

Lecture No. 1: Fundamentals of Islam – I

(Module 1-1: Introduction to Islam)

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

The literal meaning of Islam:

The root word of Islam is (سَلِمَ). In the Holy Quran, this word is used both with a Zabar (زبر) and a Zair (زير) on س. س (س، ل، م) means peace, harmony, and security. In the Holy Quran: (61:8) وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا- (الأنفال)

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

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

(208:2) يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً (البقرة)

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

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

(19:3) لِّلَّذِينَ ءَاتَىٰهُمُ الْإِسْلَامَ (آل عمران)

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

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

(3:5) الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا- (المائدة)

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

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

(85:3) وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ- (آل عمران)

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

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

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

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

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

(سبا وما أَرْسَلْتِكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا 28:34)

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

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا) (الاعراف، 158:7)

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

(Module 2-2: Islamic Beliefs)

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

The literary Meaning of Belief:

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

Terminological Meaning of Belief:

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

ما عقد عليه القلب والضمير

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

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

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

وَإِنْ فِي الْجَسَدِ مُضَغَةٌ إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ

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

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

(البقره، 177:2) وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

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

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

أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرٌ وَشَرُّهُ

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

The Belief of Tawheed:

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

The Effects of the Belief in Tawheed on Human Life:

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

1. **Protection of Self-Esteem:** The greatest advantage of belief in Tawheed is that it does not harm the self-esteem of a person because he bows down to only Allah and remains dignified due to the worship of Allah alone, as Allah Almighty has created him as the best of His creatures. Allah Almighty says:
(70:17) وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ (بنی اسرائیل، الفرقان،)
“And we have indeed honored the children of Adam” (Bani Israel 17:70).
2. **Humbleness and Humility:** When a person accepts Allah as the Supreme God, then humility and reluctance arise in him, and negative feelings of pride and arrogance wipe out. Allah Almighty says:
(63:25) وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا (الفرقان،)
“And the (favorite) servants of the Most Kind (Lord) are those who walk gently on the earth (al-Furqan, 25: 63)”
And as a result of this humility, an atmosphere of love is created between humans.
3. **Achieving Peace and Contentment:** A believer in Allah feels that he is under the protection of Allah Almighty in all kinds of situations, good or bad. Apart from this, he also realizes that Allah Almighty is so much closer to him. This feeling of God's closeness and protection gives him satisfaction and peace. Allah Almighty says
(28:13) لَا يَذْكُرُ اللَّهَ تَطْمِئِنُّ الْقُلُوبُ (الرعد،)
“Remembrance of Allah alone that brings calm to the hearts (Al-Ra'd 13: 28)”
4. **Bravery and Perseverance:** A person who believes in Tawheed considers only Allah Almighty as the owner of life and death, profit and loss, and complete faith in Allah Almighty makes a person fearless and courageous in front of his enemies. The supplication of a believer should always be:
(250:2) وَثَبَّتْ أقدامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (البقره،)
“Make our steps firm and give us victory over the disbelievers.” (Al-Baqarah, 2: 250)”
5. **Tawakkul (Trust):** Due to the belief in Tawheed, man has complete trust and reliance on Allah Almighty. He entrusts the results of all his efforts to Allah. As a result of which he gets divine love. Allah Almighty said:
(159:3) إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (آل عمران،)
“Surely, Allah loves those who trust Him.” (Al Imran 3:159).”
6. **Avoiding Evil:** A believer in Tawheed believes that Allah is closer than his jugular vein and knows his every move. Keeping this feeling in mind, he avoids evil in all kinds of

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

(Module 3-3: Faith in Angels)

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

أَنَّ الملائكة أجسام لطيفة نورانية قادرة على التشكلات بأشكال مختلفة

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

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

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

Attributes and Responsibilities of Angels

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

فَالْمَدِيرَاتِ أُمْرًا (النازعات، 5:79).

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

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ. (الانعام، 61:6)

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

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

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ عَليْكُمْ إِذْ جَاءَكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا. (الاحزاب، 9:33)

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

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

(وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ كِرَامًا كَثِيرِينَ يَعْلَمُونَ مَا تَعْمَلُونَ - (الانفطار، 12-10:82)

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

(Module 4-4: Faith in Holy Books)

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

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

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

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى - صُحُفِ إِبْرَاهِيمَ وَمُوسَى (الاعلى، 19-18:87)

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

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ (البقره، 2: 4)

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

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

Distinguishing Features of the Holy Quran:

The distinguishing features of the Holy Quran are as follows:

1. The Preserved Book:

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

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الحجر، 15: 9)

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

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

2. The Living Language:

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

3. The Universal Book:

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

إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ (يوسف، 104:12)

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

4. The Complete Code of Life:

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

مَا قَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ (الانعام، 6: 37)

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

5. The Book of Miracles:

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

فَاتُوا بِسُورَةٍ مِّن مِّثْلِهِ (البقره، 2: 23)

"Then produce only one chapter like this".

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

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

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ (القمر، 54: 17)

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

9. The Last Book:

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

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا (المائدة، 5: 3)

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

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

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

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

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

مَا كَانَ لِنَبِيٍّ أَنْ يَكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ (الشورى، 51:42)

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

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

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ (النساء، 64)

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

وَمَا تُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ (الانعام، 48:6)

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

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

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا (الاحزاب، 71:33)

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

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ (النساء، 80:4)

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

Characteristics of Prophets and Messengers:

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

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

Allah says:

(الكهف، 110:18 قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ

“Say: ‘I look like you only (by virtue of my visible creation) as a man.’”

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

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

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ (الجمعة، 4:62)

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

Another place, he said:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ (الانعام، 124:6)

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

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

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

وَمَا يَتَّبِعُ إِلَّا هُوَ يُوحِي (النجم، 53: 4-3)

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

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

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى (يوسف، 109: 12)

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

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

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ (النساء، 4: 64)

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

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

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (الشعراء، 26: 107)

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

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

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

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

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

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا (المائدة، 5:3)

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

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

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ (النساء، 4: 80)

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

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

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ (الاحزاب، 33: 21)

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

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

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ (الاحزاب، 33: 40)

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

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

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

الاعراف، 7: 157) فَأَلْزَمْنَا بَهْ وَعَزَّزُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۖ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

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

The first requirement is to believe in the Prophet (P.B.U.H). The second is that he deserves to be respected. The third is to provide him support in the matters of religion (نصرت دين). The fourth is to follow the light (النور) that has been sent down to him. The light (النور) here refers to the Holy Qur'an.

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

The fifth belief in the basic beliefs of Islam is the belief in the Hereafter.

Literal Meaning: The literal meaning of Akhirat is that which comes later or that which comes at the end.

Terminological Meaning: Believing in the Hereafter means believing that a person will be resurrected after death. After the present life of the world, humans will be given another life, and every human being will be rewarded or punished for his good or bad actions.

The Concept of Hereafter in Islam: The Hereafter begins after death. Until the Day of Resurrection, a person lives in the realm of Barzakh, it is an intermediate stage between this world and the hereafter. The Hereafter is described in detail in the Qur'an and Hadith.

Allah Allah Almighty has created man in this world for testing and trial. The present life of the world is temporary. One day this universe and everything in it will perish. The name of this day is “The Day of Judgment” (قيامت). Hazrat Israfeel A.S will blow the trumpet, as a result of which the Hour or the Day of Judgment will be established and the entire universe will come to an end. This means that everything in the universe will be destroyed. After that, the trumpet will be blown again, after which all the human beings from Adam (A.S.) until Doms Day will be resurrected and they all will be brought to the court of Allah Almighty. This is called the Day of “Hashar” (حشر).

Judgment on Deeds: The balance will be established and the reward for everyone's actions will be assigned to heaven or hell.

Arguments for the Hereafter: The life of the Hereafter is a reality. In the Holy Qur'an, Allah has described the reality of life in the Hereafter as follows:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ (البقرة: 28)

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

At another place Allah Almighty says:

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ (الحج: 7)

“And, certainly, the Last Hour is bound to come. There is no doubt about it. And, verily, Allah shall raise alive those who are in the graves”

For polytheists and infidels, it was a matter of wonder that after death when the bones of a person decayed, how he will be brought back to life. Allah narrates their doubt:

مَنْ يُحْيِي الْعِظَمَ وَهِيَ رَمِيمٌ (يس: 36)

“Who will give life to bones when they will have been decomposed?”

Then responds to it this way:

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ (يس: 79)

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

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

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

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ (الرحمن: 55: 46)

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

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

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا (المالك: 2)

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

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

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

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

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

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

Lecture No. 2: Fundamentals of Islam – II

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

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

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

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

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءَ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ [البخارى: 8]

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

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

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

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

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

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

(Module 2(8): Namaz)

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

Importance of the Prayer:

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

The Obligation of Salat:(صلاة)

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

A Comprehensive Worship:

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

The Plurality of Emphasis:

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

The Difference between Islam and Disbelief:

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

يُنْزِلُ الْعَبْدَ وَيُنْزِلُ الْكُفْرَ تَرْكُ الصَّلَاةِ " (سنن أبي داود: حديث 4678)

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

The Prayer is Obligatory in All Circumstances:

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

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا (النساء، 4: 103)

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

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

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

الصَّلَاةُ وَمَا مَلَكَتْ أَيْمَانُكُمْ (سنن ابن ماجه: حديث 1625)

“Prayer and care for your slaves.”

The First Account on the Day of Judgment:

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

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

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

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

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

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

“What has brought you into Hell? ‘They will say: ‘We were not of those who used to offer Prayers.’”

Negligence in the Prayer a Cause to Decline:

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

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ عَذَابًا (مریم: 59)

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

Benefits and Effects of Prayer:

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

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

وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ (المائدة: 12)

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

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

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ (العنكبوت 29: 45)

“Surely, prayer prohibits indecency and impiety.”

- The prayer plays an important role in making a person **punctual**. When a person makes the performance of Namaz (نماز) strictly obligatory upon himself, then the rest of his life, day and night, is organized.
- **Prayer also teaches equality**. The ruler and the subjugated, the rich and the poor all stand together in the line of the prayer. Rather, whoever comes first is closest to the Imam. All discriminations disappear.
- **Prayer creates feelings of brotherhood** and compassion within Muslims. Which plays an important and rich role in social development.

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

(Module 3(9): Zakat)

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

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

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

Importance of Zakat:

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

Jihad of the First Caliph against Zakat-deniers:

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

Self-Purification:

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

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا (التوبة: 9: 103)

"Collect alms (Zakat the Alms-due) from their wealth so that by these (alms) you may purify them (of their sins) and (by this purification of faith and riches) bestow upon them blessing"

Even today, the payment of Zakat is a means of self-purification. Because the best means of self-purification is to spend money in the way of Allah.

Punishment for non-payment of Zakat:

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

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ- يَوْمَ يُخْفَىٰ عَلَيْنَا فِي نَارٍ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ (التوبة: 34-35)

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

Distribution of Zakat

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

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَاةِ فَلَهُنَّ وَلِالْمَوْلَاةِ وَلِالْعَمِلِينَ وَلِالْمَسْكِينِ وَالْفُقَرَاءِ (التوبة: 60)

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

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

1- **Poor (فقير):**

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

2- **Needy (المساكين):**

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

3- **Collectors of Zakat (العاملين عليها):**

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

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

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

5- **For Slaves (وفى الرقاب):**

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

6- **Debtor (الغارمين):**

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

7- **In the Way of Allah (فى سبيل الله):**

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

8- **Traveler (واين السبيل):**

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

The difference between the Miskeen (مسكين) and the Faqeer (فقير):

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

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

(Module 4(10): Roza)

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

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

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ [البقرة: 2: 185]

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

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

إِمَّا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَكَامٍ أُخِّرَ وَ عَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ [البقرة: 2: 184]

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

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

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ [البقرة: 2: 183]

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

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

The Holy Prophet (PBUH) said:

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

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

Benefits and Effects of Fasting:

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

(Module 5(11): Hajj)

- The literal meaning of Hajj is "to intend to visit a place". In the terms of Shari'ah, attending the Kaaba and performing Hajj rituals on the specific days of Zul-Hijjah is called Hajj.
- Hajj is the fifth pillar of Islam. It became obligatory in 9 AH:

وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا [آل عمران: 3: 97]

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

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

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ - (الحج: ٢٧)

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

Types of Hajj: There are three types of Hajj:

1. **Hajj Tamattu:** In which Ihram should be tied with the intention of Umrah and untied after Umrah. Then later the Ihram of Hajj should be put on.

2. **Hajj Qiran:** This is the Hajj in which Umrah and Hajj are performed with the same Ihram.

3. **Hajj Ifrad:** In which Ihram should be worn only with the intention of Hajj.

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

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

2. **Talbiyah:** After putting on the Ihram, the pilgrims frequently call Talbiyah:

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

3. **Safa and Marwah:** It is said to circumambulate the two hills called Safa and Marwah. This is in accordance with the Sunnah of Hazrat Hajra.

4. **Stay in Mina:** On the 8th of Dhu al-Hijjah, a day and night stay is held in Mina.

5. **Waquf e Arafat:** Pilgrims stay in a field near Jabal Rahmat on the 9th of Zul-Hijjah from sunset to sunset and engage in prayers. This is where the Hajj sermon takes place.

6. **Waquf e Muzdalifah:** The night between the 9th and 10th of Dhu al-Hijjah is spent in Muzdalifah.

7. **Pebbles on Jamrat:** In Mina there are three pillars of concrete called Jamrats. Pilgrims pelt them with pebbles. Pelting these pebbles is the Sunnah of Hazrat Ibrahim. When they were taking Hazrat Ismail to sacrifice, Satan tried to interrupt him at three places and Hazrat Ibrahim (A.S.) pelted him three times with pebbles.

8. **Sacrifice:** On the 10th of Zul-Hijjah, on the day of Eid-ul-Adha, pilgrims offer sacrifice in Mina. After the sacrifice, the head shaving or hair trimming is performed and the Ihram is untied.

9. **Tawwaf Afaza or Tawwaf Ziyarat:** It is an important part of Hajj without which Hajj is not complete. This can be done from the morning of 10 Dhu al-Hijjah as-Sadiq to 12 Dhu al-Hijjah.

10. **Tawwaf Farewell:** Pilgrims, before leaving Makkah, circumambulate Bait Allah again, which is called Tawwaf Widaa (The farewell Tawwaf)

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

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

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

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

مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَنْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ [صحيح البخارى: حديث 1521]

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

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

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

The literal meaning of the Qur'an:

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

Definition of the Holy Quran:

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

Names of the Quran:

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

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

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

Surahs of the Holy Quran:

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

Descending order:

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

Tawqifi order:

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

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

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

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

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

On this, Allah Almighty said:

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتُحْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ (القيامة: 17-16:75)

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

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

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

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

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

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

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

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

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

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

(البقرة 23:2) وَلَئِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِمَّنْ دُونِ اللَّهِ إِنَّ كُنْتُمْ صَادِقِينَ

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

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

Unparalleled Eloquence of the Qur'an:

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

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

Scientific Facts and Revelations:

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

The motion of Earth, Sun, and Moon:

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

وَبُوءَ الَّذِينَ خَلَقُوا اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ (الانبيا 33:21)

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

Chemical and Biological Development of Human Embryo:

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

Predictions of Future Events:

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

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

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

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

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

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

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

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

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

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

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

- The Companions tried to understand the Qur'an and acquire the knowledge of the Qur'an so that God's commandments can be well understood. The cousins of the Prophet Hazrat Abdullah bin Abbas and Hazrat Ali are among them. Apart from them, other Companions like Hazrat Ubai bin Ka'ab and Hazrat Zaid bin Thabit are particularly notable.
- After the demise of the Holy Prophet (PBUH) and the spread of Islam to far-flung areas, many companions migrated to Kufa, Basra and other areas and taught the Book of Allah.

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

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

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

The following is the qualification required in an exegete:

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

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

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

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

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

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

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

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

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

إِنَّ الَّذِينَ يَخُفُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ (الحجرات: 3)

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

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

إِنَّ الَّذِينَ يَدَّأُونَكَ مِنْ وَّرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ (الحجرات: 4)

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

؛ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ - (الحجرات:5)

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

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

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

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

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

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

Explanation:

- There is a Messenger of Allah in you. The blessings of the prophethood continue even today through the Holy Qur'an and the Sunnah of the Prophet (PBUH). The prophet loves his Ummat. The Quran tells the believers that they are not as desirous and aware of their own well-being as the Prophet (PBUH) is.
- In spite of the existence of the Book and the Sunnah, the person who insists on his own opinion is actually ignorant and as if denies the existence of the prophetic teachings.

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

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

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

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

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ - (الحجرات:10)

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

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

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

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

- Education in social etiquette is essential to creating a peaceful society.
- There can be two reasons for making fun of someone: Having a religious or ideological disagreement and treating others as if they are inferior and contemptible.
- Lamaz (لَمَزَ) means to find fault in an action or movement of a person. Such as picking jokes, impersonating someone, making gestures, or making fun and hurling insults.
- Titles are of two types. 1. Good ones (like Siddiq and Farooq) 2. Bad ones (such as adulterers, Jews, and thieves).

The Messenger of Allah Almighty said, "Whoever calls a Muslim a sinner or a disbeliever, and in fact he is not a disbeliever or a sinner, then the person who says so will become a transgressor or a disbeliever."

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

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

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

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

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

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

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

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

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ- (الحجرات:13)

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

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

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

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِفَكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ-(الحجرات:14)

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

- The well-known commentator Imam Mujahid says that this verse was revealed about Banu Asad bin Khuzimah (بنو اسد بن خزيمه).
- Interrelationship of Faith and Islam: Sometimes both the words are used as synonymous as it is in the following verse:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ-(الحجرات:15)

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

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

قُلْ اتَّبِعُوا اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ(الحجرات:16) يَهُودُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَتَّبِعُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَهْتُمُّ عَلَيْكُمْ أَنْ هَتَأْتُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ-(الحجرات:17)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

﴿لِلْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ آخِذِينَ مَا أَرَاهُمْ رَبُّهُمْ أَنَّهَا كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ﴾ (النَّارِيات: 15-17)

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

﴿قَالَ رَسُولُ اللَّهِ ﷺ يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يُسْأَلُنِي فَأُعْطِيَهُ وَمَنْ يُسْتَغْفِرُنِي فَأَغْفِرَ لَهُ﴾ (البخارى، 6321)

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

Scenes of the Torment in Hell:

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

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

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا۔ (الفرقان: 67)

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

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

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

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

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

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

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

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

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَكَاثًا. يُضَاعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ فِيهِ مُهَانًا. إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا. وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا. (الفرقان: 68-71)

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

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

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

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

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

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

أُولَئِكَ يُجْزَوْنَ الْغُرَّةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٥﴾ خَالِدِينَ فِيهَا حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾ (الفرقان: 75 تا 76)

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

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

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

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

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

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

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

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

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

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

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

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا - إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا - وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا (الاحزاب: 56 تا 58)

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

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

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

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا (الاحزاب: 6)

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

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

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

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

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

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

Lecture No. 09: Hadith and its Sciences– I

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

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

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ (الطور: 52:34)

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

According to Allama Johari: Hadith al-Kalam (الحديث الكلام) Qalilah wa Kathirah wa Jama Hadith (قليلة وكثيرة وجمع احاديث) "The meaning of Hadith is speech whether it is little or much. Its plural is Ahadith."

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

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

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

Basic Kinds of Hadith:

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

مثال: انما الاعمال بالنيات

Actions are judged by intentions

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2. Every narrator in the chain of transmission must be righteous, that is, he avoids major sins, does not insist on minor sins, has a humble nature, and is a man of morals.
3. Every narrator should have a perfect memory, that is, he should preserve and pass on the hadith through writing or memory.
4. That hadith should not be rare (شاذ). That is, there should not be anything in the hadith that contradicts any other authentic hadith narrated by a more reliable narrator.
5. There is no hidden flaw (علت) to be found in the hadith. A hadith may appear to be authentic, but there may be some hidden flaw in it, on the basis of which the validity of the hadith becomes doubtful.
1. It is compulsory to follow the correct hadith, this is a consensus among experts in hadith, usul e fiqh (اصول فقہ) and jurisprudence. This is one of the proofs of the Shari'ah and a Muslim should not try to abandon it.
2. **Sound for some other Reason صحيح لغيره**: When there is more than one chain of a Hassan (good) hadith, it is promoted from the level of good to the level of Sahih. Because of its lack of (other credentials), it is known as "**Sahih Lighairihi**" and is said to have attained a level of health as a result.
3. **Good in itself حسن لذاته**: The hadith some of whose narrators are "Khafeef al-Zabt" "Having not so good a memory", the rest of the conditions are the same as those of the sound (Sahih) Ahadith.
4. **Good for some other Reasons: حسن لغيره**: A hadith which has several chains of transmissions, each chain of transmission has a slight weakness, but if this weakness is compensated by multiple chains of transmissions, then it attains the status of "**Hasan Lighairihi**".
5. **Weak (Da'if)**: A hadith whose chain of transmission is not connected or any of its narrator is not a man of character (Adil) or the narrator's memory is not good and reliable is called a weak hadith.

A hadith is called weak mainly due to two reasons:

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

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

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

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

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

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

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

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ (النحل، 16 : 44)

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

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

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ (الأعراف:157)

“Who enjoins on them virtues and forbids those vices”.

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

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

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ (التوبة: 29)

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

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

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (الحشر، 59 : 7)

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

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ صُلًى مَبِينًا (الأحراب:36)

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

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

Objectives of the Prophet's (PBUH) Mission:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (البقرة، 2 : 129)

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

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

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

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

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

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

Obedience:

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (آل عمران: 132)

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

Following:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي (آل عمران: 31)

“(O Beloved!) Say: ‘If you love Allah, follow me’.

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

Lecture No. 10: Hadith and its Sciences– II

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

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

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

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

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

إن كان حديثي ثم استعن يديك مع قلبك (سنن الدارمي ، 485)

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

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

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

Letters of the Prophet's (PBUH) Era:

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

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

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

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

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

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

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

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

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

Commanding the Companions to Recite the Book of Hadith:

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

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

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

Collection of Hadith by Hazrat Abu Hurairah:

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

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

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

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

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

Hadiths of Hazrat Abdullah Bin Abbas (RA):

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

Ahadith of Sayyida Ayesha (RA):

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

مَا أَشْكَلَ عَلَيْنَا أَصْحَابَ رَسُولِ اللَّهِ ﷺ حَدِيثٌ قَطُّ فَسَأَلْنَا عَائِشَةَ إِلَّا وَجَدْنَا عِنْدَهَا مِنْهُ عِلْمًا

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

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

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

Narrations of Hazrat Abdullah bin Umar (RA):

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

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

Sahifa Hazrat Abu Bakr Siddique (RA):

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

Hazrat Umar Farooq (RA):

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

Hazrat Uthman (RA):

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Features of Jami Tirmidhi:

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

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

Features of Sunan Abi Dawud:

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

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

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

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

Sunan Nasa'i:

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

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

Features of Sunan al-Nasai:

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

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

Features of Sunan Ibn Majah:

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

Lecture No. 11: Hadith and its Sciences– III

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

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

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

Qur'an and the Good Intention:

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا (بنی اسرائیل: ۱۹)

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

Importance of intention:

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

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

عَنْ أَنَسٍ، قَالَ قَالَ النَّبِيُّ ﷺ " لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ (بخارى، رقم: 15)

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

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

قُلْ لَنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ (آل عمران، 3: 31)

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

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

Practical Requirements of Love of the Prophet (PBUH):

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

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

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: تَرَكْتُ فِيكُمْ أَمْرَيْنِ، لَنْ تَضِلُّوا مَا تَمَسَّكْتُمَا بِمَا: كِتَابُ اللَّهِ وَسُنَّةُ نَبِيِّهِ. (رواه مالك، والحاكم)

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

- Holy Qur'an was called “Hubal Allah”, the rope of Allah, in Surah Al-Imran, similarly, it was said in the Holy Qur'an (مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ), who obeyed the messenger, indeed he obeyed Allah, in this sense the one who holds these sources will never go astray.
- In the first source of Islam, the Holy Qur'an contains the solution to all the problems that arise in life. But the guidance on most of the subjects in the Qur'an is in principle and brief. Allah placed the responsibility of explaining all of them in detail on Prophet Muhammad (PBUH). Allah's Almighty said: (وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ) (Surah Al-Nahl 44)” (O Glorious Messenger,) We have revealed to you the Glorious Reminder (the Qur'an) so that you may explain clearly to people (the message and the commandments) that have been sent down to them”.

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

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

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

Hadith No. 4:

قَالَتْ عَائِشَةُ خَرَجَ النَّبِيُّ ﷺ غَدَاةً وَعَلَيْهِ مِرْطٌ مَرْحَلٌ مِنْ شَعْرِ أَسْوَدَ فَجَاءَ الْحَسَنُ بْنُ عَلِيٍّ فَأَذْخَلَهُ ثُمَّ جَاءَ الْحُسَيْنُ فَدَخَلَ مَعَهُ ثُمَّ جَاءَتْ فَاطِمَةُ فَأَذْخَلَهَا ثُمَّ جَاءَ عَلِيٌّ فَأَذْخَلَهُ ثُمَّ قَالَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (صحيح مسلم 6261)

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

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

عَنْ مُعَاوِيَةَ يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفْقَهُهُ فِي الدِّينِ (صحيح بخارى، حديث نبر 71)

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

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

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وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ (التوبة: 122)

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

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

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

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

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

قَالَ حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يَرَى عَلَيْهِ أَثَرِ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ ﷺ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ تُحَمَّدَ رَسُولَ اللَّهِ ﷺ وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتُحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا قَالَ صَدَقْتَ قَالَ فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ فَأَخْبِرْنِي عَنِ الْإِيمَانِ قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ قَالَ صَدَقْتَ قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ قَالَ فَأَخْبِرْنِي عَنْ أَمَارَتِهَا قَالَ أَنْ تَلِدَ الْأُمَةُ رَجُلًا وَأَنْ تَرَى الْحَقَّاءَ الْغُرَاءَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَطْلَوْنَ فِي الْبُنْيَانِ قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يَعْلَمُكُمْ دِينَكُمْ۔ (صحيح مسلم ، 93)

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

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

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

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

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

Signs of Doomsday:

- 1- When the slave gives birth to her mistress. (Children give their parents the status of slaves).
- 2- The ones who are poor and shepherds of goats will compete with each other in the buildings tall buildings.

Lecture No. 12: Hadith and its Sciences– IV

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

"مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا، وَهُمْ أَبْنَاءُ عَشْرِ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ." (سنن أبي داود: 494)

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

Explanation:

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

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

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

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

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

Explanation:

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

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

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

حديث نمبر 9: عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، "أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ يَوْمَ النَّحْرِ، فَقَالَ: يَا أَيُّهَا النَّاسُ، أَيُّ يَوْمٍ هَذَا؟ قَالُوا: يَوْمٌ حَرَامٌ، قَالَ: فَأَيُّ بَلَدٍ هَذَا؟ قَالُوا: بَلَدٌ حَرَامٌ، قَالَ: فَأَيُّ شَهْرٍ هَذَا؟ قَالُوا: شَهْرٌ حَرَامٌ، قَالَ: فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا، (صحيح بخاری: 1739)

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

Explanation:

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

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

حديث نمبر 10: عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ، أَنَّ رَسُولَ اللَّهِ ﷺ ، قَالَ: " اتَّقُوا الظُّلْمَ ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ ، وَاتَّقُوا الشُّحَّ ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحْلَوْا مَحَارِمَهُمْ " . (صحيح مسلم: 6576)

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

Explanation:

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

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

حديث نمبر 11: قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ " مَنْ رَأَى مِنْكُمْ شَيْئًا فَعَيَّرَهُ بِيَدِهِ فَقَدْ بَرَأَ وَمَنْ لَمْ يَسْتَطِعْ أَنْ يَغَيِّرْهُ بِيَدِهِ فَعَيَّرَهُ بِلِسَانِهِ فَقَدْ بَرَأَ وَمَنْ لَمْ يَسْتَطِعْ أَنْ يَغَيِّرْهُ بِلِسَانِهِ فَعَيَّرَهُ بِقَلْبِهِ فَقَدْ بَرَأَ وَذَلِكَ أَوْعَى الْإِيمَانِ " (سنن نسائي: 5012)

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

Explanation:

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

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

لَوْ لَا يَنْهَاهُمُ الرَّبَّيُّونَ وَالْأَخْبَارُ عَنْ قَوْلِهِمُ اللَّأْمَ وَ أَكْلِهِمُ السُّخْتِ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ (المائدة: 63)

"The (spiritual leaders and religious scholars) did not stop them from saying bad things and eating prohibited things. No doubt, they were doing very bad deeds."

The following statement in the Quran tells the reason behind the dignity and honor of the Muslim Ummah (community):

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ وَ تُوْمِنُونَ بِاللّٰهِ (آل عمران: 110)

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

حديث نمبر: 12 يَجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَفْتَاهُ فِي النَّارِ فَيَدُورُ كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ، فَيَقُولُونَ: أَيُّ فُلَانٍ مَا سَأَلْنَاكَ الْإِسْلَامَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ وَ تَنْهَى عَنِ الْمُنْكَرِ، قَالَ: كُنْتُ أَمُرُّكُمْ بِالْمَعْرُوفِ، وَ لَا آتِيهِ وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ، وَ آتِيهِ (بخاری: 3267)

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

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

Different Condition Regarding the Enjoining Good and Forbidding Evil:

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

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

حديث نمبر: 13 عن ابن مسعود عن النبي ﷺ قَالَ لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ عَمَلِهِ فِيهَا أَفْنَاءُ وَعَنْ شَبَابِهِ فِيهَا أَهْلَاءُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَاذَا عَمِلَ فِيهَا عِلْمٍ (جامع ترمذی: 2416)

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

Explanation:

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

حديث نمبر: 14 مَا عَالَ مَنْ اقْتَصَدَ (مسند احمد : 4269)

"He who adopts moderation will not be needy."

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

حديث نمبر: 15 عَنْ أَبِي الدُّدَاءِ، أَنَّ النَّبِيَّ ﷺ قَالَ مَا شَيْءٌ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ خُلُقٍ حَسَنٍ وَإِنَّ اللَّهَ لَيَنْفَعُ الْفَاحِشَ الْبُذِيءَ (جامع ترمذی: رقم 2133)

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

Explanation:

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

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

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

Lecture No. 13: Hadith and its Sciences-V

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

Hadith No. 18:

عن عبد الله بن مسعود قال قال رسول الله ﷺ طلب كسب الحلال فريضة بعد الفريضة (شعب الايمان-بهيق)

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

Explanation:

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

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

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

Hadith No. 19:

عن جابر بن عبد الله، قال: قال رسول الله ﷺ: «أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ، فَإِنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَوْفِيَ رِزْقَهَا وَإِنْ أَبْطَأَ عَنْهَا، فَاتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ، خُذُوا مَا حَلَّ، وَدَعُوا مَا حَزَمَ» (ابن ماجه، 2144)

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

Explanation:

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

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

Hadith No. 21:

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

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

Explanation:

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

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

Hadith No. 25:

أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: " حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَاجَابَةُ الدَّعْوَةِ، وَتَشْمِيطُ الْغَاطِيسِ (صحيح بخارى: 1240)

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

Explanation:

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

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

Hadith No. 28:

عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ ، قَالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ ﷺ رَجُلًا عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ يُدْعَى ابْنُ اللَّكْتَبِيَّةِ، فَلَمَّا جَاءَ حَاسِبُهُ، قَالَ: هَذَا مَا لَكُمْ وَهَذَا هَدِيَّةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: فَهَلَّا جَلَسْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ حَتَّى تَأْتِيكَ هَدِيَّتُكَ إِنْ كُنْتَ صَادِقًا- (بخارى: 6979)

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

Explanation:

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

Hadith No. 29:

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: آيَةُ الْمُنَافِقِ ثَلَاثٌ، إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِيَ خَانَ. (صحيح بخارى: 33)

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

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

Explanation:

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

Hadith No. 30:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: فَلَمَّا خَطَبَنَا رَسُولُ اللَّهِ ﷺ إِذَا قَالَ: «لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ» (شعب الايمان للبيهقي:

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

Explanation:

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

Lecture No. 14: Introduction to Islamic Jurisprudence – I

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

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

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّكَ كَانَتْ حَلِيمًا غَفُورًا (بنی اسرائیل: 44)

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

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

Definition of Fiqh:

1. الْفِقْهُ مَعْرِفَةُ النَّفْسِ مَا لَهَا وَ مَا عَلَيْهَا

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

2. الْفِقْهُ هُوَ الْعِلْمُ بِالْأَحْكَامِ الشَّرْعِيَّةِ الْعَمَلِيَّةِ مِنْ أَدِلَّتِهَا التَّفْصِيلِيَّةِ

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

Two Types of Shariah Rules:

1. The original laws
2. By-laws.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1. Ubaidullah bin Abdullah bin Utbah bin Masoud (عبيدالله بن عبد الله بن عتبة بن مسعود)
2. Urwa bin Zubair bin Al-Awam (عروة بن زبير بن العوام)
3. Qasim bin Muhammad bin Abi Bakr (قاسم بن محمد بن أبي بكر)
4. Saeed bin Al-Musayyib (سعيد بن المسيب)
5. Salman Ibn Yasar (سلمان ابن يسار)
6. Foreign Ibn Zayd (خارجة ابن زيد)
7. Abu Bakr Abdul Rahman bin Harith bin Hisham (ابوبكر عبدالرحمان بن حارث بن هشام)

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

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

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

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

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

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

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

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

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

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

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

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

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

١- كُنْزٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ (ص 29:38)

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

٢- إِنَّا أَنْزَلْنَاهُ بِالْحَقِّ لِنُحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَى اللَّهُ (النساء 105:4)

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

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

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

The details of the commandments are as follows:

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

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

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

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

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

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

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

There are two types of consensus:

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

Examples of Ijmaa in the Age of Sahaba:

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

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

Deduction: The literal meaning of Qiyas is to estimate, measure, correspond, and equate, thus.

“قاس القُوب بِالذَّراعِ” Meaning of (measured by a cubit of cloth)

Dr. Mahmood Ahmad Ghazi has defined Qiyas in these words: "In the terminology of Sharia and Fiqha, adapting the reason found in the original ruling to another new ruling (called Qiyas).

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

(١) لِيَتَفَقَّهُوا فِي الدِّينِ (التوبة: 36)

“Thorough understanding and insight) of the Din (Religion)”

(٢) فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ (الحشر: 2)

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

Here is the meaning of "atbar". "رَدَّ الشَّيْءَ إِلَى تَطْيِيرِهِ"

To return something to its likeness.

(٣) وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَ الَّذِينَ يَسْتَنْبِطُونَ مِنْهُمْ (النساء: 83)

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

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

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

Components of Deduction:

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

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

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

The Guiding Principles of Ijtihad are:

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

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

Mujtahid and his qualifications:

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

Lecture No. 15: Introduction to Islamic Jurisprudence – II

(Module 1- 64: Distinctions of Islamic Jurisprudence)

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

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

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

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاهُ (الحجرات:13)

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

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

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

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ (الحج 78:22).

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

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ (البقرة 2:185)

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

Shortness of breath:

لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا (البقرة 2:286)

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

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

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

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى (النساء 4:43)

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

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَ مَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا (البقرة 2:219)

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

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجَسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (المائدة: 90)

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

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

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

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

Differences in Recitations of the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ. (المائدة، 5: 6)

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

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

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

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

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

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

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

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

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

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

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ (البقرة: 228)

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

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

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

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ (الروم 32:30)

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

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا (آل عمران 103:3)

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

وَ أَنْ يَذَّا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَضَعُ لَكُمْ لَعَلَّكُمْ تُتَّقُونَ (الانعام، 153:6)

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

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

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

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

State Causes:

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

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

Religious Causes of Sectarianism:

There are many religious causes of sectarianism, but the most important reason among them is narratives based on sectarianism. Some of these statements are as follows:

1. Shias are kafir because they insult the Caliphs and Companions and believe that the Qur'an has been altered.
2. Barelvis are polytheists, heretics, and worship graves.
3. Deobandis show disrespect to Prophet ﷺ because their elders have written insulting words in their books.
4. Ahl al-Hadith are Kharijis, disrespectful to the Prophet ﷺ the family of the prophet, and to Imams, the great jurists.
5. Our beliefs and creed are true. Besides us all other sects are false.

A possible plan of action for the promotion of unity and brotherhood and the elimination of sectarianism:

- Mutual brotherhood and unity should be promoted by finding common terms of beliefs and actions and ending all differences.
- A positive and non-critical style of preaching should be adopted instead of controversial and critical.
- Real tolerance should be demonstrated in practice and the Quranic philosophy of non-reluctance should be applied in our lives.
- Establishment of joint institutions for religious education should be implemented in order to resolve the misunderstandings found among themselves.
- Modern contemporary education should be organized for scholars so that polemic behavior is eliminated.
- Effective spiritual training should be arranged.

For ISI202 Complete Midterm Preparation(Lec 1 to 15) in short Time

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