَوْمِ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾ وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾ 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 فَرَةً أَعْيُنَ وَاجْعَلْ لِّلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

Translation: And the bondmen of the Most Gracious who walk upon the earth humbly, and when the ignorant address them they answer, “Peace”. (Good –bye) (63) And who spend the night prostrating and standing, for their Lord. (64) And who submit, “Our Lord – avert the punishment of hell from us; indeed its punishment is a permanent neck-shackle.” (65) Indeed it is a most wretched abode. (66) And those who, when spending, neither exceed the limits nor act miserly, and stay in moderation between the two. (67) And those who do not worship any other deity along with Allah, and do not unjustly kill any living thing which Allah has forbidden, nor commit adultery; and whoever does this will receive punishment. (68) The punishment shall be increased for him on the Day of Resurrection, and he will remain in it forever, with humiliation. (69) Except one who repents and accepts faith and does good deeds – so Allah will turn their evil deeds into virtues; and Allah is Oft Forgiving, Most Merciful. (70) And whoever repents and does good deeds – so he has inclined towards Allah with repentance as was required. (71) And those who do not give false testimony, and when they pass near some indecency, they pass by it saving their honour. (72) And those who, when they are reminded of the signs of their Lord, do not fall deaf and blind upon them. (73) And who submit, “Our Lord, soothe our eyes with our wives and our children, and make us leaders of the pious.” (74)

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ

Therefore remember Me, I will cause you to be spoken of and acknowledge My rights, and do not be ungrateful. (Al-Baqarah: 152)

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ ۚ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾

Translation: This is the exalted Book (the Qur'an), in which there is no place for doubt; a guidance for the pious. (2) Those who believe without seeing (the hidden), and keep the (obligatory) prayer established, and spend in Our cause from what We have bestowed upon them. (Al-Baqarah:3)

Hdith of Lesson 11

من لم يرحم صغيرنا و لم يوقر كبيرنا فليس منا

“He is not of us who does not have mercy on young children, nor honor the elderly”
(Al-Tirmidhi)

Lecture# 12: The Manners Of Meeting And Talking

Definition of Good Manners (Etiquettes)

- To create a praise able condition in personal word and deed.
- AllamaSyoti defines about **etiquettes** in following words
“Take action with resolute mind on noble qualities”.

Etiquettes are such admirable efforts of human from which one can achieves any preference or any status.

- From these following conversations it is proved that Etiquette is such deed or such speech on which human takes continue actions, due to then people admire him and from which human world achieve any status or any superiority.

RULES AND PROPRIETIES OF MEETING

In all civilized societies , there have always been some particular forms of greeting ,as an expression of respect , affection or formal recognition, upon meeting a person .In our own country , the Hindus say Namaste on meeting or arrival , and also Ram , Ram, Among the Christians, it is customary to salute with the words like ,Good morning, or Good evening.

Among the Arabs, too, before the advent of Islam, similar forms of salutation were in vogue. It is stated in SunnahAbiDawood, on the authority of the Companion, Imran Ibn Hussein, Before the advent of Islam we used to say An'ma Allah u bika a' in (My Allah grant coolness to your eyes) and An'imsabaah (My your morning be happy) while greeting one another. When from the darkness of perversion we emerged into the light of Islam, these formulas of salutation were forbidden and in their place, we were taught to say, As 'salaam –u-Alaikum (Peace be with you).

As a little reflection will show, no better form of salutation is possible as an expression of love and regard on goodwill, It makes an excellent and most comprehensive prayer for the occasion, denoting: My Allah bestow peace and security on your .For those who are younger to us in age, it is an expression of kindness and affection, and for the elders, of regard and attention .Moreover, salaam is one of the Excellent Names of Allah In the Qur'an, the phrase, As- salaam–u-Alaikum, has been used on behalf of Allah, as a mars of favour and esteem of divine Prophet Thus, we read :

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ

Peace be unto Noh among the people (Al-Safat , 37:79)

سَلَامٌ عَلَى إِبْرَاهِيمَ

Peace be unto Ibraheem, (Al-Safat , 37:109)

سَلَامٌ عَلَى مُوسَى وَهَارُونَ

Peace be unto Moosa and Haroon(Al-Safat ,37:120)

سَلَامٌ عَلَى إِيْلَ يَاسِينَ

Peace be unto those sent (to warn),(Al-Safat , 37:181)

وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ أَصْطَفَى

And peace be on His slavers whom He hath chosen, (27:59)

The Believers too are commanded to make salutation to the Holy Prophet in these words:

As–salaam–o–AliaikaAiyyuhan–Nabi (peace be with thee, O Prophet)

And the Prophet is told that when those who believed in the Divine Revelations come to him, he should say to them:

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ

Similarly in the Hereafter at the time of entry into Heaven Believers will be received with these words:

Enter them in peace, (Al Hijr 15:46) and peace be not you because ye preserved. Ah, passing sweet will be the sequel of the (heavenly) home.

Anyway, there can be no better greeting than As –salaam –u- Alaikum. If the two Muslims who meet are already acquainted with each other and there exists a bond of friendship, relationship or affection between them, this form of salutation fully signifies the connection, and, on the basis of it, gives an eloquent expression to the sentiments of joy, regard, love and well wishing. On the other hand, if they are strangers, it becomes a mean of introduction and the other, through it, that he is a will wisher and there obtains a spiritual tie between them.

Be that as it may, the teaching of As –Salaam –o- Alaikum and wa' Alaikum –mussalaam as the forms of greeting among the Muslims is a most propitious instruction of the sacred prophet and a distinctive practice of Islam.

Manners (Etiquettes) of Conversation

Always speak the truth. Never hesitate in speaking the truth even at the greatest risk.

Speak only when you must, and always talk with a purpose. Too much talk and useless conversation betrays a lack of seriousness. You are accountable before Allah for every word you utter. The Angel of Allah records all our deeds

"A supervisor remains vigilant to preserve on record every speech that is uttered by his tongue."

Always speak politely. Wear a smile on your face and a sweet tone in your speech. Always speak in a moderate voice. Do not keep your voice so low as to be inaudible to the addressee, nor raise it so loud that the addressee might be over-awed by your voice. Allah affirms:

إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

"Surely, the harshest of all the voices is the voice of the ass". [31: 19]

Do not spoil your tongue with dirty talk. Do not speak ill of others. Never indulge in backbiting. Do not complain against others. Never indulge in mimicking others to ridicule them. Do not make false promises. Never laugh at others, nor boast of your own superiority or indulge in self praise. Never get unreasonable and rash in conversation. Do not pass remarks by a disgraceful name. Avoid swearing frequently.

Always say what is just and fair regardless of any loss of you, your friend or relative?

وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ

"And when you say something, speak what is just even if you are talking about your relative." (6:152)

Be soft-spoken, reasonable and sympathetic in your conversation. Do not utter sharp, harsh and teasing remarks.

When women happen to talk with men, they should speak in a clear, straight, and rough manner. They ought not to speak in delicate, sweet tone lest the listener should entertain any foul expectation.

If the impudent with to entangle you in dialogue or altercation offer them 'Salaam' politely and leave them. Those who indulge in loose talk and absurd conversation are the worst lot of the Ummah.

Keep in view the mental level and outlook of the man you are talking to so as to make him understand. If the addressee cannot hear or is unable to catch your meaning, repeat what you have said before without any resentment.

Always be brief and to the point in your talk. It is unfair to prolong discussion without rhyme or reason.

When you wish to explain the tenets of Al-Islam want to speak on the teachings of Al-Islam be simple and clear and speak in a passionate and heart-warming style. To seek reputation through oratory, to try to impress people with flowery language, to seek popularity among people, to adopt a proud and haughty mien or to deliver speeches only for the sake of fun and recreation --all these are the worst habits that corrupt the man to the core of his heart.

Never indulge in flattery, or ingratiate with anybody. Always mind your honor and respect and avoid anything below your dignity.

Do not interrupt and interfere in others' conversation without their permission, nor intercept others conversation in order to say something yourself. If, however, you must speak, do so with the permission of the other.

Speak slowly in a proper and dignified manner. Do not speak in a hurried manner nor indulge in fun and jokes all the time as it degrades you in the eyes of others.

If somebody puts a question to you, listen carefully to him and make an answer after careful thought. It is simply foolish to answer the questions without due consideration. If the questions are being put to somebody else, do not be officious as to give answers yourself.

When someone is narrating something, do not say "we know already." May be he reveals something new and impresses you by his sincerity and piety.

When you talk to someone, give him due regard to his age, status, and his relationship to you. Do not talk with your parents, teachers, and elders in a manner in which you would talk with your friends. Likewise, when you are talking to youngsters, speak with affection and elderly dignity.

While engaged in conversation, do not point out towards any one lest he should conceive any misunderstanding or suspicion. Abstain from eavesdropping on others.

1. Listen more and talk less. Do not reveal your secrets to others. Once you disclose a secret to someone, never expect it to remain a secret any more.

TAKING PERMISSION BEFORE ENTERING A HOUSE

The Holy Prophet further, sad taught that when a person wants to meet anyone or go into his house or join his company, he should, first, take the permission and never go in without it, for who can tell what he is doing at that time and whether he is in a position to have a visitor or not.

It is related by Kaldah Ibn Hanbal that once his step-brother sufwan Ibn Umaiya, sent him to the Messenger of Allah with some milk, a young deer and a few cucumbers. It was at a time when the Prophet lived in the upper part of the valley of Makkah. Kaldah narrates, I went, with these articles, where the Prophet was, without making the salutation, or obtaining the permission. The Prophet thereupon, told me to go back, and ask for permission by saying: As-salaam –u-Alaikum May I come in?

(Tirmizi and Abu Dawood)

Commentary:

Sufwan Ibn Umaiya was the son of Umaiya Ibn Khalf a well known enemy of Islam and the Holy Prophet. He had embraced Islam after the Victory of Makkah, and the incident mentioned above, probably, had taken place during the journey to it. The Holy Prophet was, then, staying at the elevated part of the Valley of Makkah called Mu'allah.

Kaldah Ibn Hanbal did not know that if he wanted to visit anyone he should make the salutation and obtain permission before entering the house. He therefore, went straight to the sacred Prophet without observing the proprieties. The Prophet thereupon told him to go out and take the permission by saying. As-

salaam-u-Alaikum My I come in? He, thus, not only told him what was the right thing to do on such an occasion, but, also, made him act on it, A lesson imparted in the way, obviously, is more effective.

Etiquette of Using the Toilet

In Islam there are several rules and manners that we should follow when using the toilet. It is very important that we adhere to these rules and observe them closely. I will go into brief detail for each manner.

First, when we enter the bathroom, we should not carry anything that has Allah's name upon it (unless there is fear for it to be lost or stolen). For women who have necklaces, bracelets, or rings that have the name Allah written on it, they should remove them before entering the bathroom.

While using the toilet, one should not be in the sight of others and, if in an open place as in the desert, one should go far away and try to hide him or herself. This holds true especially in the case of defecation, so others do not hear obnoxious sounds or smell foul odors. Jabir said, "We were journeying with the Messenger of Allah, upon whom be peace, and he would only relieve himself when he was out of sight." (Ibn Majah).

Before one enters the toilet to relieve himself one should mention the name of Allah and seek refuge in Him. Anas reported that when the Messenger of Allah, upon whom be peace, was about to enter the bathroom he would say, "In the name of Allah, O Allah! I seek refuge from you from the male and female noxious being (devils)." (Related by "the group").

One should not talk in the lavatory. "One should not respond to a greeting or repeat what the caller of prayer is saying. He may speak if there is some necessity (e.g., to guide a blind man who fears he may be harmed).

Ibn 'Umar related that a man passed by the Prophet, upon whom peace be, and greeted him while he (the Prophet) was urinating. The Prophet did not return his greeting. (Related by "the group" except for al-Bukhari).

In other cultures we are used to all going to the bathroom and conversing with each other. Especially the women always take their friends with them to the bathroom. We must not fall into the same mistake the non Muslims make, especially when the Prophet (PBUH) had advised us otherwise.

If one has to relieve himself in an open place he should avoid places that are shaded and areas where people tread and congregate. Abu Huraira reported that the Messenger of Allah, upon whom be peace, said, "Beware of those acts that cause people to curse." They asked, "What are those acts?" He said, "Relieving yourself in people's walkways or in their shade." (Ahmad, Muslim, and Dawud).

One should thoroughly sprinkle his private parts with water after cleaning himself. If he doubts that some urine comes out from him he can also sprinkle his underwear with water and then if he feels some dampness or wetness later he can confirm that it is only water.

Points of Interest:

One should not use a hole in the ground, if in an open place like the desert, to relieve oneself.

One should not clean oneself with the right hand.

One should remove any bad smell from one's hands after cleaning oneself.

One should enter the bathroom with the left foot and exit with the right foot.

Verses of Lesson 12

وَإِذَا حُيِّتُمْ بِحَيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوها ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا

And when you are greeted with some words, greet back with words better than it or with the same; indeed Allah will take account of everything. (Al-Nisa:86)

فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ

And when you have eaten, disperse – not staying around delighting in conversation; (Al-Ahzab:53)

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

O People who believe! Do not raise your voices higher than the voice of the Prophet, nor speak to him loudly the way you shout to one another, lest your deeds go to waste whilst you are unaware. (Al-Hujrat:2)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۚ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

O People who believe! Men must not ridicule other men for it could be that the ridiculed are better than the mockers, nor must the women ridicule other women for the ridiculed women may be better than the mockers; and do not insult one another, nor assign evil nicknames; how base it is to be called a sinner after being a Muslim! And whoever does not repent – then it is they who are unjust. (Al-Hujrat :11)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

O People who believe! If any miscreant brings you some tidings, verify it, lest you unknowingly cause suffering to some people, and then remain repenting for what you did. (Al-Hujrat :6)

Ahadith of Lesson 12

بَشِّرُوا وَلَا تُنْفِرُوا ، وَيَسِّرُوا وَلَا تُعَسِّرُوا

"Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam)".

كَانَ كَلَامُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلَامًا فَصْلًا , يَفْهَمُهُ كُلُّ مَنْ سَمِعَهُ

The Messenger of Allah (ﷺ) spoke in a distinct manner so that anyone who listened to him could understand it

(Sunan Abi Dawud)

Lecture# 13:**Respect Of Parents****The Meaning of Respect**

Respect comes from the German word *ehrfrucht*, meaning both fear and honor.

Respect is a strange word, this combination of fear and honor. Fear which honors; honor which is pervaded by fear. What kind of fear could that be? Certainly not the kind of fear that comes upon us in the face of something harmful or that causes pain. That kind of fear causes us to defend ourselves and to seek safety. The fear of which we shall speak does not fight or flee, but it forbids obtrusiveness, keeps one at a distance, and does not permit the breath of one's own being to touch the revered object. Perhaps it is would be better to speak of this fear as "awe."

Being good to parents

Praise be to Allah, the Lord of the Worlds; and blessings and peace be upon our Prophet Muhammad and upon all his Family and Companions.

Being kind and good with ones parents is an obligation in Shariah. It is established by the Qur'an, Sunnah and the consensus of Muslim Scholars Allah Says (Interpretation of meaning): {Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masaakeen (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful ;} [4: 36].

The Prophet said: "May his nose be rubbed in dust, may his nose be rubbed in dust, may his nose be rubbed in dust i.e. May he humiliated, (He said this thrice), who found his parents, one or both, approaching old age, but did not enter Paradise." [Muslim].

This obedience can take many forms such as, dealing with them kindly, taking care of them, being polite with them in talking, and preferring their matters and interests etc. This practice becomes much compulsory when they become aged. Allah Says (Interpretation of meaning): {And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small."} [17: 23, 24].

Therefore, the practice of grumbling, complaining and frowning is against the obedience of ones parents. Know also that the obedience of parents continues in their lifetime and after their death.

Abu Usaid relates that they were sitting with the Prophet (Blessings and peace be upon him) when a man of the BaniSalamah tribe came and said: 'O Messenger of Allah! Is there anything, by means of which, I can now do something by way of benevolence towards my parents after their death?' The Prophet answered: 'Yes, by praying for them and soliciting (Allah's) mercy and forgiveness for them, fulfilling their promises and undertakings, doing kindness to those who may be related to you through them, and respecting their friends.'¹ [Abu Dawood].

Imam Muslim narrated from Ibn Umar that the Prophet said: "The highest merit is that a person who is kind and generous towards his father's friend".

Finally the good treatment of one's parents can be materialized in manners of talking, terms of dealing, giving presentation, having relations, honoring and in obeying them. Allah knows best.

Respecting our Parents

Parents are willing to sacrifice anything and everything for their children. What do they deserve in return? At the end of a long, hard day, I finally lay my nine-months-old daughter to sleep. I stare deeply at her innocent face. Flashbacks of a hectic day run through my mind - feeding, changing, chasing, teaching

Then my thoughts change gear as I wonder about her future. What does life have in store for her? Will it be laughter and happiness or tears and pain? Will she be the best Muslim she can be or will someone or something lead her astray? Will I be there to guide her and lead her back into the straight path? Will she even care or listen? Then I snapped back into the present by her loud and sudden cry, praying that it will not be another all-nighter. Allah knows how much I love, and dearly miss my sleep.

Thoughts and occurrences similar to this one are what every parent, especially the mother, has or will have experienced. They are willing to sacrifice anything and everything for their children. Time, money, sleep and sometimes even social lives are on the top of that list.

What do they deserve in return? Well, you cannot give back time and sleep. They are almost certainly not interested in your money (unless you have a job they probably gave it to you anyway). All they ask of you is a little respect. I am sure that you will agree that with all they do for you, it is the least you can do for them.

What do I mean by respect anyway? Well, for starters, if they ask you to do something do it. Sure you might be in the middle of something or maybe you are tired or busy. As soon as you do what they want, you can go back to doing whatever it is that you were doing. Spontaneous hugs, kisses and smiles will brighten anyone's day.

The number one thing you should avoid, however, is attitude. This is probably the most popular form of disrespect. Talking back, rolling your eyes and making them "talk to the hand" all fall under this category.

Allah says in the Qur'an:

"And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) neither 'Off' (an utterance showing disgust) nor chide them, and speak to them a generous word. And make yourself submissively gentle to them with compassion, and say: O my Lord! Have compassion on them, as they brought me up (when I was) little." [17: 23-24]

Say not to them so much as "Duff." "Duff" is not even a word! It is just a sound you make when you exhale, showing displeasure. If little old "Duff" is haram, (forbidden) what about outright "no" or "I don't want to"? They are probably even more haram! The Prophet Muhammad (S.A.W) said "(Of the) major sins are: to ascribe partners to Allah, disobey parents, murder someone, and to take a false oath (intentionally)." (Bukhari)

Of the major sins! Do you really want Allah to punish you or be upset with you just because you did not set the table? Or because you did not do what your dad asked because he does not know what is cool? Besides, your mother did not even have a choice when you needed your demands met. She just held her breath and changed you as fast as she could before she faints from lack of oxygen.

Furthermore, you should know that what goes around comes around. The way you treat your parents, your children will treat you. You should not show everyone outside the home respect and your good side but when you come home you show your parents the opposite. You should treat them the way you want to be treated by not only your children but by your friends, classmates and teachers.

Some tips you can try are responding to their requests with a "sure" or "of course". These are little words that go a long way. Surprise them by taking out the trash or offer to watch your siblings while they go out for a nice dinner. They will see you in a different light and they will respect you more.

Your parents will be so pleased with you that they might even decide to give you a 100 dollars shopping spree every week! Woo hoo! Ok, maybe not. But they will definitely be happy with you and most importantly, Allah will be happy with you, too.

Behavior towards Non-Muslim Parents What to Do in the Following Situation?

Imam Muslim reported the story of Sa'ad bin Abi Waqqas whose mother took an oath and vowed that she would not talk to him and that she would neither eat nor drink until he left Islam. She said, "Allah has enjoined you to obey the parents, I am your mother, so you must obey me." She eventually passed out until someone had to give her some water. Because of this, the following verse was revealed:

"Now we have enjoined on man goodness towards his parents; yet (even so) should they endeavor to make you commit Shirk with me of something which you have no knowledge of, obey them not." (29:8)

Allah also says,

"Yet should they endeavor to associate with me that of which you have no knowledge, obey them not; but even then bear them company in this world's life with kindness." (31:15)

These verses have made the matter of dealing with non-Muslim parents very clear. One should not imagine that obeying them in matters of Kufr and sinfulness is being good or sees it as matter of doing ihsan to them; the rights of Allah take precedence over everyone else's. Furthermore, obedience does not mean getting into haram or things that are excessive. For those of us who live in non-Muslim societies, the subject of obedience to non-Muslim parents must be carefully considered.

For instance, one cannot celebrate Christmas, Mother's Day, Thanksgiving, Independence Day, etc., by exchanging gifts or extending greetings to them on these occasions. Also, if they expect you to take off your Hijaab when going out with them, or to have a chat with the male/female relatives during family reunions, or to hold hands and recite the Lord's Prayer before dinner, you cannot obey them.

Do not cut them off

Some people get frustrated with their parents and cut off relationships with them because they do not understand your new religion, or because they say and do things that annoy you. If you are one of those people, carefully consider the previous verse (31:15). It does not say, "Cut them off," but rather "obey them not," meaning in matters of Shirk. As far as being dutiful and kind towards them is concerned, then that is still required as the next part of the verse clarifies,

"But (even then) bear them company in this world's life with kindness."

Unfortunately, many new Muslims do not understand this point. It is not proper for them to cut off their parents and take them out of their lives completely. They should ponder over this verse and rethink their relationship. Our parents always have rights on us and we should always try our best to maintain a good relationship with them.

Also, one is not required to take the permission of the non-Muslim parent to go for Jihad. The incident reported by Bukhari and Muslim should clarify this matter completely:

Asmaa, the daughter of Abu Bakr, had a non-Muslim mother who lived in Makkah, whereas she had migrated with her father and the rest of the Muslims to Madinah. After the Treaty of Hudaibiya, peace was established and they could visit each other. So her mother came to Madinah to visit Asmaa. She wanted some gifts and donations from Asmaa.

Asmaa was not sure what to do because she knew that her mother hated Islam and was a polytheist. So she came to the Prophet (PBUH), informed him of the situation, and asked him if she should also join the ties of kinship and act kindly towards her mother. The Prophet (PBUH), told her to do so, "Yes, do an act of kindness to her." (Bukhari, Muslim and Abu Dawood)

The Best Thing to Do for Them

The children of non-Muslim parents should also supplicate for them.

Allah says,

"It is not fitting for the Prophet (PBUH) and those who believe that they should pray for forgiveness for polytheists, even though they are of kin, after it is clear that they are companions of the Fire." (9:113)

This is after they die upon disbelief as non-Muslims. It is, however, permissible to guide them to Islam in their lifetime.

In another Hadith, it is narrated that while Abu Huraira embraced Islam, his mother continued to be an infidel for quite a long time. He continuously tried to convince her in favor of Islam, but to no avail. Nevertheless, he continued respecting and obeying her. Once when he was trying to convince her she became insolent and uttered some insulting remarks about the Prophet (PBUH). Because of this, Abu Huraira was very much pained. He went to the Prophet and complained saying,

"O Messenger of Allah! I have always been trying to make my mother accept Islam but she always refuses to accept it. But today when I asked her to believe in Almighty Allah, she became very much annoyed and started insulting and rebuking you which I could not stand and tears came to my eyes. O Messenger of Allah! Pray to Allah that He may open the heart of my mother to Islam."

The Prophet (PBUH) immediately raised his hands and prayed, "O Almighty Allah, guide the mother of Abu Huraira." Abu Huraira was overjoyed and went home. When he reached home he found the door was bolted from the inside but he heard the sound of flowing water, which assured him that his mother was taking a bath. Hearing his footsteps, she hastily finished the bath. Then she opened the door. She said, "O my son Abu Huraira, Allah has heard you. Be witness that I recite the Shahadah."

He started crying out of sheer joy and went back to the Prophet (PBUH) with the tidings that Almighty Allah had accepted his prayer and had given his mother the treasure of Islam. The Prophet (PBUH) was also pleased to hear that. He praised Allah and gave Abu Huraira some advice. Then, on his request, he prayed, "O Allah, put the love of Abu Huraira and his mother in the hearts of all true Muslims and put the love of all true Muslims in the hearts of both of them."

If it is not a matter of Aqeeda and the foundation of Islam, the rule is to be good with them and do ihsan for them. Being kind to and loving is not only our obligation but it could become the means through which they accept Islam. That is the best thing we can do for our non-Muslims parents.

The Rights of Children in Islam

Let us first establish those children in accordance to the Islamic concept means both male and female. Some anti-Islamic concepts accuse Islam by differentiating between male and female children claiming that it does prefer boys over girls in terms of inheritance, 'Aqeeqa (slaughter of two lambs upon the birth of a male baby, and one lamb only for a baby girl) and other matters. In accordance with the true Islamic teaching, both male and female are alike in the sight of Allah, the Almighty.

Each, however, is physically prepared and equipped to perform certain tasks and duties that are suitable to his/her nature. All again are equal in religious duties, except for certain exceptions that are defined and illustrated by Allah, the Almighty, in the Glorious Quran, or declared and specified by Allah's Apostle, PBUH. Only these differences are to be acknowledged and honored only in accordance with Islam and its teachings.

Children, in accordance to Islam are entitled to various and several rights. The first and foremost of these rights is the right to be properly brought up, raised and educated. This means that children should be given suitable sufficient, sound and adequate religious, ethical and moral guidance to last them for their entire life. They should be engraved with true values, the meaning of right and wrong, true and false, correct and incorrect, appropriate and inappropriate and so forth and so on.

Allah, the Almighty stated in the Glorious Qur'an:

"O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones?" (66:6)

Allah's Apostle, PBUH also said:

"Every one of your (people) is a shepherd. And every one is responsible for whatever falls under his responsibility. A man is like a shepherd of his own family, and he is responsible for them. "This Hadith is reported by both Bukhari and Muslim.

Children therefore are a trust given to the parents. Parents are to be responsible for this trust on the Day of Judgment. Parents are essentially responsible for the moral, ethical and the basic and essential religious teachings of their children.

If parents fulfill this responsibility, they will be free of the consequences on the Day of Judgment. The children will become better citizens and a pleasure to the eyes of their parents, first in this life, and in the hereafter.

Allah, the Almighty stated in the Glorious Quran:

"And those who believe and whose families follow them in Faith, to them shall We join their families: Nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds." (52:21)

Moreover, Allah's Apostle, PBUH said: "Upon death, man's deeds will (definitely) stop except for three deeds, namely: a continuous charitable fund, endowment or goodwill; knowledge left for people to benefit from; and pious righteous and God-fearing child who continuously pray Allah, the Almighty, for the soul of his parents." This Hadith is reported by Muslim. In fact, such a statement reflects the value of proper upbringing of children. It has an everlasting effect, even after death.

Unfortunately, many parents from every walk of life, in every society, regardless of creed, origin, social and economical status, etc., have neglected this very important imposed right of their own children unto them. Such individuals have indeed lost their children as a result for their own negligence. Such parents are so careless about the time their children spent with no benefit, the friends they associate with, the places they go to, etc. Such parents do not care, are totally indifferent about where their children go, when they come back and so forth and so on, causing the children to grow without any responsible adult and caring supervision.

Such parents neglect even to instruct, direct or guide their children to the proper way of life, behavior or even right attitudes towards others. Yet, you may find these parents are so careful about their wealth. They are extremely concerned about their business, work and otherwise. They exert every possible effort to lead a very successful life in terms of materialistic gains, although all this wealth is not actually theirs. No one will take wealth to the grave.

Children are not only to be well-fed, well-groomed, properly dressed for seasons and appearance, well-taken care in terms of housing and utilities. It is more important to offer the child comparable care in terms of educational, religious training, and spiritual guidance. The heart of a child must be filled with faith. A child's mind must be entertained with proper guidance, knowledge and wisdom. Clothes, food, housing, education are not, by any means, an indication of proper care of the child. Proper education and guidance is far more important to a child than his food, grooming and appearance.

One of the due rights of children upon parents is to spend for their welfare and well-being moderately. Over-spending or negligence is not condoned, accepted or even tolerated in Islam. Such ways will have a negative effect on the child regardless of the social status. Men are urged not to be miserly to his children and household, who are their natural heirs in every religion and society. Why would one be miserly to those who are going to inherit his wealth? Children are entitled to such an important right. They are even permitted to take moderately from their parent wealth to sustain themselves if the parent declined to give them proper funds for their living.

Children also have the right to be treated equally in terms financial gifts. None should be preferred over the others. All must be treated fairly and equally. None should be deprived his gift from the parents. Depriving, or banning the right of inheritance, or other financial gifts during the lifetime of the parents or preference of a parent for a child over the other will be considered in accordance to Islam an act of injustice. Injustice will definitely lead to an atmosphere of hatred, anger and dismay amongst the children in one household. In fact, such an act of injustice may, most likely, lead to animosity amongst the children, and consequently, this will affect the entire family environment.

In certain cases when a special child may show a tender care to his aging parent, for instance, causing the parent to grant such a child a special gift, or issue him an ownership of a house, a factory, a land, a farm a car, or any other valuable items. Islam however considers such a financial reward to such a caring, loving and maybe obedient child, a wrong act. A caring child is entitled only for a reward from Allah, the Almighty.

Although it is nice grant such a child something in appreciation for his dedication and special efforts, but this must not lead to an act of disobedience to Allah, the Almighty. It may be that the heart and feelings of such a loving and caring child may change, at one point in time, causing him to become a nasty and harmful child. By the same token, a nasty child may change, at any given time, as well, to become a very caring and kind child to the same parent.

The hearts and feelings are, as we all know, in the hands of Allah, the Almighty, and can be turned in any direction at any given time and without any previous notice. This, indeed, is one of the reasons to prevent an act of financial preference of a child over another. On the other hand, there is no assurance or guarantees that a caring child can handle the financial gift of his parent wisely.

It is narrated by Abu Bakr, RAA, who said that Allah's Apostle, PBUH was informed by one of his companions, al-N'uman bin Basheer, who said: "O Prophet of Allah! I have granted a servant to one of my children (asking him to testify for that gift)." But Allah's PBUH asked him: "Did you grant the same to each and every child of yours?"

When Allah's Apostle, PBUH was informed negatively about that, he said: "Fear Allah, the Almighty, and be fair and just to all your children. Seek the testimony of another person, other than me. I will not testify to an act of injustice." This Hadith is reported by both Bukhari and Muslim. Thus, Allah's Apostle, PBUH called such an act of preference of one child over the others an act of "injustice". Injustice is prohibited and forbidden in Islam.

But, if a parent granted one of his children financial remuneration to fulfill a necessity, such as a medical treatment coverage, the cost of a marriage, the cost of initializing a business, etc., then such a grant would not be categorized an act of injustice and unfairness. Such a gift will fall under the right to spend in the essential needs of the children, which is a requirement that a parent must fulfill.

Islam sees that if parents fulfill their duties towards all children in terms of providing them with necessary training, educational backing, moral, ethical and religious education, this will definitely lead to a more caring child, a better family atmosphere and better social environment and awareness. On the other hand, any negligence in those parenthood duties can lead to the loss of a child or ill treatment to a parent at a later age.

The Rights of Relatives

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

Allah, the Almighty stated in the Glorious Quran:

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

He, Allah, the Almighty also stated in the Glorious Quran:

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

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

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

Abu Huraira, RAA narrated of Allah's apostle, PBUH: "Allah, the Almighty created all creation. Upon finishing his creation, the womb stood up and said:

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

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

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

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

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

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

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

Man is weak without the support of his immediate family members or the moral support of his extended family members. Islam agrees with the norms of life. It coincides with the basic requirements of man in his social life. Establishing such rights by Allah, the Almighty to govern the Islamic life and society is but a blessing of Allah, the Almighty to man all over the world. Such relationships will produce a close-knit society, better relations amongst the various individuals and components of the various units of society.

Verses of Lesson 13

وإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَآئِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَالْوَالِدَيْنِ إِحْسَانًا

And (remember) when we took a covenant from the Descendants of Israel that, "Do not worship anyone except Allah; and be good to parents

فَلَنْ تَعَالُوا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۚ وَالْوَالِدَيْنِ إِحْسَانًا

Say, "Come – so that I may recite to you what your Lord has forbidden for you that 'Do not ascribe any partner to Him and be good to parents (Alanaam:151)

وَأَتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾ وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً ۖ وَكَانَ تَقِيًّا ﴿١٣﴾ وَبَرًّا بِوَالِدَيْهِ

and We gave him Prophethood in his infancy. (Prophet Yahya was only 2 years old at that time.) (12) And compassion from Ourselves, and chastity; and he was extremely pious. (13) And was good to his parents (Maryam)

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ

"And that, 'This is My Straight Path, so follow it; (Alanaam:153

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۚ وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا

And remember when Luqman said to his son, and he used to advise him, "O my son! Never ascribe anything as a partner to Allah; indeed ascribing partners to Him is a tremendous injustice." (13) And We ordained upon man concerning his parents; his mother bore him enduring weakness upon weakness, and his suckling is up to two years – therefore be thankful to Me and to your parents; finally towards Me is the return. (Luqman: 13,14)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٧﴾ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا

And those who accepted faith and did good deeds – We will indeed relieve their sins and reward them for the best of their deeds. (7) And upon man We ordained kindness towards parents (Al-Ankabut: 7,8)

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

"O our Lord! And forgive me, and my parents, and all the Muslims on the day when the account will be established (Ibraheem:41)

قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ

He said, "My Lord! Inspire me to be thankful for the favours you bestowed upon me and my parents (Alahqaf:15)

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

"Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masaakeen (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful" [4: 36].

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَخَفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

"And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) neither 'Off' (an utterance showing disgust) nor chide them, and speak to them a generous word. And make yourself submissively gentle to them with compassion, and say: O my Lord! Have compassion on them, as they brought me up (when I was) little." [17: 23-24]

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ

O People who Believe! Be firm in establishing justice, giving witness for Allah, even if it is harmful to yourselves or parents

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ

And do not kill your children, fearing poverty; We shall provide sustenance to them as well as to you

(BaniIsraeel: 31)

Ahdith of Lesson 13

قال النبي صلى الله عليه وسلم رغم أنف ثم رغم أنف ثم رغم أنف قيل من يا رسول الله قال من أدرك أبويه عند الكبر أحدهما أو كليهما فلم يدخل الجنة

The Prophet said: "May his nose be rubbed in dust, may his nose be rubbed in dust, may his nose be rubbed in dust i.e. May he humiliated, (He said this thrice), who found his parents, one or both, approaching old age, but did not enter Paradise." [Muslim].

عن أبي أسيد مالك بن ربيعة الساعدي قال: بينما نحن عند رسول الله صلى الله عليه وسلم إذ جاءه رجل من بني سلمة فقال: يا رسول الله: هل بقي علي من بر أبوي شيء أبرهما به بعد موتهما؟ قال: "نعم، الصلاة عليهما، والاستغفار لهما، وإنفاذ عهدهما من بعدهما، وصلة الرحم التي لا توصل إلا بهما، وإكرام صديقهما".

Abu Usaid relates that they were sitting with the Prophet (Blessings and peace be upon him) when a man of the BaniSalamah tribe came and said: 'O Messenger of Allah! Is there anything, by means of which, I can now do something by way of benevolence towards my parents after their death?' The Prophet answered: 'Yes, by praying for them and soliciting (Allah's) mercy and forgiveness for them, fulfilling their promises and undertakings, doing kindness to those who may be related to you through them, and respecting their friends.' [Abu Dawood].

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عن عبد الله بن عمرو رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: إن من أكبر الكبائر أن يلعن الرجل والديه! قيل: يا رسول الله وكيف يلعن الرجل والديه؟ قال: يسب أبا الرجل فيسب أباه ويسب أمه.

Narrated 'Abdullah bin 'Amr:

Allah's Apostle said. "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allah's Apostle! How does a man curse his parents?" The Prophet said, "The man abuses the father of another man and the later abuses the father of the former and abuses his mother.

ليس منا من لم يرحم صغيرنا ويعرف حق كبيرنا

"He, who is not merciful to our youngsters and does not fulfil the rights of our elderly, is not one of us."

Lecture# 14:**Brotherhood****Definition of Brotherhood**

As understood in the Esoteric Philosophy, and which a sublime natural fact of universal Nature is, does not signify merely sentimental unity, or a simple political or social co-operation. **Its meaning is incomparably wider and profounder than this.** The sense inherent in the words in their widest tenor or purport is the Spiritual Brotherhood of all Beings; particularly, the doctrine implies that all human beings are inseparably linked together, not merely by the bonds of emotional thought or feeling, but by the very fabric of the universe itself, all men, as well as all beings, both high and low and intermediate, spring forth from the inner and spiritual Sun of the universe, as its hosts of spiritual rays. We all come from this one source, that spiritual Sun, and are all builders of the same life-atoms on all the various planes.

Brotherhood in Islam

Praise be to Allah, the Lord of the Worlds, and blessings and peace be upon our Prophet Muhammad and upon all his Family and Companions.

Brotherhood in Islam has a glorious meaning, Islam established deep roots for it. Allah (S.W.T) says (Interpretation of the meaning): "The believers are nothing else than brothers (in Islamic religion)."

A Muslim always keeps a favorable judgment towards his Muslim brothers and works hard to defend their honor. Abu Huraira (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Beware of suspicion, for suspicion is the worst of false tales. Do not look for other's faults. Do not spy one another, and do not practice Najsh (means to offer a high price for something in order to allure another customer who is interested in the thing). Do not be jealous of one another and do not nurse enmity against one another. Do not sever ties with one another. Become the slaves of Allah, and be brothers to one another as He commanded. A Muslim is the brother of a Muslim. He should neither oppress him nor humiliate him. The piety is here! The piety is here!". While saying so he pointed towards his chest. "It is enough evil for a Muslim to look down upon his Muslim brother. All things of a Muslim are inviolable for his brother in Faith: his blood, his wealth and his honor. Verily, Allah does not look to your bodies nor to your faces but He looks to your hearts and your deeds."

A Muslim does not have any priority on his Muslim brother; they are as equal as the teeth of a comb. There is no superiority at all except on the basis of fear of Allah (S.W.T) and good deeds. Prophet (Blessings and peace of Allah be upon him) said: "The lives of all Muslims are equal, they are all one hand against others, and the lowliest of them can guarantee their protection. A Muslim must not be killed for an infidel, nor must one who has been given covenant be killed while his covenant holds. A Muslim always soft nature for a Muslim and will be kind and humble to the believers. Allah says (Interpretation of the meaning): "Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. Allah will bring a people whom He will love and they will love Him, humble towards the believers, stern towards the disbelievers."

Equality of Mankind

God created a human pair to herald the beginning of the life of Mankind on the earth and all persons inhabiting this world today have sprung from this pair. For some time in the initial stage the progeny of this pair reminded a single group. It had one religion and spoke the same language. There were little or no differences among them.

But as their numbers gradually increased, they spread all over the earth and as a natural result of their diversification and growth was divided into various tribes, and nationalities. Their languages became different; their modes of dress varied; and their manners of living also became distinct from one another. The climate and environment of various places altered their color and physical features. All these differences are natural variations.

They do exist in the world of reality. Hence, Islam recognizes them as matters of fact. It does not seek to wipe out or to ignore them but affirms that their advantages consist in affording the only possible means of distinguishing one from the other. But the prejudices which have arisen among mankind out of these differences in the shape of groupings and organizations based on race, color, language, nationality,

etc. are disapproved by Islam. Islam regards all distinctions of birth, of high and low among men, of upper and lower classes, of natives of the soil and aliens as the manifestation of sheer ignorance. It declares that all men in the world have sprung from the same parents and therefore are brothers and equal in their status as human beings.

After propounding this concept of equality and brotherhood of mankind, Islam adds that if there can be any real difference between men and men it cannot be one of race, color, country or language, but of ideas, beliefs and principles. Two children of the same mother, though they may be equal from the point of view of common ancestry, will have to go their different ways in life if their beliefs and moral conduct differ from one another. On the contrary two persons, one being in the East and the other in the West, even though geographically and outwardly separated from one another by vast distances, will tread the same path in life if they have identified fundamental tenet. Islam seeks to build a principled and ideological society as against the racial, national and parochial societies existing in the world. The basis of co-operative effort among men in such a society is not one's birth but a creed and a moral principle. Anyone, if he believes in God as his Master and Lord and accepts the guidance of the Prophets as the law of his life, can join this community, whether he is a resident of America or Africa; whether he is black in color or white-skinned; whether he speaks a European language or Arabic. All those who join this community will have the same rights and social status. They will not be subjected to any racial, national, or class distinctions of any kind. No one will be regarded as high or low. There will be no unsociability among them; none could be polluted by the touch of anyone's hand. There will be no handicaps for them in the matter of material relations, eating and drinking, and social contacts. None will be looked down as lowly or mean by reason of his birth or profession. Nobody will claim any distinctive rights by virtue of his caste, community or ancestry. Man's merit will not depend on his family connections or riches, but only on whether he is better than others in moral conduct or excels others in piety and righteousness.

Such a social order, out stepping the geographical boundaries and limits of race, color and language as it does, can spread itself in all parts of the world and on its foundations can be raised the edifice of the universal brotherhood of men.

In societies based on race or nationality, only those people can join who belong to a particular race or country and the door is closed in the face of all those who do not belong to them. But in this ideological society anyone who accepts the creed and its moral standard can become its member, possessing equal right with everyone else. As for those who do not accept this creed, the community, while it cannot receive them within its fold, is prepared to have relations of tolerance and brotherhood with them and give them all the basic human rights. It is evident that if two children of the same mother differ in their thoughts, their ways of life will necessarily be different in any case; but this does not, however, imply that they cease to be brothers. Exactly in the same manner, if two groups of human beings or two groups of the people living in the same country differ in their fundamental beliefs and principles and ideology, their social order will also certainly differ from one another, although they will continue to share the common ties of humanity. Hence, the Islamic society offers to non-Muslim societies and groups the maximum social and cultural rights that can possibly be accorded on the basis of common bonds of humanity.

Human Rights in Islam

Since God is the Absolute and the sole Master of men and the universe, He is the Sovereign Lord, the Sustainer and Nourisher, the Merciful, Whose mercy enshrines all beings. And since He has given each man human dignity and honor, and breathed into him of His own spirit, it follows that, united in Him and through Him, men are substantially the same and no tangible and actual distinction can be made among them.

Although an Islamic state may be set up in any part of the earth, Islam does not seek to restrict human rights or privileges to the geographical limits of its own state. Islam has laid down some universal fundamental rights for humanity as a whole, which are to be observed and respected under all circumstances whether he is at peace with the Islamic state or outside it, whether he is at peace with the state or at war. The Qur'an very clearly states:

"O ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from Justice. Be just: that is next to piety." (5:8)

Human blood is sacred in any case and cannot be spilled without justification. And if anyone violates this sanctity of human blood by killing a soul without justification, the Quran equates it to the killing of entire mankind:

“Who slays a soul not to retaliate for a soul slain, nor for corruption done in the land, should be as if he had slain mankind altogether.” (5:32)

It is not permissible to oppress women, children, old people, the sick or the wounded. Women's honor and chastity are to be respected under all circumstances. The hungry person must be feed, the naked clothed and the wounded or diseased treated medically irrespective of whether they belong to the Islamic community or are from amongst its enemies.

When we speak of human rights in Islam we really mean that these rights have been granted by God; they have not been granted by any king or by any legislative assembly. The rights granted by the kings or the legislative assemblies can also be withdrawn in the same manner in which they are conferred.

The same is the case with the rights accepted and recognized by the dictators. They can confer them when they please and withdraw them when they wish; and they can openly violate them when they like. But since in Islam human rights have been conferred by God, no legislative assembly in the world or any government on earth has the right or authority to make any amendment or change in the rights conferred by God.

No one has the right to abrogate them or withdraw them. Nor the basic human rights, which are conferred on paper for the sake of show and exhibition and denied in actual life when the show is over. Nor are they like philosophical concepts, which have no sanctions behind them.

The charter and the proclamations and the resolutions of the United Nations cannot be compared with the rights sanctioned by God; because the former is not applicable on anybody while the latter is applicable on every believer. They are a part and parcel of the Islamic Faith.

Every Muslim or administrators, who claim to be Muslims, will have to accept, recognize and enforce them. If they fail to enforce them, and start denying the rights that have been guaranteed by God or make amendments and changes in them, or practically violate them while paying lip service to them, the verdict of the Holy Quran for such government is clear and unequivocal;

"If any do fail to judge by what Allah hath revealed, they are Unbelievers." (5:44)

Human Rights in an Islamic State:

The Security of life and Property: In the address which the Prophet delivered on the occasion of the Farewell Hajj, he said; "Your lives and properties are forbidden to one another till you meet your Lord on the day of Resurrection." The Prophet has also said about the zimmi (the non-Muslim citizens of the Muslim state): "One who kills a man under covenant (i.e., zimmi) will not even smell the fragrance of Paradise."

The Protection of Honor: The Holy Quran lays down:

i). "You, who believe, do not let one (set of) people make fun of another set."

ii). "Do not defame one another."

iii). "Do not insult by using nicknames."

"Do not backbite or speak of one another." (49:11-12)

Sanctity and Security of Private Life:

The Qur'an has laid down the injunction.

i). "Do not spy on one another." (49:12)

ii). "Do not enter any houses unless you are sure of their occupant's consent." (24:27)

The Security of Personal Freedom: Islam has laid down the principle that no citizen can be imprisoned unless his guilt has been proved in an open court. To arrest a man only on the basis of

suspicion and to throw him into a prison without proper court proceedings and without providing him a reasonable opportunity to produce his defense is not permissible in Islam.

The Right to Protest against Tyranny:

Amongst the rights that Islam has conferred on human beings is the right to protest against government's tyranny. Referring to it the Quran says: "God does not love evil talk in public unless it is by someone who has been injured thereby."

In Islam, as has been argued earlier, all power and authority belongs to God, and with man there is only delegated power which becomes a trust; everyone who becomes a recipient or a donor of such a power has to stand in awful reverence before his people towards whom and for whose sake he will be called upon to use these powers.

Freedom of Expression:

Islam gives the right of freedom of the thought and expression to all citizens of the Islamic state on the condition that it should be used for the propagation of virtue and truth and not for spreading evil and wickedness. The Islamic concept of freedom of expression is many superior to the concept prevalent in the West.

Freedom of Association:

Islam has also given people the right to freedom of association and formation of parties or organizations. This right is also subject to certain general rules.

Freedom of Conscience and Conviction:

Islam has laid down the injunction: There should be no coercion in the matter of faith."

On the contrary totalitarian societies totally deprive the individuals of their freedom. Indeed this undue exaltation of the state authority curiously enough postulates a sort of servitude, of slavishness on the part of man. Protection of Religious Sentiments: Along with the freedom of conviction and freedom of conscience Islam has given the right to the individual that his religious sentiments will be given due respect and nothing will be said or done which may encroach upon his right.

Protection from Arbitrary Imprisonment:

Islam also recognizes the right of the individual that he will not be arrested or imprisoned for the offences of others. The Holy Quran has laid down this principle clearly:

"No bearer of burdens shall be made to bear the burden of another."

The Right to Basic Necessities of Life:

Islam has recognized the right of the needy people that help and assistance will be provided to them:

"And in their wealth there is acknowledged right for the needy and the destitute."

Equality before Law:

Islam gives its citizens the right to absolute and complete equality in the eyes of the law.

Rulers Not Above the Law:

A woman belonging to a high and noble family was arrested in connection with theft. The case was brought to the Prophet, and it was recommended that she might be spared the punishment of theft. The Prophet replied, "The nations that lived before you were destroyed by God because they punished the common-man for their offences and let their dignitaries go unpunished for their crimes; I swear by Him Who holds my life in His hand that even if Fatima, the daughter of Prophet Muhammad (peace be upon him), had committed this crime, I would have amputated her hand." The Right to participate in the Affairs of State:

"And their business is (conducted) through consultation among themselves." (42:38).

The shura or the legislative assembly has no other meaning except that:

The executive head of the government and the members of the assembly should be elected by free and independent choice of the people.

Lastly, it is to be made clear that Islam tries to achieve the above-mentioned human rights and many others not only by providing certain legal safeguards but mainly by inviting mankind to transcend the lower level of animal life to be able to go beyond the mere ties fostered by the kinship of blood, racial superiority, linguistic arrogance, and economic privileges. It invites mankind to move on the plane of existence where, by reason of his inner excellence, man can realize the ideal of the Brotherhood of man.

Verses of lesson 14

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

The Muslims are brothers to each other. (Alhujrat: 10)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا

O mankind! Fear your Lord Who created you from a single soul and from it created its spouse (Alnisa:1)

وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا

And remember Allah's favour on you, that when there was enmity between you, He created affection between your hearts, so due to His grace you became like brothers to each other; and you were on the edge of a pit of fire (hell), so He saved you from it (Al-i-Imran: 103)

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا

And do not spread turmoil in the earth after its reform (Al-A'raf: 56)

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا ۖ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

And if two groups of Muslims fight against each other, reconcile them; and if one of them oppresses the other, fight against the oppressor till it returns to the command of Allah; then if it returns, reconcile between them with justice, and be fair; indeed Allah loves the equitable (Alhujrat: 9)

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا

And do not let the enmity of anyone tempt you not to do justice. (Al-Ma'ida: 8)

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا

And do not walk haughtily on the earth; you can never split the earth, nor be as high as the hills.

(Al-Isra:37)

وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ

And do not slander one another; would any one among you like to eat the flesh of his dead brother? So you will hate that. (Al-Hujurat :12)

Ahadith of lesson 14

الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ التَّقْوَىٰ هَاهُنَا" وَيُشِيرُ إِلَىٰ صَدْرِهِ ثَلَاثَ مَرَّاتٍ،

A Muslim is the brother of a Muslim. He should neither oppress him nor humiliate him. The piety is here! The piety is here

وكونوا عباد الله إخوانا

And O slaves of Allah! Become brothers.

الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يُسْلَمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ، كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

“A Muslim is a brother of (another) Muslim, he neither wrongs him nor does hand him over to one who does him wrong. If anyone fulfills his brother’s needs, Allah will fulfill his needs; if one relieves a Muslim of his troubles, Allah will relieve his troubles on the Day of Resurrection; and if anyone covers up a Muslim (his sins), Allah will cover him up (his sins) on the Resurrection Day”.
[Al-Bukhari and Muslim].

انصر أخاك ظالماً أو مظلوماً

Help your brother, whether he is an oppressor or he is oppressed (Bukhari)

Lecture# 15: Honesty And Obligation

Definition of Honesty

- Honesty is the quality of being truthful and able to be trusted.
- If someone places/puts their trust in you, they believe that you are honest and reliable. That is, that you will do the right thing.
- **Definition of Obligation**
- The requirement to do what law, promise, or contract imposes; a duty.
- In its general and most extensive sense, obligation is synonymous with duty. In a more technical meaning, it is a tie which binds us to pay or to do something agreeably to the laws and customs of the country in which the obligation is made.
- **"When honesty is lost, then wait for the Hour (Doomsday)' SahihBukhari.**

Narrated Abu Huraira:

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

Honesty and Social Growth

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

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

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

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

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

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

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

One of the most significant forms of honesty today is verbal honesty, which means being absolutely truthful and sincere when uttering a word or a statement. Allah's Messenger, (SAWS) once told Mu'az Ibn Jabal, "Hold this!" pointing to his tongue. Mu'aath asked, "Are we responsible for what we say?"

The Prophet, (SAWS) said, "Are people not turned around in Hellfire, with their nostrils (or their faces) to the ground, only as a consequence of (what they say with) their tongues?" (Ahmed and Tirmidhi).

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

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

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

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

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

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

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

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

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

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

Thus, the place of honesty in Islam is well demonstrated. Proving that in all aspects, its influence in the progress of society is essential to our well-being and that of our daily lives. Without it, our world would

be anarchy and chaos; words would be meaningless, promises deceit rampant and only the worst of people would prosper.

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

Importance of Honest Livelihood

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

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

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

But human beings are supposed to ensure that the sources of their livelihood even food and drinking water are permitted to them or not and whether the food and drink being served to them have been procured by honest and lawful means or not. Early Muslims were honest down to earth.

There was a Muslim 'Wali', Dahb Ibn Al Waleed. He had made a point to make sure that the source of their (Rizk) livelihood was honest and lawful. The incident shown below is an eye opener indeed.

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

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

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

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

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

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

Income earned through these and similar sources are totally prohibited by Islam. The best source is by toiling physically and shedding his/own sweat and working as per schedule without wasting time. Any

earning hurting others or impinging upon the rights of others is a horrific sin. Muslims should always pray to Allah for showing the rightful means of earning.

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

What Does Obeying Parents Mean?

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

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

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

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

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

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

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

Disobeying the parents is a grave matter:

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

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

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

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

Disobedience to mothers:

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

It also implies that we should take extreme care of the sentiments, habits, temperament and likes and dislikes of mothers. We should not even imagine being rude and disobedient to her. By serving and obeying our mothers we can be sure of earning the favor of Almighty Allah. Acknowledging the great favour of the parents is central to our success in being right with them, as they are the cause of our existence. It will enable us to see ihsan towards the parents as a sign of a healthy, natural disposition. Unfortunately, sometimes this disposition gets distorted and people start viewing their own existence with resentment. Consequently, they blame their parents for bringing them into this world or that they may not be living at the ease and joy they think they deserve. Human beings' existence is due to Allah and to Him alone, for He wills who will be one's parents, where one will be born, the time of birth and what sustenance will he receive. Our parents have done us a great favour, our Creator has told us not to even show them signs of discontent if they did something we did not like or were wrong about anything. But to pay back their favour by being loving, kind and dutiful to them is the absolute minimum that all us have to do.

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

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

Verses of lesson 15

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware." (Al-A'raf:172)

إِنَّ اللَّهَ لَا يَخْلِفُ الْمِيعَادَ

Indeed Allah's promise does not change. (Al-i-Imran:9)

وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ

Who fulfills His promise better than Allah?

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

And those who keep proper regard for their trusts and their pledges. (Almominoun: 8)

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٠﴾ وَأَنْ اعْبُدُونِي ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ

"O Descendants of Adam! Did I not take a covenant from you that you shall not worship the devil? Undoubtedly, he is your open enemy." (60) "And that you shall worship Me? This is the Straight Path." (Yaseen: 60, 61)

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَسْهَوْنَ

And when We took a covenant from you that, "Do not shed the blood of your own people nor turn out your own people from your colonies"; you then acknowledged it and you are witnesses. (Albaqra:

84)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

O People who Believe! Fulfil your words (agreements) (Almaidah: 1)

وَبِعَهْدِ اللَّهِ أَوْفُوا

and be faithful only to Allah's covenant (Alanaam: 152)

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا

And fulfil the covenant of Allah when you have made the promise, and do not break your oaths after ratifying them (Alnahal: 91)

وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

And fulfil the promise; indeed the promise will be asked about. (Alisra:34)

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتَيْتُمُ الْيَوْمَ عَهْدَهُمْ إِلَىٰ مَدِينِهِمْ ۚ

Other than those polytheists with whom you had a treaty, and they have not diminished anything from your treaty nor supported anyone against you – therefore fulfil their treaty up to the appointed term. (Altubah:4)

وَلَا تَنْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا

And do not exchange the covenant of Allah to procure an abject price (Alnahal: 95)

أُولَٰئِكَ لَهُمْ عَذَابُ الدَّارِ (٢٢) جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا

For them is the gain of the final abode. (22) The everlasting Gardens of Eden which they will enter (Alraad: 22, 23)

وَالَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۖ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

And those who break the pact of Allah after its ratification, and sever what Allah has commanded to be joined, and spread turmoil in the earth – their share is only the curse and their destiny is the wretched abode. (Alraad:25)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

O People who Believe! Do not betray Allah and His Noble Messenger, nor purposely defraud your trusts. (Alanfai:27)

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

Indeed Allah commands you to hand over whatever you hold in trust, to their owners – and that whenever you judge between people, judge with fairness (Al-Nisa: 58)

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ

The Trustworthy Spirit brought it down. (Angel Jibreel – peace be upon him.) (Ash-Shu'ara:193)

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

And those who keep proper regard for their trusts and their pledges. (Al-Mu'minun: 8)

Hadith of Lesson 15

لادين لمن لا عهد له

(دمحأ مام! دنسم)

His religion will not be completed who does not keep his oaths.

Lecture# 16:**Forgiveness****Definition of Forgiveness**

- To free or pardon (someone) from penalty
- To free from the obligation of (a debt, payment, etc.).

Pardon and Forgiveness

Once at the time of Asr (Middle prayer) in a speech to the people the Messenger of Allah said: "Adam's sons have been created of different types. There are some who get angry late and very soon return to normal. Some people become wrathful soon and soon they return to normal, and some people become angry late and are also late in returning to normal that is the return to normalcy is according to the speed of getting angry.

Be careful. Some people get angry soon and they return to normal late. Listen, the best people among these are those who get angry late and immediately repent, and the worst among these are those who get angry soon, but are very late in coming to normal.

Listen, among these there are some who repay the loan in a better way, and also demand in a good way. Some people are lazy in repaying, but good in demanding. Some demand in a bad way and repay in a good way, i.e. they have one good quality and one bad quality. Some people prove to be bad in demanding and in repaying too.

Listen carefully, the best among these are those who are good in demanding and also good in repaying, and the worst are those who are bad in both the things. Keep in mind; anger becomes a spark in the heart of Adam's son. Do you not see that at the time of anger a man's eyes become red, and his nostrils become enlarged? If any one feels these signs in him, he should be glued to the earth." (Tirmizi)

That is, he should sit in his place, he should not move so that the matter may not get worsened. Intelligence and consciousness disappear from it, and man is imprisoned in the magic of passions. Then these affairs do not improve.

The above-quoted Hadith explains the kinds of men and their achievements and value in greatness and morality. Wherever necessary, a faithful bends him. An angry man indulges into various kinds of foolishness. Sometimes he abuses the door if it does not open immediately for him. In his anger he breaks whatever machine or its part may be in his hand, and abuses the animal that is not brought under control.

A man's sheet was flown away by the wind and he cursed it. Allah's Messenger said: "Do not curse it, because it is bound by the commands of God and it is under His control. He who curses a thing which did not deserve it then the curse returns on him." (Tirmizi)

There are many evils of anger, and their results are, more devastating. It is therefore said that to keep the self in control at the time of anger is the proof of the praiseworthy of control and the noble strength of toleration.

Ibn Masood has narrated that Allah's Messenger had asked: "Whom do you call a strong?" People replied: "One who is not knocked down by anybody is called a strong among us." He said: "No, the strong is one who controls his self in his anger." (Muslim)

One man requested the Prophet: "Give me some advice, but not such a lengthy one that I may forget." The Prophet said: "Do not be angry." (Malik). What reply could be better and shorter than this one?

Allah's Messenger always gave importance to the temperament and the environment of the individual and groups in giving them instructions and training. He used to lengthen or shorten his speech according to the demands of the occasion.

The efforts which were made to remove the jahiliya (pre-Islamic period of ignorance) had two foundations: One was ignorance against learning and the second against tolerance. The first ignorance he

removed with the help of knowledge, understanding, sermons and advice, while the second was removed with the help of suppressing the rebellious desires and preventing mischief, etc. The Arabs of the pre-Islamic days were proud of their ignorance and wickedness.

As an Arab Poet of the time says: "Beware! None should show any ignorance and wickedness before us, else we would prove to be more ignorant and wicked than all!"

When Islam came, it removed this intensity of feeling and emotionalism, and introduced the practice of pardon and forgiveness in the society. If one could not pardon, then one was given the command to act justly. This objective could be achieved only when anger and wrath could be kept under the control of the intellect.

There are a number of sayings in which the Prophet has given directions to the Arabs leading them to this ideal, so much so that the manifestations of tyranny, aggression, anger and wrath have been declared out of the circle of Islam. The things which unite a group and do not allow it to be disturbed, abused etc., have been declared to be the agent who breaks this unity:

The Prophet said: "Abusing by a Muslim is wickedness, and his quarrelling and fighting is infidelity." (Bukhari)

He also said: "When two Muslims meet, a curtain from Allah is hung between them. When one of the two says obscene things to the other he tears this curtain of Allah." (Bukhari)

One Arab came to the Prophet to learn the teachings of Islam. Before this he had neither seen the Prophet nor did he know about his message. His name was Jabir bin Salim. He narrates: "I saw a man whose opinions are being copied by the people. If he says anything, people convey it to others.

I asked them who this man was. They said that he is Allah's Messenger. I said to him: 'On you be peace (Alaik-as-Salam) O Messenger of Allah!' He said: 'do not salute like this. This is the salute of the dead; but say Peace be on you (As-SalamuAlaik)'."

That Arab says: "I asked: 'Are you Allah's Messenger?' He replied: 'I am the messenger of that Being whom you call in adversities, and he removes your adversities, and if famine catches you and you call Him, He grows grass for you; and if you lose your mount in the arid ground, then you call Him and He causes your mount to be returned to you. "He says that I told him: "Advise me." The Prophet said: "Do not abuse anybody." Accordingly, thereafter I did not abuse any free man, slave, camel, and goat. Then he said: 'do not consider any virtue as mean, even if it is your brother's talking to you with a smile. This is also a virtuous act.' Then he said: 'if somebody reproaches you and makes you feel ashamed on any of your defects, do not make him feel ashamed on any of his defects, because this act of his will prove troublesome for him.'" (Abu Dawud)

MUHAMMAD'S (S.A.W) FORGIVENESS

This Section allows you to have a glimpse Of the Prophet's ﷺ (Peace Be upon Him) Characters and Features

Another great quality of Muhammad was that he never took revenge on anyone for personal reasons and always forgave even his staunch enemies A'isha said that God's Messenger never took revenge on his own behalf on anyone She also said that God's Messenger was not unseemly or obscene in his speech, nor was he loud-voiced in the streets, nor did he return evil for evil, but he would forgive and pardon The people of the Quraish rebuked him, taunted and mocked at him, beat him and abused him They tried to kill him and when he escaped to Medina, they waged many wars against him yet when he entered Makkah victorious with an army of 10,000, he did not take revenge on anyone He forgave all Even his deadliest enemy Abu Sufyan, who fought so many battles, was forgiven, and anyone who stayed in his house was also forgiven

The leaders of T'aif, who engaged scoundrels to throw stones at him when he visited that town in order to invite them to Islam, were also forgiven Abdullah bin Obey, leader of the hypocrites of Medina, was forgiven Muhammad ﷺ offered his funeral prayer and prayed to God for his forgiveness The Qur'an mentions this incident in these words: "And never (O Muhammad) pray for one of them who

dies, nor stand by his grave Lo! They disbelieve in God and His Messenger, and they died while they were evil doers" Abdullah bin Obey worked all his life against Muhammad ﷺ and Islam and left no stone unturned in bringing him into disrepute and in trying to defeat his mission He withdrew his 300 supporters in the battle of Uhud and almost broke the backbone of the Muslim He had engaged in intrigues and acts of hostility against the Prophet ﷺ of Islam and the Muslims It was he who raised the incident Of if k through his allies to discredit God's Messenger by spreading scandal about his wife, A'isha

"Lo! They who spread the slander are a gang among you Deem it not a bad thing for you; nay, it is good for you Unto every man of them will be paid that which he has earned of the sin; and as for him among them who had the greater share therein, his will be an awful doom" [Qur'an 24:11]

"An Abyssinian slave, who killed Hamza, Muhammad's uncle, in the battle of Uhud, and after the victory of Makkah embraced Islam and came to him, was forgiven The wife of Abu Sufyan had cut the chest of Hamza and torn his liver and heart into pieces in the battle of Uhud She quietly came to the Prophet ﷺ and accepted Islam He recognized her but did not say anything She was so impressed by his magnanimity and stature that she said, "O God's Messenger, no tent was more deserted in my eyes than yours; but today no tent is more lovely in my eyes than yours"

Ikrama, son of Abu Jahl, was a great enemy of God's Messenger and Islam He ran away after the victory of Makkah and went to Yemen His wife embraced Islam and brought him to the Messenger of God Muhammad was pleased to see him and greeted him with the words: "O emigrant rider, welcome" Sufwan bin Urnaya, one of the chiefs of Makkah, was also a great enemy of Muhammad ﷺ and Islam He sent Umair Ibn Wahab, with a promise of reward, to kill Muhammad ﷺ When Makkah was conquered, he ran away to Jeddah and hoped to go to Yemen by sea Umair Ibn Wahab came to Muhammad and said, "O God's Messenger! Sufwan Ibn Umayya is a chief of his tribe He has run away from fear and will throw himself into the sea" He was given protection When he came back, he requested Muhammad ﷺ to give him two months to think He was given four months and then he became a Muslim by his own will

Habir Ibn al-Aswad was another vicious enemy of Muhammad ﷺ and of Islam He had inflicted a grievous injury to Zainab, daughter of the Holy Prophet She was pregnant and was emigrating to Medina The polytheists of Makkah obstructed her and Habbar bin al-Aswad intentionally threw her down from the camel She was badly hurt and had a miscarriage He had committed many other crimes as well He wanted to run away to Persia but then he came to Muhammad, who forgave him

He was all for forgiveness and no amount of crime or aggression against him was too great to be forgiven by him He was the complete example of forgiveness and kindness, as mentioned in the following verse of the Qur'an:

"Keep to forgiveness (O Muhammad), and enjoin kindness, and turn away from the ignorant" [Qur'an 7:199]

He always repelled evil with the good of forgiveness and kind behavior, for, in his view, an antidote was better than poison He believed and practiced the precept that love could foil hatred and aggression could be won over by forgiveness He overcame the ignorance of the people with the knowledge of Islam, and the folly and evil of the people with his kind and forgiving treatment With his forgiveness, he freed people from the bondage of sin and crime, and also made them great friends of Islam He was exact image of the following verse of the Qur'an:

"Good and evil are not alike Repel evil with what is better Then he, between whom and you there was hatred, will become as though he was a bosom friend" [Qur'an 41:34]

Verses of Lesson 16

وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا

And you were on the edge of a pit of fire (hell), so He saved you from it- (Al-i-Imran: 103)

أَوْ يُوقَهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ

Or He can ruin them due to peoples' sins and He can forgive a great deal. (Ash-Shura: 34)

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ

And it is He Who accepts repentance from His bondmen, and pardons sins*, and knows all your deeds. (Repentance for the cardinal sins, while lesser sins are wiped out by good deeds.) (Ash-Shura: 25)

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَالِمُونَ ﴿٥١﴾ ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ

And when We made a commitment with Moosa (Moses) for forty nights – then behind him you started worshipping the calf, and you were unjust. (51) Then after that We pardoned you so that you may be grateful. (Albaqrah: 51,52)

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا ۖ وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ
الْجَاهِلِينَ

And if you call them to guidance they do not listen; and you (Prophet Mohammed – peace and blessings be upon him) observe them looking towards you, whereas they do not perceive anything. (198) And O dear Prophet (Mohammed – peace and blessings be upon him) adopt forgiveness, and enjoin virtue, and turn away from the ignorant. (Al-aaraf:198,199)

وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

And they should forgive and forbear; do you not like that Allah may forgive you? And Allah is Oft Forgiving, Most Merciful.(Alnoor:22)

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ

So forgive them and intercede for them and consult with them in the conduct of affairs

وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ

And if you (men) act generously, it is akin to piety. (Al- baqrah: 237)

الَّذِينَ يُتَّقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَأْظِمِينَ الْعِظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Who spend in the way of Allah both in plenty and hardship, who restrain their anger, and forgive others. Allah loves such good-doers." (Al-i-Imran:134)

فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

But he who forgives and makes amends, his reward lies with Allah. (Ash-Shura: 40)

Ahadith of Lesson 16

من لم یرحم صغیرنا و لم یوقر کبیرنا فلیس منا

He does not belong to us who does not show mercy to our young ones and respect to our old ones

لا تثريب عليكم اليوم اذهبوا فانتم الطلقاء

This day there is no reproof against you; Go your way, for you are free.

أخ كريم وابن أخ كريم

Good brother and son of good brother

قال أنس والله لقد خدمته سبع سنين أو تسع سنين ما علمت قال لشيء صنعت لم فعلت كذا وكذا ولا لشيء تركت هلا
فعلت كذا وكذا

I served the Messenger of Allah for nine years, and I do not know (of any instance) when he said to me:
Why you have done this and that, and he never found fault with me in anything.

(Sahih Muslim)

Lecture# 17: Uloom-ul-Quran - I

Definition of the Qur'an

The Literal Meaning of the Qur'an:

The word Qur'an comes from the Arabic word "Qara'a" (قَرَأَ) which means to read, so the Qur'an is a noun from the verb Qara'a (قَرَأَ).

The Technical Meaning of the Qur'an:

There are many definitions of the Qur'an, but they differ in wording only. There is no difference of opinion as to what the Qur'an is, but it is merely what the best way to define it is, "The Qur'an is the Arabic Speech (kalam) of Allah, which He revealed to Muhammad (صلى الله عليه وسلم) in the form of words with their meanings, and which has been preserved in the mus'hafs, and has reached us by Mutawatar (Perpetual incessant) transmissions. It is a challenge to mankind to produce something similar to it.

Meaning of the Qur'an is to read and recite. As Allah Almighty says:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ (القيامة، ٧٥: ١٧)

Translation: Assuredly, upon Us rests its collection and preservation (in your breast) and its recitation (by your tongue).

Names and Descriptions of the Holy Quran

1. القرآن (Al-Qur'an) Book to be read.

إِنَّهُ لَقُرْآنٌ كَرِيمٌ (الواقعه، ٥٦: ٧٧)

Translation: "Surely, this is a Glorious Qur'an. (which is being sent down on the most Glorious Messenger [blessings and peace be upon him])."

2. الفرقان (Al-Furqan):

Al-Furqan means the book that distinguishes between truth and falsehood.

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا (الفرقان، ٢٥: ١)

Translation: "Blessed is He (Allah) Who sent down to His (most beloved and most intimate) servant the Criterion (the Qur'an) that (draws the difference between right and wrong and) gives judgment in order."

3. الكتاب (Al-Kitab)

The literal meaning is writing or compiling.

Because the verses, rules, stories and news etc have been collected in it and the Qur'an has been preserved in a regular written form.

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (البقرة، ٢: ٢)

Translation: "This is the Glorious Book in which there is no chance of doubt. (It is) a guide for those who guard against evil and fear Allah"

4. الذكر (Al-Zikr)

Literal meaning is reminder, advice, greatness and honor.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الحجر، ١٥: ٩)

Translation: “Assuredly, We alone have revealed this Glorious Admonition (the Qur’an), and surely We alone will guard it.”

5. التَّنْزِيلُ (Al-Tanzeel)

The literal meaning is revealed.

Since it has been revealed by Allah Almighty, it has been given this name.

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ (الشورى، ٢٦: ١٩٢)

Translation: “And indeed, this Qur’an has been revealed by the Lord of all the worlds”

The Qur'an is the name of the collection of its words and meanings.

Verses

The holy Qur’an has basically two components: verses and surahs.

Verses: The plural of verse. It is the name of a specific and fixed part of the Qur'anic Surah and is the smallest unit of the Qur’an.

The literal meaning of verse is symbol, miracle, argument, lesson, strange thing, and congregation

In the term, verse is a collection of words which has both beginning and end and is included in a surah.

In the Qur’an, a Surah is the equivalent of a "chapter". The Quran contains 114 Surahs, each of which is divided into ayahs (verses). Surahs vary in length, with the shortest (Al-Kauser) having just three verses and the longest (Al-Baqarah) having 286 verses.

Order and Number of verses

Surahs (Suwar)

Suwar is the plural of Surah.

The literal meaning of the surah: honor and destination, piece, high and beautiful building.

Technical Meaning: A permanent collection of Qur'anic verses is called a surah which has a starting point and an ending point.

Types of Surahs

The Makki and Madani Verses

The surah revealed before the migration to Madina are Makki and those revealed after the migration are Madani.

Characteristics of Makki and Madani Verses

The scholars of Tafsir, after having made a thorough investigation into the Makki and Madani Surahs, have come up with a set of characteristics that tell right off if a Surah is Makki

or Madani. Some of these characteristics are recognized as universal rules while others hold good most of the time. The universal rules are as follows:

1. The subject matter of the Surah itself tells it is Makki or Madani.
2. Every Surah in which the word **كَلَّا** (never) appears is Makki. This word has occurred 33 times in 15 Surahs, and all these verses are in the last half of the noble Qur'an.
3. Every Surah in which (according to the Hanafiyyah) there appears a verse of **Sajdah** is Makki.
4. Every Surah, with the exception of Surah al-Baqarah, in which the **story of Adam and Iblis** finds mention is Makki.
5. Every Surah in which there is **permission of jihad** or a description of its injunctions has been given is Madani.
6. Every verse which mentions the **hypocrites** is Madani.

Types of Surahs by Number of Verses:

Depending on the number of verses, some suras are very long, some are medium and some are short. In this regard, there are four types of Surahs:

Sab'a Tuwal: Seven long surahs: Al-Baqarah, Al-'imrān, An-Nisa, Al-Maida, Al-An'am, Al-A'raf, Al-Anfal

2. **Al-Ma'un:** The Surahs that contain more or less a hundred verses.
3. **Masani:** Surahs whose Verses are less than one hundred.
4. **Al-Mufasssal:** The short surahs with separate topics are called "al-mufasssil" because they often contain the boundary (had-e-fasil) of **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** between the two surahs.

Compilation of Qur'an

The compilation of the Qur'an is a unique phenomenon that is peculiar to Islamic history, for no other religious book can claim to be anywhere near as authentic as the Qur'an is. The New Testament was authored over a century after 'Eesaa's death, and the Old Testament's authors are shrouded in mystery, as are the authors of the Hindu scriptures. Only the Qur'an can be claimed to have been preserved in its original form. Allah has taken it upon Himself to guard it and protect it.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الحجر، ١٥ : ٩)

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

Sources of Protection:

- **Hifz (memorization)**
- **Kitaabat (writing)**
- **Jama-o-Tadween (compilation according to the prescribed order)**

The Qur'an was not revealed all at once, but continued to be revealed little by little over a period of 23 years. The Holy Prophet (PBUH) gave duty to some of the Companions (R.A) to write the revelation. Whenever a verse of the Qur'an was revealed, the Holy Prophet would call the scribes of revelation and write that verse down. The Holy Prophet (PBUH) would also guide about the place of the revealed verse in Qur'an.

Qur'anic Compilation during the Prophet's (PBUH) Life

Since the noble Qur'an was not revealed all at once, on the contrary, different verses from it used to have been revealed as and when appropriate, therefore, it was not possible from the very beginning to write and preserve it in a book form. So, during the initial stage of Islam, major emphasis was laid on memory as a means of preserving the noble Qur'an. When *Wahy* (revelation) used to come in the very beginning, the Holy Prophet & would tend to repeat its words instantly so that they would be memorized well enough. Thereupon, Allah Almighty directed him through the verses of Surah al-Qiyamah that he need not repeat words in a hurry immediately as *Wahy* came. Allah Almighty would Himself endow him with a memory that he will be unable to forget the words of the *Wahy* once its descending has been completed. So it was that the moment the Qur'anic verses would come to him, they would be committed to his memory the next moment. Thus, the blessed chest of the Holy Prophet was the most protected vault of the noble Qur'an, in which there was no chance of even some common mistake, editing or alteration. Moreover, as a matter of additional precaution, he used to recite the Qur'an before angel Jibra'il (AS) every year during the month of Ramadan; and the year he left this mortal world he completed - a cumulative review of Qur'anic recitation (daur) twice with Jibra'il.²

Hundreds of Companions, freeing themselves from all other concerns, had devoted their whole lives for this purpose. Not only did they memorize the Qur'an but also went on repeating it within their nightly prayers. When someone migrated from Makkah al-Mukarramah and came to Madinah al-Tayyibah, says Sayyiduna Zaid ibn Thabit (RA), the Holy Prophet & would entrust him to one of us Ansars so that he could teach Qur'an to the newcomer. The Mosque of the Prophet was so filled with voices generated by learners and teachers of the Qur'an that the Holy Prophet & had to ask them to lower their voices so that mistakes are not made.

In short, memorization of the Qur'an was given more emphasis in early Islam as this was the only protected and trust-worthy method given the conditions of that time. The reason is that the number of people who could read or write was very limited in those days. The means of publishing books, such as the printing press, etc., were not there. Therefore, in that situation, if writing was taken to be sufficient, it would have neither been possible to spread out the

² Sahih al Bukhari with Fath al-Bari p 36, v 9

Qur'an on an extensive scale nor to protect it reliably. In its place, Allah Almighty had blessed the people of Arabia with a memory of such dimensions that thousands of poetic lines would normally rest in the memory of one person after another. Ordinary, run-of-the-mill villagers would remember by heart their genealogies and those of their families, and unbelievably enough - even those of their horses! Therefore, this power of memory was well utilized for the conservation and protection of the noble Qur'an and it was through it that the verses and chapters of the noble Qur'an reached all over into the far corners of Arabia.

The writing of Wahi (Revelation)

Besides having the Qur'an committed to memory, the Holy Prophet (PBUH) made special arrangements to have the Qur'an committed to writing as well. Sayyidna Zayd ibn Thabit (RA) says: 'I used to write down the words of Wahi for him. When Wahi came to him he felt burning with heat and the drops of perspiration would start rolling down on his body like When this state would go away from him, I would present myself before him with a shoulder-bone or a piece (of something else). He would go on dictating and I would go on writing. When I would be finished with writing, the sheer weight of copying the Qur'an would give me the feeling that my leg is going to break and I would never be able to walk. In any case, when I would be finished with writing, he would say: 'Read'. I would read it back to him. If there was a shortcoming, he would have it corrected and then let it be known to people.

Since paper was not available in Arabia during those days, therefore, these Qur'anic verses were mostly written on stone slabs, parchments, date branches, bamboo units, tree leaves and animal bones. However, at times, paper pieces have also been used.

Thus, there existed, during the times of the Holy Prophet (PBUH) a copy of the noble Qur'an which he had arranged to be committed to writing under his supervision. Although, it was not there as a formally prepared book, but it certainly was there in the form of various units of available writing materials. Along with it, it was also the practice of some revered Companions that they would make copies of the Qur'anic verses and keep them for personal recollection. This practice was common since the very early period of Islam. Accordingly, much before Sayyiduna Umar (RA), embraced Islam, his sister and brother-in-law had in their possession verses of the Qur'an which they had written and kept in book form.³

Qur'anic Compilation: In the period of Sayyidna Abu Bakr (RA)

However, it was characteristic of all copies of the noble Qur'an made during the days of the Holy Prophet (PBUH) that they were either written on different available writing surfaces, for instance, a verse would appear on parchment, another on tree leaf and yet another on a bone; or they were not complete copies. In addition to that, the verses that the Holy Prophet (PBUH) had arranged to be written under his supervision were still served by the Companions. Sayyidna Zayd collected them together so that the new copy be made from them.

Consequently, a public proclamation was made to the effect that anyone possessing any number of written verses of the noble Qur'an should bring them over to Sayyidna Zayd. When a written verse was brought to him by someone, he used to verify its authenticity by the following four methods:

(1) To begin with, he tested its reliability against his own memory.

³ Sirah ibn Hisham

(2) Then, Sayyidna Umar too was a Hafiz of Qur'an, and as proved by reliable reports, Sayyidna Abu Bakr (RA) assigned him too to work with Sayyidna Zayd on this project. When someone came with some verse, Sayyidna Zayd and Sayyidna Umar used to receive it jointly.

(3) No written verse was accepted until such time that two trustworthy witnesses had testified to the fact that the particular verse was written in the presence of the Holy Prophet (PBUH) (al-Itqan, 1/10)

(4) After that, these verses in writing were collated with collections that different Companions had prepared for themselves.

These folios committed to writing on the orders of Sayyidna Abu Bakr (RA) remained with him during his life-time. Then, they remained with Sayyidna Umar (RA). After the martyrdom of

Sayyidna Umar, they were transferred to the custody of Umm al mu'minin Sayyidna Hafsa (RA). After the death of Sayyidna Hafsa (RA), Marwan ibn al-Hakam had these burnt since the copies of Qur'an ordered by Sayyidna 'Uthman (RA) were ready at that time, and a consensus of the ummah had already been reached to the effect that following these copies of the Qur'an, in script and arrangement of Surahs, was obligatory. Marwan ibn al-Hakam thought it inadvisable to let any copy which was contrary to this script and arrangement remain in existence.

Qur'anic Compilation: In the period of Sayyidna Uthman (RA)

When Sayyidna 'Uthman (RA), became khalifah, Islam had grown out of Arabia reaching into the far-flung areas of Byzantium and Iran. As people from new areas embraced Islam, they would learn the noble Qur'an from the mujahidin of Islam or from the traders because of whom they had found the blessing of Islam. On the other side, you have already read that the noble Qur'an was revealed incorporating seven versions with various readings, and different Sahabah (Companions) had learnt it from the Holy Prophet & in accordance with different readings, therefore, every Companion taught Qur'an to his disciples in accordance with that particular reading which they had themselves learnt from the Holy Prophet (PBUH). In this manner, this difference in readings reached far-out countries. Until such time that people knew that the noble Qur'an has been revealed incorporating seven Huruf (versions) no harm was done by this difference. However, when this difference reached those far-out countries and the fact that the noble Qur'an has been revealed incorporating different readings was not fully publicized there, disputes among people started showing up. Some people began to insist on their reading as correct and that of others as incorrect.

On the one hand, these disputes posed the danger that people would fall into the grave error of declaring the readings of the noble Qur'an which have followed in uninterrupted succession as incorrect. On the other hand, there was no such standard copy available throughout the Islamic world which could become the rallying authority for the entire Ummah, except, of course, the copy committed to writing by Sayyidna Zayd ibn Thabit (RA) which was there in Madinah. Since other copies were written individually, and in them, there was no provision to incorporate all the readings, therefore, the only reliable method to resolve these disputes was that copies which incorporate all valid be spread out all over the Islamic world, and then, by seeing them it could be decided as to which reading is correct and which,

incorrect. Sayyidna Uthman (RA) accomplished this very remarkable feat during the period of his Khilafah.

Consequently, Sayyidna 'Uthman (RA) gathered people together and delivered a sermon and in it he said: "You who live so close to me in Madinah, if you can falsify each other and differ with each other in respect of the readings of the noble Qur'an, it is quite obvious that those who are far away from me will be indulging in falsification and disputation on a much larger scale. Therefore, let everyone get together and come up with a copy of the Qur'an following which becomes obligatory for all."

With this in view Sayyidna 'Uthman (RA) sent a message to Sayyidah Hafsa (RA), requesting her to let them have the blessed sheets of the Qur'anic text (prepared under the orders of Sayyidna Abu Bakr (RA) which she had in her custody). He promised that these will be returned to her after copies have been made. Sayyidah Hafsa (RA) sent these pages of the Qur'an to Sayyidna 'Uthman (RA). He then formed a group of four Companions which was composed of Sayyidna Zayd ibn Thabit, Sayyidna Abdullah ibn Zubayr, Sayyidna Sa'id ibn al-'As and Sayyidna Abd al-Rahman ibn Harith ibn Hisham (RA). This group was entrusted with the duty of making several copies from the original copy of Sayyidna Abu Bakr's Qur'anic folios and making sure that Surahs too are arranged in order. Out of these four Companions, Sayyidna Zayd was an Ansari, while the rest of the three were Qurayshis. Therefore, Sayyidna Uthman (RA) said to them: 'When you and Zayd differ in respect of any portion of the Qur'an (that is, differ as to how a certain letter should be written) you write it in the language of the Quraysh because the noble Qur'an has been revealed in their very language.'

Basically, this duty was entrusted to only four distinguished persons named above, but later on; other Companions were also attached to help them out. ⁴

They performed the following functions in connection with the writing of the Qur'an:

1. In the copy prepared during the period of Sayyidna Abu Bakr (RA), Surahs were not placed in sequence, rather each Surah was written separately. They wrote down all Surahs in their proper sequence in a single copy.
2. The verses of the noble Qur'an were written in a way so that all readings backed by uninterrupted succession could be incorporated within their script.
3. Up to this time, there existed only one single copy of the noble Qur'an complete, authentically standard and collectively attested by the whole Ummah. These distinguished persons prepared

more than one copy of this newly organized Mushaf (copy of the Qur'an). It is generally believed that Sayyidna Uthman had accomplished the preparation of five copies, but Abu Hatim Sijistani

says that a total of seven copies were prepared. Out of these one was sent to Makkah al-Mukarramah, one to Syria, one to Yaman, one to Bahrain, one to Basrah and one to Kufah, and one was preserved in Madinah al-Tayyibah.

4. To accomplish the task cited above, these revered elders basically worked through the pages of the Qur'an which were written during the times of Sayyidna Abu Bakr (RA). But, along with it, as a matter of added precaution, they adopted exactly the same method that was employed

⁴ Fath al-Bari, pp. 13-15, v. 9

during the times of Sayyidna Abu Bakr (RA). Consequently, assorted copies of texts committed into writing during the days of the Holy Prophet & which were preserved by different companions were recalled once again, and it was, by yet another collation with these, that the new copies were prepared. Therefore, Sayyidna Zayd (RA) and others with him did not write down any verse into these copies of the Qur'an until such time when they did find it in those written documentations as well. As such, the fact was that other verses were found written separately too with several Companions, but this verse from Siirah al-Abzab was not found written separately with anyone else except Sayyidna Khudhaymah (RA).

5. After having these several standard copies of the Qur'an prepared, Sayyidna Uthman (RA) had all copies personally kept by different Companions burnt so that all copies of the Qur'an become uniform in terms of the script, incorporation of accepted readings and the order of chapters, leaving no room for any difference between them.

Study of selected text of the Holy Qur'an

The virtue of acquiring religious knowledge

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ-خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ-اقْرَأْ وَرَبُّكَ الْأَكْرَمُ-الَّذِي عَلَّمَ بِالْقَلَمِ-عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ
(العلق ١: ٥-٥)

Translation: (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.

Explanation:

The Honor and Nobility of Man is in His Knowledge

These Verses inform of the beginning of man's creation from a dangling clot, and that out of Allah's generosity He taught man that which he did not know. Thus, Allah exalted him and honored him by giving him knowledge, and it is the dignity that the Father of Humanity, Adam, was distinguished with over the angels.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ۝ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (البقرة ٣٢، ٣١)

Translation: And Allah taught Adam the names of all (things), and then presented them before the angels and said: 'Tell Me the names of these things if you are true (in your assumption).' The angels (humbly) submitted: 'Glory to You, You are Holy (free from every deficiency). We have no knowledge except that which You have taught us. Surely, You alone are All-Knowing, All-Wise.

Explanation:

The Virtue of Adam over the Angels

Allah stated the virtue of Adam above the angels, because He taught Adam, rather than them, the names of everything. This occurred after they prostrated to him. This discussion precedes that event here, only to show the importance of his position, and the absence of the angels' knowledge about creating the Khalifah when they asked about it.

أَمَّنْ هُوَ قَانِثٌ آتَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۖ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۚ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ (الزمر ٣٩: ٩)

Translation: Well! (Is this polytheist better or) that (believer) who worships during the hours of the night standing and in prostration, lives in fear of the Hereafter and expects mercy from his Lord?' Say: 'Can those who have knowledge and those who do not be alike?' So only the wise do receive the admonition.

Explanation:

The Quran urges the mankind to think, ponder, reflect and acquire knowledge that would bring them closer to God and his creation. The Quran uses repetition to embed certain key concepts in the consciousness of its listeners. The spread of knowledge and knowledge is the main objective of the Quran.

وَمِنَ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ (الفاطر ٣٥: ٢٨)

Translation: And likewise, there are various colors amongst men and beasts and animals. So only those of His servants who have knowledge (of these realities with a vision and outlook) fear Him. Surely, Allah is Almighty, Most Forgiving.

Explanation:

The Perfect Power of Allah (SWT)

The one who knows Allah and the command of Allah is the one who fears Allah and knows the limits (Hudud) and the obligatory duties (Fara'id). The one who knows Allah but does not know the command of Allah is the one who fears Allah but does not know the limits (Hudud) and the obligatory duties (Fara'id). The one who knows the command of Allah but does not know Allah is the one who knows the limits (Hudud) and the obligatory duties (Fara'id) but does not fear Allah."

Importance of the deep understanding of Religion

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ (التوبة، ٩: ١٢٢)

Translation: 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)?

Explanation:

We should first mention that marching along with the Messenger, when he went to battle, was at first obliged on all Muslims. However, we could say that this Ayah explains Allah's order to participate in battle on all Arab neighborhoods, that at least a group of every tribe should march for Jihad. Those who went with the Messenger would gain instructions and studies in the revelation that came down to him, and warn their people about that battle when they returned to them. This way, the group that went with the Prophet will achieve both goals (Jihad and learning the revelation from the Prophet). After the Prophet, a group of every tribe or neighborhood should seek religious knowledge or perform Jihad, for in this case, Jihad is required from at least a part of each Muslim community.

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ (الانبیاء، ٢١: ٧)

Translation: And, (O Esteemed Beloved,) We sent only men (as Prophets) before you (also). We used to send them Revelations. So, (O people,) if you do not know (yourselves), ask the people of remembrance.

Explanation:

The disbelievers' objection has been removed that the Prophet (PBUH) is human being like us. The prophets whom Allah sent before, they believe, were also human beings. Because the guidance of human beings is truly possible only in human form. If one has no knowledge about something, then one should seek guidance from the scholars of the relevant field.

Lecture# 18: Uloom-ul-Quran - II

Adab Al-Nabi (PBUH) and Social Teachings

The Status of Holy Prophet (PBUH)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (الحجرات، ٤٩: ١)

Translation: O believers! Do not step ahead of Allah and His Messenger ([PBUH] in any matter) and keep fearing Allah (lest some discourtesy should occur displeasing the Messenger [PBUH]). Surely, Allah is All-Hearing, All-Knowing.

Explanation:

The Prohibition of making a Decision in advance of Allah and His Messenger; ordering Respect towards the Prophet

In this Ayah, Allah Almighty teaches His faithful servants the good manners they should observe with the Messenger, which are respect, honor and esteem. Allah said, do not rush in making decisions **ns before him, rather, and follow his lead** in all matters.

Etiquettes of the Holy Prophet's Majlis (PBUH)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ۚ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

(الحجرات، ٤٩: ٢-٣)

Translation: O believers! **Do not raise your voices above the voice of the Prophet (PBUH), and (also) do not speak to him so loudly as you are loud when you speak to one another** (lest all your actions should come to nothing (including your faith), and you are not even aware (that your faith and all pious works have been wrecked). Assuredly, those who keep their voices low in the presence of Allah's Messenger (out of profound veneration and submissiveness), it is they whose hearts Allah has chosen for God wariness and permeated with sincerity. For them alone is forgiveness and an immense reward.

Explanation:

Allah says, (O you who believe Raise not your voices above the voice of the Prophet,) This contains another kind of favorable behavior. Allah Almighty is teaching the believers that they should not raise their voices above the voice of the Prophet.

Allah then ordains lowering one's voice before the Messenger and encourages, directs and recommends this better behavior. The believers whose hearts have been purified by Allah and made as a residence and dwelling for the Taqwa.

إِنَّ الَّذِينَ يُنَادُونَكَ مِنَ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۚ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ (الحجرات : ٤-٥)

Translation: Verily, those who call out to you from outside your apartments, most of them do not have the understanding (of your exalted station and incomparable status and polite manners of veneration that are due to you). And if they had only been patient till you had come out to them, it would have been better for them. And Allah is Most Forgiving, Ever-Merciful.

Explanation:

Admonishing Those Who call the Prophet from behind Dwellings

Allah Almighty and Most Blessed admonished those, such as the uncivilized Bedouins, who used to call to the Prophet from behind the dwellings which belong to his wives. Allah Almighty then ordains the better behavior in this regard. It would have earned them the better benefit of this life and the Hereafter. Allah, Worthy of all praise, then encourages them to turn to Him in repentance.

Investigating the Facts

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ
(الحجرات، ٤٩: ٦)

Translation: O believers! If some wicked person brings you any news, inquire thoroughly into its truth (lest) you should cause (undue) harm to a people unknowingly, and later feel regret for what you have done.

Explanation:

Investigating the Reliability of the News conveyed by Wicked People

Allah SWT ordered investigating the news that sinners and the wicked bring, to make sure of its authenticity. Otherwise, if the hypocrite's word is taken for granted and a decision is based on it, regardless of whether the information is true or not, the authorities will be taking the lead of the sinners. Allah Almighty forbade taking the path of the corrupted and sinners.

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ فَضَلَا مِّنَ اللَّهِ وَنِعْمَ وَاللَّهُ عَلِيمٌ حَكِيمٌ
(الحجرات، ٤٩: ٧-٨)

Translation: And remember that the Messenger of Allah (PBUH) is amongst you. If he accepted what you say in most of the matters, you would be in serious trouble. But Allah has blessed you with the love of faith and has embellished it in your hearts and has made you hate disbelief, disobedience and sins. Such are they that follow the path of Din (Religion) resolutely and steadfastly. (It) is due to Allah's bounty and favor (i.e., the raising of the untaught Messenger and his presence amongst you). And Allah is All-Knowing, Most Wise.

Explanation:

The Prophet's (PBUH) Decision is better

Allah said; know that among you is the Messenger of Allah. Therefore, honor and respect him, be polite with him and obey his orders. For he is more knowledgeable about what benefits you and is more concerned with you than you yourselves are. His opinions in such matters are more complete than your own. Then He clarifies that they fall short in overseeing

their own benefit that if he obeys all of your opinions and desires, you will earn trouble and hardship.

Brotherhood

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ خَوَائِكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (الحجرات ٩: ١٠-١١)

Translation: 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. 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.

Explanation:

Allah does not approve that the other Muslims should just sit and watch the clash when two groups of their own community have fallen to mutual fighting. But whenever such a sad situation arises all the believers should become concerned and should do whatever they can to bring about peace and reconciliation between the parties. They should urge the parties to desist from fighting; they should exhort them to fear God; their influential people should go and talk to the responsible men of the two sides, should find out the causes of the dispute and do whatever they can to effect reconciliation between them.

Avoiding Hateful Behavior

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (الحجرات، ١١: ١١)

Translation: 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.

Explanation:

The Prohibition of mocking and ridiculing One Another

It is forbidden to scoff at and belittle people, for the injured party could be more honored and dearer to Allah the Exalted than those who ridicule and belittle them and stating this prohibition for men and then women. Allah forbids defaming each other. He among men who is a slanderer, and a backbiter, is cursed and condemned. The names and descriptions of

wickedness are evil; meaning, to use the nicknames that were used by the people of Jahiliyyah, after you embraced Islam and understood it.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ (الحجرات، ٤٩: ١٢)

Translation: 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.

Explanation:

"Do not spy': Do not grope after the secrets of the people: do not search for their defects and weaknesses: do not pry into their conditions and affairs. Whether this is done because of suspicion, or for causing harm to somebody with an evil intention, or for satisfying one's own curiosity, it is forbidden by the Shari 'ah in every case. It does not behoove a believer that he should spy on the hidden affairs of other people, and should try to peep at them from behind curtains to find out their defects and their weaknesses. This also includes reading other people's private letters, listening secretly to private conversation, peeping into the neighbor's house, and trying to get information in different ways about the domestic life or private affairs of others. This is grave immorality which causes serious mischief in society.

In this sentence Allah by likening backbiting to eating the dead brother's flesh has given the idea of its being an abomination. Eating the dead flesh is by itself abhorrent; and when the flesh is not of an animal, but of a man, and that too of one's own dead brother, abomination would be added to abomination.

The standard of honor in the sight of Allah

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات، ٤٩: ١٣)

Translation: 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.

Explanation:

In this verse the whole of mankind has been addressed to reform it of the great evil that has always been causing universal disruption in the world, that is, the prejudices due to race, color, language, country, and nationality. On account of these prejudices man in every age has generally been discarding humanity and drawing around himself some small circles and regarding those born within those circles as his own people and those outside them as others.

Islam and Eiman

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِّنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ (الحجرات ٤٩: ١٥، ١٤)

Translation: The Bedouins say: ‘We have believed.’ Say: ‘You have not believed. Rather say: We have accepted Islam. And the belief has not yet gone into your hearts. If you obey Allah and His Messenger (blessings and peace be upon him), He will not decrease anything (in reward) for your deeds. Surely, Allah is Most Forgiving, Ever-Merciful.’ The true believers are only those who have believed in Allah and His Messenger (blessings and peace be upon him) and then never have any doubt, and who struggle in the way of Allah with their material as well as human resources. It is they who are true (in their claim to believe).

Explanation:

Another translation of the words قولوا اسلمنا can be; "Say: we have become Muslims."

From these words some people have concluded that in the language of the Qur'an, "Mu'min" and "Muslim" are two opposite terms. A "Mu'min" is he who has believed sincerely and a "Muslim" he who might have accepted Islam only verbally without true faith. But, in fact, this is an absolutely wrong idea. No doubt the word Iman here has been used for sincere affirmation by the heart and the word Islam for only outward and external submission but to understand them as two independent and mutually contradictory terms of the Qur'an is not correct.

“Hidayah” is a blessing of Allah

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ- يَتَّبِعُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَتَّبِعُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ (الحجرات، ٤٩: ١٦-١٧)

Translation: Say: ‘Are you trying to show off to Allah your Din (Religion) whilst Allah knows all that is in the heavens and in the earth? And Allah is Well Aware of everything.’ These people are showing off to you that they have done a favor to you by embracing Islam. Say: ‘Do not show off your Islam as a favor to me. Instead, Allah is the One Who favors you by guiding you to faith, provided you are true (to belief).

Explanation:

Such Bedouins, in fact, by converting to Islam, used to say that we have come to you by becoming obedient and converting to Islam, and you did not have to wage war against us. And their intention was to pay attention to us now and give us some of the treasure. In response, Allah Almighty said to His Prophet, "Tell them." If you have converted to Islam, you have brought it for your own personal purposes, otherwise you would have suffered the same fate as other disbelievers. What good do you do me for bringing this Islam? Rather, it is a favor of Allah upon you that He has enabled you to convert to Islam and your life and property have been saved from the hands of the Muslims and you have not been beaten.

Knowledge of Unseen

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ (الحجرات، ٤٩: ١٨)

Translation: Surely, Allah knows all the unseen of the heavens and the earth, and Allah monitors best whatever you do. (al-Hujurāt, 49: 18)

Explanation:

Allah is the All-Seer of what you do. Allah is not far from the slaves but is closer to them. No one's deeds are hidden from Allah, and no one is out of his control- The two angels are appointed with you on right and left, writing down what you say and what you do.

Adab Al-Nabi PBUH

The Status of Holy Prophet PBUH

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا (الاحزاب، ٣٣: ٦)

Translation: 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.

Explanation:

One of the main themes of Surah Al-Ahzab is to condemn the mischievousness of the opponents of the prophet in Madina, i.e., the hypocrites. They kept trying to scandalize the family of the prophet. Allah reprimanded him by demonstrating the high status of the prophet that the prophet is so dear and near to the believers that he has greater claim on them than they have on themselves. His wives were giving the status of mothers of the believers, and it was made haram to marry them even after the demise of the prophet. In this way attempts to scandalizing the prophet's family was stopped.

Uswa-e-Hasanah

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (الاحزاب، ٣٣: ٢١)

Translation: 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.

Explanation:

In view of the context in which this verse occurs, the object of presenting the Holy Prophet's conduct and way of life as a model was to teach a lesson to the people, who had been motivated by considerations of selfish interests and personal safety on the occasion of the Battle of the Trench. They are being addressed, as if to say: You claimed to be the believers and Muslims and followers of the Holy Messenger. You should have seen how the Messenger whose followers you claimed to be conducted himself on the occasion

The Seal of Prophethood PBUH

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (الاحزاب، ٣٣: ٤٠)

Translation: 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.

Explanation:

This one sentence stays at the root of all those objections which the opponents were raising in connection with this marriage of the Holy Prophet (PBUH). Their first objection was that he had married his own daughter-in-law, whereas according to his own law the son's wife is forbidden for the father. This was answered by saying: "Muhammad is not the father of any of your men." That is, Zaid was not his real son, and so it was not unlawful to marry his divorced wife. Their second objection was that even if his adopted son was not his real son, it was not necessary that he should have married his divorced wife.

The Holy Prophet (PBUH) was the last of the prophets who has sealed and thus terminated prophethood, and that no other prophet is to be appointed after him and every claimant to prophethood is a liar and an infidel are well-settled issues on which there has been complete unanimity and consensus right from the days of the noble companions (RA) up to the date.

Importance of Darood o Salam

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا (الاحزاب، ٥٦)

Translation: 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).

Explanation:

"Allah's sending His blessings on His Prophet" means this: Allah is very kind to His Prophet: He praises him, blesses his work, exalts his name, and showers His mercies on him. "Blessings of the angels" means: "They love the Prophet most dearly and pray to Allah to bless him with the highest ranks, cause his religion and Shari'ah to flourish and exalt him to the laudable position."

That it is an Islamic practice to send Darud on the Holy Prophet, that it is commendable to pronounce it when the Holy Prophet's name is mentioned, that it is a Sunnah of the Prophet to recite it in the Prayer in particular, is agreed upon by all the scholars. There is also a consensus that it is obligatory to pronounce the Darud on the Holy Prophet at least once in a lifetime, because Allah has clearly commanded it.

Offending Allah and His Prophet PBUH

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا (الاحزاب، ٥٧)

Translation: 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.

Explanation:

"To offend Allah" implies two things: (1) That Allah should be disobeyed, that an attitude of disbelief and shirk and atheism be adopted with regard to Him, and that things made unlawful by Him be made lawful; and (2) that His Messenger be troubled, for just as obedience to the Messenger is obedience to Allah, so is opposition and disobedience of the Messenger opposition and disobedience of Allah.

Hurting the Believers

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا (الاحزاب، ٥٨)

Translation: 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.

Explanation:

Hurting or causing pain to any Muslim without a valid Islamic legal justification is forbidden (Haram)

This verse determines the definition of slander. It is to ascribe a fault to a person which he does not have, or an error which he has not committed. The Holy Prophet (PBUH) also has explained it. According to Abu Da'ud and Tirmidhi, when he was asked as to what is ghibat (backbiting), he replied: 'It is to make mention of your brother in a manner derogatory to him. "The questioner said, "And if the fault is there in my brother?"'. The Holy Prophet (PBUH) replied: 'If the fault that you mentioned is there in him, you backbite him; if it is not there, you slandered him.' Such an act is not only a moral sin, which will entail punishment in the Hereafter, but this verse also requires that in the law of an Islamic State also false allegation should be held as a culpable offense.

Social Etiquettes

Avoid ignorant behavior

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا (الفرقان ٢٥: ٦٣)

Translation: And the (favorite) servants of the **Most Kind (Lord) are those who walk gently on** the earth, and when the ignorant (i.e., impolite) people say to them something (unlikable), they (get aside), saying: "Peace".

Explanation:

That is; "They do not walk haughtily and arrogantly like the tyrants and mischief-makers, but their "gait" is of a gentle, right-thinking and good-natured person." "Walking humbly" does not mean walking like a weak or sick person, nor does it imply the gait of a hypocrite who walks ostentatiously to show humility or fear of God. According to Traditions, the Holy Prophet himself used to walk with firm, quick steps. This shows that the "humble step" is the natural step of a noble and gentle person and not a gait which shows weakness and undue humility.

Night Prayers and Seeking Refuge from the Hell

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ۝ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ۝ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا (الفرقان ٢٥: ٦٤، ٦٥، ٦٦)

Translation: And (these) are the ones who spend their nights prostrating themselves and standing before their Lord (cloaked in submissiveness). And (these) are the people who pray (all the time before the presence of Allah): 'O our Lord, turn away from us the torment of Hell. Surely, its torment is most injurious (and everlasting). Surely, that is an evil lodging (for temporary lodgers) and an evil abode (for permanent dwellers).

Explanation:

The true servants of Allah pass their nights in worshipping and remembering Him as much as they can. They neither spend their nights in fun and merry-making nor in gossips and telling tales, nor in doing wicked deeds, for these are the ways of the ignorant people. This characteristic of theirs has been brought out clearly at several places in the Qur'an, thus: "their backs forsake their beds and they invoke their Lord in fear and in hope." (As-Sajdah: 16). "These people (of Paradise) slept but little at night, and prayed for their forgiveness in the hours of the morning." (Az-Zariyat: 17, 18).

Staying Moderate

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا (الفرقان ٢٥: ٦٧)

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

Explanation:

The true servants of Allah adopt "the golden mean" between the two extremes in spending their money. They neither go beyond prudence and necessity in expenditure nor live in wretched 'circumstances in order to save and hoard money but are frugal. According to Islam extravagance is:

- (1) To spend even the smallest amount of money in unlawful ways.
- (2) To go beyond one's own resources in expenditure even in lawful ways, or to spend money for one's own pleasure.
- (3) To spend money in righteous ways not for the sake of Allah but for mere show.

On the other hand, one is miserly if one does not spend money for one's own needs and requirements and those of one's family in accordance with one's resources and position, or if one does not spend money for good works. The way taught by Islam is the golden mean between the two extremes.

Lecture# 19: Uloom-ul-Quran - III

Avoiding Major Sins

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا
(الفرقان ٢٥: ٦٨)

Translation: And these are the people who do not worship any other god apart from Allah, nor do they kill the soul whose killing without any lawful cause Allah has forbidden, nor do they commit adultery. And whoever does this will receive the punishment due for the sin.

Explanation:

The true servants refrain from three great sins: Shirk, murder and adultery. As regards the inclusion of refraining from shirk among the excellences of the true servants, one may ask why it should be presented as virtue before the disbelievers who did not regard shirk as a vice.

Repentance (Tawbah)

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ۖ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
(الفرقان ٢٥: ٧٠، ٦٩)

Translation: His punishment will be doubled on the Day of Rising and, disgraced and humiliated, he will live in it forever. But whoever repents and believes and does good deeds, so these are the people whose evil deeds Allah will change into good ones. And Allah is Most Forgiving, Ever-Merciful.

Explanation:

This can have two meanings: (1) His punishment will never come to an end, but it will continue being inflicted relentlessly over and over again; and (2) the person who in addition to the sins of disbelief, shirk and atheism, would have committed murders, adultery and other sins, will get separate punishment for rebellion and for each other sin.

On the other hand, the good news for the people who repented and reformed themselves, that they will have the benefit of the "general amnesty". This is the reward for those who repent of their sins and will do good deeds in the future. Allah replaces their evil deeds with good deeds.

Avoid lies and evil

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ۚ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا
(الفرقان ٢٥: ٧٢، ٧١)

Translation: And whoever repents and executes good, so he returns to Allah (the way) returning is due. And these are the people who do not attend (both verbally and practically) the false and untruthful matters, and when they pass by evil activities, they (observing caution) pass by like dignified people.

Explanation:

It has two meanings: (1) When he has repented sincerely, he will start a new life of belief and obedience to Allah and by His grace and help will start doing good deeds instead of evil deeds that he used to do in his life of unbelief, and his evil deeds will be replaced by good deeds; and (2) Not only will his evil deeds done in the past be written off, but it will also be recorded in his conduct register that he was the servant who gave up rebellion against his Lord and adopted the way of His obedience.

Thinking and prayer for the family

أَنَّ الَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ۚ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا (الفرقان ٢٥: ٧٣، ٧٤)

Translation: And these are the people who, when they are directed and guided by means of Revelations of their Lord, do not fall at them deaf and blind (but reflect on them). And these are the people who submit (before the presence of Allah): ‘O our Lord, grant us coolness of eyes in our wives and our children, and make us leaders of the Godfearing people.

Explanation:

The true servants of Allah do not behave like the blind and the deaf towards the Revelations of Allah, when they are recited to them for their admonition. They do not turn a deaf ear to their teachings and Message and do not deliberately close their eyes to the Signs that they are asked to observe, but are deeply moved by them. They follow and practice what they are enjoined and refrain from what is forbidden.

The reward of servitude

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ۚ خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا (الفرقان ٧٥، ٧٦: ٢٥)

Translation: They will be rewarded with lofty palaces (in Paradise) as recompense for their patience and steadfastness and will be welcomed therein with greetings and salutations of peace. They will live therein forever. Those (lofty palaces in Paradise) are the most excellent lodgings and (decent) abodes.

Explanation:

The word sabr (fortitude) has been used here in its most comprehensive sense. The true servants courageously endured their persecution by the enemies of the Truth; they remained firm and steadfast in their struggle to establish Allah's way in the land; they carried out their duties enjoined by Allah sincerely and tearlessly without any concern for the worldly losses and deprivation; and they withstood all temptations held out by Satan and all the lusts of the flesh.

The Purpose of Servitude

قُلْ مَا يَعْبُدُكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا (الفرقان ٢٥: ٧٧)

Translation: Say: ‘My Lord cares little for you if you do not worship (Him). But you have indeed rejected (Him). So now this (denial) will ever endure as a permanent torment (for you).’

Explanation:

This warning to the disbelievers has been given in order to contrast it with the great rewards that have been promised to the true servants of Allah, as if to say, "If you do not invoke Allah for help and protection, and do not worship Him, you will have no value and importance in His sight, and He will not care at all for you because He does not stand in need of any help from you. It is indeed for your own sake that He has given you the opportunity to invoke Him so that He they turn in mercy towards you; otherwise, there is no difference between you and the rest of creation."

Characteristics of Faithful

قَدْ أَفْلَحَ الْمُؤْمِنُونَ (المؤمنون، ٢٣: ١)

Translation: Certainly, the believers have attained their goal.

"Believers", who have attained true success, are those who have accepted the Message of Muhammad (Allah's peace be upon him), and have acknowledged him as their guide and followed the way of life taught by him.

Submission in prayer and avoidance of absurd talk

وَالَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ O وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ (المؤمنون، ٢٣ : ٢ - ٣)

Translation: Those who become most humble and submissive in their Prayers. And who (always) keep away from absurd talk.

Explanation:

The noble characteristics of the Believers pointed out here, are the arguments to prove the above assertion. In other words, it has been stated that people with such and such traits and qualities only can attain true success in this world and in the Hereafter.

Paying Zakat

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ (المؤمنون، ٢٣ : ٤)

Translation: And who (always) pay Zakat (the Alms-due [and keep purifying their wealth and Souls).

Explanation:

The word Zakat literally means purification and development-to help something grow tip smoothly and develop without obstruction. As an Islamic term, it implies both the portion of wealth taken out for the purpose of purifying the rest of wealth and the act of purification itself.

Modesty

وَالَّذِينَ هُمْ لِأَعْيُنِهِمْ حَافِظُونَ O إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (المؤمنون، ٢٣ : ٥-٦)

Translation: And who guard their private parts (all the time). Except from their wives or those slave-girls who are the possessions of their hands. (If they go to them according to the Islamic injunctions,) there is surely no blame on them.

Explanation:

They are modest in every sense of the word. They are free from sex abuse and sex perversion. They are so modest that they even conceal those parts of their bodies which the Law forbids to expose before others. This is a parenthesis which is meant to remove the common misunderstanding that sex desire is an evil thing in itself and satisfying it even in lawful ways is not desirable, particularly for the righteous and godly people.

Not to cross the limitations set by Allah Almighty

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ (المؤمنون، ٢٣ : ٧)

Translation: But whoever desires someone beyond these (lawful women), it is they who are transgressors (and disobedient).

Protection of trust, promise and prayer

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ O وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ (المؤمنون، ٢٣ : ٨-٩)

Translation: And those who are watchful of their trusts and their pledges. And who protector their

Prayers (with persistence).

Explanation:

The Believers fulfill the terms of the trusts which are placed in their charge. In this connection it should be noted that the Arabic word “amanat” is very comprehensive and includes all those trusts which are placed in their charge by Allah or society or individuals. Likewise, ahd includes all those compacts, pledges, and promises which are made between Allah and man, and man and man. The Holy Prophet himself used to impress the importance of

the fulfillment of pledges in his addresses: "The one, who does not fulfil the terms of his trust, has no Faith, and the one, who does not keep promises and pledges has no Islam.

Inheritors of Paradise

أُولَئِكَ هُمُ الْوَارِثُونَ- الَّذِينَ يَرْتُونَ الْغَزْدُوسَ هُمْ فِيهَا خَالِدُونَ (المؤمنون، ٢٣ : ١٠ - ١١)

Translation: It is they who will be the inheritors (of Paradise). They will (also) inherit the most superior Gardens of Paradise (where all the bounties, comforts and pleasures of nearness to Allah will abound). They will live there forever.

Explanation:

Firdaus (Paradise) is a common word found in almost all human languages in very nearly similar forms. It means a vast garden adjoining the dwelling of a person and enclosed by defense walls and containing all kinds of fruit trees, especially vines: In some languages, the word has the sense of containing pet birds and animals, too. Firdaus was in common use in pre-Islamic Arabic literature. This gives the idea that Firdaus is a vast place containing a great number of gardens, vineyards, etc.

Ahkam

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ (الانعام، ١٥١:٦)

Translation: Say: 'Come, I will recite to you those things which your Lord has forbidden to you: Do not set up anything as a partner with Him; be morally excellent with parents; and do not kill your children owing to poverty. We alone give you sustenance and (will provide for) them as well. And do not draw near to shameful deeds (whether) open or hidden. And do not kill the soul whose (killing) Allah has forbidden, except when it is rightfully due (according to law in self-defense against disruption and whilst combating terrorism). It is these (injunctions) He has enjoined upon you so that you may apply reason.

Explanation:

That is, "The limits set by your Lord are not those which you have imposed on yourselves, but they are the following which Allah has set for the regulation of human life and which have always been the fundamental basis of all Divine Laws."

That is, haram are not those whom you have declared without any evidence, merely on the basis of your false illusions and erroneous suspicions. Rather, forbidden are those things which your Lord has forbidden, for He is your Creator and your Lord. He has knowledge of all things, so He has the right to make whatever He wills lawful and whatever He wants to make something haram (illegal). So, I will tell you the details of what your Lord has emphasized.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تَكْلَفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ (الانعام ١٥٢)

Translation: And do not go near the property of the orphan but in the most likable manner until he reaches the age of maturity.' And always give full measure and weight with justice. We do not burden any soul beyond its ability to bear it. And when you say (something pertaining to somebody), do justice even though he is (your) near relative. And always fulfil the promise of Allah. These are (the matters) which He has strictly ordained for you in order that you may accept direction and guidance.

Explanation:

"The best way" will be the one which is based on selflessness, good intentions and the welfare of the concerned orphan, and which is not objectionable in the sight of God or man.

"You shall use full measure and a just balance," is a fundamental principle of the Divine Law: Allah has added, "We charge one....one can bear," to assure people that whoever tries his very best to be just and right in measuring, weighing and carrying out other trade transactions, will be absolved from his responsibility and will not be taken to account, if in spite of his best efforts, there happens to be an unintentional error.

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ
(الانعام، ١٥٣: ٦)

Translation: 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 Godfearing.

Explanation:

"You should follow this way because this is the Right Way." This "Natural Covenant" demands that man should follow the Way shown by Allah, because any deviation from it into the paths of rebellion or independence or in the worship of another than Allah will be the first violation against that Covenant, and will mislead one into other violations one after the other. Besides, no man can fulfill the obligations of this most delicate, vast and intricate Covenant unless one accepts Divine Guidance and follows it in every aspect of life. "..... you should not follow other ways" because they will turn you away from His Right Way which is the only Way which leads to His nearness, pleasure and approval.

Thinking of Day of Judgment

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِإِعَادٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (الحشر، ٥٩: ١٨)

Translation: O believers! Keep fearing Allah. And everyone should be vigilant to what he has sent forward for tomorrow (the Day of Reckoning). And always fear Allah. Indeed, Allah is Well Aware of what you do.

Explanation:

This whole worldly life is "today", whose "tomorrow" is the Day of Resurrection, which is going to follow it. Adopting this style Allah has, in a wise manner, made man understand the truth that just as that person is highly foolish, who gambles away his all for the enjoyment of today and does not realize whether tomorrow he would be left with anything to eat and a place of shelter or not, so is that person also only working for his own doom, who is too absorbed in making; his world to pay heed to the Hereafter, whereas the Hereafter is to follow this world just as today is to be followed by tomorrow, and there he would find nothing if he has sent nothing ahead for the morrow.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ (الحشر، ٥٩: ١٩)

Translation: And be not like those who forgot Allah. So, Allah made them forget their own souls (that they could send forward some good for their own souls). It is they who are defiant.

Explanation:

Forgetfulness of God inevitably leads to forgetfulness of one's own self. When man forgets that he is slave to the Almighty, he will inevitably form a wrong view of his position in the world, and his whole life will go wrong because of this basic error. Likewise, when he forgets that he is slave to nobody except Allah, he does not serve the one whose slave actually he is not. This also is a grave and all-pervading misunderstanding, which corrupts his whole life. Man's real position in the world is that of a slave; he is not free and self-sufficient; and he is slave of only One God, and is no one else's slave beside Him.

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ (الحشر، ٥٩: ٢٠)

Translation: The inmates of Hell and the people of Paradise cannot be equal. It is the people of Paradise who are successful and victorious.

Explanation:

The rebels and the disobedient ones, and the obedient and dutiful ones are not equal. Success will come to those who think of the Hereafter and attain “Jannah” by doing good deeds. These two categories of people are never the same with regards to the judgement of Allah, the Exalted, on the Day of Resurrection. Therefore, Allah asserts that He will honor the righteous and humiliate the sinners. The righteous are those who will earn safety and deliverance from the torment of Allah the Exalted and Most Honored.

Lecture# 20: Uloom-ul-Hadith - I

The Hadith: Introduction, Definitions and Types

Introduction to the Hadith

Literal Meaning of the Hadith

The literal meaning of Arabic word Hadith is “an item of news”, “conversation”, “a tale”, “a story”, “a report”, (this report can be historical or legendary, true, or false whether relating to present or past). The secondary meaning of the hadith as adjective is “new” as opposed to Qadim (old)⁵.

Here is one example from the Qur'an:

Usage of the Word ‘Hadith’ in the Qur'an for:

Religious Communication, Message, or the Qur'an:

Almighty Allah says:

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى⁶

“Has the hadith (story) of Musa reached you?”

It may conclude that this word has been used in the Qur'an in the sense of story, communication, and message etc.

However, just like the terms, Salah and Zakah, the word Hadith has been adopted as a technical term for the speech, acts, silent approvals, and communications of the Prophet (PBUH).

Technical Meaning of the Hadith

ما اضيف الى النبي صلى الله عليه وآله وسلم من قول او فعل او تقرير او وصف خلقى او خلقى⁷

“The speech, acts, silent approval, and narration of conduct of the Prophet (PBUH) is called hadith”

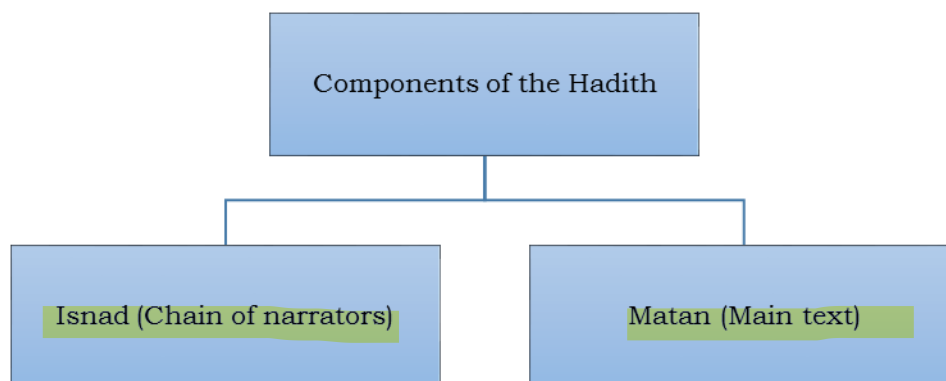
⁵ Ibn Manzur, al-Afriqi, Lisan al-‘Arab, vol.2, p.131

⁶ The Qur'an, Taha:09

⁷ Tadrib al-Ravi, p.23

The Components of Hadith

Hadith, in general, is made up of two basic components:



Every hadith has two main components:

Isnad (Chain of narrators) – This is the chain of narrators through which the Hadith is narrated.

Matan (Content) – This is the main text of the Hadith, or the narrated speech of the Prophet (PBUH).

Types of Ahadith

There are different types of Ahadith according to their contents, transmitters, and authenticity. Few important types are given below:

Hadith-i-Qudsi: meaning “Divine”. These were narrated directly from Allah by the Prophet (PBUH), who then passed it on to his Companions.

Hadith-i-Nabawi: The Hadith directly narrated from the Prophet (PBUH) by His Companions.

Sahih (Sound): The sound hadith is a hadith, the isnad of which coheres continuously through the transmission of one upright and accurate person from another up to its point of termination.⁸

A hadith in which five conditions of authenticity are found called sahih:

- 1- Its chain of transmission should be connected, that is, every narrator should have taken it directly from the immediate narrator.
- 2- Every narrator should be just, he should avoid major sins, he should not insist on minor sins, he should be of good nature and moral character.
- 3- He should have perfect discipline; he should preserve the Hadith through writing or memorization and pass it on.
- 4- That Hadith should not be rare.
- 5- The narrator should not have passed bad comments against his predecessors.

Hasan (Fair): Fair is the hadith, the source of which is known and the transmitters of which are famous.⁹ Or A hadith whose narrators are "slightly more restrained" than the narrators of a Sahih Hadith, the rest of the conditions are the same.

Da'if (Weak): Linguistically, Da'if means “weak”, while technically it refers to a narration below the standard of Hasan. This is a Hadith in which any one or more of the five conditions of Sahih have not been met.

Mawdu (Fabricated): A hadith whose narrator has at some point lied about the hadith, every narration of such a narrator is called a fabrication.¹⁰ If the defect in the narrator is that

⁸ Ibn ul Salah, Muqaddima p. 5.

⁹ Ibid, p. 17.

¹⁰ Usool al Hadeeth: The Evaluation of Hadeeth Methodology, p. 102.

he is known to lie on the Prophet (PBUH), his Ahadith are classified as Mawdu. Technically, a Mawdu narration is not a Hadith at all, but a lie attributed to The Prophet (PBUH). It is referred to as a Hadith figuratively.

The Importance and Legal Authority of Hadith and Sunnah Sunnah in Arabic Lexicography

According to the Arabic Lexicography, Sunnah means way, course, mode, manner of acting, rules, or conduct of life.¹¹

The Usage of Word ‘Sunnah’ in the Qur’an

The word Sunnah and its plural “Sunan” is used in the Qur’an in the meaning of rule, law, or a line of conduct.¹²

For example:

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ يَجْدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا¹³

“(This) is Allah’s pattern that has been established through time, and you will never find any change in the Laws of Allah.”

Sunnah means the mode of life, and the Sunnah of the Prophet (PBUH) means the mode of the life of the Prophet (PBUH), and hadith means the narration of the life, actions, deeds, and silent approvals of the Prophet (PBUH). These two terms were used almost interchangeably, though there is a slight difference between them. For a hadith may not contain any Sunnah or a single hadith may contain more than one Sunnah.

Importance of Hadith & Sunnah

Why was this painstaking task of compiling “Ahadith” done?

There have been many great rulers and leaders but nothing of this sort was developed to differentiate between correct and incorrect statements attributed to them. The answer to this question is the unique position of the Sunnah of the Prophet (PBUH), which demanded this care.

The Qur’an on the Legislative Authority of the Prophet (PBUH)

The scholars are unanimous that the authority of the Qur’an is binding on all Muslims. The authority of the Prophet (PBUH) comes next only to the Qur’an. His authority is not derived through the community's acceptance of the Prophet (PBUH) as a person of authority. His authority is expressed through Divine will. Allah describes His Prophet's position in the following way:

Almighty Allah says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا¹⁴

“So, (O Beloved,) by your Lord, they cannot become true believers until they make you a judge in every dispute that arises amongst them, and thereafter they do not feel any resentment in their hearts against the judgment that you make, and submit (to your decision) gladly, with total submission.”

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ¹⁵

¹¹ Lisan al-‘Arab, vol.4, p.1438

¹² Dictionary and Glossary of the Koran, pp.72-73

¹³ The Qur’an al-Fatha, 48:23

¹⁴ The Qur’an al-Nisa, 4:65

¹⁵ The Qur’an al-Nisa, 4:80

“Whoever obeys the Messenger (PBUH) obeys (but) Allah indeed.”

فَلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ¹⁶

“(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.”

There are so many verses in the Qur’an which explains the legal authority of the Prophet (PBUH) out of which a few are mentioned above. In the first verse Almighty Allah has conditioned the belief of a Believer with the obedience of the Prophet (PBUH). According to the verse the person cannot be a true believer until he submits his matters to the Prophet (PBUH) which means to the sunnah of the Prophet (PBUH).

In the second verse it is categorically mentioned that the obedience of the Prophet (PBUH) is not only equal the obedience of the Allah but in reality, it is the obedience of Allah Himself.

These are not enough Allah has conditioned his love for the Muslims with the obedience of the Prophet Muhammad (PBUH). So, it is compulsory for a Believer to obey Prophet (PBUH) if he is affirmed on his believe:

Legal Authority of Sunnah in the Light of Hadith literature

Islamic legal law come into existence with the advent of Islam. During the time of the Prophet (PBUH) he himself was there to settle all the matters.

عَنِ الْمِقْدَامِ بْنِ مَعْدِي كَرِبَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: "أَلَا إِنِّي أُوتِيتُ الْكِتَابَ، وَمِثْلَهُ مَعَهُ أَلَا يُوشِكُ رَجُلٌ شَبَعَانُ عَلَى أَرِيكَتِهِ يَقُولُ عَلَيْكُمْ هَذَا الْقُرْآنُ فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَحْلُوهُ، وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ"¹⁷

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

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

أَيَحْسَبُ أَحَدُكُمْ مُتَّكِئًا عَلَى أَرِيكَتِهِ، قَدْ يَظُنُّ أَنَّ اللَّهَ لَمْ يُحَرِّمْ شَيْئًا إِلَّا مَا فِي هَذَا الْقُرْآنِ، أَلَا وَإِنِّي وَاللَّهِ قَدْ وَعَظْتُ، وَأَمَرْتُ، وَنَهَيْتُ، عَنْ أَشْيَاءَ إِنَّهَا لَمِثْلُ الْقُرْآنِ، أَوْ أَكْثَرُ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُحَلِّ لَكُمْ أَنْ تَدْخُلُوا بُيُوتَ أَهْلِ الْكِتَابِ إِلَّا بِإِذْنٍ، وَلَا ضَرْبِ نِسَائِهِمْ، وَلَا أَكْلِ ثَمَارِهِمْ، إِذَا أَعْطَوْكُمُ الَّذِي عَلَيْهِمْ¹⁸

“Does any of you, while reclining on his couch, imagine that Allah has prohibited only what is to be found in the Qur’an? By Allah, I have preached, commanded, and prohibited many matters as numerous as what is found in the Qur’an, or more numerous”

The Prophet himself has given a clear statement about his legal authority. A man asked the prophet for three times, whether Hajj is mandatory every year. The prophet remained silent, then said:

¹⁶ The Qur’an, al-Imram, 3:31

¹⁷ Sahih Muslim, 1679

¹⁸ Sunan Abu Dawud, 3050

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَوْ قُلْتُ: نَعَمْ لَوَجَبَتْ، وَلَمَّا اسْتَطَعْتُمْ"، ثُمَّ قَالَ: «دَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ»¹⁹

"If I were to say 'Yes,' it would become obligatory (for you to perform it every year) and you would not be able to do it. Then he said: Leave me with what I have left to you, for those who were before you were destroyed because of excessive questioning, and their opposition to their apostles. So, when I command you to do anything, do it as much as it lies in your power and when I forbid you to do anything, then abandon it."

Here, Prophet give verdict on his own authority about one of the fundamentals of the Islam.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حُرِّمَ لِبَاسُ الْحَرِيرِ وَالذَّهَبِ عَلَى ذُكُورِ أُمَّتِي²⁰

"The Messenger of Allah (PBUH) said: "Wearing silk and gold has been made unlawful for the males of my Ummah and lawful for its females."

These and many other traditions tell that during the time of the Prophet (PBUH) the law was being complied by his speeches, acts and verdicts. As Almighty conferred him legislative authority by saying:

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ²¹

"[the Prophet] who will enjoin upon them the doing of what is right and forbid them the doing of what is wrong, and make lawful to them the good things of life and forbid them the bad things, and lift from them their burdens and the shackles that were upon them [aforetime]."

The legislative authority of the Prophet (PBUH) is clearly evident from the above mentioned verses.

The Attitude of Rightly Guided Caliphs towards Hadith

The Rightly Guided Caliphs also gave preference to the hadith of the Prophet (PBUH). Here are few examples.

Abu Bakr R.A.:

قَالَ جَاءَتِ الْجَدَّةُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ تَسْأَلُهُ مِيرَاثَهَا فَقَالَ مَا لَكَ فِي كِتَابِ اللَّهِ تَعَالَى شَيْءٌ وَمَا عَلِمْتُ لَكَ فِي سُنَّةِ نَبِيِّ اللَّهِ -صلى الله عليه وسلم- شَيْئًا فَارْجِعِي حَتَّى أَسْأَلَ النَّاسَ. فَسَأَلَ النَّاسَ فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ حَضَرْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- أَعْطَاهَا السُّدُسَ. فَقَالَ أَبُو بَكْرٍ هَلْ مَعَكَ غَيْرُكَ فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ مِثْلَ مَا قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ فَأَنْفَذَهُ هَا أَبُو بَكْرٍ²²

"A grandmother came to Abu Bakr R.A. asking him for her share of inheritance. He said: There is nothing prescribed for you in Allah's Book., nor I do anything for you in Sunnah of Prophet of Allah (PBUH). Go home till I question the people. He then questioned the people, and al-Mughira b. Shu'ba said: I had been present with the Apostle of Allah (PBUH) when he gave her a sixth. Abu Bakr said: Is there anyone with you? Muhammad b. Maslamah stood and said the same as al-Mughira had said. So, Abu Bakr R.A. made it apply to her."

¹⁹ Sahih Muslim, 1337

²⁰ Jami' Tirmidhi, 1030

²¹ Al-A'raf, 08:157

²² Sunan Abu Dawud, 2894

فَقَالَ لَهُ ابْنُ عُمَرَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ إِلَيْنَا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا نَعْلَمُ شَيْئًا، وَإِنَّمَا نَفْعَلُ كَمَا رَأَيْنَا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُ²³

Ibn Umar said to him: Allah sent Muhammad to us when we did not know anything, and all we should do is to do that which we saw Muhammad PBUH doing.”

The above-mentioned traditions show that how the traditions were used during first century A.H. for the legal matters and the Rightly Guided Caliphs used it themselves and paid great respect to the verdicts, sayings, and acts of the beloved Prophet (PBUH).

²³ Sunan al-Nisai, 1434

Lecture# 21: Uloom-ul-Hadith - II

History and Compilation of Hadith

Hadith is the second major source of guidance given by Almighty Allah. The commandments of Allah and the Prophet (PBUH) are present in the Qur'an and Sunnah. These sources are compiled and protected by the believers with great care and consciousness. The history of the compilation of hadith is generally divided into 4 eras which are mentioned as follows.

The Era of The Prophet (PBUH)

The Prophet (PBUH) used to teach commandments of Allah through his Sunnah. He urged Companions to learn and memorize his teachings. He used to repeat his words thrice so it would be easy for them to learn.²⁴ He also asked Companions what they had learnt.²⁵ The Prophet (PBUH) also ordered Companions to write down his Ahadith on several occasions. It was the practice of Companions to write down Ahadith in the supervision of the Prophet (PBUH) himself. Some of the examples are mentioned as follows:

- 1) 'Abdullah bin Amr R.A. said: "I used to write everything which I heard from the Prophet (PBUH). I intended (by it) to memorize it. The Quraysh prohibited me, saying 'Do you write everything that you hear from him, while the Prophet (PBUH) is a human being (Bashr), he speaks in anger and pleasure?' Therefore, I stopped writing, and mentioned it to the Prophet (PBUH). He pointed with his finger to his mouth and said: 'Write, by Him in whose hand my soul lies, only right (Haqq) comes out from it.'"²⁶
- 2) Hazrat Abu Hurayra R.A. says that once The Prophet (PBUH) delivered a sermon. After hearing the sermon, a Yemeni man (Abu Shah) came and said, O' The Prophet (PBUH)! Write this down for me. The Prophet (PBUH) said:

اكتبوا لأبي شاه²⁷

"Write it down for Abu Shah"

- 3) Hazrat Abu Hurayra R.A. said that an Ansari used to sit in the gathering of the Prophet (PBUH) and listen to his Ahadith. He said: "I hear Ahadith from you, but I do not remember". The Prophet (PBUH) said:

اسْتَعِنْ يَمِينِكَ. وَأَوْمَأْ بِيَدِهِ لِلْخَطِّ²⁸

"Get help with your right hand and his gesture was to write with your hand."

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

- 4) Sahifa Ali R.A.²⁹

²⁴ Sahih a- Bukhari, 30.

²⁵ Ibid., 75.

²⁶ Sunan Abu Dawud, 117

²⁷ Sahih al-Bukhari, 36.

²⁸ Jami' Tirmidhi, 128

²⁹ Sahih al-Bukhari, 446

- 5) Sahifa Sadiqa written by Abdullah Ibn Amr R.A.³⁰
- 6) Sahifa Amr bin Hazam R.A.³¹
- 7) Several manuscripts pertaining the commandments given by the Prophet (PBUH) are also found. The Prophet (PBUH) gave these commandments to his governors, converted Muslims and other people regarding creeds and other worships. The prophetic commandments were written and saved in these manuscripts.³²
- 8) The Prophet's (PBUH) written commandments are also saved in his letters that he had written to different rulers and kings. As per the research of Dr. Hamid Ullah, around 250 letters of the Prophet (PBUH) found that have been published.³³

It has been categorically proved in the light of above-mentioned narrations that Ahadith were being recorded in the time of the Prophet (PBUH) on his instructions.

Compilation of Hadith in the Companions' Era

The Companions of the Prophet (PBUH) used to learn Hadith through memorization, recording & writing and through practice.

Learning by Memorizing:

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

He says, "We sat with the Prophet (PBUH), maybe sixty persons in number and the Prophet (PBUH) taught them Hadith. Later, when he went out for any necessity, we used to memorize it amongst us, when we departed it was as if it was cultivated in our hearts."³⁴

Writing of Ahadith

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

"Hazrat Salma R.A. narrates that I have seen Abdullah Ibn Abbas R.A. he was writing Ahadith from Abu Rafi R.A. the servant of the Prophet (PBUH)."³⁵

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

In the reign of Hazrat Umar, R.A. the second Caliph, has deputed senior scholar Companions in different provinces. It was their duty to teach the Qur'an and the Sunnah to the people.³⁶ So, the Hadith was directly transmitted to the people from the direct students of the Prophet (PBUH).

Hadith Circles of the Companions

Other than the official teachers, several senior Companions like Abu Hurayra R.A., Abdullah Ibn Masood R.A., Abdullah Ibn Abbas R.A., Anas bin Malik R.A. has established their hadith circles in different cities. They used to narrate and dictate Ahadith to number of Successors. They learnt Ahadith and compiled them in the form of books. Several manuscripts

³⁰ Tabaqat Ibn Saad, v. 2, p. 407

³¹ Ibid, p. 39

³² Jami' Tirmidhi, 264

³³ Rasool Ullah ki Sayasi Zindige, p. 311

³⁴ Jami li Akhlaq al Rawi, v. 1, p. 236

³⁵ Tabaqat Ibn Saad, v. 2, p. 371

³⁶ Musnad Ahmad bin Hanbal, 1, 48.

of these successors are found in the written form. For example, Sahifa Hammam bin Munaba was written by the student of Abu Hurayra R.A. So, there is no gap in the compilation of Hadith.

The Era of the Successors (Tabi'in)

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

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

The Era of the Followers (Taba Tabi'in)

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

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

Introduction to Fundamental Books of Hadith

Sihah al-Sitta (The Six Sound Books of Hadith)

There is a category of Ahadith consisting of the four Sunans and two Sahihs, known as al-Kutub al-Sittah (the Six Books) or as-Sihah al-Sittah (the Sound Six). 1. The Sahih of Al-Bukhari

Introduction to the Author

Imam Bukhari's full name is 'Abu 'Abdullah Muhammad ibn Isma'il al-Bukhari'. He was born in Bukhara in 194 A.H. Imam Bukhari studied under a number of famous scholars of hadith such as Malik ibn Anas, Hammad ibn Zayd and Ibn al-Mubarak.³⁷

Like many scholars of his time, al-Bukhari began his educational career under the guidance of his mother in his native city. Finishing his elementary studies at the young age of eleven, he immersed himself in the study of Hadith. Within six years, he had mastered the knowledge of all the traditionists of Bukhara, as well as everything contained in the books that were available to him. Imam al-Bukhari not only memorized Ahadith in the books of the scholars, he also memorized the biographies of all the narrators in their chains of narrators, their dates and places of birth, death, etc. He then travelled to Makkah with his mother and

³⁷ Ibid., p. 87.

brother to perform the Pilgrimage. From the Holy City, he started a series of journeys in quest of Hadith, passing through all the important centers of Islamic learning, staying in each place as long as he needed, meeting the traditionists, learning all the hadith they knew, and communicating his own knowledge to them. It is recorded that he stayed at Basra for four or five years, and in the al-Hijaz for six. He also travelled to Egypt twice and to Kufa and Baghdad many times.³⁸

Introduction to the Book

Al-Bukhari used to seek aid in prayer before recording every tradition and weighed every word he wrote with scrupulous exactitude. He devoted more than a quarter of his life to the creation of his Sahih, which is generally considered by the Muslims as an authority second only to the Qur'an.

Bukhari got the idea to compile the Sahih from a casual remark made by Ishaq ibn Rahawayh (d. 150 A.H.), who said that he wished that a traditionist would compile a short but comprehensive book containing only genuine traditions. These words seem to have fired al-Bukhari's imagination, and he set to work with untiring energy and care. He sifted through all the traditions known to him, tested their genuineness according to canons of criticism he himself developed, selected 9,082 out of some 600,000 narrations of Ahadith. If repetitions are excluded, the actual number of Ahadith goes down to 4000³⁹ He arranged them according to their subject matter under separate headings, most of which are taken from the Qur'an, and in some cases from the traditions themselves.

2. The Sahih of Muslim

Introduction to the Author

Imam Muslim's full name was Muslim ibn al-Hajjaj ibn Muslim. He belonged to the Arab Qushayri clan and lived in Nishapur.

It is said that He was born in 206 A.H and died on 261 A.H. He learnt and excelled in the usual disciplines at a precocious age, focused his attention on hadith. In its pursuit he travelled widely, visiting all the important centers of learning in Persia, Iraq, Syria and Egypt. He attended the lectures of most of the great traditionists of his day, including Ishaq ibn Rahawayh, Ahmad ibn Hanbal, 'Ubaydulalah al-Qawariri, Shuwayh ibn Yunus, 'Abdullah ibn Maslamah, and Hamalah ibn Yahya. He settled down at Nishapur, earning a living from a small business, and devoted the remainder of his time to the service of the Prophetic Sunnah.

Introduction to the Book

Like al-Bukhari, Muslim regarded a hadith as Sahih only when it had been handed down to him through a continuous isnad of known and reliable authorities, was compatible with other material established in this way, and was free from various types of deficiency. He adopted a threefold classification of Ahadith.

Thus carefully compiled by Muslim, and proof-read by Abu Zar'ah, the Sahih has been acclaimed as the most authentic collection of traditions after that of al-Bukhari, and superior to the latter in the details of its arrangement. Some traditionists hold it to be superior to the work of al-Bukhari in every respect.

After Muslim, a number of other scholars also compiled Sahih collections. These include Ibn Khuzaymah (d. 311 A.H), Abu Hatim Muhammad ibn Hibban (d. 354 A.H), and others.⁴⁰

³⁸ Muqaddimah Fath al-Bari, p. 564.

³⁹ Sihah Sitta: Ta'ruf o Khususiyat, p. 80.

⁴⁰ Sharh Sahih Muslim, p. 8.

None of them, however, ever gained the recognition and popularity that the Muslim community has accorded the definitive achievements of al-Bukhari and Muslim.⁴¹

3. The Sunan of al-Tirmidhi

Introduction to the Author

Al-Tirmidhi was born at Makkah in the year 209 A.H. He travelled a good deal in search of traditions, visiting the great centers of Islamic learning in Iraq, Persia and Khurasan, where he was able to associate with eminent traditionists such as al-Bukhari, Muslim, Abu Dawood and others. He returned to his hometown in the province of Khurasan and compiled his Jami after that. It was completed some twenty years later. Abu 'Isa died at Tirmidh in 279A.H.⁴²

Like Abu Dawood, al-Tirmidhi possessed a remarkably sharp and retentive memory, which was severely tested many times.⁴³

Introduction to the Book

The general principles with regard to the criticism of hadith which had been adopted by Abu Dawood were further improved upon and followed by his student Abu 'Isa Muhammad ibn 'Isa ibn Sawrah ibn Moosa ad-Dahhak al-Tirmidhi, in his compilation which he called al-Jami'. This work contains the bulk of the traditions - legal, theological, and historical - that had been accepted by the jurists of the main juridical tendencies as the basis of Islamic law.

He categorized the Ahadith as Sahih (sound), Hasan (fair), Sahih Hasan (sound fair), Hasan Sahih (fair-sound), Gharib (rare), Da'if (weak), or Munkar (rejected). But perhaps the most important feature of the Jami' as far as assessments of reliability are concerned, is the category of Hasan. Most of the traditions on which many of the rites and laws of religion are based belong to this class.

4. The Sunan of Abu Dawud

Introduction to the Author

Abu Dawud Sulayman ibn al-Ash'ath al-Sijistani was born in 202 A.H. in Sajistan. When his elementary education was complete, he joined a school in Nishapur at the age of ten. There he studied under Muhammad ibn Aslam. He then travelled to Basra, where he received the bulk of his Hadith training. In 838 he visited Kufa, and from there he began a series of journeys in search of hadith, which took him to the Hijaz, Iraq, Persia, Syria and Egypt. He met most of the foremost traditionists of his time and acquired from them a profound knowledge of the traditions which were available.⁴⁴ Abu Dawood died at Basra in the year 275 A.H., at the age of 73.⁴⁵

Introduction to the Book

He was noted for his encyclopedic knowledge of traditions, his photographic memory, his upright character, and his kindness. One of his most celebrated books on traditions and law is his Sunan, which is not only regarded as the first work of its type in the Hadith literature but is generally seen as the best and the most reliable. It is divided into books, which are subdivided into chapters.

⁴¹ Hadith Literature, p. 101 and Studies in Hadith Methodology, pp. 92-3.

⁴² Hadith Literature, p. 107.

⁴³ Hadith Literature, pp. 107-8.

⁴⁴ Hadith Literature, p. 103.

⁴⁵ Ibid, p. 100.

This work of Sunan, is among the most important of the Hadith anthologies. It is said that Abu Dawud examined 500,000 Ahadith, and selected 4,800 for his book, a labor which occupied him for twenty years in Tarsus.⁴⁶

1. The Sunan of Al-Nisa'i

Introduction to the Author

Another important work in this category is that compiled by Abu 'Abdul Rahman Ahmad ibn Shu'ayb an-Nisa'i, who was born in the year 214 A.H., at Nasa, a town in Khurasan. Having received his early education in his home province, he travelled at the age of fifteen to Balkh, where he studied Ahadith with Qutaybah ibn Sa'id for over a year.⁴⁷ He travelled widely in pursuit of Hadith, to Iraq, Arabia, Syria, etc., and settled down in Egypt, where one of his teachers, Yunus ibn 'Abdil-A'la, was living. He died in the year 303 A.H., perhaps as a result of this incident.

al-Nisa'i was recognized as the leading traditionist of his day. 'Abdullah ibn Ahmad ibn Hanbal, Muhammad ibn Ibrahim, 'Ali ibn Umar and other major traditionists, regarded him as such.

Introduction to the Book

In his large work on Sunan (which he confessed contained a fair number of weak and dubious traditions), al-Nisa'i compiled the legal traditions which he considered to be either fairly reliable or of possible reliability. At the request of some of his friends, he also produced a synopsis of the Sunan, called al-Mujtaba, or al-Sunan al-Sughra. This latter work, which he claimed contained only reliable traditions, is now accepted as one of the six canonical collections.⁴⁸

2. The Sunan of Ibn Majah

Introduction to the Author

Abu 'Abdullah Muhammad ibn Yazid ibn Rabi' (commonly known as Ibn Majah), was born at Qazwin in 209 A.H. and died in 273 A.H. He began the study of hadith in his late teens and visited the important centers of learning in Iran, Iraq, Syria and Egypt, and studied under the great traditionists of his day.⁴⁹

Introduction to the Book

Ibn Majah compiled several works in the area of hadith, the most important being his Sunan. In this work, the author collected 4,341 traditions, distributed over 32 books and 1,500 chapters. Out of them 3002 have been recorded by authors of the remaining five books- Of the remaining 1339 Ahadith which were recorded by Ibn Majah alone, 428 were Sahih, 199 were Hasah, 613 were Da'if and 99 were Munkar (fabrications).⁵⁰

It is said that after completing the book, Ibn Majah presented it for criticism to Abu Zar'ah, recognized as the most competent Hadith critic of the day. Abu Zar'ah liked the general plan of the book, and remarked that he expected it to supersede the Hadith works that then enjoyed general currency. He also noted that the number of weak traditions in the book was not large.

⁴⁶ Studies in Hadith Methodology, p. 100.

⁴⁷ Tabaqat al-Shafi'iyyah al-Kubra, vol. 2, pp. 83-4.

⁴⁸ Hadith Literature, p. 113.

⁴⁹ Studies in Hadith Methodology, p. 105.

⁵⁰ Ibid., p. 106.

Lecture# 22:**Uloom-ul-Hadith - III****Textual Study of Hadith**

Hadith and Sunnah of the Prophet (PBUH) are the primary sources of knowledge of Islam. In previous chapters it is established that Hadith and Sunnah of the Prophet have great significance in legal Islamic matters as well as understanding the Qur'an in a better way. In this chapter few of the Ahadith of the Prophet (PBUH) would be given along with the translation and short commentary.

Hadith # 1

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ⁵¹

“The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So, whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for.”

Commentary

This is the first hadith of Sahih al-Bukhari. The Prophet (PBUH) categorically explain the significance of the intention behind a good deed. According to this hadith, we should keep it in our mind that the purity of intention is the basic requirement for the acceptance of deeds. An example is quoted in the hadith that person who migrates from one land to another, his future will also depend upon his intention. So much so that a person migrates for the sake of Allah, Allah will reward him and if he migrates for worldly benefits, he will get them. It seems very easy that it is a principle of nature that a person gets what he intends for.

Hadith # 2

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ⁵²

“The best among you is he who learns and teaches the Qur'an.”

Commentary

The Qur'an is the last book of guidance and message of Allah Almighty for whole mankind. The Prophet (PBUH) lays great stress on learning the Qur'an as well as teaching it to others. According to this tradition the person who is putting efforts in learning the Qur'an and then teaches it to others is best amongst all. The Qur'an is the basic source of seeking divine guidance and wisdom that is helpful to seek the pleasure of Almighty and worldly successes. Learning the Qur'an is obligatory for all Muslims.

Hadith # 3

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمُ بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ⁵³

“I have left two matters with you. If you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunna of His Prophet.”

⁵¹ Sahih al-Bukhari, 1

⁵² Sunan Abi Dawood, 1452

⁵³ Muwatta Imam Malik, 1628

Commentary

In this hadith, the Prophet (PBUH) guided the Muslims that the Qur'an and his Sunnah are the ultimate sources of guidance till the Day of Judgement. If Muslims will remain connected with them, they will remain on the right path. Innovations (Bida't) are to be rejected in the light of Quran and Sunnah to keep faith and Islamic practices intact.

Hadith # 4

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ 54

“Allah's Messenger (PBUH) said: Islam is based on (the following) five (principles):

1. To testify that none has the right to be worshipped but Allah, and Muhammad (PBUH) is Allah's Messenger.
2. To offer the (compulsory) 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.”

Commentary

These are the essentials of Islam. A Muslim can only claim to be Muslim if he fulfills these obligations prescribed by Islam. When a person performs them, no one has right to doubt his or her faith. The Prophet (PBUH) mentions 5 principles, which are mandatory to follow to get enter in Islamic faith.

To testify oneness and prophethood let one enter the fold of Islam and the rest of the practices are the proof of one's faith. Prayer shows a personal connection of a person with his or her creator. Zakat shows the spirit of his worship by offering a portion from wealth which is dear to human beings, and it purifies the soul from greed. Islam teaches us to take care of the deprived element of the society and encourages those who can afford to spend on those who are in need.

Fast is the ultimate show of obedience and it creates piety. Hajj is the show of love for God, enmity with Satan and a reminder of the gathering in the hereafter. Pilgrimage to Makkah is only obligatory on those who can afford it and performing hajj is obligatory only for once in whole lifetime.^{55, 56}

Hadith # 5

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ 57

“I heard Allah's Messenger (PBUH) saying, “If Allah wants to do good to a person, He makes him comprehend the religion.”

Commentary

In this hadith, the Prophet (PBUH) mentions that what Allah Almighty does with the person whom he loves. The person whom he loves he vests in him the ability of comprehending the spirit of Islam. He understands that how he can attain the pleasure of Allah Almighty. This is one of the major blessings of Allah Almighty on a person whom he wants to do good.

⁵⁴ c, 8

⁵⁵ The Qur'an, al-Imran:97

⁵⁶ Sahih Muslim, 2388

⁵⁷ Sahih al-Bukhari, 71

Hadith # 6

لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عَلِمَ 58

“The feet of the son of Adam shall not move from before his Lord on the Day of Judgement, until he is asked about five things: About his life and what he did with it, about his youth and what he wore it out in, about his wealth and how he earned it, and spent it upon, and what he did with what he knew.”

Commentary

The Hadith is making believers conscious about the life they are spending in this world. The concept of the day of judgment is about living a life with sense of accountability that we have to be answerable for all the deeds we perform in our life. The five things mentioned by the Prophet (PBUH) cover all the important aspects of human life.

Life is a great blessing and Allah will ask that where it was spent.

Youth is an important time of human life. Allah will ask about it where this time was spent and what good one earned.

He will ask about the wealth one earned during one's worldly life that what were the sources of earning and where it was spent.

And lastly, about the knowledge that how much one acted upon it.

Hadith # 7

طَلَبُ كَسْبِ الْحَلَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ 59

“Trying to earn a lawful livelihood is an obligatory duty in addition to the duties which are obligatory.”

Commentary

There are five obligations in Islam. Believing in oneness of God and prophethood of the Prophet Muhammad (PBUH). Offering prayer, paying zakat, performing hajj and practice fast. In this hadith earning livelihood lawfully have been made the most virtuous act after these five obligations. Islam lays great emphasis on adopting the lawful means for earning. This was the reason at Allah had made usury unlawful because it was a source of earning which demands no hard work but profit and resultantly it makes a rich, richer and a poor, poorer. Islam encourages the livelihood which is earned by effort.

Hadith # 8

مَنْ رَأَى مُنْكَرًا فَعَيَّرَهُ يَدَهُ فَقَدِ بَرَأَ وَمَنْ لَمْ يَسْتَطِعْ أَنْ يُعَيِّرَهُ بِلِسَانِهِ فَعَيَّرَهُ بِقَلْبِهِ فَقَدِ بَرَأَ وَذَلِكَ أَوْعَفُ الْإِيمَانِ 60

“Whoever among you sees an evil and changes it with his hand, then he has done his duty. Whoever is unable to do that, but changes it with his tongue, then he has done his duty. Whoever is unable to do that, but changes it with his heart, then he has done his duty, and that is the weakest of Faith.”

Commentary

Islam wants its followers to be vigilant to evil around them. Only this can make them and their society a pious one. The first responsibility which stands highest is to prevent an evil

⁵⁸ Jami al-Tirmidhi, 2416

⁵⁹ Mishkat al-Masabih, 2781

⁶⁰ Sunan al-Nisai, 5012

with force, power or an authority if it comes in one's jurisdiction. This category is specifically associated with head of the families and administrative authorities.

The next degree is for those who do not have authority to prevent an evil, they need to use their tongue to condemn the evil. But if one chooses to think bad only about it, this is the weakest of the faith. And if someone agrees with the evil, he or she does not have an effective faith at all.

Hadith # 09

مَا مِنْ شَيْءٍ أَثْقَلَ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ حُسْنِ الْخُلُقِ، وَإِنَّ اللَّهَ يُغِضُّ الْفَاحِشَ الْبَذِيَّ⁶¹

“The Prophet (PBUH) said, “Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good manners. Allah hates one who utters foul or coarse language.”

Commentary

The hadith encourages believers to adopt good moral values. On the day of judgment when every single virtue would be needed good moral character would be weighed highest. The other part of the hadith is about those who use foul and coarse language. The Prophet (PBUH) said Allah hates these kinds of people.

Hadith # 10

عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ "62

“The truthful, trustworthy merchant is with the Prophets, the truthful, and the martyrs.”

Commentary

In this hadith, the Prophet (PBUH) made an announcement for the honest merchant that for his honesty Almighty Allah will grant him the status of accompanying with Prophets, truthful, and the martyrs. The point of motivation is that a person who is doing trade, earning for his household would stand with the highest ranks of Ummah is just the cost of his honesty.

Hadith # 11

إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلَّا مَوْضِعَ لَبَنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ، وَيَقُولُونَ هَذَا لَبَنَةٌ قَالَ فَأَنَا اللَّبَنَةُ، وَأَنَا خَاتِمُ النَّبِيِّينَ⁶³

“Allah's Messenger (ﷺ) said, "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets.”

Commentary

The Prophet Muhammad (PBUH) is the seal of the Prophets. The Qur'an also mentioned his finality of the Prophethood.⁶⁴ In this Hadith the Prophet (PBUH) described his finality of the Prophethood in a very comprehensive manner. The example of house shows that all the Prophets gave their best to preach Allah's message to the mankind and its compilation was made by the Prophet Muhammad (PBUH) as he has been given the Deen of Islam which Almighty Allah has chosen for the whole mankind till the day of judgment and the life of the

⁶¹ Jami al-Tirmidhi, 2003

⁶² Jami al-Tirmidhi, 1209

⁶³ Sahih al-Bukhari, 3535

⁶⁴ Al-Ahzab, 40:33

Prophet (PBUH) is declared the best model for humanity to follow. That is the reason the Prophet Muhammad (PBUH) have been declared the last and final Prophet by Almighty Allah.

Hadith # 12

عَنْ أَنَسٍ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ ⁶⁵

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

Commentary

The Prophet Muhammad (PBUH) is the center of attraction in Islam. Without his love no one can claim to be a true believer. In this hadith Prophet (PBUH) explains himself that a person cannot achieve the status of a believer until he loves me more than anyone and anything in this world. Parents and children are the purest relations of this worldly life but the love for the beloved Prophet should be highest of all.

⁶⁵ Sahih al-Bukhari, 15

Lecture# 23: The Sirah of the Holy Prophet PBUH - I

The Meanings of Sirah and its Significance

Definition

The word “Sira” is derived from “Siaer”. Its literal meanings are ‘to go, to walk, to depart, to adopt an attitude or method and to follow, etc. Similarly, the meanings of the word “Sirat” are ‘condition, attitude, method, gait, character, trait and habit. The word “Sira” is singular and its plural is “Siaer”. In the Holy Quran, the word “Sira” is also used in the sense of “form and condition”. The Holy Qur’an states,

سُعِيدُهَا سِيرَتَهَا الْأُولَى⁶⁶

We will bring it back to its original form

Technically, the term Sira is used precisely to describe the life of Hazrat Muhammad (PBUH). So, Sira is the knowledge in which we study the life, moralities and habits of the Holy Prophet Muhammad (PBUH). Prof. Usman Khalid Yurash writes in his book “Fun-e-Sirat Nigari”

“The “Sira” is the name to describe the biography, morals and habits of the Holy Prophet Muhammad (PBUH).”⁶⁷

Sources of Sirat al-Nabi (PBUH)

The sources are those books of traditions and relics etc, in which the knowledge or information has been first described or collected. The greatest source for any historical personality would be the books which were written during his lifetime or soon after him or her. The earliest written books are called primary sources and after that written books are called secondary sources.

The foremost and the most authentic source of Sirat al-Nabi (PBUH) is the Holy Qur’an. The Sira writers agree upon that the Holy Quran is the fundamental source of Sirat al-Nabi (PBUH).

The sources of Sirat al-Nabi are also divided into two main categories:

- ❖ Primary sources
- ❖ Secondary sources

Primary Sources

The primary sources of Sirat al-Nabi are enlisted below.

1. The Holy Qur’an (including the commentaries of Holy Quran)
2. Ahadith Books (including the commentaries of Ahadith books)
3. Maghazi and Siraya Books
4. Early written Shumail Books
5. Miracles Books (Kutba-e- Dalail al-Nubuwat)
6. Earliest Written Islamic History Books

Secondary Sources

The followings are the secondary sources of Sira al Nabi (PBUH).

1. Asma al-Rajal Books

⁶⁶ Al-Quran, 20:21

⁶⁷ Prof. Usman Khalid Yurash, “Fun-e-Sirat Nigari” P.8

2. History of Harmin Sharifin Books
3. Genealogical Books (Ilm ul-Ansab)
4. Asar Sahabah Books

Significance of al-Sirah al-Nabawiyah

The Holy Prophet (PBUH) is a man of great morals. His characters (morals) are Holy Quran. Hazrat Ayesha R.A reported:

كَانَ خُلُقُهُ الْقُرْآنَ⁶⁸

His character was the Quran

The polytheists of Makkah testified for the characters of Holy Prophet (PBUH) at the time of prophethood declaration.

قَالُوا نَعَمْ، مَا جَرَرْنَا عَلَيْكَ إِلَّا صِدْقًا⁶⁹

They said, "Yes, for we have not found you telling anything other than the truth

The Holy Quran states in this regard:

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ⁷⁰

Say: "If Allah had so willed, I should not have rehearsed it to you, nor would He have made it known to you. A whole life-time before this have I tarried amongst you: will ye not then understand?"

Source of Allah Almighty Obedience and Love

The obedience of Holy Prophet (PBUH) is source of Allah Almighty obedience and love. Allah Almighty says in Holy Quran.

مَّن يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَن تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا⁷¹

He who obeys the Messenger thereby obeys Allah; as for he who turns away, We have not sent you as a keeper over them

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ⁷²

(O Messenger!) Tell people: 'If you indeed love Allah, follow me, and Allah will love you and will forgive you your sins. Allah is All-Forgiving, All-Compassionate

How can someone follow or obey to Holy Prophet (PBUH) now-a-days? It involves many things. But the main thing from all is to follow Sunnah / Sirat of Holy Prophet (PBUH) to achieve the Allah's love and obedience.

Second Source of Islam

The Sira or Sunnah is second source of Islam. Islamic teachings basically consist of two main things.

1. The Holy Quran
2. Sunnah

Whenever new matters are raised, they are resolved firstly by Holy Quran and secondly by Hadiths including Sirah al Nabi (PBUH). By keeping firmly of these two sources, the Muslims save themselves from going astray. The Holy Prophet (PBUH) said:

⁶⁸ Musnad Ahmad bin Hanbal, Hadith No. 23178

⁶⁹ Sahih al-Bukhari, Hadith No. 4770

⁷⁰ Al-Quran, 10:16

⁷¹ Al-Quran, 04:80

⁷² Al-Quran, 03:31

عَنْ مَالِكِ بْنِ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " تَزَكَّتْ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللَّهِ وَسُنَّةَ رَسُولِهِ ⁷³

Malik bin Anas reported that Allah's Messenger (PBUH) said, "As long as you hold fast to two things which I have left among you, you will not go astray: Allah's Book and His Messenger (PBUH) Sunnah"

Source of Guidance

The Sira of Holy Prophet (PBUH) is also source of guidance. According to the Holy Quran, the guidance is only for those people who follow the Sira of Holy Prophet (PBUH).

وَأِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ⁷⁴

If you obey him, you will be rightly guided, for the responsibility of the Messenger is only to convey the Message clearly to you

Practices of the Teachings of Islam

The Sira of Holy Prophet (PBUH) is not mere consist upon teachings; rather it contains practices of all teachings of Islam. Allah Almighty gives teachings and commandments in the Holy Quran. The practices of all Quranic teachings and commandments can only get from the life of Holy Prophet (PBUH). For example, Allah Almighty gives the order of Prayer in the Holy Quran. But how and when the prayer is offered? We can only learn this practically from the Sira of Holy Prophet (PBUH). As the Holy Prophet (PBUH) said:

وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي ⁷⁵

Offer your prayers in the way you saw me offering my prayers

As a Role Model

The Sira of Holy Prophet (PBUH) is a role model. Every person, either he or she is a leader or citizen of state, father or son, rich or poor, an Arab or a non-Arab, officer or judge, teacher or student, Merchant or dealer etc. Everyone can see the life of Holy Prophet as a role model for himself. The Holy Quran states:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ⁷⁶

Surely there was a good example for you in the Messenger of Allah

Makki Life of Holy Prophet (PBUH)

The Makki life of Holy Prophet (PBUH) is divided into two parts.

1. Life before Prophethood
2. Life after Prophethood in Makkah

Blessed Birth

Many early and later historians and Muhaddiseen agree on that Holy Prophet (PBUH) was born on Monday morning (after Subh-e-Sadiq), 12 Rabi-ul-Awwal, 1 Aamul Feel (The year of Elephant), 22 April 571 (According to the Christian Calendar) and 1 Jeth is 628 Bakrami (According to the Hindi Calendar).

⁷³ Al-Muwatta Imam Malik, Hadith No. 1628

⁷⁴ Al-Quran, 24:54

⁷⁵ Sahih al-Bukhari Hadith No, 6008

⁷⁶ Al-Quran, 33:21

حَدَّثَنَا أَبُو النَّضْرِ حَدَّثَنَا الْفَرَجُ حَدَّثَنَا لُقْمَانُ بْنُ عَامِرٍ قَالَ سَمِعْتُ أَبَا أُمَامَةَ قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ مَا كَانَ أَوَّلَ بَدْءٍ أَمْرِكَ قَالَ دَعَا أَبِي إِبْرَاهِيمَ وَبُشَيْرَى عِيسَى وَرَأَتْ أُمِّي أَنَّهُ يُخْرِجُ مِنْهَا نُورَ أَضَاءَاتٍ مِنْهَا فُصُورُ الشَّامِ⁷⁷

Abu Umamah (R.A) reported that once I asked the Holy Prophet (PBUH): O the Messenger (PBUH) of Allah, What are your initials? The Prophet (PBUH) said: I am the supplication of my father Ibraheem AS, the glad tidings of Hazrat Isa AS and my mother saw that a light came out from her which illuminated the palaces of Syria.

Place of Birth

The birthplace of the Holy Prophet (PBUH) is a well-known house in Makkah. The house is located near the Haram-e- Kabah in Suq al-Layl. There is a public library at this place today, which is called “Maktaba Makkah al Mukrma”. This library was built by the late Sheikh Abbas Qattan with the permission of the king Jalalat-ul-Mulk Abdul Aziz.

Name

The name Muhammad is suggested by the grandfather of Holy Prophet (PBUH) and Ahmad recommended by the mother of Holy Prophet (PBUH). The meanings and root words of Muhammad and Ahmad are almost the same. The name Muhammad is derived from “حمد” (H.M.D), which means to praise. The meaning of Muhammad is the one who is praised frequently and repeatedly.

Breastfeeding and Infancy

Breastfeeding an infant is called “Radaat” (fostering). The real mother of Holy Prophet (PBUH) Hazrat Aminah R.A breastfed him at first. There were six foster mothers of Holy Prophet (PBUH) in addition to the real mother. These are Hazrat Suwaiba, three women of Banu Saleem with same name Ateka, Khula bint Al-Mundhir and Halimah bint Abi Dhuaib.

Umm Ayman was the (aya) maid of the Holy Prophet (PBUH) who used to take care of the Holy Prophet (PBUH) in Makkah.

When the Holy Prophet (PBUH) came to Hazrat Halimah, Sheema (the daughter of Halimah Sadia) continued to take care of him.

The Second Phase of Life of the Holy Prophet (PBUH) in Makkah

Arrival of Halimah Sadia:

It was an Arab tradition that they sent their children for fostering in rural areas. They did this practice to make their children brave and eloquence in their language. The Arab rural women often came to Makkah to bring the children of rich for fostering and take compensation in return. When the Holy Prophet Muhammad (PBUH) was born, the women of Banu Saad came to Makkah to take the children of rich families for breastfeeding. It was beginning of spring season.

There was famine in Banu Saad due to lack of rain. Their animals were weak and the poverty was on very high. The camel of Hazrat Halimah Sadia was weak due to hunger and left behind from the caravan. The other women caravan reached Makkah before Hazrat Halimah and adopted the children of rich families for a good compensation. When Hazrat Halimah Sadia reached Makkah, only the Holy Prophet (PBUH) was left, no woman paid attention due to an orphan.

⁷⁷ Musnad Ahmad bin Hanbal, Hadith No. 21235, 16527

Tabaqat Ibn-e-Saad, Vol: 1 Hadith No.102

Majma uz Zawaid, Hadith No. 13842

Imam Baihaqi, “Dalail an Nabuwwa” V.1, P. 80

Hazrat Halimah Sadia came and saw the Holy Prophet (PBUH). She felt strange love and joy. As soon as the Holy Prophet (PBUH) came in the lap of Halima Sadia, the starvation body of Halima Sadia was filled with great energy.⁷⁸

Returning Scene of Halimah Saadia

As soon as Hazrat Halima Sadia started the returning journey, the camel which was left behind from the caravan due to an hunger. Same camel became fat and healthy as soon as the Holy Prophet (PBUH) rode on it. He (camel) became faster than the animals of the whole caravan and go ahead. The whole caravan was surprised, upset and feeling jealousy on seeing so many blessings upon Hazrat Halimah Sadia. Her chest Mubarik was full of milk.

As soon as the Holy Prophet (PBUH) came to Banu Saad, there was seeing greenery and prosperity everywhere. The animals of Hazrat Halima Sadia were full of milk. All used to drink but the milk did not be finished.

Hazrat Muhammad (PBUH) was growing up in a completely different way from all other children. In Hazrat Halimah Sadia house, the Holy Prophet (PBUH) started walking on his hands and feet in the second month, standing in the third month, start walking with the support of wall in the month of fourth and in the fifth month without any support.

The Holy Prophet (PBUH) began to speak in the eight months, and in the ninth month he began to speak eloquently.⁷⁹

Two Years of the Holy Prophet (PBUH) in Banu Saad

There were too much blessings descending on Hazrat Halimah house in Banu Saad during the stay of Holy Prophet (PBUH). The whole area of Banu Saad became green and lush, the animals became fat and healthy and the wealth became abundant. After two years, Hazrat Halimah Sadia intended to brought the Holy Prophet (PBUH) back to his mother Hazrat Amina R.A. But due to special request from Hazrat Halimah Sadia, Hazrat Amina R.A gave permission to live more in Banu Saad.

The blessings of Allah were continuously descending on Banu Saad. But some strange events also took place, which were very horrible for Hazrat Halimah Sadia, like playing with the moon⁸⁰, shading the clouds⁸¹, the incident of shuq-i-sadar⁸² and the priest told the people about him (PBUH) and encouraged them to kill him at the festival of Banu Saad. Hazrat Halimah Sadia became too much afraid from these incidents and decided to return the Holy Prophet (PBUH) to his mother due to the fear of being harmed. At that time, the age of Holy Prophet (PBUH) was five years.

Death of Hazrat Amina

The Holy Prophet (PBUH) was traveled to Madinah with his mother and Umm-e-Ayman at the age of six years. The main purpose of this journey is to visit the tomb of Hazrat Abdullah (the father of Holy Prophet PBUH). The name of Medina was “Yathrib” at that time.

Hazrat Amina stayed with the Holy Prophet (PBUH) at Dar al-Nabagha in Yathrib and visited the grave of Hazrat Abdullah. The stay in Yathrib was around about a month. After that, they intended to return to Makkah. Arriving at the place of “Abuwa” which is present between

⁷⁸ Sirat Ibn Hisham, V.1, P.164

⁷⁹ Ibid, P. 165

⁸⁰ Al Khasais al-Kubra, V: 1, P. 53

Sirat al-Rasul by Dr. Tahir-ul-Qadri, V.2, P. 405

⁸¹ Tabaqat Ibn e Saad, V: 1, P. 112

Sirat al-Rasul by Dr. Tahir-ul-Qadri, V.2, P. 389

⁸² Sirat Ibn Hisham, V.1, P.166

Sirat al-Rasul by Dr. Tahir-ul-Qadri, V.2, P. 394

Makkah and Medinah, Hazrat Amina felt seriously ill and passed away at the age of twenty on a hilltop in Abuwa. The Holy Prophet (PBUH) returned to Makkah with Umm Ayman.

The 3rd Phase of Life of the Holy prophet (PBUH) in Makkah **Under the Auspices of Hazrat Abdul Muttalib**

Hazrat Muhammad (PBUH) came under the auspices of his grandfather named Abdul Muttalib after the death of his mother. Hazrat Abdul Muttalib had special love and more passionate toward his grandson Hazrat Muhammad (PBUH). He was fully aware of the blessings and honor of the Holy Prophet (PBUH). He used to say:

“I swear by All? This boy will hold a significant position.”⁸³

Hazrat Abdul Muttalib always gave seat to Holy Prophet (PBUH) near to his mattress, used to pat on the back Hazrat Muhammad (PBUH) and he was always pleased with what did Holy Prophet (PBUH) do.

The Holy Prophet (PBUH) was eight years old when his grandfather Hazrat Abdul Muttalib died at the age of 110. The grandfather of Holy Prophet (PBUH) did bequeath to his son Hazrat Abu Talib for auspices of Holy Prophet (PBUH). Hazrat Abu Talib was real brother of the father of Holy Prophet (PBUH).

First Abroad Business Trip

The Holy Prophet (PBUH) made his first business trip to Syria with his uncle Abu Talib at the age of twelve. When they reached at place of Basra, the monk named Georges (whose title was Bahira) met them and predicted with the following words:

هَذَا سَيِّدُ الْعَالَمِينَ، هَذَا رَسُولُ رَبِّ الْعَالَمِينَ يَبْعَثُهُ اللَّهُ رَحْمَةً لِّلْعَالَمِينَ، فَقَالَ لَهُ أَشْيَاخٌ مِنْ قُرَيْشٍ: مَا عَلِمُكَ؟ فَقَالَ: إِنِّكُمْ حِينَ أَشْرَفْتُمْ مِنَ الْعَقَبَةِ لَمْ يَبْقَ شَجَرٌ وَلَا حَجَرٌ إِلَّا خَرَّ سَاجِدًا، وَلَا يَسْجُدَانِ إِلَّا لِنَبِيِّ، وَإِنِّي أَعْرِفُهُ بِخَاتَمِ النَّبُوَّةِ أَسْفَلَ مِنْ غُضْرُوفٍ كَتَبَتْهُ مِثْلُ التُّفَاحَةِ، ثُمَّ رَجَعَ فَصَنَعَ لَهُمْ طَعَامًا فَلَمَّا أَتَاهُمْ بِهِ وَكَانَ هُوَ فِي رِعْيَةِ الْإِبِلِ، قَالَ: أَرْسَلُوا إِلَيْهِ، فَأَقْبَلَ وَعَلَيْهِ عَمَامَةٌ تُظِلُّهُ، فَلَمَّا دَنَا مِنَ الْقَوْمِ وَجَدَهُمْ قَدْ سَبَقُوهُ إِلَى فِيءِ الشَّجَرَةِ، فَلَمَّا جَلَسَ مَالَ فِيءُ الشَّجَرَةِ عَلَيْهِ، فَقَالَ: انْظُرُوا إِلَى فِيءِ الشَّجَرَةِ مَالَ عَلَيْهِ، قَالَ: فَبَيْنَمَا هُوَ قَائِمٌ عَلَيْهِمْ وَهُوَ يُنَاشِدُهُمْ أَنْ لَا يَذْهَبُوا بِهِ إِلَى الرُّومِ، فَإِنَّ الرُّومَ إِذَا رَأَوْهُ عَرَفُوهُ بِالصِّفَةِ فَيَقْتُلُونَهُ⁸⁴

“He is the chief of the universe. He is the Messenger of the Lord of the worlds. Allah has sent him as mercy to the worlds.” The elders among the Quraysh asked him how he could say that and he answered, “While you were coming down the hillock, none of the stones and trees missed prostrating before him, and these two (objects) do not prostrate but to a Prophet. And I recognise him by the seal of prophethood on the upper bone on his shoulder, firm like an apple.” Then he went away and prepared a meal for them. When he brought it to them, the Prophet (PBUH) had taken the camels to graze. He said, “Send for him.” He came while a small cloud cast its shadow over him. When he came to the people, he found that they had preceded him to the shade of the trees. When he sat down, the tree bowed towards him and cast its shade over him. The monk pointed out, “Observe the tree bowing to him.” The narrator reported that while he was standing among them, he entreated them that they should not take him to Rome, “for, when the Romans see him, they will recognise him from the descriptions and will kill him.”

Second Business Trip

Hazrat Muhammad (PBUH) became famous for his honesty and trustworthiness, understanding of business dealings and honesty and good dealings at the age of twenty-five.

⁸³ Mubarakpuri, Saifur Rahman, “Ar-Raheeq Al-Makhtum (English)” P.39

⁸⁴ Jamia al-Tirmidhi, Hadith No, 3620

Hazrat Khadija R.A was the rich woman and widow in Makkah who was looking for an honest and trustworthy person to take her goods to Syria. She sent an invitation to the Holy Prophet (PBUH) that if you take my goods to Syria, I will pay you double. Hazrat Abu Talib convinced the Holy Prophet (PBUH). Hazrat Muhammad (PBUH) left Makkah for Syria with Khadija's merchandise.

Hazrat Khadija's slave Maysara was with Holy Prophet (PBUH) during this business journey. Maysara used to observe all the deeds and actions of the Holy Prophet (PBUH) during the travel. They got benefits more than their expectations.

Marriage

When Maysara returned to Makkah, he told to Hazrat Khadija R.A about the whole travelogue. Hazrat Khadija became much impressed and sent the proposal for marriage to Holy Prophet (PBUH) through her friend Nafisa. Hazrat Muhammad (PBUH) agreed after with the consultation of his uncle Abu Talib.

The Holy Prophet (PBUH) got married at the age of twenty-five years. The age of Hazrat Khadija R.A was forty years at that time. The cousin of Hazrat Khadija R.A welcomed the Barat, who was a scholar of Holy books. On behalf of the Holy Prophet (PBUH) were his uncles Abu Talib, Hamza R.A and other most respected members of Quraysh.

The Uncle Abu Talib of Holy Prophet (PBUH) recited the marriage sermon. Twenty camels were given as a dowry and Hazrat Khadijah got married to the Holy Prophet (PBUH).

Holy Prophet (PBUH) Wisdom and Vision in the Reconstruction of the Kabah

The Esteemed Status of the Kabah

According to the some traditions, Allah Almighty started laying process of the earth from the place where the Kaaba is located now a day. Allah selected the place of Kabah for pilgrimage (Hajj) from the creation of earth. The Kabah was chosen by Allah for mankind collectivity and centrality. Allah Almighty says in the Holy Quran.

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَاً وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ⁸⁵

And (remember) when We made this House (the Kabah) a central place for mankind to turn to (and assemble) and a sanctuary for peace and (commanded) Make the place, where Ibrahim (Abraham) stood, a place of Prayer. And We urged Ibrahim and Ismail (Abraham and Ishmael): Purify (and cleanse) My House for those who circumambulate it and those who go into retreat and those who kneel down and prostrate themselves.

The first man on the earth Hazrat Adam A.S and his wife Hazrat Hawa A.S ordered by Allah Almighty to construct a House for worships. According to Allah Almighty order, Hazrat Jibril A.S located the boundaries of Kabah for Hazrat Adam A.S and Hawa A.S. Both husband and wife (Adam and Hawa A.S) constructed the Kabah as per Allah commandments.

After that Hazrat Ibrahim A.S reconstructed the Kabah in their eras respectively. Later on, the people of Amalqa reconstructed Kabah. After centuries ago, the Banu Jarham also renovated the Kabah. Similarly, when the Holy Prophet (PBUH) was 35 years old, the people of Quraysh also reconstruct the Kabah due to its weak walls.⁸⁶

⁸⁵ Al-Quran, 02:125

⁸⁶ Zia al-Nabi, V.2,P.145

Sirat al-Rasul by Dr. Tahir-ul-Qadri, V.2, P. 54

Reasons Behind the Reconstruction of Kabah

The Kabah was reconstructed in the pre-prophethood era of Holy Prophet (PBUH) due to some reasons which are:

- Due to the mistake of a woman, fire blew in the Kabah and it got some damages.
- The flood affected the Kabah.
- The walls were not high rather there was no roof on the walls of the Kabah
- Precious offering needed to be safeguarded in the building of the Kabah.

Luggage and Distribution of Work for Reconstruction

It was decided that only halal means of income will be used in the construction of Kabah. A Roman merchant ship loaded with construction materials sank off the beach of Jeddah due to a storm. The material that was loaded in ship was bought and the construction started.

The construction work of Kabah was distributed among the tribes. The wall of the East side and the door of the Kabah were allocated to Banu Abd Munaf and Banu Zuhra. The wall of West side was given to Banu Saham, Banu Jah and Banu Adi. Similarly, the construction work of South side wall was responsibility of Banu Makhzom and the wall of North side was duty of Banu Asad and Banu Abd al Dar.

Conflict Regarding to Put the Hajr-e-Aswad

The Kabah was again reconstructed on the foundations of Hazrat Ibrahim A.S. When the construction was almost completed and the time came to put the Hajr-e-Aswad (the black stone) in its place, a conflict broke out among the chiefs: everyone wanted to get the honor to put the Hajr-e-Aswad in its place. It was possibility that there would be quarrel among the tribes and bloodshed.

But Abu Umaiyah bin Mughira suggested let whoever entered first in the next morning in the boundaries of the Kabah, decide the matter. The Holy Prophet (PBUH) entered first in the next early morning. Everyone said that “Al Ameen (the trustworthy) has come.

The Holy Prophet (PBUH) spread a mantle on the ground, placed the Hajr-e-Aswad in its center, asked all chiefs of the different tribes to lift the stone all together. When they reached the proper place, Hazrat Muhammad (PBUH) put it in the proper place with his own hands. Everyone became happy with the decision of Holy Prophet (PBUH) and the Quraysh were saved from a deadly war.

Lecture# 24: The Sirah of the Holy Prophet PBUH - II

The First Revelation & Declaration of Prophethood

The First Revelation

When the age of Holy Prophet (PBUH) was almost forty years old, the first revelation was revealed on Muhammad (PBUH) in the cave of Hira on 17th Ramadan, 610 C.E. The Holy Prophet (PBUH) was busy in worships, suddenly the angel Jibrial A.S came in cave of Hira and said,

فَحَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ . قَالَ " مَا أَنَا بِقَارِئٍ قَالَ فَأَخَذَنِي فَعَطَّنِي حَتَّى بَلَغَ مِنِّي الْجُحْدَ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ . قَالَ قُلْتُ مَا أَنَا بِقَارِئٍ قَالَ فَأَخَذَنِي فَعَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجُحْدَ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ . فَقُلْتُ مَا أَنَا بِقَارِئٍ فَأَخَذَنِي فَعَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجُحْدَ ثُمَّ أَرْسَلَنِي . فَقَالَ⁸⁷

There came to him the angel and said: Recite, to which he replied: I am not lettered. He took hold of me [the Apostle said] and pressed me, till I was hard pressed; thereafter he let me off and said: Recite. I said: I am not lettered. He then again took hold of me and pressed me for the second time till I was hard pressed and then let me off and said: Recite, to which I replied: I am not lettered. He took hold of me and pressed me for the third time, till I was hard pressed and then let me go and said:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾⁸⁸

Recite in the name of your Lord Who created, created man from a clot of blood. Recite. And your most bountiful Lord is He Who taught the use of pen, taught man what he knew not

The Feeling of Holy Prophet (PBUH) after First Revelation:

The Holy Prophet (PBUH) became very scared after the revelation, started trembling and returned to home. At reaching home, He (PBUH) said to Hazrat Khadija R.A, wrap me up, wrap me up, so she wrapped over Holy Prophet (PBUH) till the fear had left.

After that, the Holy Prophet (PBUH) told all about to Hazrat Khadija R.A. She comforted her husband with these words:

كَأَلَّا أَبْشِرَ فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا وَاللَّهُ إِنَّكَ لَتَصِلُ الرَّحِمَ وَتَصْدُقُ الْحَدِيثَ وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَعْدُومَ وَتَقْرِي الصَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ⁸⁹

“Be happy, I swear by Allah that He shall never humiliate you. By Allah, you join ties of relationship, you speak the truth, you bear people's burden, you help the destitute, you entertain guests, and you help against the vicissitudes which affect people”

The Early Muslims

Hazrat Khadija R.A accepted Islam. She was the first in women to accept Islam. Hazrat Abu Bakar R.A was the first who accepted Islam in men. Similarly Hazrat Ali R.A was the first among children and Zayd bin Harsa R.A was the first among servants to accept Islam. The Holy Prophet (PBUH) started the preaching of Islam with the people secretly. This period lasted for three years.

⁸⁷ Sahih Muslim, Hadith No. 160

⁸⁸ Al-Quran, 96:1-5

⁸⁹ Sahih Muslim, Hadith No. 160

First Preaching Center

Dar-e-Arqam was the first centre of secret preaching of Islam. Most of the companions from “Al-Sabiqun al-Awwalun” accepted Islam in this centre like,

- Abu Ubaidah bin al-Jarrah RA
- Abu Salama ibn Abdul Asad
- Al-Arqam bin Abi al-Arqam RA
- Usman bin Madhoon RA
- Saeed bin Zayd RA
- Asma binti Abi Bakr RA
- Ayesha bint Abi Bakr RA
- Fatimah binti al-Khattab RA
- Umair bin Abi Waqqas RA
- Abdullah bin Jahsh RA
- Abdullah bin Masud RA
- Khalid bin Saeed RA
- Amir bin Fuhayra RA
- Nuaym bin Abdullah RA
- Jafar bin Abi Talib RA
- Asma binti Umais RA etc

Social Boycott

The Plan of Assassination and Resistance of Banu Hashim

The most loyal, courageous and votaries people of Makkah were accepting the religion of Islam. These courageous Companions bore all kinds of persecution from the polytheists of Makkah. When the disbelievers felt helpless in front of the miracles of Holy Prophet (PBUH) and persistency of the Companions, they planned to assassinate Muhammad (PBUH).

Decision to Social Boycott

When the Banu Hashim came to know about the plan of assassination, they strongly opposed it. The polytheists of Makkah canceled the plan and decided social boycott with Banu Hashim. All the tribes agreed upon that no person would remain in contact with Banu Hashim. It was the 7th year of the Prophethood of Holy Prophet (PBUH). The boycott remained three years from 7th Nabvi to 10th Nabvi.

The Holy Prophet (PBUH) and his companions faced a lot of difficulties during this period of three years. They fearlessly faced hunger, thirst and tyranny imposed by disbelievers. They were forced to feed on the leaves and dry leather.

Terms and Conditions of Social Boycott

The polytheists of Makkah stood against the Islam and agreed upon an agreement of social boycott with the following terms and conditions.

- ❖ No one will marry in the family of Banu Hashim.
- ❖ No one will purchase or sale anything from Muslims.
- ❖ No one will remain in contact with them.
- ❖ No one will send any food items to them.⁹⁰

⁹⁰ Mubarakpuri, Saifur Rahman, “Ar-Raheeq Al-Makhtum (English)” P.75

Efforts to End the Social Boycott

After three years, the social boycott came to end with the efforts of Hasham bin Amr, Zubayr bin abi Umiyya, Zama bin al aswad, Abu al Jantri and Mutam bin Adi. The termite ate the agreement written by the disbelievers. Only two words were left which was not eaten by termite. The words were “باسمك اللهم”. The Polytheists were not aware that termite had eaten the agreement. Abu Talib informed them that the agreement had been eaten by termite. The Muslims became free after three years of social boycott.

Allah Almighty Punishment

Mansur bin Ikrama was the person who penned down the agreement of social boycott. Almighty Allah damaged the hand of Mansur bin Ikrama.

Preaching of Islam Outside to Makkah

The Year of Grief (Aam ul Huzn)

In the 10th Nabvi, the year in which the wife of Holy Prophet (PBUH) Hazrat Khadija R.A and the Uncle Abu Talib died called the year of grief (Aam ul Huzn). Abu lahab became the new leader of Banu Hashim. He withdrew tribal support from the Holy Prophet (PBUH). The disbelievers of Makkah were giving the different warnings to Holy Prophet (PBUH) in the supervision of Abu lahab.

Due to these circumstances, the Holy Prophet (PBUH) decided to search another city for the preaching of Islam. The valley of Tayf was selected. The valley of Tayf was the land of fertile and fruitful. There were gardens of flowers and fruits. The people of Tayf were prosperous and wealthy. But they were arrogant.

Journey to Tayf

It was year of 10th Nabvi. The Holy Prophet (PBUH) left for Tayf with Hazrat Zaid Bin Harish RA. At that time the leaders of the tribe of Banu Saqif were Abd Yalil, Masud and Habib. They were powerful and rich people. One of them was married with the daughter from Quraysh Safia bint Muamr.

The Holy Prophet (PBUH) visited every leader one by one and gave of message of Islam. No one responded gently rather they misbehaved and adopted the rude behavior with the Holy Prophet (PBUH). All of them said to leave the city of Tayf. They ordered the mischievous boys to misbehave with Holy Prophet (PBUH). They chased the Holy Prophet (PBUH) and wounded by throwing the stones.

Shelter in a Garden and Addas Conversion of Islam

Hazrat Muhammad (PBUH) took refuge in a garden to save himself. Hazrat Jibril A.S came and asked the Holy Prophet (PBUH) to let destroy the valley of Tayf as they have crossed the limits. The Holy Prophet (PBUH) refused and said they didn't know to me. Maybe their coming generations would accept Islam.

Utba and Sahyba were the owners of that garden in which the Holy Prophet (PBUH) took refuge. When they saw the Holy Prophet (PBUH) in injured condition, they ordered their servant Addas to serve the Holy Prophet (PBUH) with the bundle of grapes. The Holy Prophet (PBUH) recited Bismillah, Addas became shocked after hearing this. He asked that how do you know these blessed words? Hazrat Muhammad (PBUH) asked about his religion. He replied I am a Christian from Nainwa. The Holy Prophet (PBUH) said: you lived in the city of Yunus bin Matta A.S one of the noblest man. Addas remained surprised and asked that how do you know Yunus bin Matta, By Allah! When I left the city not more than 10 people were aware about the name of Yunus bin Matta. Hazrat Muhammad (PBUH) replied that he was my brother. He was a Prophet and I am also a Prophet. After hearing this Addas accepted the Islam and became Muslim.

The journey of Tayf was last for 25 days. After that the Holy Prophet (PBUH) came back to Makkah.

The Journey to Ascension

The Miracle of Ascension is one of the most significant chapter in the life of Holy Prophet (PBUH). Allah Almighty mentions this in the Holy Quran.

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ⁹¹

Purity is to Him Who took His bondman in a part of the night from the Sacred Mosque to the Aqsa Mosque around which We have placed blessings, in order that We may show him Our great signs; indeed he is the listener, the beholder

The Background of Ascension

It was the year of 10th Nabvi. The Holy Prophet (PBUH) had faced many difficulties in this year. The Uncle Abu Talib and the wife of Holy Prophet (PBUH) Hazrat Khadija R.A died in this year. Abu Lahab became the leader of Banu Hashim and Hazrat Muhammad (PBUH) felt totally hopeless. He (PBUH) traveled to Tayf but faced the rude behavior of Tayf leaders including their people. Allah Almighty called to ascension to show His kindness and bestowing the special blessings.

Stages of Ascension

The Journey of ascension is divided in the following three stages.

- ❖ Masjid e Haram to Masjid Aqsa: on Buraq
- ❖ Masjid e Aqsa to Sidra tul-Muntaha: on Buraq
- ❖ Sidratul Muntaha to Qaba Qawsyn: Raf Raf

Bait al-Maqdis

The Holy Prophet (PBUH) reached Bait Al-Maqdis where he was welcomed by the all Prophets. Then all the Prophets AS offered prayer in the Imamate (leadership) of Hazrat Muhammad (PBUH) in this historic mosque.

Meeting with the Prophets AS

Hazrat Muhammad (PBUH) met with the different prophets AS in first to seven heavens. The list of prophets AS is given below according to the sequence first to seven heavens.

- ❖ Meeting with Hazrat Adam AS at first heaven
- ❖ Meeting with Hazrat Isa AS and Yahya AS at second heaven
- ❖ Meeting with Hazrat Yusuf AS at third heaven
- ❖ Meeting with Hazrat Idris AS at fourth heaven
- ❖ Meeting with Hazrat Harun AS at fifth heaven
- ❖ Meeting with Hazrat Musa AS at sixth heaven
- ❖ Meeting with Hazrat Ibrahim AS at seventh heaven

Observations at the Night of Ascension

The Holy Prophet (PBUH) observed many things with Hazrat Jibrail AS on heavens. He (PBUH) observed the Paradise and Hell. He (PBUH) looked the destination of usurers, adulterers, non-prayer, indecency, usurpers. He (PBUH) also observed the pond of “Kausar”.

⁹¹ Al-Quran, 17:01

The First Pledge of Uqba

Next year, total twelve people from Yathrib came to Makkah and met with Holy Prophet (PBUH) secretly in the valley of Mina named Uqba. They took an oath at the hand of Holy Prophet (PBUH). It was 12th year of Prophethood of Hazrat Muhammad (PBUH). This oath is known as Bayt Uqba Awal (The first oath of Uqba).

The Name of Helpers, Present in First Uqba

The total twelve people participated in first Uqba. Their names are enlisted below.

- ❖ Ubadah bin As-Samit R.A
- ❖ Abbas bin ‘Ubadah bin Nadalah R.A
- ❖ Utba bin Amir R.A
- ❖ Yazeed bin Thalabah R.A
- ❖ Dhakwan bin Abdul al-Qais R.A
- ❖ Uwaim bin Sa‘idah R.A
- ❖ Abul Haitham bin at-Taihan R.A
- ❖ Asad bin Zurarah R.A
- ❖ Awf bin Harith R.A
- ❖ Uqbah bin Amir R.A
- ❖ Rafi bin Malik bin al-Ajlan R.A
- ❖ Qutbah bin Amir Hadidah R.A

The Terms of First Pledge of Uqba

The people of Yathrib took an oath under some terms which were:

- ❖ We will worship only one Allah
- ❖ We will not commit fornication and not become thief
- ❖ We will not slander anyone
- ❖ We will not kill our children
- ❖ We will follow the Holy Prophet (PBUH)

Deployment of Hazrat Musab bin Umair R.A

The Holy Prophet (PBUH) sent Musab bin Umair RA with the people of Yathrib for the preaching of Islam at the year of 12th Nabvi. Hazrat Musab bin Umair RA stayed at the house of Hazrat Asad bin Zurarah RA. He preached the message of Islam with the help of native believers at every house of Ansar. New people were stating to accept the Islam due the preaching of Hazrat Musab bin Umair RA. Gradually, the message of Islam spread in the valley of Quba as well.

The Aws Tribe Converted to Islam

Hazrat Musab bin Umair RA invited the influential and brave leader of the tribe of Aws Sad bin Maaz towards Islam. In the start he refused but when he listened the recitation of the Holy Quran he was thoroughly impressed and accepted Islam.

When the people of the Aws tribe saw that their leader has accepted the Islam, the whole clan embraced the Islam.

The Second Pledge of Uqba

Next year on the occasion of Hajj, more 75 people took an oath at the hand of Holy Prophet (PBUH). Two women were also included in oath out of seventy-five. The names of women are Naseeba bint Kaab and Asma bint Adi.

The oath taking Companions asked politely and respectfully on what terms they would take oath? The Holy Prophet (PBUH) replied,

- ❖ You will listen to my words and follow them in happiness and sadness

- ❖ You will spend money in state of plentifulness and scarcity.
- ❖ You will enjoin good and forbid evil.
- ❖ You will stand in the way of Allah and will not bother criticism of anyone.
- ❖ You will defend me in case I seek your help, and debar from me anything you debar yourself, your spouses and children from.

He (PBUH) said, if you fulfilled these terms, your reward would be Paradise.

After that, the Holy Prophet (PBUH) gave permission to companions for migration to Yathrib (Madinah). Hazrat Muhammad (PBUH) also migrated to Medina after three months of the pledge.

Lecture# 25: The Sirah of the Holy Prophet PBUH-III

Madni Life of the Holy Prophet (PBUH)

The historians and the Sira writers divided the life of the Holy Prophet (PBUH) in two main parts. The life of the Holy Prophet (PBUH) before migration to Madinah is called the Makki life. And the life of Hazrat Mohammad (PBUH) after migration to Madinah is called the Madni life. The Madni life comprised on last ten years of the life of Holy Prophet (PBUH). The main aspects of the Madni life of the Holy Prophet (PBUH) are given below:

1. Brotherhood of Madinah
2. The Pact of Madinah
3. The Battle of Badr
4. The Battle of Uhud
5. The Battle of Ahzab
6. Treaty of Hudaibiyah
7. The Conquest of Khaibar
8. The Battle of Muthah
9. The Conquest of Makkah
10. The Battle of Hunain
11. The Battle of Tabuk
12. The Last Sermon

Migration to Madinah

The Background and Aims of Migration

The Holy Prophet (PBUH) migrated from Makkah to Madinah after thirteen years of the proclamation of Prophethood. Why did Hazrat Mohammad (PBUH) migrate to Madinah? He (PBUH) migrated to Madinah because the life in Makkah was very difficult, the atrocities of the polytheists of Makkah were exceeding. He (PBUH) migrated to follow the order of Allah Almighty for the protection of life and property for laying the foundation of the Islamic State and implementation of Islamic principles in new state.

Welcome of the Holy Prophet (PBUH) in Madinah

Some companions of the Holy Prophet (PBUH) had migrated earlier and arrived in Madinah. They told to the Ansars about migration of the Holy Prophet (PBUH). The Ansars were waiting on daily basis to welcome the Holy Prophet (PBUH) in Madinah. As soon as the news of Muhammad's arrival began to spread, crowds came flocking and reciting out of Madinah.

اشرق البدر علينا
من ثنيات الوداع

وجب الشكر علينا
 ما دعا الله داع
 ايها المبعوث فينا
 جئت بالامر المطاع

The Residents of Madinah

Three nations lived in Madinah at the time of arrival of Holy Prophet (PBUH):

1. Blessed Companions
2. Polytheists of Madinah
3. Jews

The Background of Brotherhood

There were different challenges for the Holy Prophet (PBUH) to accommodate the emigrants in Madinah. The emigrants had left everything behind in Makkah. Therefore, they were empty handed in Madinah. The Holy Prophet (PBUH) motivated to the ansars for help of the emigrants. The Ansars of Madinah wanted to sacrifice everything for strengthen the emigrants on the orders of the Holy Prophet (PBUH).

Brotherhood Between the Emigrants and the Helpers

The Holy Prophet (PBUH) established brotherhood among the helpers (Ansar) and the emigrants (Mohajreen) in the house of Anas Bin Malik (R.A) in Madinah which is known as Brotherhood of Madinah.

Aims of Brotherhood

The aims of Brotherhood are given below:

1. There was a need to settle emigrants in Madinah. Because they had left everything behind in Makkah.
2. Its main purpose was to Strengthen the Muslims.

According to Imam Ghazali (R.A) following objectives were achieved by keeping ‘‘Brotherhood’’:

1. Brotherhood played a vital role in dissolving ignorant prejudices
2. Brotherhood played a vital role in elimination of discrimination of homeland, colour and race.

The Sacrifice of the Companions

The Ansar sacrificed everything on the orders of the Holy Prophet (PBUH) and they helped the Emigrants to be independent very soon. The Ansars were extremely generous to their brethren-in-faith. Imam Bukhari (R.A) reported that,

‘‘Narrated Ibn Shihab Az-Zuhri: Anas bin Malik said, "When the emigrants came Medina, they had nothing whereas the Ansar had land and property. The Ansar gave them their

land on condition that the emigrants would work on the land and in return The Ansar will give them half the yearly yield. His (i.e. Anas's mother who was also the mother of `Abdullah bin Abu Talha, gave some date-palms to Allah's Apostle who gave them to his freed slave-girl (Um Aiman) who was also the mother of Usama bin Zaid. When the Prophet (ﷺ) finished from the fighting against the people of Khaibar and returned to Medina, the emigrants returned to the Ansar the fruit gifts which the Ansar had given them. The Prophet (ﷺ) also returned to Anas's mother the date-palms. Allah's Messenger (ﷺ) gave Um Aiman other trees from his garden in lieu of the old gift.⁹⁴

The acknowledgment of Emigrants

The atmosphere of brotherhood and fellow-feeling created a spirit of selflessness infused deeply in the hearts of his followers, and produced very healthy results. For example, “When `Abdur-Rahman bin `Auf came to us, Allah's Messenger (ﷺ) made a bond of fraternity between him and Sa`d bin Ar-Rabi` who was a rich man, Sa`d said, "The Ansar know that I am the richest of all of them, so I will divide my property into two parts between me and you, and I have two wives; see which of the two you like so that I may divorce her and you can marry her after she becomes lawful to you by her passing the prescribed period (i.e. 'Idda) of divorce. `Abdur Rahman said, "May Allah bless you your family (i.e. wives) for you." (But `Abdur-Rahman went to the market) and did not return on that day except with some gain of dried yogurt and butter. He went on trading just a few days till he came to Allah's Messenger (ﷺ) bearing the traces of yellow scent over his clothes. Allah's Messenger (ﷺ) asked him, "What is this scent?" He replied, "I have married a woman from the Ansar." Allah's Apostle asked, "How much Mahr have you given?" He said, "A date-stone weight of gold or a golden date-stone." The Prophet (ﷺ) said, "Arrange a marriage banquet even with a sheep."⁹⁵

The Unique example of Brotherhood

Brotherhood of Madinah was a unique example of sacrifice. No one has seen such an example of brotherhood and selflessness till today. Allama Safi ul Rehman in his book “Al-Raheeq ul Makthoom” paid his attribute in these words:

“Such examples point directly to the spirit of sacrifice, altruism and cordiality on the part of the Helpers, and also to the feeling of appreciation, gratitude and self-respect that the Emigrants held dear to their hearts. They took only what helped them eke a reasonable living. In short, this policy of mutual brotherhood was so wise and timely that many obstinate problems were resolved wonderfully and reasonably”.

The Pact of Madinah

The Holy Prophet (PBUH) reached in Madinah in 1 A.H(622 B.C). He (PBUH) signed an agreement with the Muslims, Jews and polytheists of Madinah. This agreement is known as the “**Charter of Madinah**”. According to Dr. Hamid Ullah this charter was the first written constitution of the world in history. This pact of Madinah led to the foundation of the state of Madinah”.

⁹⁴ Sahih al-Bukhari 2630(<https://sunnah.com/bukhari:2630>)

⁹⁵ Sahih al-Bukhari 3781(<https://sunnah.com/bukhari:3781>)

Terms of the Charter of Madinah

The three Jewish tribes Banu Qainqa, Banu Nudhir and Banu Qurayzah were the Stake holders of the charter of Madinah. They lived on the outskirts of Madinah. The charter has an importance within the context of inter-tribes relationships of Madinah. The most important provisions of the Charter of Madinah are the following:

1. The method of bloodshed and redemption that has been going on before will remain the same.
2. The Jews will have religious freedom and will have friendly relations with Muslims.
3. When it is the turn of one of the parties to fight a third party, they will help each other.
4. When an external force invades Madinah, both sides will defend together. Neither side will cooperate with external attacking force.
5. When one of the parties makes peace with the third power, the other will also join in the peace, but religious battles will be an exception.

The Need and Importance of the Charter of Madinah

The Importance of the Pact of Madinah is given below:

1. The Jewish tribes living around Madinah posed a threat to the state of Madinah therefore by this pact State of Madinah was safe from their invasion.
2. The disbelievers of Makkah were active in harming Muslims by this pact they were affected.
3. There was a fear of an alliance between the infidels of Makkah and the Jews of Madinah by the pact of Madinah this threat was under control.
4. For the survival and administration of the nascent Islamic state, all parties had to be subject to one law.

Effects of the Charter of Madinah

The charter of Madinah was very beneficial for Muslims. Some of its effects are given below:

1. The battles between the Aws and Khazraj tribes of Madinah were ended.
2. The Jewish supremacy was ended.
3. It was Guarantee of the survival of the state of Madinah.
4. It produces difficulties for the disbelievers of Madinah to harm Muslims.

The Battle of Badr

The battle of Badr was fought between Muslims and Polytheists of Makkah, which took place in the Holy month of Ramadan in 2nd A.H. There is a brief discussion about this battle in the Surah Al-Anfal of the Holy Quran. This battle is given the name of ‘‘Yom ul Furqan’’ in the Holy Quran. According to Allama Safi ul Rehman, it was the first decisive battle in the history of Islam. After that Muslims are strengthened to live with peace in their own Islamic state in Madinah. Allah Almighty says:

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ

"And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His help, and provided you with good things so that you might be grateful." (Al-Qur'an 8:26)

Reasons of the Battle of Badr

The place of Badr is located about 80 miles (128.7472 Km) from Madinah on the old road to Makkah. There was a well and the name of its owner was Badar bin Amir. This place was named after his owner's name. Most of the writers point out the following basic reasons behind this battle:

1. The spread of Islam in Madinah and the increase in the number of Muslims was the basic reason of this battle. The polytheists of Makkah were offended by the increasement of men power of Islam.
2. The idolaters of Makkah were trying to harm the Muslims and to stop preaching and propagation of Islam but could do nothing then they finally fought against the Muslims.
3. Abu Sufyan's caravan passing through Madinah was an apparent reason of battle in badr. The Muslims followed this caravan and Quraish came to save their caravan. Abu Sufyan's caravan escaped out by using alternate way. Now, Abu Sufyan advised not to fight the Muslims but Abu Jahl insisted to fight with the Muslims.

The Holy Prophet (PBUH) Preparation for War and Pray at Night

The Holy Prophet (PBUH) arrived at Badr on the 16th of Ramadan in 1 A.H. He (PBUH) identified the places of death of heads infidels. He (PBUH) prayed all the night for victory of Muslims and help of Almighty Allah.

Succession of Muslims by Blessings of Allah

The number of Muslims in this battle was 313. In comparison, the infidel army was consist of 1000 people. Allah Almighty fulfilled His promise by sending the angels for help of the Muslims and infidels were defeated badly. The help of Allah in the battle of Badr is mentioned in verses 8 to 14 of Surat al-Anfal. Following blessings are mentioned clearly in the Holy Quran.

إِذْ يُعَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنْزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ

[Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to steadfast your hearts and plant firmly thereby your feet. (Al-Qur'an 8:11)

Results of Ghazwa Badr

The fourteen of the Companions were martyred and the seventy disbelievers were killed in this battle. The seventy infidels became prisoners. The Holy Prophet (PBUH) consulted with Abu Bakr (R.A) and Umar (R.A) that how to deal with prisoners? Finally, the Holy Prophet (PBUH) accepted the opinion of Hazrat Abu Bakr (R. A) to deal with the prisoners. That was, they had to pay Fidia (Redemption) for freedom. The prisoners who could not pay the Fidia, they were bound to teach ten children of Muslims each.

The Battle of Uhud

Uhud is a mountain, located in North of Medina. The Battle of Uhud was fought inside of this mountain therefore it is called ‘The Battle of Uhud’.

The Background of Battle of Uhud

The Muslims achieved a great victory in the Battle of Badr. Later, the regional powers including the Quraish of Makkah and the Jews realized that the Muslims were no longer a minor force. After the defeat in Badr, the polytheists of Makkah were very angry and they wanted to take revenge of their disgrace. They also wanted to recapture the trade routes which the Muslims had congested after the battle of Badr. The battle of Uhud took place in Shawwal, 3 A.H between the Muslims and the polytheists of Makkah at the Mountain of Uhud.

The number of Muslims and Infidels

The number of Muslims in this battle was 1000. Abdullah bin Ubai with his 300 companions left the Muslim army and only 700 people were with the Holy Prophet (PBUH) in this battle. In comparison, the infidel army consisted of 3000 people.

Circumstances and Events of Ghazwa Uhud

The Quraish of Makkah arranged a powerful army under the command of Abu Sufyan. They left Makkah to invade on Madinah to take revenge for their people murdered in the battle of Badr. The Messenger of Allah (PBUH) arranged a meeting to exchange views about the situation. There were two suggestions to handle the situation. The final decision was to face the Makkan army from outside of Madinah. The role of Hypocrites was very condemned by Almighty Allah in this battle. There is a brief discussion about this battle in surah al-Imran of the Holy Quran. Almighty Allah says:

وَلْيَعْلَمَ الَّذِينَ نَافَقُوا ۖ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا ۚ قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ ۚ هُمْ لِلْكَفَرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ ۚ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۚ وَاللَّهُ أَغْلَمُ بِمَا يَكْتُمُونَ

"And that He might test the hypocrites, it was said to them: ‘Come, fight in the way of Allah or (at least) defend yourselves.’ They said: ‘Had we known that fighting would take place, we would certainly have followed you.’ They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal." (Al-Qur'an 3:167)

Deployment of Archers on the Uhud

The mountain of Uhud was behind the Muslims. There, on a pass, the Prophet (PBUH) appointed fifty archers under the command of Abdullah ibn Jubayr (R. A). So that the enemy could not enter the battlefield by this way. The Holy Prophet (PBUH) exhorted the companions not to leave the place under any circumstances.

Help of Allah Almighty

The reference of divine help in the battle of Uhud is mentioned in verses 119 to 127 of Surah Al-Imran, its important points are given below:

1. Help was announced through three thousand angels.
2. Strengthen the hearts of believers.
3. Gabriel AS and Michael AS were fighting side by side with the Holy Prophet (peace be upon him).
4. Allah's help is conditional on obedience and steadfastness.

Results of Ghazwa Uhad

This battle ended without any final decision. Due to some mistakes of Muslims and role of Hypocrites, the Muslims lost greater than Quraish. This loss was for their test and due to disobedience of the Holy Prophet (PBUH). Allah Almighty says:

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۚ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

"And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e. Paradise) that for which they hope not." (Al-Qur'an 4:104)

Early Victory of the Companions and Turning Victory into Defeat

Despite the shortage of numbers and equipment, The Companions of Holy Prophet (PBUH) did Jihad with enthusiasm and faith. The flag of the infidels had fallen and they escaped out from the battlefield. The Companions thought that the war was over and they stopped fighting. The Archers on the specified place also left that place thinking that the war is over. Abdullah bin Jubayr (R.A) opposed and stayed with only ten companions at the place as per the commandments of Holy Prophet (PBUH).

The Allegiance of the Companions

When the Muslims began to retreat, the infidels attacked the Holy Prophet (PBUH). Khalid bin Waleed gathered Non-Muslims and attacked from the back. During this attack role of following companions of the holy Prophet (PBUH) was very important:

1. The rumour of the martyrdom of the Holy Prophet peace be upon him spread due to the martyrdom of Hazrat Masab bin Umair (R.A).
2. Hazrat Ali (R.A) thwarted the attack of the infidels.
3. Hazrat Talha (R.A) was defending the Prophet (PBUH) from the arrows with his hand.
4. Hazrat Abu Dujana (R.A) became the shield for the Prophet (PBUH).
5. Hazrat Saad (R.A) fired the arrows and the Holy Prophet (PBUH) praised him for his bravery.
6. Hazrat Umar (R.A) attacked the infidels and drove them away.

The Holy Prophet (PBUH) got injuries on his blessed face and head. In this battle seventy (70) Companions were martyred. Hazrat Hamza (R.A), who was the uncle of the Holy Prophet (PBUH), was martyred and his body was disgraced by Hinda. Hazrat Musab bin Umayr (R.A), Hazrat Hanzala (R.A), and other Companions were martyred. All these martyrs were buried in Uhad. Muslims suffered a lot due to disobeying the order of the Holy Prophet (PBUH).

The Battle of Ahzab

It was the Last and Final attack of Quraish on Muslims. The Quraish invited all Arab tribes to attack on Muslims in this battle. That's why it is called "Ghazwa Ahzab" (Ahzab is

plural of Hizb which means “Troops”). This battle is discussed in the surah Ahzab of the Holy Quran. Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

“O you who have believed, remember the favour of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, Seeing”. [Al-Qur'an 33:09]

Reasons of Ghazwa Ahzab

This battle took place in 5th A.H. The Holy Prophet (PBUH) arranged a council to take opinions from the companions to defend Madinah. The Holy Prophet (PBUH) and the Muslims finally decided to defend the Madinah by living in city. The Quraish were failed and after that they could not attack again on Madinah. The following are the main reasons of this battle.

1. Jews hatred against Islam.
2. Exile of Jewish tribes.
3. Jews planning to take revenge from the Holy Prophet (PBUH).

The Circumstances of the Battle of Ahzab

The chiefs of the Jewish tribes went together to meet the Chiefs of Makkah. They provoked them to joint war against Muslims. The Banu Ghatfan also joined war against Islam on the request of Jews. The Jews gathered each tribe who was against Islam. The total number of infidels was 10,000 in this battle

Muslims Preparation for the War

The Holy Prophet (PBUH) was informed about the attack of Quraish. He (PBUH) prepared an army of 3000 people. He (PBUH) Convened a council for defence. All the members agreed on the opinion of Hazrat Salman Farsi (R. A).

The Digging of Trench

The Muslims started to dig the trench on the opinion Of Hazrat Salman Farsi (R. A). The Companions were exhausted from hunger. The Holy Prophet (PBUH) himself tied two stones during digging the trench because of hunger. The Companions observed different Miracles of the Holy Prophet (PBUH) at this time.

Results of the Battle of Ahzab

When Infidels reached, they were surprised to see the trench. Some of the infidels did unsuccessful attempts to cross the trench. The Infidels stayed there up to one month. The Holy Prophet (PBUH) sent Hazrat Abu Nuaim bin Masood (R.A) as a spy with an assigned task. He (R.A) succeeded to split between the Jews and the infidels. Hazrat Amir (R. A) succeeded to create break up between the Jews and polytheists. They were defeated easily due to this break up. Allah Almighty helped the Muslims and produce anxiety and restlessness in the forces of enemies. Allah helped the Muslims through the wind and storm scattered, the infidels defeated.

Treaty of Hudaibiya

The Background of the Treaty of Hudaibiya

The Holy Prophet (PBUH) saw a dream of taking Tawaf and Umrah of the House of Allah in 6th A.H. He (PBUH) shared it with the Companions and advise them for preparation to perform Umrah. They had not carried any weapons except some swords at this journey.

Stay in Zul Halifa

They weard Ihram at place of Zul Halifa. He (PBUH) sent a spy towards Makkah at this place.

Infidels try to stop Muslims from coming to Makkah

The polytheists of Makkah arranged a meeting about the arrival of Muslims. They decided to stop the Muslims from performing Umrah. Hazrat Khalid bin Waleed blocked the way with two hundred warriors. The Holy Prophet (PBUH) changed the path and moved forward.

The Ambassadors of Quraish

Infidels sent some personalities for Negotiations. Halis bin Alqamah from Banu Kanana and Urwa bin Masood arrived there for Negotiations. Urwa bin Masood narrated the love of the Companions for Holy Prophet (PBUH). He impressed by the love of the companions with their Prophet (PBUH) and he advised to infidels not to fight against Muslims.

The Role of Usman (R.A) in Peace and Rumor of his Martyrdom

The Holy Prophet (PBUH) sent Usman Ghani (R.A) as an ambassador to Makkah. Hazrat Usman (R.A) delivered the message of the Holy Prophet (PBUH) to polytheists of Makkah. The disbelievers offered Usman (R.A) to perform Umrah but he refused to perform Umrah without the Holy Prophet (PBUH). Meanwhile, someone fired a rumour of (propagated about) the martyrdom of Hazrat Usman (R.A).

The Allegiance of Rizwan

The Holy Prophet (PBUH) oathed allegiance to the rumour of the assassination of Usman Ghani (R.A). All the Companions took an oath to take revenge of Hazrat Usman (R.A). Almighty Allah has discussed the Companions of the Pledge of Rizwan in Sura Al Fatha. Allah Almighty says:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمُؤْتِيهِ أَجْرًا عَظِيمًا

“Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah. The hand of Allah is over their hands. So, he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah - He will give him a great reward”. (Al-Qur'an 48:10)

The Quraysh sent Suhail bin Amr for peace treaty. It was a great success in history of Islam. Allah Almighty says in the Holy Quran:

‘‘Indeed, we have given you, [O Muhammad], a clear conquest’’. (Al-Qur'an 48:01)

Important Points of Treaty of Hudaibiya

Some important minutes of this treaty are given below:

1. Muslims will go back without performing umrah this year.
2. They will be able to come for 3 days in next year.
3. The two sides will cease fighting for ten years.
4. Whoever wants to enter into the covenant of Muhammad will be able to do so and whoever wants to be alliance with the Quraysh will also be able to do so.
5. Anyone from Quraish who will come to Madinah without the permission of his guardian will be returned but if any person from Madinah who come to Makkah he will not be returned.

Lecture# 26: The Sirah of the Holy Prophet PBUH - IV

The Conquest of Khaybar

The Background of the Battle of Khaybar

The battle of Khaybar was fought against Jews in 7th A.H. After the peace treaty of Hudaibiyyah, Muslims got protection from the disbelievers of Makkah. Now, the Holy Prophet (PBUH) decided to deal with Jews. The Jews of Khaybar are in permanent conspiracies against Islam. The battle of Khaybar was fought to stop the treacheries of Jews against Islam.

The area of Khaybar

The Khaybar was a large city about 100 miles north from Madinah. There were forts and crops. The population of Khyber was divided into two parts. There were 5 strong forts in one section. There were also small forts in the other part.

Departure to Khyber and the mischief of Abdullah bin Ubai

The Holy Prophet (PBUH) made an announcement to prepare the army to attack on khaybar. The Companions who participated in the Bayat of Rizwan moved with the Holy Prophet (PBUH). He (PBUH) kept this movement a secret but Abdullah bin Ubai warned the people of Khyber about this movement.

An appeal for help from Banu Ghatfan

The Jews made their arrangement after getting the news. They asked for help from the Jews of Banu Ghatfan.

The Muslim army in Khaybar

The Holy prophet (PBUH) encamped the army in a place from which the escape route could be blocked. The Holy Prophet (PBUH) entered in Khyber after offering the prayer of Fajar, and blocked the way of Banu Ghatfan and other tribes.

Giving the flag to Hazrat Ali and defeating Marhab

The Jews planned to fight while remaining in the fortress, staying in a strong place in Khaybar. The Holy Prophet (PBUH) announced that he will give the flag to the most beloved person for victory. Next Morning, the Holy Prophet (PBUH) called to Hazrat Ali (R. A). He (PBUH) gave the flag of Islam to Hazrat Ali (R. A). He (R.A) entered in the battlefield and fought with Marhab and defeated him. After murder of Marhab, Muslims conquered that fort easily. And soon they conquered all the remaining forts of the first part.

Conquest of the other part of Khyber without a fight

After defeated in first fort, the Jews are agreed to give land without war to Muslims. The Holy Prophet (PBUH) agreed to ceasefire on term of paying jizya to Muslims by Jews. It was a glorious victory of the Muslims.

The Battle of Muthah

The background of battle of Mutha

The Holy Prophet (PBUH) gave a letter to Harith bin Umair Azdi and sent him to Basra in 8th A.H. Sharjeel, the governor of Rome, assassinated to Haris bin Umair Azdi. The Holy Prophet (PBUH) became very angry about this murder.

Preparation for War

The Holy Prophet (PBUH) ordered to prepare an army of three thousand immediately. Hazrat Zaid bin Haris (R.A) was appointed the Commander-in-Chief. The Holy Prophet (PBUH) nominated Hazrat Jaffar (R.A) as commander in the case of Zaid (R.A) martyred. Similarly, the Abdullah bin Rawaha (R.A) nominated commander in the case of Jaffar (R.A) martyred. When the Muslims reached in the Maan area, they were informed of the number of enemies. They were two lacs.

Commencement of Battle

The Commanders of Muslim Army arranged a meeting to fight against enemies. They accepted Abdullah bin Rawaha advice to proceed with the intention of martyrdom. And decided to fight in the area of Mutha. It was a competition between three thousand and two lacs. The Holy Prophet (PBUH) reported about the martyrdom of the commanders.

Muslims save from defeat and loss of lives under supervision of Khalid bin Waleed (R.A)

Khalid bin Waleed (R. A) became the commander of Muslim army after the martyrdom of Abdull bin Rawah (R. A). Passion of Hazrat Khalid bin Waleed (R.A) to fight with enemy was very appreciative and 9 Swords being broken in his hand in this war. He changed the order of the force. Due to this change the infidel's army was under fear and fright. Infidels army didn't pursue the army of Muslims and in this way the Muslims were succeeded to defeat them.

Increase in Muslim's Integrity and strong Image

The Muslims with an army of 3,000, fought against the Super power of that time in Mutha. After this war Muslims are considered as a fearless nation of the world.

The Conquest of Makkah

The Background of the conquest of Makkah

The provisions of the Hudaibiyya treaty included that an attack on a tribe belonging to one side would be considered an attack on that side. Under this section, Banu Khuzaah joined the Muslims and Banu Bakr joined the Quraish. Naufal bin Muawiyah of Banu Bakra with his companions attacked on Banu Khuzaah in the dark of night in 8th A.H and they killed the people of Banu Khuzaah. The Quraish provided their support in this attack to Banu Bakra.

Report of breach of agreement to the Holy Prophet

Amr bin Salem Khuzai went to Madinah and reported the whole incident to the Holy Prophet (PBUH). The Holy Prophet (PBUH) decided to help Amr bin Salem Khuzai. The Holy Prophet (PBUH) said at that time "You have been helped".

Abu Sufyan's visit to Madinah for renewal of peace

The Quraish realized their infamy. Abu Sufyan visited to Medina to renew the Hudaibiyya treaty. The Holy Prophet (PBUH) did not answer him.

Secret Preparation for the Battle

He (PBUH) ordered to prepare the Companions after the matter was revealed. The Holy Prophet (PBUH) prayed that our spies and news will not be reached the Quraish. The Muslims secretly moved to Makkah. At that time Hatib bin Abi Baltaah committed a mistake to leak news of this movement to Makkahns. The Prophet (PBUH) ignored his mistake because he was companion of Badar.

Islamic army on the way to Makkah

An army of ten thousand Companions was formed. This army left Madinah on the 10th of Ramadan 8th A.H. The Holy Prophet (PBUH) met with Hazrat Abbas bin Abdul Muttalib R.A in Jahfa. The Muslims chose Mar-ul-Dhahran for the camp of the army. Abu Sufyan was arrested at this place and he was converted to Islam.

The entry of the Islamic army in Makkah

The Holy Prophet (PBUH) arranged the army in Dhi Tuwa. He (PBUH) divided the army into 4 groups. He (PBUH) ordered Khalid bin Waleed (R.A) to enter from the lower part of the valley of the Makkah. He (PBUH) ordered Zubair (R.A) to enter from the upper part of the valley of the Makkah. He (PBUH) advised Abu Ubaidah (R.A) to enter in front of the valley of the Makkah.

The Prophet (PBUH) came to the Haram and threw down idols

The Holy Prophet (PBUH) came to the courtyard of the Kabah after the conquest of Makkah. He (PBUH) kissed the Hajr e Aswad and circumambulation of Kabah. All idols were thrown out of Kabah. Hazrat Bilal (R.A) called the Azan on the roof of Kabah. The Holy Prophet (PBUH) said his prayer in the courtyard of the Kabah.

Announcement of general amnesty

The Holy Prophet (PBUH) addressed after the complete conquest of Makkah. He (PBUH) announced general pardon to all at this time.

Allegiance on the Mountain of the Sufa

The Conquest of Makkah was the glorious victory of the Muslims. The polytheists of Makkah admitted the truth of Islam. The Holy Prophet (PBUH) took allegiance to Islam on Mount Sufa from people. After the Conquest of Makkah, the door of idolatry was closed forever in Makkah. After that the Holy Prophet (PBUH) hand overed the keys of kabah to Hazrat Usman bin Talha (R.A) and returned back to Madinah.

The Battle of Hunain

The Background of Battle of Hunain

The conquest of Makkah by the Muslims overpowered some tribes. Some powerful and arrogant tribes hadn't accepted Islam and they wanted to fight against Muslims. The Hawazan and Thaif tribes were on the front to fight against Muslims. The people of the Muzar, Jashan, Saad bin Abi Bakr and Banu Hilal also joined them. These tribes fought against the Muslims under the leadership of Malik bin Awf Nasri.

The Advancement of infidels and stay in Otas

Malik bin Awf took women, children and cattle with him to fight against Muslims in this battle. All tribes were gathered in Otas under the leadership of Malik bin Awf. Malik bin Awf sent his spy towards Muslims.

The Spy of the Holy Prophet (PBUH)

The Holy Prophet (PBUH) came to know about the movement of enemies. Abu Hadr Aslami was sent as a spy by the Holy Prophet (PBUH).

Holy Prophet's army on way to Hunain

The Holy Prophet (PBUH) arranged an army of 12,000. Some of the Companions thought that they may not be defeated because they are large in numbers than the enemy. He (PBUH) didn't like such behaviour of companions.

The start of battle and defeat of infidels

The enemies attacked with the arrows on Muslims. It was very severe attack. It produced dispersion in the caravan of Muslims. Soon, the Holy Prophet (PBUH) reorganized his army and attacked again. He (PBUH) threw dust toward the enemy. Muslims took control over this situation and defeated the enemy.

The Battle of Tabuk

The Background of Battle of Tabuk

The Muslims were emerging as the greatest power in Arabia. Now Roman empire felt invasion threat from Muslims. Qaiser-e-Rome started his efforts to secure the Syrian border. Not even a year has passed since the battle of Mauta, the Qaiser-e-Rome again prepared a large army for the decisive battle against Muslims.

War preparation of Ghasan and Rome

The news of the advancement of a roman army reached the Muslims. Hercules (Roman commander) with an army of forty thousand moved towards Muslims. Different other tribes also joined them and Christian powers were united against Muslims. Muslims are informed by trade caravans of syria about this invasion.

The difficult circumstances

It was very hard time for Muslims to move for this battle due to following reasons:

1. The intensity of summer
2. Famine
3. Fruit ripening season

4. Lack of military equipment and animals

Announcement of Battle with Rome and Allegiance of Companions

The Holy Prophet (PBUH) made an announcement regarding the war of Tabuk. The Companions sacrificed everything on the order of the Holy Prophet (PBUH). Hazrat Abu Bakr (R.A) presented all the belongings and half of Hazrat Omar's goods were provided for this battle. Hazrat Usman (R. A) presented his trade caravan of 900 camels, 100 horses and a lot of cash. Hazrat Abdul Rahman bin Awf (R.A) presented 29 kg of silver. Hazrat Talha (R.A), Abbas (R.A), Saad bin Ibadah (R.A) and other Companions also participated in this campaign.

The Muslims on the way to Tabuk

The number of Muslim army was 30 thousand in this battle. The Muslims reached at Tabuk. The water of Tabuk well miraculously increased. A night before battle, the prophecy of sandstorm by the Holy Prophet (PBUH) was for help of Muslims. Allah the Almighty helped Muslims with fright against enemies. The Roman army dispersed and ran away from battlefield. The Ruler of Elah reconciled with Muslims as per condition of the jizya. The Holy Prophet (PBUH) also reconciled with rulers of other tribes as per same condition. The Muslim army returned back with victory without fighting a battle.

The Farewell Sermon

The Background of Farewell Sermon

The Holy Prophet (PBUH) performed the first and last Hajj in 10 A.H. This Hajj is called ‘‘Hujjat-ul-Wada’’. He (PBUH) gave a sermon on 9th Zilhaj to pilgrims. This last sermon of the Holy Prophet (PBUH) is called ‘‘Khtuba Hujjat-ul-Wada’’. It was most important chapter of the prophetic life. Almost 124000 Companions are present at that time.

The First Charter of Human Rights

This sermon is the first manifesto of human rights and it has a guidance for every section of humanity.⁹⁶

Only standard of superiority is Righteousness

He (PBUH) made it clear that all human beings are descendants of hazrat Adam (A. S). A Black has no superiority over a white. The only standard of greatness and superiority is piety.

يا أيها الناس إن ركنكم واحد وأبائكم واحد، ألا فضل لعربي على عجمي ولا لعجمي على عريو ولا لأسود على أحمر ولا لأحمر على أسود
إلا بالتقوى⁹⁷

‘‘O people, your Lord is one and your father is one, there is no preference for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor for black over red, nor for red over black, except with piety.’’

The Rights of Women

⁹⁶ Sunan Abi Dawud, Hadith 1905.

⁹⁷ Musnad Ahmad, Hadith: 4125

He (PBUH) advised to Keep fear of God about women, be careful about their rights. Treat them with love and kindness.

اتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ⁹⁸

“Fear God with regard to women, for you took them by the trust of God and made their private parts lawful by the word of God.”

The Rights of Slaves

The Holy Prophet (PBUH) advised the people to give equal status to slaves. Treat them with respect and kindness. He (PBUH) ordered them to feed and dress like oneself.

أَرْقَاءُكُمْ أَرْقَاءُكُمْ أَرْقَاءُكُمْ أَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ وَاكْسُوهُمْ مِمَّا تَلْبَسُونَ فَإِنْ جَاءُوا بِذَنْبٍ لَا تُرِيدُونَ أَنْ تَغْفِرُوهُ فَبِيعُوا عِبَادَ اللَّهِ وَلَا تُعَذِّبُوهُمْ⁹⁹

"Take care your servants. Feed them as you eat, dressed them as you dress. If they commit a blunder and you do not want to forgive them then, you may sell out them instead of punishing them."

Beware of Satan

The Holy Prophet (PBUH) warned that Satan is the eternal enemy of humans. He (PBUH) advised them to refrain themselves from the tactics of Satan.

لَا إِنْ الشَّيْطَانُ قَدْ آيَسَ أَنْ يُعْبَدَ فِي بَلَدِكُمْ هَذَا أَبَدًا وَلَكِنْ سَيَكُونُ لَهُ طَاعَةٌ فِي بَعْضِ مَا تَحْتَقِرُونَ مِنْ أَعْمَالِكُمْ،
فَيَرْضَى بِهَا¹⁰⁰

“No, Satan has despaired of ever being worshiped in this country of yours, but he will have obedience to him in some of what you despise of your deeds, and he will be satisfied with them.”

Finality of Prophethood

He (PBUH) explained the significance of the creed of Finality of Prophethood.

After that Allah said that religion is completed today. In Surah Al-Maydah Almighty Allah says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا¹⁰¹

“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion”.

⁹⁸ Sunan Abi Dawud, Hadith 1905.

⁹⁹ Musnad Ahmad, Hadith: 15815

¹⁰⁰ Sunan Ibn e Maja, Hadith 2479.

¹⁰¹ Al-Qur'an 05:03

Lecture# 27: History of Islam - I

Introduction of Righteous Caliphate

The Meaning of Righteous Caliphate

Khilafat is an Arabic word, which literally means “representation”. And the Caliph is called “Naib”. The term Khilafah refers to the political system in which the rules and regulations of Allah Almighty are enforced and life is lived accordingly.

Rashidah means, “The Righteous”. The Righteous Caliphate means the caliphate in which all the teachings of the Holy Quran and Hadith were obeyed. The Righteous Caliphate is the era of 4 Caliphs, Hazrat Abu-Bakr R.A, Hazrat Umer R.A, Hazrat Usman R.A and Hazrat Ali R.A lasted for 30 years. This era started in 11 A.H and ended in 40 A.H

The Importance of Caliphate

The Jurists have considered the establishment of the Khilafah system and the appointment of a caliph as one of the duties and obligations of the Ummah.

- The well-known scholar of sub-continent, Shah Waliullah Dehlvi, described the following two arguments about the importance of the caliphate:
 1. After the demise of the Holy Prophet PBUH, the companions were the first to choose the caliph.
 2. Many of the clear commands of the Holy Qur'an are based on the establishment of a government.

These arguments show that it was the most important need of the time to elect a caliph immediately.

The main characteristics of the Righteous Caliphate

The Righteous Caliphate has a number of important characteristics some of which are described below:

- ❖ **Complete adherence to the Qur'an and Sunnah:** The teachings of Islam were strictly observed in all matters, reforms and decisions in the Righteous Caliphate.
- ❖ **Nizam-e-Shura:** The Shura system was in force in the Rightly Guided Caliphate. According to the rules of Islam, decisions were made after consultation with the Majlis-e-Shura. The appointment and removal of the caliph and his officials and governors was done on the advice of the Majlis-e-Shura. The Majlis-e-Shura consisted of the leading Companions and the people were also included in the consultation when needed.
- ❖ **Questioning the officials and workers:** The officials and governors who were appointed in the time of the Righteous Caliphate were not neglected. If the people of an area complained about the ruler of an area, he would be prosecuted after investigation and if the allegations were proved, he would be reprimanded or even dismissed.
- ❖ **Complete Welfare State:** In all the measures, reforms and decisions taken during the Righteous Caliphate, the welfare and prosperity of the people, creating an atmosphere of peace and order and the protection and development of Islam and Muslims were given special consideration.

- ❖ The one who dies leaving wealth, It will be divided among his heirs and the one who dies leaving the burden of debt and helpless children will come to me and their responsibility will be on me.
- ❖ **Justice:** The Rightly Guided Caliphs were very sensitive in the matter of justice. Rich and poor, black and white, caliph and common man had the same law.
- ❖ **Establishment of important departments and systems:** In the Rightly Guided Caliphate, the department of Judiciary, Iftaa, Police, Prisons, Mall, etc. came into regular existence. Numerous forts, cantonments and guest houses were built. Canals, springs and inns were built.
- ❖ **Protection of the rights of the people:** The rights of the people were given special attention in the Righteous Caliphate. The rights of the people were strictly protected and no one could deprive anyone of their rights. Non-Muslims also had all human and civil rights according to Islamic teachings. They had religious freedom and could worship freely in their places of worship according to their religion.

1st Caliph: Hazrat Abu-Bakr Siddiq R.A

Introduction

Name: Abdullah Kuniyat: Abu Bakar Title: Siddiq (Ascension confirmed immediately), Atiq(The Prophet (PBUH) said: “You have been saved from the Fire by Allah”¹⁰²) Tribe: Bani Taim

Father’s name: Usman Bin Amir Father’s Kuniyat: Abu Kahafa (He became Muslim on the occasion of the conquest of Makkah in 8 AH)

Mother’s name: Salma Bint-e-Sakhar

Mother’s Kuniyat: Umm-ul-Khair (Embraced Islam in the early days.)

Children: Three Sons (Abdullah, Abdul Rahman, Muhammad) Three Daughters (Asma, Ayesha (Ummul Mumineen), Kulsoom)

Birth: Born two years and a few months after the common elephant.

Death: 22 Jamadil-Aakhar 13 AH, died on Tuesday night due to persistent fever and was buried beside the Holy Prophet. He was 63 years old at the time of his death.

Personal characteristics and privileges

- First man to embrace Islam.
- In all occasions, He R.A authenticated the Holy Prophet PBUH immediately.
- He was one of the noble men of the Quraysh.
- Before Islam, the decisions of Diyat and fine of Quraysh were entrusted to him.
- Even before accepting Islam, he was protected from common habits such as idolatry and drinking.
- He was the greatest expert in the science of history and genealogy. The Prophet PBUH said: Surely Abu Bakr is the most knowledgeable of their genealogy (Nasb) among the Quraysh.¹⁰³
- On one occasion, a chief of Makkah, Ibn-ad-Daghna, described the following virtues of Hazrat Abu Bakr Siddiq R.A:
 "You help the needy, take care of relatives, and take responsibility to pay the debt of the people, do hospitality and help people in trouble."¹⁰⁴

¹⁰² Jame al-Tirmidhi, Hadith 3679

¹⁰³ Sahih Muslim, Hadith 2490

Life after embracing Islam

- ❖ At his invitation, Hazrat Zubair bin Al-Awwam, Uthman bin Affan, Talha bin Ubaidullah, Saad bin Abi Waqas, Uthman bin Mazoon, Abu Ubaidah bin Al Jarrah, Abdul Rahman bin Awf, Khalid bin Saeed bin Al Aas, Abu Salma bin Abdul Asad and Arqam bin Abi Al-Arqam, may Allah be pleased with him, believed.
- ❖ He bought and freed many slaves who became Muslims (Hazrat Bilal bin Rabah, Amir bin Fahira, Umm Abbas, Zaneera, Nazira, Jariya, Bani Momal, Nahdia and their daughter).
- ❖ He fully supported the Holy Prophet in every difficulty and hardship.
- ❖ Accompanied by the Holy Prophet PBUH in migration journey from Makkah to Madinah and made all the arrangements for the trip.
- ❖ Be foremost in all battles.
- ❖ He bought the place for Masjid Nabavi. On the occasion of Tabuk, he gave all his wealth in charity.
- ❖ In 9 A.H, the Muslims performed the first regular Hajj in their supervision.
- ❖ During the last illness of the Holy Prophet PBUH, 17 prayers were led by his command.
- ❖ He consoled the Companions on the occasion of the Holy Prophet's PBUH demise and handled the matter with great foresight and intelligence.

His Honors and glorifications

- ☞ The good news of Paradise was received in the world from the tongue of the Holy Prophet PBUH.¹⁰⁵
- ☞ He was the father-in-law of the Holy Prophet PBUH.
- ☞ He always accompanied the Holy Prophet PBUH in his travels and pilgrimages.
- ☞ His parents, children and grandchildren were companions. This honor was bestowed only on his family.
- ☞ The Holy Prophet PBUH clearly declared Hazrat Abu-Bakr Siddiq as the most beloved person to him.¹⁰⁶
- ☞ The Holy Prophet PBUH was the most secretive and special adviser of the Holy Prophet PBUH. The Holy Prophet PBUH was the first to consult him in all matters and always gave priority to his advice.
- ☞ The Prophet PBUH closed all the doors of the houses of the people inside the mosque, except the door of Hazrat Abu-Bakr's R.A house.¹⁰⁷
- ☞ The Prophet PBUH said: Abu Bakr is the one who will be called from all the gates of Paradise on the day of resurrection.¹⁰⁸

¹⁰⁴ Sahih Bukhari, Hadith 2297

¹⁰⁵ Sahih Bukhari, Hadith 3695

¹⁰⁶ Sahih Muslim, Hadith 2384 / Ibn-e-Majah, Hadith 101

¹⁰⁷ Sahih Bukhari, Hadith 3654

¹⁰⁸ Sahih Bukhari, Hadith 1897

The Caliphate of Hazrat Abu-Bakr Siddiq R.A

After the demise of the Holy Prophet PBUH, it was very important to elect a caliph to keep the Ummah united. Therefore, the companions gathered for consultation at a place in Madinah called “Saqifa Bani Sa’ida” and finally Hazrat Abu-Bakr Siddiq R.A was elected as the first Caliph of the Muslims.

Important steps of the Khilafah era

After being appointed Caliph, Abu Bakr Siddiq took many important and decisive steps:

- Despite the difficult circumstances, he sent the army prepared by the Holy Prophet PBUH under the command of Hazrat Osama bin Zayd, the commander appointed by him.
- Send an army to suppress the false claimants of prophethood (Musailma Kadhab, Aswad Ansari, Taleeha bin Khuwaylid and Sijah bint Al-Harith).
- Some of the apostates and rebels (Nu'man ibn Munther in Bahrain, Laqit ibn Malik in Oman and a few from the Kanda area) were exterminated.
- He R.A launched a strong and successful campaign against the tribes and individuals who refused to pay Zakat.
- On the advice of Hazrat Umar Farooq R.A, in order to preserve the Holy Quran, Hazrat Abu-Bakr Siddiq R.A arranged for it to be compiled in the form of an edited book and for this purpose he assigned the writer of revelation, Hazrat Zaid bin Thabit R.A.
- He launched jihadist campaigns outside the country, and many areas of Iraq and Syria, as well as the areas of Touj and Makran, came under attack.

Important features of the Siddiq’s Caliphate

- ☞ The system of shura was followed. In all important matters, Kabar and Ahl-e-Ra’i were consulted with the Companions (Hazrat Umar Farooq, Usman Ghani, Ali Al-Murtada, Abdul Rahman bin Awf, Mu'adh bin Jabal, Ubayy bin Ka'b and Zaid bin Thabit).
- ☞ To improve and facilitate the administration, the empire was divided into several provinces (Madinah, Makkah, Taif, Sana'a, Najran, Hadramaut, Bahrain and Dumat al-Jandal). Each province had a separate administrator who used to manage the system of the province at the local level.
- ☞ The Iftaa Department was set up for the convenience of the people and for the understanding and teaching of religious matters. Experts of theology and jurisprudence (Hazrat Umar Farooq, Usman Ghani, Ali Al-Murtada, Abdul Rahman bin Awf, Mu'adh bin Jabal, Ubayy bin Ka'b and Zaid bin Sabit) were appointed Muftis in different provinces. No one was allowed to issue fatwas except these appointed muftis.
- ☞ Hazrat Abu Bakr Siddiq (RA) adopted a very careful and gentle attitude towards non-Muslims in accordance with Islamic teachings and the Sunnah of the Holy Prophet (PBUH). Non-Muslims were given equal rights with Muslims. The system and rate of jizya was fixed in which weak and disabled dhimmis were easily treated.

Lecture# 28: History of Islam - II

2nd Caliph: Hazrat Umar Farooq R.A

Introduction

Name: Umer Kuniyat: Abu Hafs Title: Farooq (Through his conversion to Islam, Allah Almighty made a clear separation between disbelief and faith) Tribe: Banu Adi

Father's name: Khattab Bin Nufail Mother's name: Hantuma/Khatma Bint-e-Hashim Bin Mugaira

Children: 4 Sons (Abdullah, Ubaidullah, Zaid, Mujeer) 1 Daughter (Hazrat Hafsa R.A (Ummul Mumineen))

Birth: Born 13 years after the elephant year.

Death: A slave named Abu Lulu Feroz stabbed him with knife six times during Fajr prayers and severely injured him. Three days later, he was martyred on Saturday, 1st Muharram 24 A.H. He was buried in the house of Ummul Momineen Hazrat Ayesha R.A along with the Holy Prophet PBUH and Hazrat Abu Bakr Siddiq R.A.

Personal characteristics and privileges

- In the time of ignorance, Hazrat Umar bin Khattab R.A was the ambassador of Quraysh. He used to go to various tribes and countries as the diplomate of Quraysh.
- He had a very strong temperament and was going to stick to what he considered to be the truth. The Holy prophet PBUH said: "The most severe of my Ummah concerning the order of Allah is Umar".¹⁰⁹
- He specialized in horse-riding, wrestling and archery.
- He was the best orator. He was an expert in explaining things at the most difficult times and resolving issues through dialogue.
- He had a great decision power so that the people of Quraysh used to come to him to settle their disputes.
- He was one of the few people of Makkah who could read and write.
- Hazrat Umar Farooq R.A was such an awe-inspiring figure that after his conversion to Islam, Muslims started offering prayers openly and publically in the Holy Kaaba. Before this, Muslims used to worship secretly due to the fear of being harmed by the infidels. Hazrat Abdullah bin Masood said: "We became honorable after Umar's embracing Islam."¹¹⁰

Life after embracing Islam

- ❖ He embraced Islam after the six years of the first revelation. One day he took the sword and left the house with the intention of killing the Holy Prophet PBUH. On the way, when he heard about the conversion of his sister and brother-in-law to Islam, he decided to deal with them first and went to their house. There he listened the recitation of Surah Ta-Ha and it cleared the truth of Islam in his heart. Then he rushed to the Holy Prophet PBUH and accepted Islam.
- ❖ Unlike other Muslims, he made a public migration and no one dared to block his way.
- ❖ He participated in all the battles of Islam.
- ❖ He stayed with the Holy Prophet PBUH on every occasion.

¹⁰⁹ Jame al-Tirmidhi, Hadith 4160

¹¹⁰ Sahih Bukhari, Hadith 3684

- ❖ In the battle of Badr, he killed his uncle, Aas bin Hisham.
- ❖ On the occasion of the battle of Tabuk, he gave half of his wealth in the way of Allah.
- ❖ On the occasion of the demise of the Holy Prophet, they became so upset that they stood in the mosque with swords and said that whoever said that he had covered the world, I would blow his neck. This was certainly due to his immense love for the Holy Prophet.
- ❖ In Thaqifa Bani Sa'ida, he was the first to swear allegiance to Hazrat Abu Bakr Siddiq as the first Caliph.

His Honors and glorifications

- ❖ The Holy Prophet PBUH prayed for the conversion of Hazrat Umar Farooq R.A to Islam. "O Allah! Honor Islam through the most dear of these two men to you: Through Abu Jahl or through 'Umar bin Al-Khattab."¹¹¹
- ❖ After his conversion to Islam, Gabriel told the Holy Prophet PBUH that the residents of sky were also very happy with Umar's conversion to Islam.
- ❖ The Holy Prophet PBUH saw in a dream the Casal of Hazrat Umar Farooq R.A in Paradise.¹¹²
- ❖ The devil used to leave the path that Hazrat Umar Farooq R.A was walking on it. The Holy Prophet PBUH said: "O Ibn Al-Khattab! By Him in Whose Hands my life is! Never does Satan find you going on a way, but he takes another way other than yours."¹¹³
- ❖ The Holy Prophet PBUH said: "If there was a prophet after me, he would have been Umar."¹¹⁴ In another place He PBUH said: "In the first ummahs there were Muhaddiths and the men of Ilhaam. If there is anyone who is a Muhaddith and a man of Ilhaam of my ummah, then he is Umar."¹¹⁵
- ❖ The Holy Prophe PBUH has said that Allah Almighty has placed the truth on the tongue and heart of Umar that he speaks only truth.
- ❖ The Prophet (peace and blessings of Allaah be upon him) said: The door of tribulations will remain closed as long as this person (Umar) is among you.
- ❖ Gabriel said to the Holy Prophet (peace and blessings of Allaah be upon him): Greet Omar and let him know that his anger is overpowering and he has pleasure and wisdom.

Awwaliyaat-e-Umar

Hazrat Umar R.A started many good deeds during his caliphate which are called "Awaliyaat-e-Umar R.A". Some of such deeds are described below:

- With the advice of Hazrat Ali R.A, Hazrat Umar started Hijri Calendar.
- Hazrat Umar R.A separated the judiciary from the administration.
- Established proper system of Bait-ul-Mal. He made a number of reforms in this regard.
- Established an army department and fixed the salaries of volunteer "Mujahideen".
- Hazrat Umar R.A settled new cities like Kufa, Basra, Mousal, Fustat etc.
- Census conducted
- Set up inns for travelers between Makkah and Madinah.
- Dug new canals and arranged irrigation.

¹¹¹ Jame al-Tirmidhi, Hadith 4045

¹¹² Sahih Bukhari, Hadith 3679, 3680

¹¹³ Sahih Bukhari, Hadith 3683

¹¹⁴ Jame al-Tirmadhi, Hadith 3686

¹¹⁵ Sahih Bukhari, Hadith 3689

- Set the salaries of “Imams” and “Muazzins”
- He established religious schools for the teaching of Qur’an, Hadith and Fiqh and appointed paid teachers in them.

Mawafqaat-e-Umar

Numerous rules and verses of the Holy Quran were revealed in accordance with the opinion of Hazrat Umar Farooq R.A. These are called “Mawafqaat-e-Umar” which are as follows:

- Killing a person who does not accept the decision of the Holy Prophet PBUH
- Ruling on praying at Maqam Ibrahim
- Ruling on the veil of Muslim women
- Prohibiting alcohol
- Opinion to kill the Badr prisoners
- Expressing the purity and innocence of Hazrat Ayesha R.A to the Holy Prophet PBUH on the occasion when she was blamed falsely.
- Ruling on seeking permission before entering houses
- Revelation of the verse: “Whoever is an enemy to Allah and His angels and messengers, to Gabriel and Michael, So, Allah is an enemy to the infidels.”¹¹⁶
- Revelation of the verse: “So blessed be Allah, the best to create.”¹¹⁷
- Hazrat Ka'b al-Ahbaar R.A, who was a great scholar of Bible, once said that the king of the heavens regrets the king of the earth. Hazrat Umar R.A said: “But He doesn’t regrets that king who holds down himself”. Then Ka'b al-Ahbaar R.A said, "By Allah, the same words are written in the Torah."

The Caliphate of Hazrat Umar Farooq R.A

- ❖ Before his death, the first caliph, Hazrat Abu Bakr Siddiq, after consulting with the leading Companions (Hazrat Abdul Rahman bin Awf, Uthman bin Affan, Aseed bin Hudhair, Saeed bin Zaid, Talha bin Obaidullah, etc.), Hazrat Umar Farooq Appointed as the Caliph of the Muslims. When he was told that Hazrat Umar was very strict, what would you say to Allah Almighty about this? He said: I will say: O Allah, I have appointed your best servant as the Caliph.
- ❖ All the people swore allegiance to Hazrat Umar Farooq as the second caliph without any disagreement.
- ❖ After being appointed caliph, he delivered a sermon. He said: O Allah! I am hard, soften me, I am weak, give me strength, I am stingy, make me generous.
- ❖ Then he said: Allah has tested me through you and after you and my two companions. By Allah! I will resolve your issue before you and I will appoint strong and trustworthy gentlemen for the issue which will be far away from me. By Allah! If people treat me well, I will treat them well. And if people treat me badly, I will punish them severely.

¹¹⁶ Al-Baqarah: 98

¹¹⁷ Al-Mominoon: 14

Important steps of the Farooqi era

- Many areas (Damascus, Homs, Baalbek, Basra, Elah, Jordan, Tiberias, Ahwaz, Madain, Tikrit, Qansar, Aleppo, Antioch, Manj, Saroj, Qarqisa, Neshapur, Halwan, Samsat, Harran, Nusaybi, Mosul, Caesarea, Egypt, Alexandria, Tsar, Nahavand, Azerbaijan, Denver, Masbadan, Hamdan, Tripoli, West, Ray, Askar, Qom, Kerman, Sajistan, Makran, Isbhan) were conquered.
- Established Revenue Department, Police, Prisons, Judiciary.
- He started patrolling at night for the welfare of the people.
- Lands measured.
- Hijri date started.
- The Prophet's Mosque was expanded and a stone floor was built. He also expanded the Ka'bah and removed the Maqam Ibrahim, which was adjacent to the Baitullah, at a short distance from there for the convenience of those who perform Tawaf and perform prayers.
- The title of Amir al-Mu'minin was adopted for the Caliph of the Muslims.
- Have regular lists for the distribution of money to the people.
- Attention was paid to the establishment and settlement of new cities like Basra, Kufa and Fustat.

Important features of the Farooqi Caliphate

- ⌘ The system of shura was followed. In all important matters, Kabar and Ahl-ul-Ra'i were consulted with the Companions. The opinion of the Badr Companions was given special importance. The council included elders as well as young people so that they could be trained and be able to take on this responsibility in the future. However, special care was taken to ensure that all participants in the consultation meeting memorized the Qur'an.
- ⌘ The condition for the governors was that they will not ride a Turkish horse. Eat simple food and wear simple clothes. Always keep the door open for the needy. At the time of appointment of each governor, the details of his assets were written down and stored in the treasury.
- ⌘ During the Farooqi era, the people were given a lot of freedom. They were allowed to travel at any time in the morning and evening, the sanctity of residence and property, freedom of expression and religious freedom for non-Muslims.
- ⌘ During the reign of Hazrat Omar Farooq, when many areas were conquered, regular military barracks were established in the conquered areas where a secure army was stationed and reinforcements were provided when needed.
- ⌘ People's rights were taken care of. He would patrol at night to inform and help people. The Prophet (peace and blessings of Allaah be upon him) said: I am responsible to Allaah for any harm or harm that may befall my people.

Lecture# 29: History of Islam - III

3rd Caliph: Hazrat Usman bin Affaan R.A

Introduction

Name: Usman Kuniyat: Abu Abdullah Title: Zun-Noorain (Two daughters of the Holy Prophet PBUH married with him), Ghani (He spent a lot of money in the way of Allah)

Tribe: Banu Umayyah

Father's name: Affaan bin Abil-Aas Mother's name: Arwa bint-e- Kuraiz

Children: 9 Sons (Abdullah, Abdullah al-Asghar, Amar, Khalid, Umer, Aban, Waleed, Saeed, Abdul Malik)

7 Daughters (Maryam, Umm-e-Saeed, Umm-e-Abaan, Umm-e-Amar, Ayesha, Maryam bint Naila, Umm-ul-Baneen)

Birth: Born 6 years after the year of elephant.

Death: Martyred on 18th Zilhajj, 35 A.H

Personal characteristics and privileges

- Hazrat Usman R.A is the only person who got married to two daughters of a prophet PBUH. after this given the title of zun-noorain
- Even before his conversion to Islam, Hazrat Usman R.A was a man of good morals and the Quraysh loved him very much because of his noble qualities. Arab women at that time used to sing lullabies to their children in the words, "I love you as much as the Quraysh love Usman."
- The Holy Prophet PBUH said that Hazrat Usman R.A looks like Prophet Ibrahim A.S.
- According to the Holy Prophet PBUH, Hazrat Usman R.A was the first person after Prophet Loot A.S to migrate with his family in the way of Allah.
- Upon his arrival, once the Holy Prophet PBUH re-settled his clothes and said, "Why should I not be ashamed of the person with whom even the angels are ashamed?"
- The Holy Prophet PBUH said that Hazrat Usman R.A looks like Prophet Ibrahim A.S.
- According to the Holy Prophet PBUH, Hazrat Usman R.A was the first person after Prophet Loot A.S to migrate with his family in the way of Allah.
- Upon his arrival, once the Holy Prophet PBUH re-settled his clothes and said, "Why should I not be ashamed of the person with whom even the angels are ashamed?"
- He was the 4th among men who embraced Islam (after Hazrat Abu Bakr, Ali and Zaid bin Hartha R.A). He was 34 years old at the time of conversion.
- The generosity of Hazrat Usman Ghani R.A was unparalleled. That is why he have been given the title of Ghani.

Life after embracing Islam

- ❖ Hazrat Usman R.A migrated twice in the way of Allah. Once to Abyssinia and secondly to Medina.

- ❖ He participated in all Ghazwaat except Ghazwa-e-Badr. He could not participate in the Battle of Badr because of the severe illness of Hazrat Ruqayyah, His wife and the daughter of the Holy Prophet PBUH.¹¹⁸
- ❖ He was the reason of the “Pledge of Rizwan” and on this occasion, the Holy Prophet PBUH declared his other hand as the hand of Usman R.A and also swore allegiance on his behalf.¹¹⁹
- ❖ On the occasion of the battle of Tabuk, he spent so much money in the way of Allah that the Holy Prophet PBUH was very happy and said that no action of Usman R.A would harm him after today.
- ❖ During the caliphate of Hazrat Umar R.A, Hazrat Usman R.A was one of the most important ministers and advisors. Hazrat Umar R.A used to consult Hazrat Usman Ghani R.A and Hazrat Ali Al-Murtada R.A mostly in important matters. Similarly, it was Hazrat Usman R.A who advised Hazrat Umar R.A to start the Hijri year from the month of Muharram.

His Honors and glorifications

- ❖ Hazrat Usman R.A bought Paradise twice while living in this world. Once he bought the “Well of Ruma” and dedicated it for Muslims. The Prophet PBUH has said that whoever will buy the “Well of Ruma” and dedicate it to Muslims, there will be paradise for him.¹²⁰ Secondly, He dedicated a piece of land for Masjid about which the Holy Prophet PBUH said that whoever will buy a land and adds it to the Masjid, he will get a better place in Paradise.
- ❖ Hazrat Usman Ghani R.A received good news of Paradise from the Holy Prophet PBUH.¹²¹
- ❖ The Holy Prophet PBUH said: “Among my companions, Usman is the most similar to me in habits and morals.”
- ❖ The Holy Prophet PBUH reported the martyrdom of Hazrat Usman R.A and his righteousness during the conflict (fitna). Once the Holy Prophet PBUH mentioned a conflict (fitna), meanwhile Hazrat Usman R.A passed by and the Holy Prophet PBUH said, “This person will be killed oppressively on that day.” And said: “That day this person will be righteous.”

The Caliphate of Hazrat Usman bin Affaan R.A

- ❖ On the third day of the burial of Hazrat Umar Farooq R.A on 4th Muharram 24 AH, the Companions appointed Hazrat Usman Ghani R.A as the third caliph through mutual consultation and pledged allegiance after the Fajr prayer.
- ❖ After assuming the caliph, Hazrat Usman R.A wrote letters to the governors and commanders and gave some advice.

¹¹⁸ Sahih Bukhari, Hadith 3698

¹¹⁹ IBID

¹²⁰ Sahih Bukhari, Book 62, Chapter 7 (Tarjima-tul-Bab)

¹²¹ Sahih Bukhari, Hadith 3695

- ❖ During his reign, many territories (Ray, most of Rome, Sabur, Jirjan, Daarbajro, Andalus, Istakhr, Qassaa, Jor, Khorasan, Toos, Surkhs, Marwa, Bebak) were conquered.
- ❖ In 26 AH, Hazrat Usman Ghani R.A expanded the Masjid-e-Haraam.
- ❖ In 26 AH, at the request of the people of Makkah, a new port of Jeddah was built in place of the old port of Shoaibah.
- ❖ In 29 AH, he expanded the Masjid Nabavi and arranged some decorations in it.
- ❖ Hazrat Usman Ghani R.A built the Dar-ul-Qaza, whereas in the time of Hazrat Abu Bakr R.A and Umar R.A, decisions were made in the masjid and there was no separate building for this purpose.

Important steps of the Usmani era

- Gathered all Muslims on one recitation of the Holy Quran.
- He fixed the salaries of the callers for the prayer (Muazzins).
- Allocated meadows for government animals.
- Some reforms were made in financial matters, such as collection and distribution of Zakat. People were allowed to pay their Zakat on their own.
- Chief of the police was appointed.
- The law of private ownership of lands was enacted.
- The first naval fleet of the Islamic army was formed in the Usmani era and the Cyprus was conquered with the help of this naval fleet.

Important features of the Usmani Caliphate

- The system of Shura was followed. In all important matters, the wise and acute companions, especially the companions who participated in Badr, were consulted.
- During his caliphate, Hazrat Usman R.A maintained the rules of Holy Qur'an and Sunnah and then the steps and methods of the previous caliphs. The system of Shura, adherence to justice, respect for freedom of opinion and accountability were required.
- In the time of Hazrat Usman bin Affaan R.A, a great deal of wealth was created.
- According to some historians, the Usmani era was a time of relaxation and comforts, as there was an abundance of wealth and he himself was gentle.
- Hazrat Usman Ghani R.A gave much attention to the system of resettlement of uncultivated lands in the conquered areas. In this regard, he have given uncultivated lands to many people so that it can be settled and benefitted. Therefore, historians write that in the time of Hazrat Umar Farooq R.A, the annual profits of these lands were 9 thousand dirhams which increased in Usmani era to 50 thousand dirhams per year.

Lecture# 30: History of Islam - IV

4th Caliph: Hazrat Ali al-Murtaza R.A

Introduction

Name: Ali, Asad (His mother gave him this name at the time of birth) Kuniyat: Abu Turab, Abul Hassan Title: Ameer-ul-Momineen Tribe: Banu Hashim

Father's name: Abd Manaf bin Abdul Muttalib Father's Kuniyat: Abu Talib

Mother's name: Fatima bint Asad (She is the first woman of Banu Hashim to embrace Islam and migrate)

Children: 15 sons (Hassan, Hussain, Muhammad al-Akbar (Muhammad ibn Hanafiya), Obaidullah, Abu Bakr, Abbas al-Akbar, Uthman, Ja'far al-Akbar, Abdullah, Yahya, Aun, Umar al-Akbar, Ruqiya, Muhammad al-Awsat and Muhammad al-Asghar) 17 daughters (Zainab Al-Kabra, Umm Kulthum Al-Kabra, Umm Al-Hassan, Ramla Al-Kabra, Umm Hani, Maimuna, Zainab Al-Sughra, Ramla Al-Sughra, Umm Kulthum Al-Sughra, Fatima, Imam, Khadija, Umm Al-Karam, Umm Salma, Umm Jafar, Jamana and Nafeesa)

Birth: Born 10 years before first revelation.

Death: Martyred in Ramazan 40 A. H by a Kharji rebel Abdul Rahman bin Muljim.

Personal characteristics and privileges

- Hazrat Ali Al-Murtada R.A was the first person of Bani Hashim to be born in the Holy Kaaba.
- He was the cousin of the Holy Prophet PBUH.
- Hazrat Ali R.A was the first youngster to embrace Islam in 10 years of age.
- The Holy Prophet PBUH had taken him under his care to share the burden of his uncle, so he remained under the direct training of the Holy Prophet PBUH.
- Hazrat Ali R.A was very wise and expert in making decisions.
- Hazrat Ali R.A was very brave, courageous and strong. In all the battles he showed the essence of courage and bravery. Especially in the battle of Khyber, He fought and won with great bravery and courage.
- Hazrat Ali R.A was an expert in Arabic rules. He was the first to formulate grammatical rules of Arabic language to make it easier for people to understand Arabic phrases, especially the Holy Quran.
- The Holy Prophet PBH informed Hazrat Ali R.A about his martyrdom. He PBUH said: "Two people are the most miserable. One, who slaughtered the she-camel of Thamud, and the second is who will strike you on the head with a sword and your beard will be drenched with blood.

Life after embracing Islam

- ❖ He converted to Islam at an early age.
- ❖ On the occasion of Hijrah, the Holy Prophet PBUH chose him to sleep on his bed wearing his blanket and to return the trusts of the people.
- ❖ In the battles of Badr, Uhud and Ahzab, Hazrat Ali R.A killed the famous and brave chiefs of Quraysh.
- ❖ The treaty of Hudaibiyyah was written by Hazrat Ali R.A.
- ❖ In the battle of Khyber, the Holy Prophet PBUH chose him as the commander of the Muslim Army and Allah Almighty granted him victory. In the same battle, he killed the famous Jewish fighter and commander, Marhab.

- ❖ After the conquest of Makkah, by the order of the Holy Prophet PBUH, he broke “Qalas”, the idol of the tribe of Bani Ta’i.
- ❖ On the occasion of the battle of Tabuk, the Holy Prophet PBUH appointed him as his subordinate in Madinah and said that you have the same relationship with me as Hazrat Haroon A.S had with Hazrat Musa A.S.
- ❖ When the Muslims performed the first Hajj in 9 AH, the Holy Prophet PBUH, sent him to Makkah specifically to declare a complete boycott of idolatry and polytheism and to declare war on them in the light of the first verses of Surah At-Tawbah,.
- ❖ In 10 AH, the Holy Prophet PBUH sent him to Yemen as a judge and preacher of Islam.
- ❖ On the occasion of the farewell pilgrimage, the Holy Prophet PBUH slaughtered 63 out of 100 camels himself and ordered Hazrat Ali R.A to slaughter the remaining 37 camels.

His Honors and Glorifications

- ❖ Hazrat Ali R.A received the glad tidings of Paradise in this world from the Holy Prophet PBUH.
- ❖ He was the son-in-law of the Holy Prophet PBUH and married with the daughter of the Holy Prophet PBUH Fatima Al-Zahra R.A.
- ❖ He always accompanied the Holy Prophet PBUH in his travels.
- ❖ The Holy Prophet PBUH said: “Ali is also beloved of the one whom I love.”
- ❖ The Holy Prophet PBUH said to Hazrat Ali R.A that a believer will love you and a hypocrite will hate you.
- ❖ The Holy Prophet PBUH said: I am the city of knowledge and Ali R.A is its entrance.
- ❖ The Holy Prophet PBUH struck Hazrat Ali R.A on the chest and prayed for light in his heart and stability in his tongue. He R.A says that after that day I never had any doubt in settling up the matters.
- ❖ The Holy Prophet PBUH said about Hazrat Ali R.A that he is the greatest judge of the Ummah.
- ❖ The Holy Prophet PBUH declared Hazrat Ali R.A and his family to be his PBUH family.

The Caliphate of Hazrat Ali al-Murtaza R.A

- ❖ On the morning of 19 Dhul-Hijjah 35 A.H, Hazrat Ali Al-Murtada R.A was sworn in as the fourth caliph in the masjid. All the Companions unanimously elected him the caliph.
- ❖ After assuming the Khilafah, he delivered the Khilafah Sermon in which he advised the people to embrace good and abandon evil, to fulfill the rights of Allah and the rights of people, to take care of haraam and halal and to consider the Hereafter in every matter. He later wrote letters to the governors advising them on government affairs, ethics, and dealings with the people.
- ❖ During the reign of Hazrat Ali R.A, the Battle of Jamal in 36 AH, the Battle of Safin in 37 AH and the Battle of Nehruvan in 38 AH were fought.
- ❖ The capital of the caliphate is changed from Madinah to Kuffah.
- ❖ In the time of Hazrat Ali Ibn Abi Talib R.A, the kingdom was divided into different provinces and states (Makkah, Medina, Bahrain and Oman, Yemen, Syria, Jazira, Basra, Kufa, Egypt, Persia, Khorasan, Azerbaijan).
- ❖ The people who are the most respected and whose decisions are acceptable to the people, were appointed as judge. Among the judges of Hazrat Ali’s R.A caliphate were

Abdullah ibn Abbas, Sharih ibn Harith, Abu Musa al-Ash'ari, Obaidullah ibn Mas'ud, Usman ibn Hanif, Qais ibn Sa'd, Amara ibn Shahab, Qatham ibn Abbas, Jeddah ibn Habira, Khalid ibn Qabra Yarnu'i. Abu al-Aswad al-Dawli, Saeed ibn Nimran Hamdani, Abdullah ibn Utbah ibn Mas'ud, Obaida al-Salmani, Muhammad ibn Yazid ibn Khaleeda al-Shaybani.

Important steps during Caliphate

- A market reform system was established. Under this system, the relations between the people in the bazaars and the matters of buying and selling were bound under the rules of Islamic law. Hazrat Ali R.A himself used to visit the bazaars and give advice and instructions to the people.
- A prison "Makhees" was set up and clothing and food for the prisoners were accounted for.
- Police inspectors were appointed.
- Hazrat Abu-Bakr Siddiq's system of equality in the distribution of benefits and alms was re-imposed.
- Provinces were given autonomy. The chiefs and the governors were free about matters in their area of administration such as collection of tributes, completion of welfare schemes from the treasury or tribute money. In addition, governors had the power to select their ministers and advisers and to appoint government employees, to form armies and to formulate foreign policy.

Important features of the Alvi Caliphate

- ☼ The system of shura was followed. In all important matters, the Kabar and the Ahl al-Ra'i Companions were consulted. The opinion of the Ahl al-Badr Companions was given special importance.
- ☼ In the caliphate of Hazrat Ali R.A, following the Holy Quran, the Sunnah of the Holy Prophet PBUH and the Shaykhen (Hazrat Abu Bakr and Umar R.A) was the main source.
- ☼ Hazrat Ali Al-Murtada R.A made special arrangements for ordering the virtue and forbidding the evil.
- ☼ Justice was highly valued in the Alvi Caliphate.
- ☼ Despite the tribulations and riots, the personal freedom of the people was maintained.
- ☼ Informants were appointed to oversee governors and officials to monitor their performance.