Lecture No. 1: Fundamentals of Islam – I

(Module 1-1: Introduction to Islam)

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

The literal meaning of Islam:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Module 2-2: Islamic Beliefs)

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

The literary Meaning of Belief:

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

Terminological Meaning of Belief:

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

ما عقد عليه القلب والضمير

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

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

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

وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ

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

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

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

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

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

أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ

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

The Belief of Tawheed:

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

The Effects of the Belief in Tawheed on Human Life:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Module 3-3: Faith in Angels)

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

أنّ الملائكة أجسام لطيفة نورانية قادرة على التشكلات بأشكال مختلفة

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

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

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

Attributes and Responsibilities of Angels

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

فَٱلۡمُدَبِّرَٰتِ أَمۡرٗا(النازعات، 5:79)۔

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

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

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

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

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

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

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

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

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

(Module 4-4: Faith in Holy Books)

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

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

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

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

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

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

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

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

Distinguishing Features of the Holy Quran:

The distinguishing features of the Holy Quran are as follows:

1. **The Preserved Book:**

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

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

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

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

2. **The Living Language:**

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

3. **The Universal Book:**

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

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

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

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

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

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

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

5. **The Book of Miracles:**

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

فَأۡتُواْ بِسُورَةٖ مِّن مِّثۡلِهِۦ (البقره، 2: 23)

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

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

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

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

9. **The Last Book:**

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

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

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

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

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

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

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

مَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحۡيًا أَوۡ مِن وَرَآيِٕ حِجَابٍ أَوۡ يُرۡسِلَ رَسُولٗا فَيُوحِيَ بِإِذۡنِهِۦ مَا يَشَآءُ (الشورى، 51:42)

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

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

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

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

وَمَا نُرۡسِلُ ٱلۡمُرۡسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَۖ (الانعام، 48:6)

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

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

وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ ، فَقَدۡ فَازَ فَوۡزًا عَظِيمٗا(الاحزاب، 71:33)

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

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

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

Characteristics of Prophets and Messengers:

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

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

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

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

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

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

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

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

Another place, he said:

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

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

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

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

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

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

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

وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ إِلَّا رِجَالٗا نُّوحِيٓ إِلَيۡهِم مِّنۡ أَهۡلِ ٱلۡقُرَىٰٓ (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:

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

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

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

إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ (الشعراء، 26: 107)

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

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

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

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

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

   ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا (المائده، 5:3)

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

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

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

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

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

   لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ 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:

   مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ (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)(فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ ۙ أُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

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

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

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

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

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

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

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

مَن يُحۡيِ ٱلۡعِظَٰمَ وَهِيَ رَمِيمٞ (يس 36: 78)

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

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

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

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

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

وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتَانِ (الرحمن55: 46)

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

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

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

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

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

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

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

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

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

Lecture No. 2: Fundamentals of Islam – II

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

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

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

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

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

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

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

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

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

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

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

(Module 2(8): Namaz)

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

Importance of the Prayer:

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

The Obligation of Salat:(صلوة)

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

A Comprehensive Worship:

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

The Plurality of Emphasis:

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

The Difference between Islam and Disbelief:

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

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

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

The Prayer is Obligatory in All Circumstances:

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

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

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

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

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

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

"Prayer and care for your slaves."

The First Account on the Day of Judgment:

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

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

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

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

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

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

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

Negligence in the Prayer a Cause to Decline:

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

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَوٰةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا (مریم19:59)

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

Benefits and Effects of Prayer:

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

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

وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَوٰةَ (المائدہ5: 12)

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

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

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

"Surely, prayer prohibits indecency and impiety."

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

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

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

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

(Module 3(9): Zakat)

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

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

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

Importance of Zakat:

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

Jihad of the First Caliph against Zakat-deniers:

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

Self-Purification:

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

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

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

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

Punishment for non-payment of Zakat:

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

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

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

Distribution of Zakat

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

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

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

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

1- Poor (فقیر):

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

2- Needy (المساکین):

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

3- Collectors of Zakat (العاملین علیها):

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

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

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

5- For Slaves (وفی الرقاب):

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

6- Debtor (الغارمین):

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

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

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

8- Traveler (وابن السبیل):

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

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

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

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

(Module 4(10): Roza)

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

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

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

Therefore, he who witnesses this month must fast in it" (Al-Baqarah, 2: 185)
However, Islam has allowed sick, travelers and elderly people to skip fasting:

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

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

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

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

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

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

The Holy Prophet (PBUH) said:

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

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

Benefits and Effects of Fasting:

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

(Module 5(11): Hajj)

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

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

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

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

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

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

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

Types of Hajj: There are three types of Hajj:

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

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

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

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

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

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

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

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

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

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

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

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

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

The literal meaning of the Qur'an:

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

Definition of the Holy Quran:

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

Names of the Quran:

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

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

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

Surahs of the Holy Quran:

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

Descending order:

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

Tawqifi order:

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

(Module 3(14): Fazail-e-Qur’an)

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

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

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

On this, Allah Almighty said:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Unparalleled Eloquence of the Qur'an:

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

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

Scientific Facts and Revelations:

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

The motion of Earth, Sun, and Moon:

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

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

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

Chemical and Biological Development of Human Embryo:

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

Predictions of Future Events:

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

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

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

Technical Meaning: This is the science that deals with the meaning, nuances, wisdom rulings, and problems of the Quran.
Types of Exegesis: There are two types of Exegesis: (1) Tafsir bil Mathur (2) Tafsir bil Rai.

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

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

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

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

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

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

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

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

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

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

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

The following is the qualification required in an exegete:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Explanation:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Explanation:

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

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

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

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

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

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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)

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“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)

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