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FAITH

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

Basic principles of faith

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

Definition of faith

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

Basic principles of faith**1. “FAITH IN ALLAH”**

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ لَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝﴾

“Faith in Allah is based on four premises”

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

The existence of Allah

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

وفي انفسكم افلا تبصرون

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

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

He alone is the Lord of the whole Universe.

The second dogma of faith is that Allah is the Sustainer of the whole Universe. It means that you have to believe from the depth of your heart that Allah alone is the Creator of the entire world. He alone created, out of nothing, the living organisms, the heavenly bodies and the entire visible as well as invisible world. He devised such marvelous canons for all these worlds that the Scholars of medicine, chemistry, physics and astronomy, have been able to discover only a few of them. He alone has the Full knowledge about every big or small thing of all these worlds. It is written with Him that how many leaves a tree has, what shape does a leaf carry, or how many germs float in this world and what is their size and volume and what are their constituents. He only knows how many rotating electrons an atom has, what transitory

changes occur in them, what the nature of their statics and dynamics is, what forms they take and what the characteristic of their transformation are.

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

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

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

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

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

قل اعوذ برب الناس 0 ملك الناس 0 اله الناس 0

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

2. “FAITH IN PROPHETS”

Definition of Prophet:

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

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

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

“Faith in the Prophets is based on three premises”

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

Islam does not discriminate between Prophets.

There are people among the followers of other prophets who talk disparagingly about prophets other than the ones they follows, but Islam has made it incumbent that all prophets should be equally respected. If a person talks insolently of any prophet or reproaches him, he violates the dictates of Islam. Allah says:

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

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

The Messenger accepted what was sent down on him from his Lord and the Muslims too. All of them believed in God and in His Angels and in His Books and His Messengers they say, “We

make no division between any one of His Messengers” and they spoke out “We heard and accepted we want thy pardon, Our Lord and unto Thee is our return”

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

All Prophets are human beings.

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

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

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

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

قل انما انا بشر مثلكم يوحى الي انما الهكم اله واحد

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

قالوا ابعث الله بشرا رسولا

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

Faith in the Miracles of Prophets

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

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

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

The rationally impossible “occurrences” are inconceivable but the so-called impossible occurrences in ordinary circumstances have become possible through our scientific knowledge and progress and have become commonplace is it not possible for Allah, the All-Powerful, who originated these laws Himself, to make impossible, possible? Certainly, the Omnipotent Allah is competent to make a thing, impossible in the

ordinary circumstances, therefore. If we hear through a true report that a thing impossible under the ordinary circumstances has occurred, we will take it as a real happening and will accept it.

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

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

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

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

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

The fruits of faith

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

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

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

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

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

TAQWA

(Fear of Allah)

Definition of Taqwa

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

Allah says,

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

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

Allah, the Almighty also says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ (سورة الانفال آيت 29)

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

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

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

Concept of Taqwa (Piety)

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

و الشمس وضحاها . والقمر اذا تلهها . والنهار اذا اجلها . والليل اذا يغشها . والسماء وما بنها . والا رض وما طحها . ونفس وما سواها . فالفهما فجورها وتقوها . قد افاح من زكها . وقد خاب من دسها . (سورة الشمس آيت 1 تا 10)

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

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

Allah (T) says:

هو الذي بعث في الامين رسولا منهم يتلوا عليهم آياتها ويزكيهم ويعلمهم الكتب والحكمة . (سورة الجمعة آيت 2)

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

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

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

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

Conditions for Attaining Taqwa

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

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

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

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

Significance of Taqwa (Piety) in the Qur'an

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

قال الله سبحانه وتعالى:

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

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

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

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

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

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

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

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

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

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

The Holy Qur'an says:

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

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

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

Allah says:

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

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

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

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

OBEDIENCE OF GOD

Definition of Obedience

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

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

فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾

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

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

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

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

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى
الْأَمْرِ مِنْكُمْ ۖ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن
كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

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

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

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

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

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

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

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

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

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

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

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

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

Allah Most High said:

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

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

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

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

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

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

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

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

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا
 يُحِبُّ الْكَافِرِينَ ﴿٢٣﴾

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

OBEDIENCE OF PROPHETS AND EXECUTIVE AUTHORITY**Definition of *Obedience***

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

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

The Qur'an says.

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

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

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

And he added.

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

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

And:

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

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

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

The spirit prevailing in the Holy Book is, to be sure, uniform throughout; but to deduce from it the practical attitude which we have to adopt is not in every case an easy matter. So long as we believe that his Book is the Word of God, perfect in form and purpose, the only logical conclusion is that it never was intended to be used independently of the personal guidance of the Prophet which is embodied in the system of Sunnah. For the purposes of this chapter the following reflection should be sufficient. Our reasoning tells us that there could not possibly be a better interpreter of the Quranic teachings than he through whom they were revealed to humanity.

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

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

OBEDIENCE OF EXECUTIVE AUTHORITY

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

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

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

Allah said.

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

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

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

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

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

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

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

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

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

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

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

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

SINCERITY (IKHLAAS)

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

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

The definition of Ikhlaas

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

The nature of Ikhlaas

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

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

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

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

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

The benefits of Ikhlaas

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

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

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

Allah Regards What Lies in the Hearts

ان الله لا ينظر الي صورتكم واموالكم ولكن ينظر الي قلوبكم واعمالكم

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

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

MORALITY OF PROPHET

(صلي الله عليه وسلم)

Definition of Morality

The Morality is a same meaning of good qualities or politeness

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

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

Place of Morality in Islam

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

رَبَّتْنَا وَأَبَعَثَ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

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

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

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

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

Importance of good manners

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

(241/1) It is related by Abdullah Ibn Amr (رضي الله عنه) that the Messenger of Allah (صلي الله عليه وسلم) said:

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

عن ابي هريرة رضي الله عنه قال قال رسول الله صلي الله عليه وسلم اكمل المؤمنين ايماننا احسنهم خلقا (رواه ابو داود)

(242/2)

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

Commentary:

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

Morality of Prophet (صلي الله عليه وسلم)

The Perfect Human Nature

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

قلله الحمد رب العلمين

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

(Mudarij-un-Nabuwah)

Special Distinction

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

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

Long suffering and Forgiveness

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

اللهم اهدني قومي فانهم لا يعلمون

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

“O Allah! Forgive them”

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

Keeping His Word

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

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

(Madarij-un-Nubuwah)

PRACTICAL LAW (Ibadat)

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

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

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۗ إِنَّ الصَّلَاةَ تَنْهَى
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

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

Literal Meaning of worship

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

Service means a job for anyone and prefers the command of master in every affair.

Technical meaning of worship

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

Meaning and Islamic theory

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

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

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

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

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

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

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ
وَأَجْتَنِبُوا الطَّاغُوتَ

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

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

ISLAMIC PRACTICES**Different Branches of the Worship**

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

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

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

Namaz**Definition of Namaz**

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

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

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

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

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

It is reported that one day Hazrat Abdul Wahid Lahori,a Khilafah , of Hazrat Mujaddid asked, Will there be Namaz in the heaven ,The heaven is not the house of action , said someone ,It is the house of

recompense , Why should Namaz be there then ,On hearing it the Hazrat b\observed with great anguish , How will it then be possible to live in the heaven .

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

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

Zakat

Definition of Zakat

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

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

- **The financial demands of the faith from its followers do not end with Zakat, they extend further and assume many other forms, it is clearly stated in a tradition that “Besides Zakat there are some other claims too, on wealth” these other claims have been thoroughly enumerated by the theological doctors at their proper place.**

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

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

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

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

Third, to hate the idea of having bestowed any favor on the person to whom it is given away, nor to look down upon him in any way on that account, but on the other hand, to feel genuinely obliged to him

because it was through his agency that one was enabled to acquit oneself of the duty properly and well, and to acknowledge it ungrudgingly by word and deed.

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

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

Roza

Definition of Fasting (Roza)

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

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

The third practical plank is the Roza (or the fast). It is a most excellent means for the development of the celestial element in our nature. It purges the self and is especially beneficial for cultivating Divine virtues like contentment, alms endurance, and piety. During the fast a person forges a special link with the Celestial World by crushing down the animal appetites. but these results can be achieved only when it is undertaken with all the solemnity of an act of worship, the instruction laid down in its context are sincerely obeyed and nothing is done that may militate against the sanctity of the deed. The first thing in this regard is to leave all sinful conduct strictly alone, more particularly that which operation to the mouth and the tongue. If this is not done, the fast will be bereft of all the spiritual consequences. we say 5this on the authority of the tradition that “if a person does not abstain from falsehood, deceit and perfidy while fasting, it is immaterial to God that he goes without food and drink, and does hunger and thirst” another tradition to the same effect reads, “Many are there among those who keep the fasts that gain nothing from them except hunger and thirst”.

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

Hajj

Concept of Hajj

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

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

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

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

KNOWLEDGE AND ITS ISLAMIC CONCEPT**Definition of Knowledge**

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

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

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

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

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

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

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

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

What happens if Knowledge is Devoid of Faith?

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

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

Allah says,

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

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

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

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

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

He says,

رَفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

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

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

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

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

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

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

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

Allah says:

بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ

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

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

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

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

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

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

Allah says:

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

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

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

قَالَ إِنَّمَا أُوتِيْتُهُ وَعَلَىٰ عِلْمٍ عِنْدِي

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

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

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

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ
غَافِلُونَ

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

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

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

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

Physical science enabled scientists to make atomic, nuclear, and biological bombs, in spite of the fact that the discoverers of the principle on which these bombs are based were fully aware that millions of

people will be killed should these bombs be used. The same thing is true of the experts who make rockets to carry such bombs. Yet the bombs have been, and continue to be made by people.

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

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

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

KNOWLEDGE AND ITS ISLAMIC CONCEPT

Definition of Knowledge

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

The Intention behind Seeking Knowledge

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

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

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

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

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

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

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

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

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

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

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

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

Warnings from the Prophet (S.A.W)

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

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

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

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

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

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

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

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

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

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

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

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

Muslims Contribution to Science

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

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ①

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

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

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

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

Astronomy:

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

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

The Qur'an contains many references to astronomy.

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافَ أَلْسِنَتِكُمْ وَالْوَاوِيكُمْ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

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

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

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

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

Geography:

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

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

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

Humanity:

Seeking knowledge is obligatory in Islam for every Muslim, man and woman. The main sources of

Islam, the Qur'an and the Sunnah (Prophet Muhammad's traditions), encourage Muslims to seek knowledge and be scholars, since this is the best way for people to know Allah (God), to appreciate His wondrous creations and be thankful for them.

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

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

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

Mathematics:

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

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ

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

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

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

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

Medicine:

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

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

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

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

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

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

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

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

THE ISLAMIC SOCIAL SYSTEM**Definition of Society**

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

Or

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

Why Society Compulsory for the Mankind?

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

Elements of Society

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

Basic Factors of Society

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

Importance of Social System

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

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

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

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

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

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

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

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

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

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

The Most Important Islamic Rights

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

The rights of Allah:

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

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

تَبْرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

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

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

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

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

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

فَاذْكُرُونِي أَذْكَرْكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ

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

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

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

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

Parent’s rights:

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

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

Allah says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

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

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

The Rights of Relatives

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

Allah, the Almighty stated in the Glorious Quran:

وَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ

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

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

❖ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا

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

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

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

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

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطُّعُوا
أَرْحَامَكُمْ ﴿٢٣﴾ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى
أَبْصَرَهُمْ

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

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

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

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

the pleasure of Allah, the Almighty, only, and hoping to improve his ties with Him, the Almighty regardless if they did the same with him or not.

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

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

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

The rights of one Muslim over another:

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

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

Neighbor's rights:

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

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

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

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

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

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

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

THE MANNERS OF MEETING AND TALKING

Definition of Good Manners (Etiquettes)

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

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

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

RULES AND PROPRIETIES OF MEETING

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

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

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

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

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

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

Peace be unto ilyas, (Al safat , 37: 130)

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

And peace be on His slavers whom He hath chosen, (Al safat , 37:59) .

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

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

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

Peace be unto you your Lord has prescribed for Himself mercy.

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

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

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

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

Manners (Etiquettes) of Conversation

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

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

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

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

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

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

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

"And when you say something, speak what is just even if you are talking about your relative."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TAKING PERMISSION BEFORE ENTERING A HOUSE

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

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

(Tirmizi and Abu Dawood)

Commentary:

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

Kaldah Ibn Hanbal did not know that if he wanted to visit anyone he should make the salutation and obtain permission before entering the house. He therefore, went straight to the sacred Prophet without observing the proprieties. The Prophet thereupon told him to go out and take the permission by saying. As-salaam-u-Alaikum My I come in? He, thus, not only told him what was the right thing to do no such an occasion, but, also, made him act on it, A lesson imparted in the way, obviously, is more effective.

Etiquette of Using the Toilet

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

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

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

Before one enters the toilet to relieve himself one should mention the name of Allah and seek refuge in Him. Anas reported that when the Messenger of Allah, upon whom be peace, was about to

enter the bathroom he would say, "In the name of Allah, O Allah! I seek refuge from you from the male and female noxious being (devils)." (Related by "the group").

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

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

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

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

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

Points of Interest:

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

One should not clean oneself with the right hand.

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

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

RESPECT OF PARENTS

The Meaning of Respect

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

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

Being good to parents

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

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

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

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

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

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

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

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

Respecting our Parents

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

Then my thoughts change gear as I wonder about her future. What does life have in store for her? Will it be laughter and happiness or tears and pain? Will she be the best Muslim she can be or will someone

or something lead her astray? Will I be there to guide her and lead her back into the straight path? Will she even care or listen? Then I snapped back into the present by her loud and sudden cry, praying that it will not be another all-nighter. Allah knows how much I love, and dearly miss my sleep.

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

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

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

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

Allah says in the Qur'an:

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

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

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

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

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

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

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

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

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

Allah also says,

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

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

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

Do not cut them off

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

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

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

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

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

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

The Best Thing to Do for Them

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

Allah says,

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

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

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

"O Messenger of Allah! I have always been trying to make my mother accept Islam but she always refuses to accept it. But today when I asked her to believe in Almighty Allah, she became very much annoyed and

started insulting and rebuking you which I could not stand and tears came to my eyes. O Messenger of Allah! Pray to Allah that He may open the heart of my mother to Islam."

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

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

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

The Rights of Children in Islam

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

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

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

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

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

Allah's Apostle, PBUH also said:

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

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

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

Allah, the Almighty stated in the Glorious Quran:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Rights of Relatives

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

Allah, the Almighty stated in the Glorious Quran:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BROTHERHOOD

Definition of Brotherhood

As understood in the Esoteric Philosophy, and which a sublime natural fact of universal Nature is, does not signify merely sentimental unity, or a simple political or social co-operation. **Its meaning is incomparably wider and profounder than this.** The sense inherent in the words in their widest tenor or purport is the Spiritual Brotherhood of all Beings; particularly, the doctrine implies that all human beings are inseparably linked together, not merely by the bonds of emotional thought or feeling, but by the very fabric of the universe itself, all men, as well as all beings, both high and low and intermediate, spring forth from the inner and spiritual Sun of the universe, as its hosts of spiritual rays. We all come from this one source, that spiritual Sun, and are all builders of the same life-atoms on all the various planes.

Brotherhood in Islam

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

Brotherhood in Islam has a glorious meaning, Islam established deep roots for it. Allah (S.W.T) says (Interpretation of the meaning): "The believers are nothing else than brothers (in Islamic religion)."

A Muslim always keeps a favorable judgment towards his Muslim brothers and works hard to defend their honor. Abu Huraira (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Beware of suspicion, for suspicion is the worst of false tales. Do not look for other's faults. Do not spy one another, and do not practice Najsh (means to offer a high price for something in order to allure another customer who is interested in the thing). Do not be jealous of one another and do not nurse enmity against one another. Do not sever ties with one another. Become the slaves of Allah, and be brothers to one another as He commanded. A Muslim is the brother of a Muslim. He should neither oppress him nor humiliate him. The piety is here! The piety is here!". While saying so he pointed towards his chest. "It is enough evil for a Muslim to look down upon his Muslim brother. All things of a Muslim are inviolable for his brother in Faith: his blood, his wealth and his honor. Verily, Allah does not look to your bodies nor to your faces but He looks to your hearts and your deeds."

A Muslim does not have any priority on his Muslim brother; they are as equal as the teeth of a comb. There is no superiority at all except on the basis of fear of Allah (S.W.T) and good deeds. Prophet (Blessings and peace of Allah be upon him) said: "The lives of all Muslims are equal, they are all one hand against others, and the lowliest of them can guarantee their protection. A Muslim must not be killed for an infidel, nor must one who has been given covenant be killed while his covenant holds. A Muslim always soft nature for a Muslim and will be kind and humble to the believers. Allah says (Interpretation of the meaning): "Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. Allah will bring a people whom He will love and they will love Him, humble towards the believers, stern towards the disbelievers."

Equality of Mankind

God created a human pair to herald the beginning of the life of Mankind on the earth and all persons inhabiting this world today have sprung from this pair. For some time in the initial stage the progeny of this pair reminded a single group. It had one religion and spoke the same language. There were little or no differences among them.

But as their numbers gradually increased, they spread all over the earth and as a natural result of their diversification and growth was divided into various tribes, and nationalities. Their languages became different; their modes of dress varied; and their manners of living also became distinct from one another. The climate and environment of various places altered their color and physical features. All these differences are natural variations.

They do exist in the world of reality. Hence, Islam recognizes them as matters of fact. It does not seek to wipe out or to ignore them but affirms that their advantages consist in affording the only possible means of distinguishing one from the other. But the prejudices which have arisen among mankind out of these differences in the shape of groupings and organizations based on race, color, language, nationality,

etc. are disapproved by Islam. Islam regards all distinctions of birth, of high and low among men, of upper and lower classes, of natives of the soil and aliens as the manifestation of sheer ignorance. It declares that all men in the world have sprung from the same parents and therefore are brothers and equal in their status as human beings.

After propounding this concept of equality and brotherhood of mankind, Islam adds that if there can be any real difference between men and men it cannot be one of race, color, country or language, but of ideas, beliefs and principles. Two children of the same mother, though they may be equal from the point of view of common ancestry, will have to go their different ways in life if their beliefs and moral conduct differ from one another. On the contrary two persons, one being in the East and the other in the West, even though geographically and outwardly separated from one another by vast distances, will tread the same path in life if they have identified fundamental tenet. Islam seeks to build a principled and ideological society as against the racial, national and parochial societies existing in the world. The basis of co-operative effort among men in such a society is not one's birth but a creed and a moral principle. Anyone, if he believes in God as his Master and Lord and accepts the guidance of the Prophets as the law of his life, can join this community, whether he is a resident of America or Africa; whether he is black in color or white-skinned; whether he speaks a European language or Arabic. All those who join this community will have the same rights and social status. They will not be subjected to any racial, national, or class distinctions of any kind. No one will be regarded as high or low. There will be no unsociability among them; none could be polluted by the touch of anyone's hand. There will be no handicaps for them in the matter of material relations, eating and drinking, and social contacts. None will be looked down as lowly or mean by reason of his birth or profession. Nobody will claim any distinctive rights by virtue of his caste, community or ancestry. Man's merit will not depend on his family connections or riches, but only on whether he is better than others in moral conduct or excels others in piety and righteousness.

Such a social order, out stepping the geographical boundaries and limits of race, color and language as it does, can spread itself in all parts of the world and on its foundations can be raised the edifice of the universal brotherhood of men.

In societies based on race or nationality, only those people can join who belong to a particular race or country and the door is closed in the face of all those who do not belong to them. But in this ideological society anyone who accepts the creed and its moral standard can become its member, possessing equal right with everyone else. As for those who do not accept this creed, the community, while it cannot receive them within its fold, is prepared to have relations of tolerance and brotherhood with them and give them all the basic human rights. It is evident that if two children of the same mother differ in their thoughts, their ways of life will necessarily be different in any case; but this does not, however, imply that they cease to be brothers. Exactly in the same manner, if two groups of human beings or two groups of the people living in the same country differ in their fundamental beliefs and principles and ideology, their social order will also certainly differ from one another, although they will continue to share the common ties of humanity. Hence, the Islamic society offers to non-Muslim societies and groups the maximum social and cultural rights that can possibly be accorded on the basis of common bonds of humanity.

Human Rights in Islam

Since God is the Absolute and the sole Master of men and the universe, He is the Sovereign Lord, the Sustainer and Nourisher, the Merciful, Whose mercy enshrines all beings. And since He has given each man human dignity and honor, and breathed into him of His own spirit, it follows that, united in Him and through Him, men are substantially the same and no tangible and actual distinction can be made among them.

Although an Islamic state may be set up in any part of the earth, Islam does not seek to restrict human rights or privileges to the geographical limits of its own state. Islam has laid down some universal fundamental rights for humanity as a whole, which are to be observed and respected under all circumstances whether he is at peace with the Islamic state or outside it, whether he is at peace with the state or at war. The Qur'an very clearly states:

"O ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from Justice. Be just: that is next to piety." (5:8)

Human blood is sacred in any case and cannot be spilled without justification. And if anyone violates this sanctity of human blood by killing a soul without justification, the Quran equates it to the killing of entire mankind:

“Who slays a soul not to retaliate for a soul slain, nor for corruption done in the land, should be as if he had slain mankind altogether.” (5:32)

It is not permissible to oppress women, children, old people, the sick or the wounded. Women's honor and chastity are to be respected under all circumstances. The hungry person must be fed, the naked clothed and the wounded or diseased treated medically irrespective of whether they belong to the Islamic community or are from amongst its enemies.

When we speak of human rights in Islam we really mean that these rights have been granted by God; they have not been granted by any king or by any legislative assembly. The rights granted by the kings or the legislative assemblies can also be withdrawn in the same manner in which they are conferred.

The same is the case with the rights accepted and recognized by the dictators. They can confer them when they please and withdraw them when they wish; and they can openly violate them when they like. But since in Islam human rights have been conferred by God, no legislative assembly in the world or any government on earth has the right or authority to make any amendment or change in the rights conferred by God.

No one has the right to abrogate them or withdraw them. Nor the basic human rights, which are conferred on paper for the sake of show and exhibition and denied in actual life when the show is over. Nor are they like philosophical concepts, which have no sanctions behind them.

The charter and the proclamations and the resolutions of the United Nations cannot be compared with the rights sanctioned by God; because the former is not applicable on anybody while the latter is applicable on every believer. They are a part and parcel of the Islamic Faith.

Every Muslim or administrators, who claim to be Muslims, will have to accept, recognize and enforce them. If they fail to enforce them, and start denying the rights that have been guaranteed by God or make amendments and changes in them, or practically violate them while paying lip service to them, the verdict of the Holy Quran for such government is clear and unequivocal;

"If any do fail to judge by what Allah hath revealed, they are Unbelievers." (5:44)

Human Rights in an Islamic State:

The Security of life and Property: In the address which the Prophet delivered on the occasion of the Farewell Hajj, he said; "Your lives and properties are forbidden to one another till you meet your Lord on the day of Resurrection." The Prophet has also said about the zimmi (the non-Muslim citizens of the Muslim state): "One who kills a man under covenant (i.e., zimmi) will not even smell the fragrance of Paradise."

The Protection of Honor: The Holy Quran lays down:

i). "You, who believe, do not let one (set of) people make fun of another set."

ii). "Do not defame one another."

iii). "Do not insult by using nicknames."

"Do not backbite or speak of one another." (49:11-12)

Sanctity and Security of Private Life:

The Qur'an has laid down the injunction.

i). "Do not spy on one another." (49:12)

ii). "Do not enter any houses unless you are sure of their occupant's consent."

(24:27)

The Security of Personal Freedom: Islam has laid down the principle that no citizen can be imprisoned unless his guilt has been proved in an open court. To arrest a man only on the basis of

suspicion and to throw him into a prison without proper court proceedings and without providing him a reasonable opportunity to produce his defense is not permissible in Islam.

The Right to Protest against Tyranny:

Amongst the rights that Islam has conferred on human beings is the right to protest against government's tyranny. Referring to it the Quran says: "God does not love evil talk in public unless it is by some one who has been injured thereby."

In Islam, as has been argued earlier, all power and authority belongs to God, and with man there is only delegated power which becomes a trust; everyone who becomes a recipient or a donor of such a power has to stand in awful reverence before his people towards whom and for whose sake he will be called upon to use these powers.

Freedom of Expression:

Islam gives the right of freedom of the thought and expression to all citizens of the Islamic state on the condition that it should be used for the propagation of virtue and truth and not for spreading evil and wickedness. The Islamic concept of freedom of expression is many superior to the concept prevalent in the West.

Freedom of Association:

Islam has also given people the right to freedom of association and formation of parties or organizations. This right is also subject to certain general rules.

Freedom of Conscience and Conviction:

Islam has laid down the injunction: "There should be no coercion in the matter of faith."

On the contrary totalitarian societies totally deprive the individuals of their freedom. Indeed this undue exaltation of the state authority curiously enough postulates a sort of servitude, of slavishness on the part of man. Protection of Religious Sentiments: Along with the freedom of conviction and freedom of conscience Islam has given the right to the individual that his religious sentiments will be given due respect and nothing will be said or done which may encroach upon his right.

Protection from Arbitrary Imprisonment:

Islam also recognizes the right of the individual that he will not be arrested or imprisoned for the offences of others. The Holy Quran has laid down this principle clearly:

"No bearer of burdens shall be made to bear the burden of another."

The Right to Basic Necessities of Life:

Islam has recognized the right of the needy people that help and assistance will be provided to them:

"And in their wealth there is acknowledged right for the needy and the destitute."

Equality before Law:

Islam gives its citizens the right to absolute and complete equality in the eyes of the law.

Rulers Not Above the Law:

A woman belonging to a high and noble family was arrested in connection with theft. The case was brought to the Prophet, and it was recommended that she might be spared the punishment of theft. The Prophet replied, "The nations that lived before you were destroyed by God because they punished the common-man for their offences and let their dignitaries go unpunished for their crimes; I swear by Him Who holds my life in His hand that even if Fatima, the daughter of Prophet Muhammad (peace be upon him), had committed this crime, I would have amputated her hand." The Right to participate in the Affairs of State:

"And their business is (conducted) through consultation among themselves." (42:38).

The shura or the legislative assembly has no other meaning except that:

The executive head of the government and the members of the assembly should be elected by free and independent choice of the people.

Lastly, it is to be made clear that Islam tries to achieve the above-mentioned human rights and many others not only by providing certain legal safeguards but mainly by inviting mankind to transcend the lower level of animal life to be able to go beyond the mere ties fostered by the kinship of blood, racial superiority, linguistic arrogance, and economic privileges. It invites mankind to move on the plane of existence where, by reason of his inner excellence, man can realize the ideal of the Brotherhood of man.

HONESTY AND OBLIGATION**Definition of Honesty**

- Honesty is the quality of being truthful and able to be trusted.
- If someone places/puts their trust in you, they believe that you are honest and reliable. That is, that you will do the right thing.
- **Definition of Obligation**
- The requirement to do what law, promise, or contract imposes; a duty.
- In its general and most extensive sense, obligation is synonymous with duty. In a more technical meaning, it is a tie which binds us to pay or to do something agreeably to the laws and customs of the country in which the obligation is made.
- **"When honesty is lost, then wait for the Hour (Doomsday)' Sahih Bukhari.**

Narrated Abu Huraira:

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

Honesty and Social Growth

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Importance of Honest Livelihood

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

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

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

But human beings are supposed to ensure that the sources of their livelihood even food and drinking water are permitted to them or not and whether the food and drink being served to them have been procured by honest and lawful means or not. Early Muslims were honest down to earth.

There was a Muslim 'Wali', Dahb Ibn Al Waleed. He had made a point to make sure that the source of their (Rizk) livelihood was honest and lawful. The incident shown below is an eye opener indeed.

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

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

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

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

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

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

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

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

What Does Obeying Parents Mean?

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

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

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

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

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

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

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

Disobeying the parents is a grave matter:

After polytheism, the gravest sin is disobedience to parents. This is an evil that a true Muslim cannot even imagine without repulsion. Thankfulness, gentleness and gratitude are the three basic qualities that made one be a good person. One who does not cultivate these basic attitudes within him can neither

fulfill his duties towards Allah nor the people: Hence Muslims who are obedient to Almighty Allah can never be disobedient or even careless to their parents.

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

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

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

Disobedience to mothers:

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

It also implies that we should take extreme care of the sentiments, habits, temperament and likes and dislikes of mothers. We should not even imagine being rude and disobedient to her. By serving and obeying our mothers we can be sure of earning the favor of Almighty Allah. Acknowledging the great favour of the parents is central to our success in being right with them, as they are the cause of our existence. It will enable us to see ihsan towards the parents as a sign of a healthy, natural disposition. Unfortunately, sometimes this disposition gets distorted and people start viewing their own existence with resentment. Consequently, they blame their parents for bringing them into this world or that they may not be living at the ease and joy they think they deserve. Human beings' existence is due to Allah and to Him alone, for He wills who will be one's parents, where one will be born, the time of birth and what sustenance will he receive. Our parents have done us a great favour, our Creator has told us not to even show them signs of discontent if they did something we did not like or were wrong about anything. But to pay back their favour by being loving, kind and dutiful to them is the absolute minimum that all us have to do.

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

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

FORGIVENESS**Definition of Forgiveness**

- To free or pardon (someone) from penalty
- To free from the obligation of (a debt, payment, etc.).

Pardon and Forgiveness

Once at the time of Asr (Middle prayer) in a speech to the people the Messenger of Allah said: "Adam's sons have been created of different types. There are some who get angry late and very soon return to normal. Some people become wrathful soon and soon they return to normal, and some people become angry late and are also late in returning to normal that is the return to normalcy is according to the speed of getting angry.

Be careful. Some people get angry soon and they return to normal late. Listen, the best people among these are those who get angry late and immediately repent, and the worst among these are those who get angry soon, but are very late in coming to normal.

Listen, among these there are some who repay the loan in a better way, and also demand in a good way. Some people are lazy in repaying, but good in demanding. Some demand in a bad way and repay in a good way, i.e. they have one good quality and one bad quality. Some people prove to be bad in demanding and in repaying too.

Listen carefully, the best among these are those who are good in demanding and also good in repaying, and the worst are those who are bad in both the things. Keep in mind; anger becomes a spark in the heart of Adam's son. Do you not see that at the time of anger a man's eyes become red, and his nostrils become enlarged? If any one feels these signs in him, he should be glued to the earth." (Tirmizi)

That is, he should sit in his place, he should not move so that the matter may not get worsened. Intelligence and consciousness disappear from it, and man is imprisoned in the magic of passions. Then these affairs do not improve.

The above-quoted Hadith explains the kinds of men and their achievements and value in greatness and morality. Wherever necessary, a faithful bends him. An angry man indulges into various kinds of foolishness. Sometimes he abuses the door if it does not open immediately for him. In his anger he breaks whatever machine or its part may be in his hand, and abuses the animal that is not brought under control.

A man's sheet was flown away by the wind and he cursed it. Allah's Messenger said: "Do not curse it, because it is bound by the commands of God and it is under His control. He who curses a thing which did not deserve it then the curse returns on him." (Tirmizi)

There are many evils of anger, and their results are, more devastating. It is therefore said that to keep the self in control at the time of anger is the proof of the praiseworthy of control and the noble strength of toleration.

Ibn Masood has narrated that Allah's Messenger had asked: "Whom do you call a strong?" People replied: "One who is not knocked down by anybody is called a strong among us." He said: "No, the strong is one who controls his self in his anger." (Muslim)

One man requested the Prophet: "Give me some advice, but not such a lengthy one that I may forget." The Prophet said: "Do not be angry." (Malik). What reply could be better and shorter than this one?

Allah's Messenger always gave importance to the temperament and the environment of the individual and groups in giving them instructions and training. He used to lengthen or shorten his speech according to the demands of the occasion.

The efforts which were made to remove the jahiliya (pre-Islamic period of ignorance) had two foundations: One was ignorance against learning and the second against tolerance. The first ignorance he removed with the help of knowledge, understanding, sermons and advice, while the second was remove

with the help of suppressing the rebellious desires and preventing mischief, etc. The Arabs of the pre-Islamic days were proud of their ignorance and wickedness.

As an Arab Poet of the time says: "Beware! None should show any ignorance and wickedness before us, else we would prove to be more ignorant and wicked than all!"

When Islam came, it removed this intensity of feeling and emotionalism, and introduced the practice of pardon and forgiveness in the society. If one could not pardon, then one was given the command to act justly. This objective could be achieved only when anger and wrath could be kept under the control of the intellect.

There are a number of sayings in which the Prophet has given directions to the Arabs leading them to this ideal, so much so that the manifestations of tyranny, aggression, anger and wrath have been declared out of the circle of Islam. The things which unite a group and do not allow it to be disturbed, abused etc., have been declared to be the agent who breaks this unity:

The Prophet said: "Abusing by a Muslim is wickedness, and his quarrelling and fighting is infidelity." (Bukhari)

He also said: "When two Muslims meet, a curtain from Allah is hung between them. When one of the two says obscene things to the other he tears this curtain of Allah." (Bukhari)

One Arab came to the Prophet to learn the teachings of Islam. Before this he had neither seen the Prophet nor did he know about his message. His name was Jabir bin Salim. He narrates: "I saw a man whose opinions are being copied by the people. If he says anything, people convey it to others.

I asked them who this man was. They said that he is Allah's Messenger. I said to him: 'On you be peace (Alaik-as-Salam) O Messenger of Allah!' He said: 'do not salute like this. This is the salute of the dead; but say Peace be on you (As-Salamu Alaik)'."

That Arab says: "I asked: 'Are you Allah's Messenger?' He replied: 'I am the messenger of that Being whom you call in adversities, and he removes your adversities, and if famine catches you and you call Him, He grows grass for you; and if you lose your mount in the arid ground, then you call Him and He causes your mount to be returned to you. "He says that I told him: "Advise me." The Prophet said: "Do not abuse anybody." Accordingly, thereafter I did not abuse any free man, slave, camel, and goat. Then he said: 'do not consider any virtue as mean, even if it is your brother's talking to you with a smile. This is also a virtuous act.' Then he said: 'if somebody reproaches you and makes you feel ashamed on any of your defects, do not make him feel ashamed on any of his defects, because this act of his will prove troublesome for him.'" (Abu Dawud)

MUHAMMAD'S (S.A.W) FORGIVENESS

This Section allows you to have a glimpse Of the Prophet's ﷺ (Peace Be upon Him) Characters and Features

Another great quality of Muhammad was that he never took revenge on anyone for personal reasons and always forgave even his staunch enemies A'isha said that God's Messenger never took revenge on his own behalf on anyone She also said that God's Messenger was not unseemly or obscene in his speech, nor was he loud-voiced in the streets, nor did he return evil for evil, but he would forgive and pardon The people of the Quraish rebuked him, taunted and mocked at him, beat him and abused him They tried to kill him and when he escaped to Medina, they waged many wars against him yet when he entered Makkah victorious with an army of 10,000, he did not take revenge on anyone He forgave all Even his deadliest enemy Abu Sufyan, who fought so many battles, was forgiven, and anyone who stayed in his house was also forgiven

The leaders of T'aif, who engaged scoundrels to throw stones at him when he visited that town in order to invite them to Islam, were also forgiven Abdullah bin Obey, leader of the hypocrites of Medina, was forgiven Muhammad ﷺ offered his funeral prayer and prayed to God for his forgiveness The Qur'an mentions this incident in these words: "And never (O Muhammad) pray for one of them who dies, nor stand by his grave Lo! They disbelieve in God and His Messenger, and they died while they were evil doers" Abdullah bin Obey worked all his life against Muhammad ﷺ and Islam and left no

stone unturned in bringing him into disrepute and in trying to defeat his mission He withdrew his 300 supporters in the battle of Uhud and almost broke the backbone of the Muslim He had engaged in intrigues and acts of hostility against the Prophet ﷺ of Islam and the Muslims It was he who raised the incident Of if k through his allies to discredit God's Messenger by spreading scandal about his wife, A'isha

"Lo! They who spread the slander are a gang among you Deem it not a bad thing for you; nay, it is good for you Unto every man of them will be paid that which he has earned of the sin; and as for him among them who had the greater share therein, his will be an awful doom" [Qur'an 24:11]

"An Abyssinian slave, who killed Hamza, Muhammad's uncle, in the battle of Uhud, and after the victory of Makkah embraced Islam and came to him, was forgiven The wife of Abu Sufyan had cut the chest of Hamza and torn his liver and heart into pieces in the battle of Uhud She quietly came to the Prophet ﷺ and accepted Islam He recognized her but did not say anything She was so impressed by his magnanimity and stature that she said, "O God's Messenger, no tent was more deserted in my eyes than yours; but today no tent is more lovely in my eyes than yours"

Ikrama, son of Abu Jahl, was a great enemy of God's Messenger and Islam He ran away after the victory of Makkah and went to Yemen His wife embraced Islam and brought him to the Messenger of God Muhammad was pleased to see him and greeted him with the words: "O emigrant rider, welcome" Sufwan bin Urnaya, one of the chiefs of Makkah, was also a great enemy of Muhammad ﷺ and Islam He sent Umair Ibn Wahab, with a promise of reward, to kill Muhammad ﷺ When Makkah was conquered, he ran away to Jeddah and hoped to go to Yemen by sea Umair Ibn Wahab came to Muhammad and said, "O God's Messenger! Sufwan Ibn Umayya is a chief of his tribe He has run away from fear and will throw himself into the sea" He was given protection When he came back, he requested Muhammad ﷺ to give him two months to think He was given four months and then he became a Muslim by his own will

Habir Ibn al-Aswad was another vicious enemy of Muhammad ﷺ and of Islam He had inflicted a grievous injury to Zainab, daughter of the Holy Prophet She was pregnant and was emigrating to Medina The polytheists of Makkah obstructed her and Habbar bin al-Aswad intentionally threw her down from the camel She was badly hurt and had a miscarriage He had committed many other crimes as well He wanted to run away to Persia but then he came to Muhammad, who forgave him

He was all for forgiveness and no amount of crime or aggression against him was too great to be forgiven by him He was the complete example of forgiveness and kindness, as mentioned in the following verse of the Qur'an:

"Keep to forgiveness (O Muhammad), and enjoin kindness, and turn away from the ignorant" [Qur'an 7:199]

He always repelled evil with the good of forgiveness and kind behavior, for, in his view, an antidote was better than poison He believed and practiced the precept that love could foil hatred and aggression could be won over by forgiveness He overcame the ignorance of the people with the knowledge of Islam, and the folly and evil of the people with his kind and forgiving treatment With his forgiveness, he freed people from the bondage of sin and crime, and also made them great friends of Islam He was exact image of the following verse of the Qur'an:

"Good and evil are not alike Repel evil with what is better Then he, between whom and you there was hatred, will become as though he was a bosom friend" [Qur'an 41:34]