

# **MESSAGE OF THE MAGNIFICENT QUR'AN**

Teachings of the Qur'an on Important Subjects  
explained with the aid of Verses and Ahadith

By

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## FOREWORD

In the name of Allah, the Most Beneficent, the Most Merciful. "O my Lord! Open for me my heart. And ease for me my task; and loose a knot from my tongue. So that they may understand what I say." (20: TA HA: 25-28)

The Qur'an is the last and final revealed message of God to mankind for their guidance, while Prophet Muhammad (PBUH) is the last and final messenger of God. Since no messenger or prophet would come after Muhammad (PBUH), so the Almighty God has assigned the duty of conveying the teachings of the Qur'an and enjoining good and forbidding wrong to the followers of Muhammad whom He calls the best community which has been raised for (leadership of) the mankind (Al-Quran 3:110). In fact, every Muslim owes five duties or obligations towards the Qur'an. These are: That he should believe that it is word of Allah and that it has been revealed by Him; that he should read and recite it; that he should learn and understand what it teaches; that he should act upon its teachings; and that he should teach it and convey its message to others. It is perhaps in discharge of these duties that every Muslim, especially the educated one, tries to learn and understand the Qur'an, and then he tries to convey its teachings to others through medium of writing or speech. As a result there are thousands of translations, commentaries and books on the Qur'an in almost every important language of the world. This book, and many others already written by me, may also kindly be considered a humble attempt in this direction.

In my book named "Meaning of the Magnificent Qur'an", I have presented an easy and self-explanatory translation of the Qur'an with its Arabic Text and comprehensive introduction to the Surahs. The Qur'an has been divided in that book in 365 portions or sections, called lessons, with a view to facilitate the reader to learn it in one year by reading one lesson everyday. In the present book, the teachings of the Qur'an on many subjects of human interest have been explained with the aid of Verses and Ahadith. Both these books are supplementary to each other although they are absolutely independent of each other. If both the books are taken respectively as volume I and volume II of the same book and are read together, it would make a good Tafseer (commentary or exegesis) of the Qur'an.

While writing this book I have derived a lot of benefit from the valuable works of many a writers whom I feel much indebted. I especially acknowledge my debt of

gratitude to Muhammad Marmaduke Pickthall, Syed Abul 'Ala Maududi, Muhammad Asad, Abdullah Yusuf Ali and Dr Muhammad Mohsin Khan. May Allah shower His rewards and blessings on them.

Let me conclude this foreword with my usual prayer to the Almighty Allah: "O my Lord! Increase me in knowledge" (Al-Qur'an 20:114)

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16-Link Faridkot Road,  
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29<sup>th</sup> Ramadhan, 1430 A.H.  
20<sup>th</sup> September, 2009 A.D.

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## **Be Attentive Please**

- 1- Wherever the name of Prophet Muhammad or any other prophet is mentioned in this book, kindly say: "May Allah's peace be upon him". And wherever the names of the wives or companions of Muhammad are mentioned, kindly say: "May Allah be pleased with them."
- 2- System of making reference to the verses of the Qur'an which has been used in this book is explained as follows. If reference is like this -2(8-20), it means Surah 2 verses from 8 to 20. If reference is like this; 12:18-20, it means verses 18 to 20 of Surah 12.

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## **CHAPTER-1**

### **AL-QURAN IS THE BOOK OF ALLAH**

Al-Qur'an is the name of the last revealed book of Allah which forms the holy or religious scripture of Islam. It was revealed to Prophet Muhammad (PBUH), the last messenger of Allah to mankind, in parts in a span of twenty two and half years between 610 A.D. to 632 A.D. i.e. from his appointment as apostle at the age of forty till his death at the age of sixty three. The first revelation was made on 27<sup>th</sup> of Ramadan 13 years before Hijrah and the last on 9<sup>th</sup> of Zil Hijah of 10<sup>th</sup> A.H. The period comprises 12.5 years of Prophet's life at Makkah during which 90 or 91 Surahs (chapters) were revealed and last 10 years of Prophet's life at Madinah during which 23 or 24 Surahs are reported to have been revealed. The Surahs revealed during Prophet's Makkan period i.e. between the first revelation to migration are called Makki Surahs, and the Surahs revealed during Prophet's Madinan period i.e. from migration in 622 A.D. till his demise in 632 A.D. are called Madni Surahs. The Madani Surahs are longer and mostly contain instructions regarding socio economic system, law and justice, political order and war. The Makki Surahs are shorter ones and generally contain instructions regarding belief, prayer, and patience, Hereafter, reward and punishment, resurrection after death, Hell and Paradise.

#### **It's Division**

The Qur'an comprises 114 Surahs (chapters) divided into 6236 (if Bismillah is included then 6349) 'Ayahs' (Verses). The Surahs are of various lengths, the largest (Surah No 2) comprising one twelfth of the entire book has 286 Ayahs, and the smallest (Surah 108) only 3 verses. Each Surah bears a name taken from something mentioned in it, e.g. the second Surah is called "Baqarah" (the 'cow') because of the mention of a cow which the children of Israel were required by the Lord to sacrifice. In every case (except Surah nine) all the Surahs are introduced by "Bismillah", which means "in the name of Allah, the Beneficent, the Merciful." Of these Surahs, 29 are such which begin with the letters or alphabets (such as Alif Lam Mim) that are mysterious and have always been the object of explanations and comments among scholars of the Qur'an, but none knows their exact meanings except God Himself. For the convenience of reader or reciter, the Qur'an is also divided into 30 paras (or parts) and 7 manazal (or portions). The arrangement of Ayahs and Surahs is not in order in which they were revealed, but in accordance with a plan sanctioned by the Prophet himself under guidance of Allah. Most of the verses which embody rules of law were revealed to settle questions that actually arose for decision. That may be one of the reasons why the book was revealed in stages.

To this fact reference is also found in the Qur'an itself in its verses 32 and 33 of chapter 25 (Surah Al-Furqan). Mainly the law of Islam is found in chapters 2, 4, 5, 8, 9, 17, 22, 24, 33, 49, 58 and 65 of the Qur'an.

### **Its Names**

The term Qur'an is used in two ways: as participle it means to read; as an object, it means a thing which is read. The Qur'an calls itself by the following additional names; Al-Kitab 2:2; Al-Furqan 25:1 (a criterion of right and wrong); Al-Zikr 15:9 (the reminder); Al-Hakim 36:2 (the wise); Al-Mauizah 10:57 (the admonition); Al-Hukm 13:37 (the judgement); Al-Shifa 10:57 (that which heals); Al-Huda 72:13 (the guidance); Al-Tanzil 26:192 (the revelation); Al-Rahmat 17:82 (the mercy); Al-Bayan 3:137 (statement); Al-Nimat 93:11 (the blessing); Al-Khair 2:105 (the goodness); Al-Burhan 4:175 (the clear argument); Al-Qayyim 18:2 (the maintainer); Al-Muhaimin 5:48 (the guardian of previous revelations); Al-Nur 7:157 (the light); Al-Haqq 17:81 (the Truth). Some qualifying epithets have also been attached with its name such as Al-Mubin 12:1, Al-Karim 56:77, Al-Majid 50:1, Al-Hakim 36:2, Al-Aziz 41-41; Mubarak 6:93, Musaddiq 6:93, Al-Azeem 15:87 etc.

### **It is Word of Allah and revealed in Arabic**

Quran is the word of God Himself and it was revealed to Prophet of Islam in pure Arabic language. Allah instructs Prophet Muhammad (PBUH): "And if any of the polytheists seeks your asylum, then grant him asylum, so that he may hear the Word of Allah (i.e. the Qur'an). And then escort him to his place of safety. This (should be done) because they are the people who do not know (the Qur'an)" (9:6). Again Allah says to him: "And verily, this (Qur'an) is a revelation from the Lord of the worlds which the Trustworthy Spirit (Angel Gibriel) has brought down upon your heart, that you may be one of the warners, in a plain Arabic language" (26:192-195). Addressing the people the Qur'an says: "That this is verily the word of (Allah brought by) an honourable messenger. It is not the word of a poet; little is it that you believe. Nor is it the word of a soothsayer; little is it that you remember. It is a revelation from the Lord of the worlds." (69:40-43)

"Muslims consider the Qur'an", says the Encyclopedia Americana," to be the very words of God Himself. The messages given to Muhammad by the angel were taken from Heavenly Book, uncreated and eternally coexistent with God that is called the Mother of the Book or the Well-Preserved Tablet. This eternal book represents the eternal Speech of God, the expression of His truth and His will for the universe. Books of previous prophets, such as the Gospel of Jesus or the Torah of Moses, were also taken from this source. The Qur'an is but another yet the highest and final instance, of God's offering guidance to straying men through Scripture brought by His chosen messengers.

Followers of previous prophets like the Christians and the Jews had corrupted their messages, thereby necessitating the sending down of the Qur'an to restore the purity of divine guidance."

### **It's Collection**

It is proved by Ijma and continuity that the collection, arrangement and compilation of the Qur'an were complete during the life-time of the Prophet Muhammad (PBUH). The present arrangement of the Qur'an is the same and there has been no change since then. The Holy Prophet had appointed an efficient team of expert calligraphists. They are known as writers of revelation (Katiban Wahi) whose number was 26, but according to some they were 42. The most illustrious among scribes were: Abu Bakr, Umar, Uthman, Ali, Zaid Bin Thabit, Abi bin Kaab, Muadh bin Jabbal, Abdullah bin Masud, Abu Zaid, Abu Darda and Aamer bin Fahira. The companions of the Holy Prophet used to write and learn the Holy Qur'an by heart. Since paper was scarce, they used to write it on the palm leaves, the epitaph of stones, and the broad shoulder-bones of the camels and on pieces of skins. It may not have been in a single volume at that time due to the difficulty in the consolidation of such scattered material, yet it was committed to memory by many reciters (Hafaaz) in arranged form. It was also available in written form in complete shape.

Internal evidence is provided from the following verses of the Qur'an that the revealed book of Islam was in its written form from the very beginning:

- 1) This (the Qur'an) is the Book wherein there is not doubt, a guidance for the God-fearing. (2:2)
- 2) He has revealed unto you the Book with truth which confirms what was revealed before it. (3:3)
- 3) He it is Who has revealed unto (O Muhammad) the Book wherein are clear verses. (3:7)
- 4) That this is indeed a noble Qur'an, inscribed in a well guarded book. (56:77-78)

During the caliphate of Abu Bakr, almost 70 reciters (hafaaz) were martyred, so Umar persuaded Abu Bakr to have the Qur'an compiled in a single volume. Thus, under the orders of Abu Bakr, Zaid bin Thabit compiled a volume of the Qur'an and from this volume copies were prepared. One copy was retained by Abu Bakr, and after his death by Umar, who before his death, entrusted it to his daughter Hafsa, widow of the Prophet. By the time of the third caliph Uthman, many countries had been conquered and various non-Arab nations had been converted to Islam who were not familiar with

the various dialects in which the Qur'an was read. Uthman, assembled Ummah on a single dialect (Qir'at) of Quraish. He got the volume of Abu Bakr from Hafsa and ordered Zaid bin Thabit to prepare copies on the dialect of Quraish which was the pronunciation of Prophet Muhammad (PBUH). One copy was sent to each province for facility of the newly converted Muslims. The punctuation marks (A'rab) were applied to the words of the Qur'an during the times of the Umayyad caliphs.

### **It confirms previous Scriptures**

The Holy Qur'an, the revealed book of Islam, confirms the previous revealed books like Torah which was given to Prophet Moses, Zabur (Psalms) which was revealed to Prophet David and Injeel (the Gospel) which was revealed to Prophet Jesus.

- He has revealed unto you (Muhammad) the book (the Qur'an) with truth which confirms what was revealed before it and He revealed the Torah and the Gospel. (3:3)
- And unto you (O Muhammad) we have revealed the Book (the Qur'an) with the truth confirming whatever from the Scripture was before it, and a watcher over it. (5:48)
- And this Qur'an is not such as could ever be produced by anyone other than Allah, but it is a confirmation of that which was revealed before it. (10:37)
- And before it there was the Scripture of Moses as a leader and a mercy. And this (Qur'an) is a confirming Scripture in the Arabic language. (46:12)

The Qur'an not only confirms the basic teachings of these books but is also watcher over the previous revealed books. It means that the authenticity of these books can be judged by reference to the Qur'an. It is an established fact that previous revealed books have not been preserved properly in original form by their followers. These holy books have been subjected to many alterations, modifications and corruptions. The Qur'an only confirms those contents of the said books which have remained safe from corruption. The confirmation of the previous scriptures by the Qur'an proves, beyond shadow of doubt, that the author of all these books is the same. All have been revealed by God, the Almighty Lord of the Universe, for guidance of man in different languages, in different ages, at different places.

Besides confirming the preserved teachings of the previous Scriptures, the Holy Qur'an explains, expounds and clarifies controversies and differences which have arisen among the followers of previous Prophets.

**None can change it as God is its Protector**

Qur'an is a book which is very well-preserved. Unlike books of previous Prophets, the book revealed to Muhammad (PBUH) is in its hundred percent original form in which it was given to the Prophet. Books of previous Prophets were destroyed, reconstructed with the aid of human memory and suffered from omissions or commissions, additions or deletions. Sometimes they were deliberately corrupted or altered for a small material gain. Thus these previous Scriptures lost most of their original teachings. But this is not the case with the Qur'an. The Qur'an, as history is witness to it, has maintained its text, its language, its words, its arrangement, its teachings absolutely in original form. Not a single letter or a single word or a single punctuation mark has been changed in it what to speak of any major corruption. None could change it nor even prophet Muhammad (PBUH). In fact Almighty God has taken upon Himself the responsibility to safeguard His last revealed book from any corruption. God is the guardian of Qur'an and so it would maintain itself in its original position up to Doomsday. The Qur'an says:

- And when Our clear verses are recited to them, those who do not hope to meet Us say: Brings us a Qur'an other than this or change it. Say (O Muhammad to them): It is not possible for me to change it myself. (10:15)
- Verily, We, even We, have revealed the Reminder (the Qur'an), and surely We are its Guardians. (15:9)
- And recite that (O Muhammad) which has been revealed to you of the Book of your Lord. None can change His words and you will find no refuge with Him. (18:27)

Muhammad Asad, a Jew turned Muslim, who is a great scholar and commentator of the Qur'an writes while explaining verse 9 of Chapter 15 of the Qur'an; "This prophecy has been strikingly confirmed by the fact that the text of the Qur'an has remained free from all alterations, additions or deletions ever since it was enunciated by the Prophet in the seventh century of the Christian era; and there is no other instance of any book, of whatever description, which has been similarly preserved over such a length of time. The early-noted variants in the reading of certain words of the Qur'an, occasionally referred to by the classical commentators, represent no more than differences in respect of diacritical marks or of vocalization, and, as a rule, do not affect the meaning of the passage in question."

**It provides guidance in all fields of life**

It is the fundamental belief of the Muslims that their religious book, Al-Qura'n, is complete code of human life. Al-Qur'an provides guidance to human beings in all spheres of human activity starting from individual to socio-political, from family life to national and international relations, and from religious to mundane affairs. The following verses

of the Qur'an are cited to confirm that the Holy Book of Islam provides guidance to mankind in all fields of life:-

- And We have not revealed the Book to you except that you may explain to them those things in which they differ. (16:64)
- And We have revealed the Book (the Qur'an) to you as an exposition of everything, and a guidance and mercy and a good news. (16:89)
- Lo! We have revealed to you the Book for the mankind with truth. 39(41).

Mainly the Qur'an lays down guidelines in the following fields:

- 1) Religious duties, worship of Allah and devotional matters.
- 2) Family laws-marriage, dower, divorce, Iddah, etc.
- 3) Inheritance and will.
- 4) Social reforms: gambling, infanticide and drinking have been prohibited while polygamy is limited. Status of woman and slaves raised.
- 5) Penal law: Crime and punishment.
- 6) Civil laws: contract, mortgage, etc.
- 7) Law of evidence.
- 8) Dispensation of Justice.
- 9) Constitutional law and political system.
- 10) Law of war and Jihad.
- 11) Economic and financial principles-revenue, public finance, trade, sale and purchase.
- 12) International relations.
- 13) Halal and Haram (permitted and forbidden food and other things).
- 14) Do's and Don'ts. Commandments and prohibitions.

### **Its appeal to human reason**

The Qur'an, the revealed book of Islam, does not command blind following. It does not say that one must follow the Qur'an and believe in and act upon its teachings without applying one's mind. Rather it appeals to human reason to see, to think, to reflect, to



meditate and ponder over the portraits and signs of God and then believe in Him and follow the prophet and his teachings. The Qur'an severely condemns those who do not think and ponder over the creations of God and over the Qur'an. It says:-

- This is a book (the Qur'an) which We have revealed to you (O Muhammad) full of blessings that they may ponder over its verses. (38:29)
- Will they then not ponder upon the Qur'an or are there locks upon their hearts? (47:24)

Those who remember God and ponder over His creations and do not follow blindly the revelations of God have been praised in the Holy Qur'an:

- Those who remember Allah standing, and sitting and lying down on their sides, and meditate about the creation of the heavens and the earth (and say): Our Lord! You have not created all this as useless. Glory be to you. (3:191)
- And those who, when they are reminded of the revelations of their Lord, do not fall thereat deaf and blind. (25:73)

### **How to Interpret the Qur'an**

Rules regarding the interpretation of the Qur'an are:

- 1- Explanation of any verse should be searched in the Qur'an itself.
- 2- The interpretation should be in consonance with other verses.
- 3- It should be in conformity with the well established traditions.
- 4- It should not be contrary to the commonsense.

The sources for tafseer (interpretation of the Qur'an), according to Ibn Kathir, are:

- 1) The Qur'an: Explain the Qur'an with the Qur'an itself. What is mentioned in general terms in one place in the Qur'an is usually explained in another place.
- 2) The Sunnah: When one does not find the explanation in the Qur'an, one must look to the Sunnah because its purpose is to explain the Qur'an and elaborate its meanings. Allah says in the Qur'an: And now We have revealed to you (O Muhammad) the Reminder (the Qur'an) that you may explain to mankind what has been sent down for them..... (16:44). Again He says: And We have not revealed the Book (the Qur'an) to you (O Muhammad) except that you may explain to them those things in which they differ..... (16:64).
- 3) The Interpretation of the companions: If one cannot find the Tafseer in the Qur'an or in the Sunnah, he should refer to what the companions of the Prophet have said on relevant verse as they had first hand knowledge about the Prophet, the revelation

and the situations and incidents. Especially the leaders and scholars among them should be looked to, such as the rightly guided Caliphs, Abdullah bin Masuad (who is reported to have said: No Ayah in the book of Allah was revealed but I have knowledge about whom and where it was revealed), and Abdullah bin Abbas (about whom the Prophet invoked Allah to teach him Fiqh in the religion and interpretation).

- 4) The Interpretation of the Tabi'in: When one is unable to find Tafseer of a verse in the Qur'an, Sunnah or with the companions, then he should look to the Tafseer of the Tabi'in such as Mujahid bin Jabir, Saeed bin Jubair, Ikrima (the freed slave of Ibn Abbas), Ata bin Abi Rabah, Al Hasan Al-Basri, Saeed bin Al-Musayyab, Qatadah, etc.
- 5) Tafseer by mere opinion has been strongly prohibited. The Prophet is reported to have said: Whoever explains the Qur'an with his opinion or with what he has no knowledge of, then let him assume his seat in the Fire (Tirmizi, Nisai)

### **Rights of the Qur'an**

The rights of the Qur'an or, in other words, the obligations of the people, especially of the Muslims, to it are:

- 1- That they should believe in it. It is one of the articles of faith of a Muslim as laid down in verses 2:177, 2:285, 3:84 and 4:136 that he should believe in all the books revealed by Allah including the Qur'an. A Muslim should believe that the Qur'an is a book revealed by God and that it is word of God and it is Truth and it contains nothing but the Truth. There is not even a slight doubt about the truth of its teachings and about its guidance to the right path. Profession of belief in the Qur'an by tongue and heart as well as by word and deed is essential.
- 2- That they should read and recite it. To recite and read the Holy Qur'an is an act of Ibadah (devotion to Allah). As food is the nourishment of the body, similarly recitation of the Qur'an is nourishment for the spirit and heart of man. According to a Hadith of Prophet Muhammad (PBUH), to remove the rust from the hearts of children of Adam, the best way is to remember death and recite the Holy Qur'an. Allah, in verse 57 of Chapter 10 of the Holy Qur'an, calls the Qur'an a balm for the hearts, a guidance and mercy for the believers. It is healing and mercy (17:82). Prophet Muhammad (PBUH) has been enjoined to recite the Qur'an (18:27, 29:45). The recitation of the Qur'an at the time of Fajr (dawn) is ever witnessed (17:78). Recitation of the Qur'an in the prayer carries immense rewards. The manners for the recitation of the Qur'an are: 1) The reader should perform ablution or take bath if necessary; 2) He should sit keeping his face to Qiblah; 3) He should seek refuge of Allah from Satan, the outcast, and start with the name of Allah; 4) He should read it with correct pronunciation; 5) He should read it slowly; 6) He should chant it with sweet and melodious voice.

According to Prophet Muhammad (PBUH): "whoso reads a letter from the Book of Allah, gets one virtue in its place, and one virtue has got ten rewards like it. I don't say that Alif, Lam, Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a Letter." To memorize the Qur'an by heart is even a better act in terms of virtues and rewards. According to Prophet Muhammad (PBUH), whoso makes his son Hafaz (memorizer of the Qur'an), a crown of light would be placed on his head on the Day of Resurrection. Those Muslims who are illiterate and who cannot read the Qur'an are advised to listen to it.

- 3- That they should understand it. One must make effort and exert to understand the Holy Qur'an. The Book of Allah is not difficult to understand. Allah says in the Qur'an: And We have made it (the Qur'an) easy in your tongue only that you (O Muhammad) may give good tidings with it to the pious and warn therewith the most quarrelsome people (19:97). In Chapter 54 of the Qur'an, Allah says four times (verse 17, 22, 32 and 40): And We have indeed made the Qur'an easy to remember (and understand), then is there any who would remember? Therefore, one should understand and learn the Qur'an either by learning Arabic language or with the help of translation and commentary. Even one can learn by listening to a scholar or a sermon or a program on TV or Radio or one can learn Quran through a computer program.

Besides understanding the Qur'an, it is also essential that one must meditate and ponder over the teachings of the Qur'an as Allah likes those who meditate over His verses and do not fall deaf and blind thereat. (25:73)

- 4- That they should act upon its teachings. The fourth obligation of a Muslim to the Qur'an is that he should act upon its teachings. The Quran is a book of guidance for the pious people (2:2). Allah says: O mankind! There has come to you an admonition (the Qur'an) from your Lord, a healing for that (disease) which is in your hearts, and a guidance and mercy for the believers (10:57). We must follow its teachings and consider the forbidden things (Haram) as forbidden and permitted things (Halal) as permitted. Its commandments and injunctions should be fully acted upon. According to a Hadith, Allah will raise the nations to heights with the Quran (i.e. those who act upon it) and would throw them to the ground with the Quran (i.e. those who act contrary to its teachings). Prophet Muhammad (PBUH) would make complaint to Allah on the Day of Resurrection against those of his followers who ignore the Quran. (Al-Qur'an 25:30)

Prophet Muhammad (PBUH) is a role model for us (Al-Quran 33:21) and his life and conduct, according to Hadrat Aishah, was Qur'an (i.e. entirely in accordance with Quranic teachings). The Muslims should follow their beloved Prophet and mould their lives in accordance with the life and conduct of Muhammad (PBUH).

- 5- That they should convey its teachings to others. The followers of Islam are duty bound to convey teachings of the Holy Qur'an to the ignorant among them and also to the other nations. The Qur'an was revealed to Prophet Muhammad (PBUH) and he was enjoined by Allah to deliver it to mankind. Allah says: O messenger! Deliver which has been revealed to you from your Lord, for if you do it not, then you have not conveyed His message (5:67). The mission of Muhammad (PBUH) as messenger of Allah to mankind, according to the Quran (3:164, 62:2), was to teach the people the Book (i.e. the Qur'an) and wisdom. After Muhammad's departure from this world, no prophet would come and so it is the onerous responsibility of his followers to convey the message of the Qur'an to the other people and preach his teachings to them. That is why Allah says: You (O Muslims) are the best community that has been raised up for mankind. You enjoin what is good and forbid what is bad, and you believe in Allah". (Al-Quran 3:110)

Prophet Muhammad (PBUH) has said: The best among you is he who learns the Qur'an and teaches it to others.

### **What the Qur'an says about itself**

- 1) It is a book revealed by Allah (2:97, 4:166, 15:87, 16:102-103, 18:1, 29:51, 32:2, 40:2, 69:41-43)
- 2) It confirms and verifies the previous scriptures (2:41, 3:3-4, 5:48, 10:37)
- 3) Purpose of its revelation is to guide mankind to right path and to bring them from darkness to light (5:15-16, 6:19, 6:92, 14:1, 16:64, 19:97, 25:1, 32:3)
- 4) It is a Divine Book and it cannot be produced by anyone besides Allah (2:23-24, 4:82, 10:37, 17:86-88, 29:48, 32:2-3, 45:2)
- 5) It challenges those who doubt it as a book revealed by Allah to bring a book or Surahs like it. (2:23-24, 10:38, 11:13-14, 52:33-34).
- 6) It is guidance and admonition for mankind (25:1, 39:41, 68:52)
- 7) It is healing, mercy, blessing and guidance for believers: (7:52, 10:57, 16:64, 16:89, 17:9, 17:82, 31:2-3, 41:44)
- 8) It is deafness and blindness for disbelievers and adds to their disbelief (3:7, 9:125, 17:45-46, 46:7, 68:51-52).
- 9) It is in a tablet preserved (Loh-e-Mahfooz 85:21-22)
- 10) Its protector is God Himself, none can change or destroy it (10:15, 15:9, 18:27)
- 11) Revealed in parts and in stages (17:106, 25:32-33, 87:6-7).

- 12) Its message is for all mankind (2:185, 14:1, 21:10, 39:41, 68:52, 81:27)
- 13) It is revealed in Ramadan and in a blessed night (2:185, 44:3-5, 97:1-5).
- 14) It is a criterion of right and wrong (2:185, 25:1).
- 15) It is truth from God (32:3, 35:31)
- 16) Types of its verses (3:7)
- 17) It brings warning for the evil-doers and good tidings for good-doers (17:9-10, 17:41, 18:1-4, 19:97, 36:69-70, 46:12)

### **What the Traditions (Ahadith) say about it**

- 1) Ja'ber reported that the Messenger of Allah said in the Farewell Pilgrimage: And I have left among you a thing which if you adhere to, you will never be misguided after this — The Book of Allah and what you get from me by questions (Hadis). (Muslim)
- 2) Osman reported that the Apostle of Allah said: The best of you is he who has learnt the Qur'an and then teaches it. (Bukhari)
- 3) Ibn Umar reported that the Apostle of Allah said: There is no envy except for two: a man whom Allah has given the Qur'an and who stands up by it throughout the night and throughout the day, and a man whom Allah has given wealth and who spends therefrom throughout the night and throughout the day. (Bukhari, Muslim)
- 4) Ibn Omar reported that the Apostle of Allah said: Verily these hearts receive rust as iron receives rust when water gets to it. It was questioned: O Apostle of Allah! And what is its remedy: He replied: Constant remembrance of death and the Qur'an-reading. (Baihaqi)
- 5) Oqbah-b-A'mer reported that the Apostle of Allah said: One who reads the Qur'an aloud is like one who gives alms openly, and one who reads the Qur'an with a low voice is like one who gives alms in secret. (Abu Daud, Nisai, Tirmizi)
- 6) Ibn Abbas reported that the Apostle of Allah said: Verily he in whose breast there is nothing of the Qur'an is like a destroyed house. (Tirmizi (correct) Darimi)
- 7) Ibn Mas'ud reported that the Apostle of Allah said: Whoso reads a letter from the Book of Allah, gets one virtue in its place; and one virtue has got ten rewards like it. I don't say that 'Alif, Lam, Mim' is a letter, but Alif is a letter, Lam is a letter and Mim is a letter. (Tirmizi (Approved))
- 8) Bara'a-b-A'jeb reported that I heard the Apostle of Allah say: Read the Qur'an with your excellent voices, because an excellent voice adds beauty to the Qur'an. (Darimi)

## **CHAPTER-2**

### **THE GOD OF UNIVERSE IS ALLAH**

The concept of God has remained a riddle, a mystery, which has racked many human minds since time immemorial. Many great philosophers and prominent thinkers have pondered over the issue through ages but have failed to solve the mystery. Who is God? How defined? What is His nature and personality? Where is He? How is He? Does He exist? Who created the world? Who created us? These are some of the many questions which are raised by inquisitive minds, but the same have remained unanswered.

Al-Qur'an, the sacred book of Islam is the final revealed message of God to mankind through God's last messenger Muhammad (Peace be upon him). It does not indulge in any metaphysical or theological arguments to prove existence of God. The Qur'an invites our attention to the world around us and urges us to meditate on the creation of the universe, the heavens and the earth, the sun and the moon, the galaxies of stars, the days and night, the oceans and rivers, the gardens and plants, the mountains and hills, the animals and birds, and even on creation of ourselves to recognize the existence of God. The Qur'an explains and elaborates the concept of God in a very vivid and clear way which even layman can comprehend by just glancing through its verses. God, according to the Qur'an, is Allah Who is the Almighty, All-Powerful, All-Knowing and Omnipotent Lord of the whole universe. There is no God save Him. He has no partner in His Sovereignty and Dominion and is One alone to be worshipped. He has no parents as He was not begotten; He has no children as He begets not. He is the Alive, the Eternal, neither sleep nor slumber overtakes Him. He is Creator Owner and Sustainer of every thing in the heavens and the earth. He gives life and death. Everything is in His knowledge and He knows the seen and unseen in the cosmos. Not a leaf falls without His leave and without His knowledge. Thus the Qur'anic concept of God is that of a Universal, Living, Omnipotent, Omnipresent and Omniscient God and it widely differs from the concepts of God preached and propagated by philosophers and other religions and their holy scriptures who either do not believe in any God or believe in many deities or in a local or a national God.

The Qur'an is a book about God and God's relations with man, God being Master and man being His slave and viceroy or caliph. God is mentioned in the Qur'an for more than three thousand times either by His personal name 'Allah' or by His attributes. So it is not possible to refer to each verse while discussing the concept of God in the Qur'an.

However, we can briefly state as under what the Qur'an teaches about few basic aspects of the concept of God.

### **Who is God?**

God cannot be defined because God cannot be limited or confined within any particular framework. We have to perceive things in order to create an image of a thing or make definition of a particular thing. But God's nature and His existence are not limited to what is familiar to us. It is, therefore, more proper to say that the entity and nature of God are questions that relate to what lies beyond the reach of human perception. Human mind has a finite scope, but God is infinite. How can finite reach infinity? Therefore, our minds cannot truly perceive God's nature and entity. God cannot be described in human language but we can understand Him only through His attributes and His creations.

Al-Qur'an, the revealed book of Islam, presents in its verses a very vivid and beautiful description of Who is God. God, according to the Qur'an, is Allah Who is the Almighty, All-Powerful, All-Knowing and Omnipresent Lord of the whole universe. He is the Beneficent, the Merciful, the Forgiving God. There is no God save Him. He has no partner, no son, no children, no parents and no consorts. He is the Alive, the Eternal, neither sleep nor slumber overtake Him. He is the creator of the universe, the heavens and the earth and everything in the heavens and the earth, and of stars, sun, moon, satellites, day and night, animals, plants, matter, oceans, winds, rivers, fire, mountains, human beings, indeed of all seen or unseen things. Whatsoever is in the heavens and in the earth belongs to Him. He gives life and death and He is the Master of the Day of Judgment. He raised the heavens without visible support and spread out the earth placing therein hills, flowing streams and fruits. He has created everything out of water and in pairs, in different kinds and colours. Thus speaks the Qur'an as to who is God?

- All Praise is only for Allah, the Lord of the universe. The Most Beneficent, the most Merciful. Master of the Day of Judgement. O Lord! You alone we worship and You alone we call for help. (1:1-4)
- Allah is He Who raised the heavens without pillars that you can see, then He mounted the Throne, and subjected the sun and the moon, each one is running in its course for an appointed term. He regulates all affairs. (13:2)
- And it is He Who has spread out the earth and placed therein firm hills and the rivers; and of all fruits He made therein two spouses (male and female), and He made the night cover the day. (13:3)
- It is He Who created for you ears and eyes and hearts, yet you give little thanks (to Him). And it is He Who has created you in the earth and to Him you shall all be

gathered. And it is He Who gives life and causes death and in His control is the alternation of the night and day. (23:78-80)

- He it is Who created you from dust, then from a drop of semen, then from a clot, then He brings you as a child, then He makes you attain strength, and afterwards you become old, though some of you die earlier. (40:67)

The Qur'an in its verse 258 of its Chapter 2 tells us how Prophet Abraham tried to explain the concept of God to king of Iraq when the latter had an argument with him. Abraham said: My Lord is He Who gives life and causes death. At this the King said: I give life and cause death. So Abraham said: Allah causes the sun to rise from the East, so you cause it to come up from the West. The king at this was confounded and could not reply. Verses 23-28 of Surah 26 tell us how Prophet Moses explained to Pharaoh of Egypt as to who is the Lord of the worlds: "Pharaoh said: And what is the Lord of the worlds? Moses said: Lord of the heavens and the earth and all that is between them, if you had but sure belief ..... Your Lord and Lord of your forefathers..... Lord of the East and the West and all that is between them, if you did but understand." When Prophet Muhammad was asked about the ancestry of God, he said: "Say, He is Allah, the One! Allah is Eternal and Independent of all, while all are dependent on Him. He begets not, nor was He begotten. And there is none equal or comparable to Him." (Al-Qur'an 112:1-4)

### **Evidence of His existence**

Since times immemorial, the philosophers and the learned have been trying in vain to prove or disprove the existence of God. The existence of God, however, cannot be proved through scientific arguments as science is in a continuous process of development. It proves today what it used to deny yesterday, and it may reject tomorrow what it accepts today. Hence scientific arguments are uncertain and they cannot be taken as final in matters which relate to God.

When a traveller passes through a forest and sees a cottage he immediately thinks presence of a human being who has constructed the cottage and is living therein. When a caravan passes through a desert and sees footprints of a man, its members are immediately convinced of a traveller who passed from there instead of conjecturing that the footprints have grown out themselves. If you look at a beautiful building you instantly think of the architect who made the plan of that building and of the engineers, masons and labourers who constructed it. Not even for a moment you think that the building has come into existence of its own. But how strange that we should not get convinced about the Creator when we look at the heavens, the stars, the sun and the moon, and also see the oceans, mountains, animals, plants and gardens around us. Have these things created themselves or have they been created by some great creator?



Certainly they have been created by the Lord of all beings as they cannot create themselves. If a human being who is intelligent of all these things cannot create himself how come the earth, the mountains, the skies, the animals, the hills, and the plants can create themselves! If the existence of a cottage in a forest can convince of the presence of a human being, the footprints can convince of a traveler having passed through desert and the existence of a building can convince of its architect, then why the existence of universe, heavens and earth, sun and moon, and above all of ourselves should not convince us of the presence of an All-Powerful Omnipresent Creator.

The Holy Qur'an proves the existence of the Almighty God from God's creation, His Attributes and His signs, and the portents and the indicators in the universes and in the nature which are scattered around us. The Qur'an draws our attention to the world around us and invites us to meditate on the creation of the universe, the heavens and the earth, the sun and the moon, the galaxies of stars, the oceans and the rivers, the mountains and the hills, the animals and the trees, and even on the creation of ourselves to recognize the existence of God Who is the Creator, the Sustainer and the Lord of all. According to the Qur'an, in the creation of the heavens and the earth, in the difference of the day and the night, in the floating of the ships upon the sea, in the flying of the birds in the air, in the revival of the earth with rain water, in the life and death, in the growth of plants and fruit-trees, in the dispersing of all kinds of animals on earth, in the winds and clouds, in the running of stars and planets in their orbits, in the organization and order in the nature and all natural phenomenon, in the diversity of the plants and vegetation although served with one water, in the difference of languages and colours of human beings though all have common parents Adam and Eve, there are signs of God for those who reflect. God says in the Qur'an: "Soon shall We show them our signs in the universe and in their own selves until it will become clear to them that this is the truth. Does your Lord not suffice as He verily is witness over all things?" (41:53). At another place in the Qur'an it has been said: "And in the earth there are signs for those who have firm belief. And also in your selves. Do you not then see?" (51:20-21).

Please also refer to al-Qur'an 2:28-29; 2:164; 3:190; 30:20-35; 36:33-42;

### **His Description**

We have already discussed that God is infinite whereas our minds are finite. Therefore, we cannot comprehend the nature and entity of God. All we know about Him is through His signs which are scattered in the whole of universe around us and through the Prophets and the revealed books.

According to the Qur'an, Allah is the light of the heavens and the earth and the human vision comprehends Him not. Naught is as His likeness and there is none comparable unto Him. The Qur'an says:

- Allah, there is no God but He, the Alive, the Eternal. Neither slumber, nor sleep overtakes Him. Whatever is in the heavens and whatever is in the earth belongs to Him. Who is he that can intercede with Him except by His permission? He knows that which is in front of them and which is behind them, while they encompass nothing of His knowledge except as He wills. His throne extends over heavens and the earth, and He feels no fatigue in guarding them. He is the Most High, the Supreme. (2:255)
- No vision can comprehend Him while He comprehends all vision. He is the Subtile, the Aware. (6:103).
- Allah is the light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a crystal. The crystal is as it were a shining star, it (the lamp) is lit (with the oil) from the blessed tree, an olive neither of the East nor of the West, whose oil would almost glow of itself though no fire touched it. Light upon light..... (24:35).
- The Creator of the heavens and the earth. He has made for you spouses from yourselves, and has also made for the cattle pairs, whereby He multiplies you. There is nothing like unto Him; and He is the Hearer, the Seer. (42:11).
- Say: He is Allah the One! Allah is Eternal and Independent of all, while all are dependent on Him. He begets not, nor was He begotten. And there is none equal (or comparable) to Him. (112:1-4)

### **Where is He?**

God is Omni-present. He is everywhere. To Allah belong the East and the West, whithersoever you turn, there is the Presence of Allah. God is with you wheresoever you may be. God is near to everyone of us, even nearer to one than one's jugular vein. There is no secret conference where Allah is not present and on the Day of Judgment He would inform everyone what he used to do. According to the Qur'an, God established Himself upon the throne directing all things after creating the heavens and the earth in six days. But this should not lead one to understand that God is seated on or confined to only a particular place in the universe, because this would be a misconception. God is everywhere and His throne, in fact, includes the heavens and the earth.

Following Verses of the Holy Scripture of Islam, the Qur'an, persuade us to comprehend the Islamic notion of omnipresence of All-Seeing and All-Knowing God Who is the Lord of the Cosmos.

- To Allah belong the East and the West; so in which ever direction you turn, there is Allah's face. Lo! Allah is All. Embracing, All-Knowing. (2:115)
- And when My slaves ask you (O Muhammad) concerning me, (then tell them) I am, indeed, near them. I respond to the invocations of the supplicant when he calls on Me. (2:186).
- We indeed created man and We know what his soul whispers to him, and We are nearer to him than his jugular vein. (50:16)
- He it is Who created the heavens and the earth in six Days, then He mounted the Throne. He knows what enters the earth and what comes forth from it, and what descends from the sky and what ascends to it. And He is with you wherever you are. And Allah is seer of what you do. (57:4)
- Have you not seen that Allah knows what is in the heavens and what is in the earth? There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less than that or of more but He is with them wheresoever, they may be; and then on the Day of Resurrection He will inform them of that which they used to do. (58:7)

### **God's Names and Attributes**

The proper name of Almighty God is Allah Who has other ninety nine attributive names which all have been mentioned in the Qur'an, the revealed book of Islam. About the word "Allah," there is much difference of opinion as to what is its origin and as to which language does it belong. Those who take it an Arabic word say the word Allah consists of two words: "Al" and "Ilah". The first one is the definite article, which means "the" while the second one means "the being who is worshipped". When these two words were joined the letter "i" at the beginning of the second word was dropped for easier pronunciation and thereby the two words became inseparable merging into one word "Allah". Thus "Allah" means "The God", i.e., "the supreme being who is worshipped by all creatures and to whom all turn and pray for fulfillment of their needs."

The Ninety-Nine Attributive Names of Allah denote Attributes of the Almighty. For example, God's Name Ar-Rahman means the most compassionate as in showing mercy God does not distinguish between pious and sinners. Al-Khaliq is another name of God which denotes the attribute of creation which basically belongs to God. Ar-Raziq means the 'Provider' and it denotes Allah's attribute of providing sustenance to all His creatures. Thus each name of the Almighty highlights each or sometimes more of His attributes. Although memorizing all these names of God is not discouraged but the greatest merit lies in that if the attributes contained in these names are adopted instead of repeating the names on a rosary like a parrot. The Prophet Muhammad (PBUH) is reported to have said: "Imbue thyself with divine attributes". God is Ar-Rahim (the most Merciful), so a

human being should also show mercy to his fellow beings. Similarly God is Ghafoor (the most forgiving) so a believer should also follow this divine attribute and forgive the faults of his fellows.

One of the Names of God is the greatest (called Ism-e-Azim) but nobody knows which it is and where to find it. There exists a great difference of opinion among the jurists and scholars about the greatest name of Allah. According to a tradition of the Prophet of Islam, the greatest name of Allah is in these two verses: verse no. 163 of the Qur'an's chapter 2 and verse no 2 of its chapter 3.

Hafiz Ibn-e-Hajr Asqalani, great Muslim scholar and commentator of the Holy Qur'an, in his book Fathul-Bari, has statedly drawn up a list of the verses wherein all the names of Allah are found. Generally following verses are identified to contain the 99 Attributive names of God.

1 (1-3); 2(115, 126, 128, 158, 163, 255, 263); 3(2, 8, 62); 4(1, 43, 45, 85, 86); 6(14, 18, 65, 74, 102, 104, 115); 11(57, 61, 73); 12(21, 39, 64); 13(9, 23); 16(70, 91); 17(44, 65, 110); 18(110); 19(47); 20(14, 82); 21(112); 22(17); 24(20, 25, 35); 25(30, 31); 27(9, 40); 28(58); 30(52); 32(22); 34(26); 36(81); 38(65); 39(36); 40(3, 15, 20, 22); 42(19, 28); 51(58); 52(28); 54(55); 57(3); 59(22, 24); 85(14); 87(1); 96(3); 112(1-2);

Following are 99 Attributive Names of the Almighty:

- |                                     |                                       |
|-------------------------------------|---------------------------------------|
| (1) AR-RAHMAN<br>The Beneficent     | (2) AR-RAHIM<br>The Merciful          |
| (3) AL-MALIK<br>The Sovereign Lord  | (4) AL-QUDDUS<br>The Holy             |
| (5) AS-SALAM<br>The Source of Peace | (6) AL-MUMIN<br>The Guardian of Faith |
| (7) AL-MUHAYMIN<br>The Protector    | (8) AL-'AZIZ<br>The Mighty            |
| (9) AL-JABBAR<br>The Compeller      | (10) AL-MUTAKABBIR<br>The Majestic    |
| (11) AL-KHALIQ<br>The Creator       | (12) AL-BARI<br>The Evolver           |
| (13) AL-MUSAWWIR<br>The Fashioner   | (14) AL-GHAFFAR<br>The Forgiver       |
| (15) AL-QAHHAR<br>The Subduer       | (16) AL-WAHHAB<br>The Bestower        |
| (17) AR-RAZZAQ<br>The Porvider      | (18) AL-FATTAH<br>The Opener          |
| (19) AL-'ALIM<br>The All-knowing    | (20) AL-QABID<br>The Constrictor      |

- |                                       |                                        |
|---------------------------------------|----------------------------------------|
| (21) AL-BASIT<br>The Expander         | (22) AL-KHAFID<br>The Abaser           |
| (23) AR-RAFI'<br>The Exalter          | (24) AL-MU'IZZ<br>The Honorer          |
| (25) AL-MUZILL<br>The Dishonorer      | (26) AS-SAMI<br>The All-Hearing        |
| (27) AL-BASIR<br>The All-seeing       | (28) AL-HAKAM<br>The Judge             |
| (29) AL-'ADL<br>The Just              | (30) AL-LATIF<br>The Subtle One        |
| (31) AL-KHABIR<br>The Aware           | (31) AL-HALIM<br>The Forbearing One    |
| (33) AL-'AZIM<br>The Great One        | (34) AL-GHAFUR<br>The All-Forgiving    |
| (35) ASH-SHAKUR<br>The Appreciative   | (36) AL-'ALI<br>The Most High          |
| (37) AL-KABIR<br>The Most Great       | (38) AL-HAFIZ<br>The Preserver         |
| (38) AL-MUQIT<br>The Maintainer       | (40) AL-HASIB<br>The Reckoner          |
| (41) AL-JALIL<br>The Sublime One      | (42) AL-KARIM<br>The Generous One      |
| (43) AR-RAIB<br>The Watchful          | (44) AL-MUJIB<br>The Responsive        |
| (45) AL-WASI'<br>The All-Embracing    | (46) AL-HAKIM<br>The Wise              |
| (47) AL-WADUD<br>The Loving           | (48) AL-MAJID<br>The Most Glorious One |
| (49) AL-BA'ITH<br>The Resurrector     | (50) ASH-SHAHID<br>The Witness         |
| (51) AL-HAQQ<br>The Truth             | (52) AL-WAKIL<br>The Trustee           |
| (53) AL-QAWI<br>The Most Strong       | (54) AL-MATIN<br>The Firm One          |
| (55) AL-WALI<br>The Protecting Friend | (56) AL-HAMID<br>The Praiseworthy      |
| (57) AL-MUHSI<br>The Reckoner         | (58) AL-MUBDI<br>The Originator        |
| (59) AL-MU'ID<br>The Restorer         | (60) AL-MUHYI<br>The Giver of Life     |
| (61) AL-MUMIT<br>The Creator of Death | (62) AL-HAYY<br>The Alive              |
| (63) AL-QAYYUM<br>The Self-Subsisting | (64) AL-WAJID<br>The Finder            |
| (65) AL-MAJID<br>The Noble            | (66) AL-WAHID<br>The Unique            |

|      |                                                        |      |                                                   |
|------|--------------------------------------------------------|------|---------------------------------------------------|
| (67) | AL-AHAD<br>The One                                     | (68) | AS-SAMAD<br>The Eternal                           |
| (69) | AL-QADIR<br>The Able                                   | (70) | AL-MUQTADIR<br>The Powerful                       |
| (71) | AL-MUQADDIM<br>The Expediter                           | (72) | AL-MU'AKHKHIR<br>The Delayer                      |
| (73) | AL-AWWAL<br>The First                                  | (74) | AL-AKHIR<br>The Last                              |
| (75) | AZ-ZAHIR<br>The Manifest                               | (76) | AL-BATIN<br>The Hidden                            |
| (77) | AL-WALI<br>The Governor                                | (78) | AL-MUTA'ALI<br>The Most Exalted                   |
| (79) | AL-BARR<br>The Source of All Goodness                  | (80) | AT-TAWWAB<br>The Acceptor of Repentance           |
| (81) | AL-MUNTAQIM<br>The Avenger                             | (82) | AL-'AFUW<br>The Pardoner                          |
| (83) | AR-RA'UF<br>The Compassionate                          | (84) | MALIK-UL-MULK<br>The Eternal Owner of Sovereignty |
| (85) | DHUL-JALAL-WAL-IKRAM<br>The Lord of Majesty and Bounty | (86) | AL-MUQSIT<br>The Equitable                        |
| (87) | AL-JAME<br>The Gatherer                                | (88) | AL-GHANI<br>The Self-Sufficient                   |
| (89) | AL-MUGHNI<br>The Enricher                              | (90) | AL-MANI<br>The Preventer                          |
| (91) | AD-DARR<br>The Distresser                              | (92) | AN-NAFI<br>The Propitious                         |
| (93) | AN-NUR<br>The Light                                    | (94) | AL-HADI<br>The Guide                              |
| (95) | AL-BADI<br>The Incomparable                            | (96) | AL-BAQI<br>The Everlasting                        |
| (97) | AL-WARITH<br>The Supreme Inheritor                     | (98) | AR-RASHID<br>The Guide to the Right Path          |
| (99) | AS-SABUR<br>The Patient                                |      |                                                   |

### **God is only One and He is Allah**

God is one. There is no God save Him. Islam is strictly a monotheistic faith and is committed to hold that Allah is the only God of the whole of the universe and there is no God in any form or manifestation except Allah. Unity of Godhead is the fundamental teaching of the religion of Islam. The belief in the Oneness of God is the most important of the five major and fundamental articles of faith for a follower of Islam. None can embrace Islam and enter into the brotherhood of the Muslims until and unless he declares by tongue and also truly believes in his heart that there is no God but Allah.

It is rightly said that al-Qur'an, the revealed book of Islam, teaches directly or indirectly in almost every other verse the fundamental principle of Oneness of God and condemns those who hold or worship more than One God or who associate partners unto Allah. According to the Qur'an, the messiah, Jesus son of Mary, was only a messenger of Allah and His word which He conveyed unto Mary, and a spirit from Him. Jesus was neither son of Allah nor he was God. Thus the Qur'an rejects Christian doctrine of Trinity or three Gods (God the Father, God the Son and the Holy Ghost) in unambiguous terms. The Qur'an also dismisses the doctrine of two-Gods held by the Zoroastrians and idea of many gods held by polytheists like Hindus.

The Qur'an tells us in detail how the Prophets of God, right from Adam to Muhammad (May Allah's peace be upon them), have been teaching the Oneness of God and how they have been enjoining their followers to believe in and worship only One God. Thus spoke Jesus, son of Mary, from the cradle: "Lo! I am the slave of Allah. He hath given me the scripture and hath appointed me a Prophet; And hath made me blessed wherever I may be, and hath enjoined upon me prayer and alms-giving so long as I remain alive, And (hath made me) dutiful towards her who bore me, and hath not made me arrogant, unblest," (Al-Qur'an 19:30-32).

In the following verses, al-Qur'an promotes on the one hand the uncompromising principle of the absolute Oneness of God as taught by all the Prophets of God and on the other hand it rejects the belief held by some religions and philosophies that there is no god or there are many gods in the universe.

- Your God is One God; there is no God save Him, the Most Beneficent, the Most Merciful. (2:163)
- Allah! There is no God but He, the Alive, the Eternal. (3:2)
- He it is Who shapes you in the wombs as He pleases. There is no God but He, the Almighty, the Wise. (3:6)
- Allah (Himself) bears witness that there is no God but He. And (so do) the angels and the men of knowledge who stand firm on justice. (3:18)
- O People of the Scripture (Christians)! Do not exceed the limits in your religion nor speak of Allah anything but the Truth. The Christ, Jesus son of Mary; was only a messenger of Allah and His word which He bestowed on Mary, and a spirit from Him. So believe in Allah and His messengers, and say not: Three. Stop saying this, it is better for you. Allah is only One God. Glory be to Him as He is far from above having a son. (4:171)

- They are surely disbelievers who say: Allah is the Messiah, son of Mary, whereas the Messiah himself had said: O children of Israel! Worship Allah, my Lord and your Lord. Verily, he who ascribes partners to Allah, for him Allah has forbidden Paradise. (5:72)
- And indeed We sent Noah to his people and he said: O my people! Worship Allah, you have no God save Him. (7:59)
- Also refer to al-Quran 3:62; 5:17; 5:73-75; 5:110-118; 12:39-40; 16:51; 17:42;

### **God has no partner**

In a preceding section, we have already discussed at length the concept of Oneness of God. The basic teaching of Islam is, as is that of previous revealed religions, that there is no God but Allah and only He should be worshipped. God has no partners, no associates. Al-Qur'an, the revealed book of Islam, condemns those, in the severest possible terms, who hold associates of God and attribute partners unto Him. Ascribing partners unto Allah is the greatest sin which would not be pardoned although God forgives every other sin whom He will. In the words of Jesus Christ, whoso ascribes partners unto God, for him God has forbidden Paradise. According to the Qur'an, neither idols, nor Jinn, nor any human being, nor rabbis, nor monks, nor priests, nor Jesus Christ are god or partners of God.

The following verses of the Qur'an bring home this fact that there is no partner or associate of God:

- Do they associate as partners with Him who created nothing but are themselves created? (7:191)
- Verily, those on who you call beside Allah are (in fact) slaves like you. So call on them (as a test) and let them answer you, if you are truthful. (7:194)
- Say (O Muhammad): If there were other gods alongwith Him, as they (the polytheists) say, then they would have certainly sought a way (to rebel) against the Lord of the Throne (Allah). (17:42)
- If there were other gods therein beside Allah, then verily both (the heavens and the earth) had been in great disorder. (21:22)
- O mankind! A similitude is coined, so listen to it attentively. Verily, those on whom you call beside Allah, can never create a fly though they combine together for it. And if a fly snatches away something from them, they cannot even get it back from her. How weak are (both) the seeker and the sought. (22:73)



- Allah has not taken any son, nor is there any god along with Him. Had it been so, then each god would have taken away what he had created, and some of them would have tried to overcome others. Glorified be Allah above all that they attribute to Him. (23:91)

### **God neither begets nor was begotten**

God, the Almighty Lord of the cosmos has neither parents, nor any consort or spouse, nor any son, nor any daughter. In other words, He was not begotten nor He begets. The Qur'an condemns those, in very harsh words, who ascribe sons and daughters to the Almighty. The Qur'an has turned down straight away not only the suggestion of the pagan Arabs that God has daughters but has also rejected the claim of the Jews that Ezra is the son of Allah and the claim of the Christians that Jesus is the son of God. The revealed book of Islam gives a detailed account how Mary, the mother of Jesus, conceived, how she withdrew from the people to a far place and how the baby Jesus spoke to the Jews to reject their false allegations against the chastity of his mother.

The Qur'an has likened Jesus to Adam. Adam was born without father and mother whereas Jesus was born without father. If Almighty Allah created Adam without both parents why He could not create Jesus without father? When Almighty intends to do a thing, He says: Be, and it is! So the birth of Jesus without a biological father should neither cause Jewish allegations of unchastity against Mary nor it should lend support to Christian claim that Jesus was son of God. Both these utterances are blasphemous.

In the following verses the Holy Qur'an elaborates its view point on the absolute unity of God and turns down the allegations of those who attribute sons and daughters unto Him:

- Yet they make the Jinn as partners with Him, though He has created them, and they ascribe to Him sons and daughters without knowledge. All glory be to Him. He is highly exalted and far above that they ascribe to Him. The originator of the heavens and the earth. How can He have a child when He has no consort? He creates everything and He is the Knower of everything. (6:100-101)
- The Jews say: "Ezra is the son of Allah." And the Christian say: "Messiah is the son of Allah." That is their saying with their mouths. They imitate the saying of the disbelievers of old times. May Allah destroy them. How are they deluded away from the Truth? (9:30)
- And they say: The Beneficent has taken unto Himself a son. (Say): Indeed you utter a disastrous thing, whereby almost heavens are torn, and the earth is split asunder,

and the mountains crumble to pieces, that you ascribe to the Beneficent a son, when it is not befitting for the Beneficent that He should take a son. (19:88-93).

- Say: He is Allah the One! Allah is Eternal and Independent of all, while all are dependent on Him. He begets not, nor was He begotten. And there is none equal (or comparable) to Him. (112:1-4)

### **No mortal can see God**

No mortal human being—neither ordinary one nor even the blessed one like a prophet—can see God, since human vision cannot comprehend Him. Eye-sight cannot see God as eye-sight is limited while God is unlimited. The object of sight is something in space and form but God is above such things. The Qur'an tells us that when God spoke to Prophet Moses on Mount Sinai, Moses expressed his desire to see the Almighty, but he could not. When God revealed His Glory to the mountain crashing it down, Moses fell down in a swoon. The followers of Moses also insisted that Moses should show them God, but lightening seized them and they fell lifeless. Prophet Muhammad (PBUH) saw Angel Gabriel twice or thrice in his lifetime but he never saw God, neither during his ascension (Mairaj) to heaven nor on any other occasion. Although some of the Prophet's companions claim that Prophet had seen God, but many of them and his wife Hadrat Aishah report that Muhammad (PBUH) never saw God. When Prophet himself was asked this question, he replied: God is light, how can I see Him?

According to the Qur'an, vision of God for a human being in this world is not possible, but in the next world God would reveal Himself before all the human beings on the Day of Judgment. The believers who enter paradise would have vision of Allah more often. Kindly refer to verses No 2(55-56); 6(103); 7(143); 42(51).

### **God's Signs**

God is invisible. None has seen Him. He is recognized by the signs which one sees around him in the universe, in the nature, in the creation of various things, in the functioning of different natural actors, and above all in himself. The Holy Book of Islam particularly presents the following as signs of God to those who have understanding: creation of the heavens and the earth; all that has been created in the heavens and the earth; placing of hills and flowing streams in the earth; difference of night and day; the rainwater which revives the dead earth and causes production of fruits, corn, gardens, plants, as food for humans and animals; winds and clouds; the ships which run upon the sea; creation of fruits, plants, animals and humans in pairs; creation of the sun, the moon and the stars; how the shadows of the things created by God incline to the right and the left making prostration to Him; rain, lightening, thunder, hail; creation of human being out of dust; difference of languages and colours; night made for rest and sleep,

day for work and seeking of God's bounty; creation of beasts and animals; quickening of dead; etc, etc.

Following Verses of the Holy Qur'an point out some of the signs of God and invite the people to meditate and reflect: 2:164; 3:190; 10:6; 13:3-4; 30:20-25; 32:26-27; 36:33-42; 41:37-39; 42:29-33; 45:3-6;

### **He has knowledge of every thing**

God has knowledge of everything, of whatsoever is in the heavens and in the earth. He knows what you hide in your breasts or reveal it. He knows that which is in the heavens and that which is in the earth. He knows what is in front of you and that which is behind you, while you encompass nothing of His knowledge save what He will. God knows your secrets and your utterances and He knows what you earn. It is only God who knows what is in the land and in the sea. Not a leaf falls but He knows it, not a grain amid the darkness of the night, naught of wet or dry but it is noted in a clear record. God is the Knower of the invisible and the visible and He knows which every female bears. Only He knows the secrets of the heavens and the earth and with Him are the keys of the invisible. According to the Qur'an, only God has the knowledge of the unseen. None of His creatures, no mortal nor even any messenger has knowledge of the unseen until and unless God gives him some of such knowledge. Only He knows when the Domsday would come, He knows which is in the wombs. No soul knows what it will earn and in what land it will die. He knows which goes down into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends into it. No female bears or brings forth, save with His knowledge. No secret conference of three takes place but He is their fourth, nor of five but He is their sixth, nor of less than that or more but he is with them. In short, God's knowledge of the seen and unseen, of visible and invisible, of past, present and future, of hidden and known, of everything in the earth or in the heavens, is perfect, total and absolute. Out of His grace, he makes part of His knowledge available to His servants.

The Qur'an says: "Verily, nothing in the earth or in the heavens is hidden from Allah" (3:5). Again the Qur'an says: Say (O Muhammad). Whether you hide that which is in your breasts or disclose it, Allah knows it. And He knows what is in the heavens and what is in the earth. (3:29)

Please also refer to verses 6(3); 6(59); 10(61); 13(16); 25(6); 31(16); 31(34); 34(2); 35(11); 35(38); 41(47); 72(26-27);

**He is the Creator of every thing**

God is the best and the greatest creator. He is the only One Who is the Originator and the creator of the Universe, the heavens and the earth, and of everything which is visible or invisible to human eye and which is known or unknown to man. He created sun, stars, moon, planets, satellites and every other thing in the heavens and the earth. Night and day, light and darkness, air and wind, storms and clouds, rain and water, oceans and rivers, mountains and hills, flowing streams and gushing springs, glaciers and icebergs, life and death are all His creations. Plants, gardens fruits, vegetables, corn, crops, vineyards, date-palms, forests, trees, are all His handiwork. He created Angels of light, Jinn of the fire and man of potter's clay of black mud altered. Animals, cattle, horses, beasts, birds, fish, milk, honey, fire, are all His creatures. He created all things in pairs and created life out of water.

The Quran says: "He is the originator of the heavens and the earth. When He decrees a thing, He says to it only: Be! And it is" (2:117). Again it says: O mankind! Fear your Lord Who created you from a single soul and from it created its mate and from them He scattered (like seed) countless men and women (4:1). The Qur'an also says: "Allah is the creator of all things, and He is guardian over every thing." (39:62)

Please also refer to verses 7:57; 13:2-4; 14:32; 15:26-27; 16:3-12; 21:30-33; 23:17-22; 24:45; 41:9-12; 51:47-49; 56:71-73; 67:2-5; 78:6-16;

**He is the Sovereign-Lord**

According to the Qur'an, God is the Sovereign Lord of the Universe and Absolute Ruler of the cosmos. He is the Creator of everything. He is the Sustainer, the Cherisher, and the Nourisher. He is the Regulator and the Perfector. He is the Supreme Law-Giver and the Supreme-Judge. He is the Supreme Lord and the Most Powerful. Sovereignty in all its dimensions over the heavens and the earth and everything else is for Allah only. Power of command and rule in the Universe and in the heavens and the earth belongs to God and God alone. The totality of power and authority in all aspects is prerogative of Allah and there is none who can share in this prerogative. He is able to do all things.

God is the source and fountain head of all power and honour. It is He Who bestows honour and power on man. So whosoever desires power and honour should know that all power and honour comes from God.

The Qur'an, in its following Verses, highlights the concept of God's Sovereignty and command:

2(107); 3(26); 5(40); 9(116); 10(66); 23(116); 25(2); 28(70); 35(10); 42(49); 43(84-85); 59(23); 114(1-4);

### **God's favours to man**

The Qur'an tells us that God created man of the best stature and gave him eyes with which he sees, ears with which he hears, hearts (minds) with which he meditates and reflects, hands with which he does everything and feet with which he walks. Allah made serviceable to man sun, moon, stars, day and night, animals, plants, rivers, seas, and indeed whatsoever is in the heavens and the earth. He has bestowed many favours on man. He is the best Sustainer, Protector and Nourisher. He provides subsistence, food and means of living to man. He provides sustenance, straitens it and extends it.

Allah made man caliph or viceroy and preferred him to many of His creations. He created Adam of potter's clay and asked the angels to prostrate before him. All did except Satan who was declared outcast. Satan's request for reprieve to misguide the man was, however, granted.

So Satan misleads the man from right path. He, first of all, misguided Adam and made him to eat from the forbidden tree and thus got him expelled from heaven. Since the Devil misleads Adam's children to the path of evil and of Hell, God sent messengers and revealed books for the guidance of man. It is against this background that great Prophets like Noah, Abraham, Moses, Jesus and Muhammad (peace be upon them) were sent and books like Torah, Gospel and the Qur'an were revealed.

Please refer to verses 2:22; 2:28-29; 2:30-39; 6:46; 6:141; 6:165; 10:22; 14:32-33; 16:5-8; 16:10-15; 17:70; 22:65; 31:20; 55:14-16; 57:25;

### **God's rights over man**

Man is God's best creation and God has made man viceroy in the earth, has set many of His creatures to serve man and has bestowed on man many favours, which we have mentioned above. So man owes more gratefulness to God than other creatures. Therefore, there are many obligations of man towards his creator. He should believe in Him and should worship Him alone. He should glorify God and hymn His praise. He should love God and remember Him always, sitting, walking, lying. He should fear God and be kind and merciful to others. He should pray to God alone and seek help only from Him. He should trust in God and seek His refuge from Satan the outcast. He should follow the prophets and lead his life in accordance with their teachings. It is only then that man would succeed and would justify his creation. He can then hope for reward when God resurrects the dead on the Day of Judgement.

**God is Forgiving, Merciful**

God is Forgiving, Merciful. According to the Qur'an, God may forgive every sin other than that of polytheism. He may not forgive those who are disbelievers in Him and who associate partners unto Him. Whoso commits a sin and then seeks pardon of God sincerely, God shows his clemency and pardons him so much so if a person is forced by necessity and eats a forbidden (Haram) thing like swineflesh, God forgives him. Although God is strong in punishing yet He is rich in pardon for mankind despite their wrong doing. Were God to take mankind to task for their wrong doing, He would not have left on land any living creature. Those who repent, and believe and do good works, God may change their evil deeds to good deeds instead of pardoning them only. According to traditions of Prophet Muhammad (PBUH), when a sinner beseeches God, He forgives his sins even if they are as numerous as to reach the clouds of heaven or there are earthful of sins provided the sinner does not set up partners with God. So the believers have been advised by the Prophet to seek forgiveness of God at least hundred times a day.

**God gives life and death**

It is God who gives life and causes death. No human being, no animal, no living creature can come into existence of its own, neither it can die before the time fixed by God nor it can avert or delay its death when the fixed time comes. God creates and gives life to every creature and He gives death to every living one. Besides God, you have no protecting friend nor helper and unto Him you will return after your death. God created you, then sustained you, then causes you to die, then He will give life to you again. This is the cycle of life which the Holy Qur'an highlights. Death is inevitable and is inavertable. Every soul will taste of death. The Holy Qur'an says:

- How can you disbelieve in Allah when (the fact is that) you were dead, He gave you life; and then He will give you death, and restore you to life again, and then unto Him you shall return? (2:28)
- Allah is He Who created you, then He sustained you, then He causes you to die, then He gives you life again. (30:40)
- Please also refer to verses 3:156; 4:78; 9:116; 21:35; 45:26;

**He would reward the pious and punish the wicked on the Day of Judgement**

The Holy Qur'an tells us that after our death, God would raise us and give us life again. This would be our resurrection (of body and soul) which would happen on the Day of Resurrection, also called Day of Judgment or Doomsday. Every living soul would taste

death and on the Day of Resurrection it would be revived to be paid recompense for its deeds done in this world. The non-believers, in every age, have been ridiculing the idea of resurrection raising silly questions before the prophets. Such questions were also raised before Prophet Muhammad (PBUH). The idea of resurrection, when they would be dead and reduced to bones and dust, looks to such people very strange. The Qur'an tells them that Almighty God Who gave them life when they were nothing would revive them after their death as their resurrection is not more difficult for the Creator of the Heavens and the Earth than their first creation. When God intends to do a thing He only says unto it: Be! And it is.

On the Day of Judgement, all would be gathered. Book of deeds would be setup. Prophets and witnesses would be called. Allah would reward the good-doers and would punish the evil-doers. The former would be admitted into Paradise while the latter would be thrown into Hell.

### **Traditions (Ahadith) about God**

There are hundreds of Traditions of Prophet Muhammad (PBUH) about God. However, for lack of space we reproduce only few of them below:

1. Ibn Umar reported that the Holy Prophet said: Islam is built on five things-to bear witness that there is no deity but Allah and Muhammad (PBUH) is His servant, to keep up prayer, to pay Zakat, to make pilgrimage and to keep fast in Ramzan. (Bukhari, Muslim)
2. Abu Hurairah reported that the Holy Prophet said: The Almighty said: "The son of Adam imputed falsehood to Me which was not proper for him, and backbited Me which was not proper for him. As for his imputation of falsehood to Me, it is only because of his saying that He can never bring me back to life as He created me first' while the first creation was not easier to Me than to bring him back to life. As for his backbiting Me, it is because of his saying that Allah adopted a son while I am One praised, free from wants. I did not beget, nor was I begotten and there is none equal to Me.
3. Abu Musa reported God's Messenger as saying: "No one is more patient over injury which he hears than God. Men attribute a son to Him, yet He preserves them and provides for them." (Bukhari, Muslim)
4. Mu'adh said: I was riding behind the Prophet on an ass with nothing between him and me but the rear part of the saddle, when he said: "Do you know, Mu'adh! What

- God has a right to expect from His servants, and what His servants have a right to expect from God?" I replied: God and His Messenger know best. He said: "What God has a right to expect from His servants is that they should worship Him, not associating anything with Him; and what the servants have a right to expect from God is that He should not punish one who does not associate anything with Him." I said: Messenger of God! Shall I not give this good news to the people? He replied: "Do not tell them, and have them trusting in it alone." (Bukhari, Muslim)
5. Obadah-b-Swamet reported that the Messenger of Allah said: Whoso bears witness that there is no deity but Allah, He is one, there is no partner for Him, and that Muhammad is His servant and Messenger and that Jesus (P.H.) is servant of Allah and His Messenger and son of His maid and His Word which He breathed unto Mary, and a Spirit from Him, and that Paradise and Hell are true – Allah will admit him in Paradise inspite of the deeds he might have done. (Bukhari, Muslim)
  6. Abu Hurairah reported that the Messenger of Allah said: People shall not cease to enquire till it will be asked: Allah made creation, but who had created Allah? So when they will utter that, say – Allah is one, Allah is free from want; He neither begets nor was He begotten; and there is none like Him. Let him afterwards turn to his left side thrice and seek refuge to Allah from the accursed devil. (Abu Daud)
  7. Abdullah-bin-Omar reported: We were with the Prophet in one of his holy wars. He passed by a people. He said: Who is this people? They replied: We are Muslims. A woman was kindling a fire under her pot and her son was with her. When the fleck of fire rose high, she took it to a side. Then the Apostle of Allah came (there) and she asked: Are you the Apostle of Allah? 'Yes', said he. She said: My father and mother be sacrificed to thee, is not Allah the most Merciful among the merciful? 'Yes" he replied. She asked: Is not Allah more affectionate to His servants than a mother for her child? 'Yes' said he. She said: A mother does not certainly cast her child into fire. Then the Apostle of Allah burst into tears. Afterwards he raised his head towards her and said. Allah will not punish His servants for their sins except one who is disobedient, rebellious, raising rebellion against Allah and refusing to say – 'There is no God but Allah.' (Ibn Majah)



## **CHAPTER-3**

### **MUHAMMAD IS THE MESSENGER OF ALLAH**

Muhammad (PBUH), the Prophet of Islam, is the last of the messengers of God sent to mankind for guidance. According to the Qur'an, which is the revealed book of Islam, God sent messengers to every nation and to every big township of the old and, therefore, their number must be in thousands if not in millions. The Qur'an, however, mentions by name only a few messengers, the most famous among them being Adam (the father of mankind), Noah, Hud, Saleh, Abraham, Ismael, Isaac, Jacob, Shuaib, Moses, David, Jesus Christ and Muhammad (may Allah's peace be upon them all). The chain of the Prophets starts from Adam who was the first human being as well as first prophet and it ends with Muhammad (PBUH) who is the final Prophet of Allah. Some of these messengers were given books such as Moses who was given the Torah, Jesus who was given the Bible, David who was given the Psalms, and Muhammad who was given the Qur'an.

#### **Brief Biographical Sketch**

Muhammad (PBUH) was born at Makkah in Arabia, in the Hashmite branch of the tribe of Quraish who were descendants of Prophet Ismael, the son of Prophet Abraham (Ibrahim). He was born on Monday, the 12<sup>th</sup> of Rabi-ul-Awwal, 53 years before Hijrah (corresponding to 23<sup>rd</sup> April, 571 A.D.) at Makkah, and breathed his last on Monday, 12<sup>th</sup> of Rabi-ul-Awwal, 11 A.H. (corresponding to 8<sup>th</sup> of June, 632 A.D.) at Madinah. He lost his father Abdullah before his birth, his mother Aminah at the age of six and his loving grandfather Abdul Muttalib at the age of eight, and was thus left to the care of his uncle Abu Talib who brought him up like his own son. His excellent conduct and character earned for him the names of Al-Sadiq (the truthful) and al-Amin (the trustworthy) at very young age. He married a rich widow of Quraish named Khadijah at the age of twenty-five who was fifteen years senior to him. At the age of forty, Muhammad received the light of first revelation through the Arch-Angel Gabriel in the cave of Hira and thus he was commissioned as the apostle or messenger of Allah. He migrated to Madinah as the people of his own tribe Quraish severely persecuted him and his followers when he started preaching his religion Islam. He reached Madinah on Friday, 2<sup>nd</sup> July 622 A.D. and from this very date the Islamic Lunar calendar Al-Hijrah starts. At Madinah the Prophet had to wage many wars in defence of his faith and in the defence of his own life and the lives of his followers against the Quraish, the Jews and the other hostile tribes. By the

time of Prophet's death, all the Arabia had submitted to Islam and a powerful Islamic state under his headship had been established at Madinah.

### **His Conduct**

Prophet Muhammad was the most perfect man endowed with each and every virtue which goes to make up good conduct. The Qur'an calls his conduct sublime and noble (68:4). He has been called mercy for the mankind, rather for the whole world, rather for several of the God's creations. "We sent you not, but as a Mercy for all worlds". (al-Qur'an 21:107). The Qur'an appreciates his kind conduct and enjoins him to consult his followers and ask forgiveness for them (3:159). Muhammad's concern for believers and his compassion for them has been stressed in another verse by the Holy Qur'an which reads: "Indeed there has come to you a messenger from among yourselves. It grieves him that you should suffer any hardship. He is very anxious for your welfare, and for the believers he is full of kindness and merciful (9:128). The Qur'an sets up the conduct of Muhammad as a role model for the believers when it says: "Verily in the messenger of Allah you have a good example for him who hopes (to meet) Allah and the Last Day, and remembers Allah much." (33:21).

Even before his call to Prophethood, Muhammad (PBUH) was held in high esteem by his people for excellence of his behaviour and character. He was known as the "Truthful" and the "Trust Worthy". When the first revelation came to him, Muhammad returned home very disgusted and depressed. He narrated the episode to his wife Hadrat Khadijah who consoled him by saying "Allah will never humiliate you. Certainly you observe the tie of kinship, speak the truth and bear the burden of others and help the destitute and entertain the guests and help others in genuine distress."

When asked by a person about the conduct (Khuluq) of the prophet many years after his death, his wife Hadrat Ayesha said "Have you not read the Qur'an? – his khuluq was the Qur'an" (Muslim, Abu Daud, and Nisai). There is a long line of very authentic traditions reported in most reliable collections of Hadith literature that the character and conduct of Muhammad (PBUH) was the most excellent and he was the greatest man the world had ever seen.

- Jabar reported that the messenger of Allah said: "Allah sent me to complete the excellent virtues and to perfect the good actions" (Mishkat-ul-Masabih)
- Anas reported: The apostle of Allah was the best of men, the most generous of men and the bravest of men (Bukhari, Muslim)
- Abu Hurairah reported: He was questioned: O. Apostle of Allah! Invoke against the polytheists. He replied: Verily I have not been sent as a great curser, but I have been sent as a mercy. (Muslim)

- Ayesha reported: The Prophet was not accustomed to talk hastily as you do. He was accustomed to talk in such a way that if a counter counted, he could have certainly numbered it. (Bukhari, Muslim)
- Ayesha reported: The Apostle of Allah was never asked to choose between two things except that he chose the easier of the two so long as it was not sinful. If it was sinful, he used to keep farther from it than all the people. The apostle of Allah did never take revenge for any wrong done to him personally except to vindicate the honour of Allah: he used then to take revenge for Allah. (Bukhari, Muslim)
- Ayesha reported: The Apostle of Allah was neither indecent by nature, nor indecent by compulsion, nor a wanderer in the markets, nor did he return evil for evil, but he forgave and pardoned. (Tirmizi)
- Anas narrated about the Holy Prophet that he used to visit the sick, follow the bier, respond to the invitation of a slave and ride upon mules. I have indeed seen him on the Day of Khaiber upon mule with a rein of date refuge. (Ibn Majah, Baihaqi)
- Ayesha reported that the Holy Prophet used to mend his shoes, sew his cloth and work in his household just as one of you works in his own house. She also reported that he was a man among men who used to patch his clothes, milk his goats and engage himself in work. (Tirmizi)
- Abdullah-b-Hares reported: I did not see any body smiling more than the Apostle of Allah. (Tirmizi)
- Anas reported that whenever the Prophet handshook with a man, he used not to take away his hand from his hand till the latter took away his hand, nor did he turn away his face from him till the latter turned away his face from him. He was not seen to take steps in front of his friends. (Tirmizi)

### **His Personality**

Beautiful and vivid description of the personality and physical bearing of Prophet Muhammad (PBUH) has come down to us through the well reported Hadith literature.

- Anas reported that the Apostle of Allah was neither too long nor short, neither too white nor brown, neither too curly-haired nor straight haired. (Bukhari, Muslim)
- Ali-bin-Abu Talib reported: that whenever he described the Prophet, he used to say: He was not too long nor too short, middle-statured among the people, not greatly curly haired, nor straight haired, strong and stout, neither too big nor too short, round of face, white-red complexioned black of eye-balls, long of eye-lances, fleshy of the bone and place between shoulders; hairless having one line of hair on chest and having thick palms and feet. When he walked, he stepped firm as if he was walking in a sloping ground; when he turned, he turned the whole body; there was the seal of prophethood between his shoulders and it was the seal of the prophets,

- most generous of men in generosity, most truthful of men in tongue, most affable of them in deportment, most honourable of them in lineage. Whoso saw him all on a sudden, got frightened and whoso mixed with him with acquaintance loved him. One who described him said: I saw nobody like him before him and after him. (Tirmizi)
- Umm Ma'bad said: "His was an innocently bright and broad countenance. His manners were fine. Neither was his belly bulging out nor was his head deprived of hair. He had black attractive eyes finely arched by continuous eye-brows. His hair, glossy and black, inclined to curl, he wore long. His voice was extremely commanding. His head was large and well formed and set on a slender neck. His expression was pensive and contemplative, serene and sublime. The stranger was fascinated from the distance, but no sooner he became intimate with him this fascination was changed into attachment and respect. His expression was very sweet and distinct. His speech was well set and free from the use of superfluous words, as if it were a rosary of beads. His stature was neither too high nor too small so as to look repulsive. He was twig amongst the two, singularly bright and fresh. He was always surrounded by his companions. Whenever he uttered something the listeners would hear him with rapt attention and whenever he issued any command, they vied with each other in carrying it out. He was a master and a commander. His utterances were marked by truth and sincerity, free from all kinds of falsehoods and lies."

### **His family**

At the age of 25 Muhammad married Khadijah, a rich widow 15 years senior to him in age, who had once employed Muhammad to conduct her business and was much impressed by his honest dealings. He enjoyed a very happy and contented life with her for 25 years and had all his children from her except one son Ibrahim who was born of Marya. After death of Khadijah he married Sauda, another widow, when he had entered fifty first year of his age and then Ayesha. After his migration to Madinah, Muhammad married nine times. He died at the age of 63 and was survived by nine wives and one daughter.

Thus Muhammad had twelve wives and seven children. The names of his wives are: Khadijah, Sauda, Ayesha, Zainab, Hafsa, Jawariyah, Zainab, Omm Salamah, Omm Habibah, Maimunah, Safiya and Marya the Copt. The names of his three sons are: Qasim, Tahir and Ibrahim; and the names of his four daughters are: Zainab, Ruqqiyah, Omm Kalsum and Fatimah. All of the sons of the Prophet died in infancy while the daughters lived and were married. But the daughters too died before him, only Fatimah survived him and died six months after the Prophet.

Nothing has brought more bitter criticism against Prophet Muhammad than the matter of his so many marriages. Particularly the non-Muslim writers cast aspersions on the ideal character of the prophet holding him to be a lewd and lustful man. They

contend that Muhammad himself restricted polygamy to the maximum of four wives at a time but he did not apply the law to himself as he had nine wives at a time. Marriage of the Prophet with Ayesha, allegedly a child of seven years, and with Zainab, a divorcee of his adopted son Zaid, especially offends them. Thus in the matter of marriages Muhammad displayed, according to them, a weakness of character little compatible with the high office of a Prophet.

Many articles and books have been written by Muslim scholars wherein the circumstances of each marriage of the Prophet have been discussed and these objections along with other similar objections have been adequately answered. Due to lack of space we would briefly answer these objections as under.

No doubt the Qur'an has restricted the polygamy from so many wives to four at a time in its verse 3 of Chapter 4. However, the same Qur'an in its verses 50 to 52 of Chapter 33 exempted Muhammad (PBUH) from the application of this law considering his special circumstances. These verses prescribe the categories of women out of which the Prophet could choose his spouse and also prescribe the conditions which the Prophet had to fulfill for his marriages. Prophet Muhammad (PBUH) never misused this exemption and never violated the law of God. In fact this exemption was a great responsibility than a privilege as we would later on see when discussing the moral, social and political reasons of his marriages.

Objection against Muhammad's marriage with Ayesha is baseless. Age of Ayesha generally quoted in the books of history and in some traditions is not correct. Her age at the time of marriage was not 7 years. In fact she was 9 or 10 years old at the time of her Nikah with prophet in March 619 A.D. at Makkah. At Madinah in April 623 A.D. she entered Prophet's house for consummation of marriage when she was almost 14 years old and had attained puberty. According to the latest research, when Prophet Muhammad (PBUH) died in June 632 A.D., age of Ayesha was 23 or 24. It means she was more than 13 when she was admitted into the Prophet's home in April 623 A.D. Even if it is accepted that she was a child of 7 or 9 even then it should cause no objection as the customs of the society in which the Prophet lived recognized such alliances. None of Prophet's contemporary raised objection against this marriage. Moreover, this marriage was contracted by Muhammad, as some very authentic traditions tell us, in performance of God's commandment which he received in a vision.

Prophet's marriage with Zainab, a divorcee of Zaid who was once adopted by Muhammad as his son, seems to offer a great ground of reproach against him. However, the harsh criticism made by the enemies of Islam holds no water if we read verses 4 and 5 of chapter 33 of the Holy Qur'an which had modified custom of adoption and verses 37 and 38 of the same chapter which establish that the Prophet married Zainab in fulfillment

of God's command to practically end the bad custom of adoption. Muhammad Marmaduke Pickthall, a great commentator of the Qur'an, justifies Prophet's marriage with Zainab in a beautiful and short note as under:

"In v. 37 the reference is to the unhappy marriage of Zeyd, the Prophet's freedman and adopted son, with Zeynab, the Prophet's cousin, a proud lady of Qureysh. The Prophet had arranged the marriage with the idea of breaking down the old barrier of pride of caste, and had shown but little consideration for Zeynab's feelings. Tradition says that both she and her brother were averse to the match, and that she had always wished to marry the Prophet. For Zeyd, the marriage was nothing but a cause of embarrassment and humiliation. When the Prophet's attention was first called to their unhappiness, he urged Zeyd to keep his wife and not divorce her, being apprehensive of the talk that would arise if it became known that a marriage arranged by him had proved unhappy. At last, Zeyd did actually divorce Zeynab, and the Prophet was commanded to marry her in order, by his example, to disown the superstitious custom of the pagan Arabs, in such matters, of treating their adopted sons as their real sons, which was against the laws of God (i.e. the laws of nature); whereas in arranging a marriage, the woman's inclinations ought to be considered. Unhappy marriage was no part of Allah's ordinance, and was not to be held sacred in Islam."

Other objections made against the Prophet on account of his marriages alleging him to be a lewd man are not only biased and absolutely false but they only depict the meanness of the critics' minds. A man who remained contented and faithful with one wife, elder to him by fifteen years, during the prime of his age, that is, in the age between 25 to 50, cannot be said to be lustful when he takes more wives in his old age after 50. It is also to be noted that all of his wives except Ayesha were widows. So the reasons of his marriages were not at all connected with sensual pleasure as alleged by the Western scholars but the same were certainly connected with his moral, social and political responsibilities. For example, Muhammad married Sauda after Khadija's death. Sauda was wife of Sakran. Both embraced Islam and were forced to fly into Abyssinia to escape the persecution of the pagan Quresh. Sakran died in exile leaving Sauda utterly destitute. The only way the Prophet could protect and help the widow of his faithful disciple, who had left his home for the sake of Islam and had given his life in exile, was to marry her and that was what he did. The Prophet married Hafsa, who was daughter of his close companion Umar bin al-Khattab, as her husband had died in the battle of Badr. Abu Bakr and Usman had declined the offer of Umar to marry her because of her hot temper. In this circumstance, the Prophet himself married her to relieve his close companion of a lot of stress. Similarly Muhammad's marriages with Umm Salma, Umm Habiba and Zainab Umm-ul-Masakin were prompted by the reason of supporting the widows, whom the enmity of the idolaters had bereft of their natural protectors.

Muhammad's marriage with Juwairiya, daughter of Harith, the Chief of Banu Mustalik, brought about release of a hundred families who had fallen prisoners in the hands of Muslims in a war which was waged to suppress the revolt of that tribe. Safiya, a Jewess had also been taken prisoner in the war against Khaiber. The Prophet generously liberated her and elevated her to the status of his wife at her request although she had been widowed twice. Such was the nature of Muhammad's marriages. No independent and fair minded person can say that these marriages were contracted for pleasure. Rather these marriages not only served the purpose of supporting the widows but also tended in their results to unite the warring tribes bringing them into some degree of harmony.

Another important purpose which was served by so many marriages of Muhammad was with regard to the teaching of Islamic tenets among the women. The Prophet was delivering his message to the men everyday through his practical example and through his teaching. It was absolutely essential that there should be a team of sincere, faithful and learned women to convey the message to the women folk. This need was fulfilled by the wives of the Prophet. The Qur'an had advised them: "And remember that which is recited in your houses of the revelations of Allah and wisdom....." (33:34). The wives of the Prophet saw the Qur'an being revealed and listened to the Prophet closely reciting the Qur'an. They also watched his religious practices and acts of worship very closely. So they became a source of transmission of Ahadith and practices of the Prophet which came to the believers through them. Many Traditions of the Prophet have been reported through them especially through Ayesha and Umm Salma. The women used to enquire about the matters, which are concerned with the women only, from the Prophet through his wives and used to get the solutions. After the death of the Prophet, the Muslim community, even the great companions of the Prophet, would look to his wives for solution of some critical problems faced by them.

The Qur'an throws some light on the family life of Muhammad (PBUH). Particularly it gives instructions to his wives and daughters regarding conduct and behaviour which are also applicable to the Muslim women. In some of the verses the status of the wives of the Prophet has been highlighted while in certain other verses Prophet has been directed how to treat his wives. Family life of the Prophet is a model for the Muslim couples whereas the conduct of the wives and the daughters of the Prophet is precedent for the believing women. Please look at the following verses of the Qur'an: 33:6, 28-34, 37-38, 50-53, 55, 59; 66:1-5

### **What the Qur'an says about him**

The Qur'an, which was revealed to Prophet Muhammad (PBUH), is the last message of the God of universe to mankind and Muhammad (PBUH) was charged with the duty of

conveying it. Since Muhammad (PBUH) is the receiver and addressee of this message, so there was no need of addressing the Prophet by his personal name again and again. Therefore, his name 'Muhammad' has been mentioned in the Qur'an only four times (3:144, 33:40, 47:2, 48:29) and his name 'Ahmad' has been mentioned only once (61:6). He has been addressed hundreds of times in the Holy Book by the words "O Prophet", "O The Enshrouded One", "O the Cloaked One", or he has been addressed in the second person "Thou", "Thy", "Thine", "You", "Your", etc. Thus the objection of those who say as to why Muhammad's name has been mentioned only four or five times when the names of Prophets like Noah, Abraham, Moses and Jesus have been mentioned dozens of times in the Qur'an carries no weight. Briefly speaking, the Qur'an says about Prophet Muhammad (PBUH) that:

- 1) He is the messenger of Allah (3:144, 4:79, 13:43, 33:40, 36:2-4, 48:29)
- 2) He is the last messenger (33:40)
- 3) He is the messenger to all human beings (4:79, 4:170, 5:15, 7:158, 34:28, etc.).
- 4) He was sent as a mercy for all the peoples (21:107).
- 5) He is a bringer of good news and warner (2:119, 10:2, 11:2, 17:108, 34:28, etc.).
- 6) Allah is witness to his mission (4:79, 6:19, 13:43)
- 7) His conduct is supreme and noble (3:159, 9:128, 33:21, 68:4).
- 8) Religion given to him is Al-Islam (5:3, 6:14, 22:78, 27:21, etc.).
- 9) The book revealed to him is Al-Qur'an (15:87, 18:1, 27:6, 28:85-86, 39:1-2, etc.).
- 10) His mission was to guide and warn the people and to bring them from darkness to light (2:119, 2:129, 2:151, 7:157, 14:1, 18:111, 65:11)
- 11) He was an Ummi (7:157, 29:48, 62:2)
- 12) He would be witness on the Day of Judgement (2:143, 4:41, 16:89, etc.).
- 13) His source of knowledge was the revelation (3:44, 6:50, 10:38, 12:102, 16:103, etc.).
- 14) He did not invent the Qur'an, which in fact is the book of God (2:23-24, 10:16-17, 10:38-39, 11:13-14, 16:101-105, etc.).
- 15) He was foretold by the previous prophets and in the previous scriptures (7:157, 26:196-197, 46:10, 61:6)
- 16) He was the fulfillment of the prayer of Prophet Abraham (2:129).
- 17) He testified and verified the previous prophets and their teachings (2:285, 3:3-4, 3:84, 5:48, 35:31, 46:12)



- 18) He was given the same message which was given to the previous Prophets (3:3, 3:67-68, 4:163-165, 21:25, 42:43)
- 19) He is a role model for the people (33:21).
- 20) He was not a poet, nor magician, nor mad (7:184, 15:11, 26:221-222, 36:69, 38:86, 68:1)
- 21) His responsibility was only to convey the message of God (2:272, 4:80, 4:84, 5:67, 10:99-100, 13:40, 16:82, 36:10-11, 42:48, etc.)
- 22) He was forbidden to compel anyone to accept Islam (6:107, 10:99, 16:125, 88:21-22 etc.)
- 23) He should be obeyed, respected and followed (3:31-32, 3:132, 4:13-14, 4:59, 4:64-65, 24:63, 33:6, 33:21, 33:53, etc.).
- 24) He like other prophet was a human being (2:151, 5:15, 10:3, 12:109, 13:38, 17:90-95, 25:7-10, 41:46).

Note: Many other things have been discussed by the Qur'an about his role and mission which are not being mentioned due to lack of space.

### **He was foretold**

Coming of Muhammad as Messenger of God was prayed for by Prophet Abraham and was foretold by the later Prophets. Prophet Abraham, who is the forefather of the Jews and the Arabs and who is held in high esteem by all the three monotheistic religions of mankind (Judaism, Christianity and Islam), built 'Ka'abah' at Makkah and settled his eldest son Ishmael there. He, then, prayed to God for raising a messenger among his posterity in these words: "Our Lord! And raise up amongst them a messenger from among them who shall recite unto them Your verses, and shall teach them the book and wisdom and shall purify them. Lo! You, only You, are the Mighty, the Wise" (al-Qur'an 2:129). His prayer was accepted and Muhammad was raised in the lineage of Ishmael.

Prophecies about the advent of Prophet Muhammad (PBUH) had been made in the earlier Scriptures like the Torah and the Gospel. The Qur'an points out this fact very clearly when it says: "Those who follow the messenger, the unlettered Prophet, whom they will find described in the Torah and the Gospel which are with them. He will enjoin on them what is right and forbid them what is wrong. He will make lawful for them all good things and prohibit for them only the impure things; and he will relieve them of their burden and the fetters that were upon them. Then those who believe in him, and honour him, and help him, and follow the light (the Qur'an) which is sent down with him; they will be the successful." (7:al-A'raf:157)

Some of the learned Jews recognized the Prophet of Arabia and embraced Islam like Abdullah-Ibn-Salam, Ka'b-Ibn-Malik. The Qur'an refers to this fact in these verses: "And verily, it is in the Scriptures of the men of old. Is it not a sufficient proof for them that the learned men of the children of Israel know it." (26:ash-Shu'ara:196-197)

Prophet Jesus Christ foretold the coming of Muhammad, the Prophet of Islam, in very clear words and even mentioned his name. "And when Jesus son of Mary said: O Children of Israel! Verily! I am the messenger of Allah unto you. I confirm that which was (revealed) before me in the Torah, and bring good tidings of a messenger who comes after me, whose name is the Praised One (Ahmad). But when he came unto them with clear proofs, they said: This is plain magic." (Al-Qur'an 61:6)

Some of the prophecies made by Prophet Moses about the coming of Prophet Muhammad in Torah are as under:

According to Torah, which forms part of Jewish Bible (called Old Testament by the Christians), Prophet Moses (PBUH) addressing his people says: "Thy Lord thy god will raise up unto thee a Prophet from the midst of thee, and of thy brethren, like unto me; unto him ye shall hearken." (Deuteronomy 18:15). In Verse No 18 and 19 of Chapter No 18 of Deuteronomy, God addressing Moses and his people says: "I shall raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." In these verses of Torah the words "thy brethren" and "their brethren" clearly refer to the Arabs who are the children of Ismael (son of Prophet Abraham) and the words "a Prophet like unto me" or "like unto thee" clearly refer to Prophet Muhammad who is a Prophet like Prophet Moses.

Prophecies made by Prophet Jesus in his various discourses with his disciples about the advent of a Prophet after him have been given in different verses of the Gospel of Saint John which are as under:

"If ye love me, keep my commandments. And I will pray the father, and he shall give you another comforter, that he may abide with you for ever. (14:15-16)

"These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (14:25-26)

"Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." (14:30)

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (15:26)

"Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (16:7).

"I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." (16:12-15)

From the above passages of Gospel of St. John, the message of Jesus is very clear. He says that he shall pray to God to send a comforter to the people. The Comforter shall teach them all things and will abide with them for ever. He is the prince of this world who will testify of Jesus and will guide the people into all truth. The comforter shall not speak of himself; but whatever he receives by inspiration and revelation, that shall he speak. By adding interpolating words like "the Spirit of truth" and "Holy Ghost" in these passages of St. John, attempt has been made to confuse the real meaning of these verses but despite that the real import of these verses is clear. The person who is being foretold will not be a ghost or spirit but he will be a human messenger, and extraordinary man, who will guide all to truth, who will testify Jesus and whose teachings would be universal and everlasting.

Now the question arises as to who is the comforter prophesied in the above verses of St. John's Gospel. The Greek word used in the original Text of this Gospel is *Peraclatus* or *Paraclete*. The Christian scholars themselves have assigned different meanings to this word. According to some, it means to console, to give satisfaction, to encourage while according to some others, it means to call, warn, to tempt, to pray or to implore. So we find different translations of this word in different Gospels such as comforter, advocate, deprecator, teacher, assistant, consoler, etc. Interestingly there is another word in Greek which in pronunciation closely resembles it and that is *periclytos*. It means the "Praised One" and thus it is exactly synonymous with Ahmad or Muhammad. Hence there is a possibility that the Church, which is used to changing, modifying or tempering with the original text of the Gospels for serving its purpose, might have effected a little variation in the spelling of this word.

**He was sent to all mankind**

Prophets who had come before Muhammad (PBUH) had been sent to their tribes or communities with a limited mission. Prophet Noah had been sent to his nation. Prophet Hud had been sent to his tribe A'd while Prophet Salih had come to his tribe Thamud. Prophet Abraham had come to his folk, while Prophet Lot had been sent to Sodom. Prophet Shuaib came to Median to teach the people ethics of business. Moses came to save the children of Israel from the bondage of Pharaoh. Jesus said of himself that he has been sent by God "to the lost sheep of the house of Israel"

However, Prophet Muhammad (PBUH) was sent by God as the last messenger to the whole of mankind with a universal mission including the Jews and the Christians. The Qur'an says:

1. .... And We have sent you (O Muhammad) as a messenger to the whole mankind and Allah is sufficient as witness. (4:79).
2. O mankind! The messenger (Muhammad) has come to you with the truth from your Lord, so believe in him, it is better for you. (4:170)
3. Say (O Muhammad): O mankind! I am messenger of Allah to all of you. (7:158)
4. Please also refer to 5:15 and 34:28

**Mai'raj of Muhammad (PBUH)**

On 27<sup>th</sup> of Rajab in the 12<sup>th</sup> year of Prophethood i.e. one year before the Hijrah, Holy Prophet's ascent to heaven took place. This event is popularly known in the history of Islam as 'Miraj of the Prophet'. It comprises his night journey from Masjid-ul-Haram (Kaabah at Makkah) to Masjid-ul-Aqsa (Temple at Jerusalem) and his onward ascension through seven heavens to the Highest Place where he was received in audience by Allah the Almighty God of the universe.

According to the popular version as witnessed by the traditional and biographical literature the Prophet was taking rest on the night of 27<sup>th</sup> Rajab within the enclosure of the Holy Ka'abah at Makkah when suddenly Gabriel came with a steed called Buraq running like lightning. He had the Prophet mounted thereon and took the Prophet to the Mosque of Jerusalem. All the Prophets of God were waiting for Muhammad (PBUH) who entered the Mosque and offered a prayer of two rak'ats leading them as their 'Imam' (leader). Then Gabriel transported the Prophet through all the seven heavens as commanded by Allah. In these heavens the Prophet met some of the great Prophets who welcomed him with their blessings. The angel Gabriel accompanied Muhammad (PBUH) up to the Lote-tree which is the farthest limit for the men and the angles. Then the Holy Prophet alone went further where he was given audience by the Almighty Who spoke to

him behind a veil. There the Prophet received, besides other important instructions, commandments regarding 50 prayers everyday which were ultimately reduced to 5 because Moses advised Muhammad to get them reduced. Paradise and Hell were also shown to Muhammad (PBUH). Then the Prophet returned to the Temple of Jerusalem from where he came back to Makkah. On the next day when he mentioned this event to the people, the disbelievers ridiculed him. However the Prophet answered all the questions asked by the disbelievers about Jerusalem, the Temple and its surroundings.

Prophet's ascent to heaven, in fact, comprises two journeys: Journey from Kaabah (Makkah) to Masjidul-Aqsa (Jerusalem), and journey from Jerusalem to the heavens. Verse 1 of Surah 17 deals with the former while verses 13-18 of Surah 53 deal with the latter and hint to the occasion when Muhammad (PBUH) saw Angel Gabriel, during the journey, in his true form near the Lote-tree of uppermost boundary which is near to the Garden of Abode (Paradise). There are many Traditions of Prophet Muhammad which tell details about his 'Mairaj' to heaven and his meeting with God. However, for lack of space we cannot reproduce all the Traditions. Only one Tradition is reproduced below which tells of some details:

Ibn Shihab from Anas reported: Abu Zarr used to say that the Apostle of Allah had said: The roof of my house was opened up for me while I was at Makkah. Gabriel got down, split my breast and then washed it with Zemzem water. Thereafter he came with a vessel of gold full of wisdom and faith. He poured it in my breast and sealed it. After that, he took me by the hand and ascended with me to heaven. When I came to the nearest heaven, Gabriel said to the guard of heaven: Open. He asked: who is he? Gabriel spoke. He asked: Is there anybody with you? He said: 'Yes' with me is Muhammad (PBUH). He asked: Has he got revelation? Yes, said he. Then he opened. We got up to the nearest heaven, and found a man seated with numerous parties by his right side and numerous parties by his left side. When he looks to his right side, he laughs; and when he looks to his left side, he weeps. He said: Welcome to the righteous Prophet and the righteous servant. I asked Gabriel: Who is he? He said: He is Adam, and those that are by his right side and his left are the souls of his descendants. Those of them that are by the right side are the inmates of Paradise, and the numerous parties by his left side are the inmates of Hell. So when he looks to his right side, he laughs; and when looks to his left, he weeps. Then he ascended with me to the second heaven and asked its guard; open. Its guard told him like what he had said at first. Anas said: He narrated that he had found in heaven Adam, Idris, Moses, Jesus and Abraham but he did not establish as to how their abodes are except that he described that he had found Adam in the nearest heaven and Abraham in the Sixth heaven. Ibn Shihab said: Ibn Hazm informed me that Ibn Abbas and Abu Habbah Ansari used to say: The Messenger of Allah said: Thereafter he ascended with me until I was taken straight to an open place wherein I heard the

sound of pens. Ibn Hazm and Anas said: The Apostle of Allah said: Allah ordained 50 prayers for my followers. I returned with that and passed by Moses. He asked: what has Allah ordained for you for your followers? I said: He ordained 50 prayers. He said: Return to your Lord, because your followers will not be able. So He looked kindly to me and remitted half of it. Then I returned to Moses and said: He remitted half of it. He said: Return to your Lord, because your followers will not be able to do even that. So I returned and He remitted half of it. I came back to him and he said: Return to your Lord because your followers will not be able to do even that. Then I returned to him and He said: it is five but still it is fifty. Word changeth not before Me. Then I returned to Moses. He said: Return to your Lord. I said: I am ashamed of my Lord. Thereafter he (Gabriel) went on with me, until he came with me to the farthest Lote-tree. Many colours cover it. I don't know what they are. Then I was admitted in Paradise. There were therein foundations of pearls, and its earth was of musk. (Bukhari, Muslim)

Since the prophet himself did not leave any clear explanation of this experience, Muslim thinkers including the companions of the prophet have always differed about the true nature of Mairaj. Some say that it happened in a dream, while some others believe that the Night Journey and Ascension were physical experience i.e. the Prophet was physically and bodily taken from Makkah to Jerusalem and then to Heaven. Yet there are some other scholars who are of the opinion that it was a mystic vision or spiritual experience.

Abul A'la Maududi on the authority of majority of the prophet's companions takes it to be a physical journey. According to him: "It is strange that some people are of the opinion that this extraordinary journey could not be possible, but now when a man with his limited—very limited—power has been able to reach the moon, it is absurd to deny that Allah with his limitless powers could enable His messenger to make this journey in the extraordinary short time it took". On the other hand, Muhammad Asad agrees with those who take it as a spiritual experience. He writes "among the latter we find, in particular, the name of Ayesha the prophet's widow and most intimate companions of his later years, who declared emphatically that he was transported only in his spirit while his body did not leave its place."

### **Role Model for believers – Importance of his Sunnah**

The deeds, behaviour, character and conduct of Prophet Muhammad (PBUH) is a role model for the Muslims rather for the whole of mankind. The Qur'an says: Verily in the messenger of Allah you have a good example for him who hopes (to meet) Allah and the last Day..... (33:21). He has been called a guide and a light by the Holy Qur'an at another place: "Now has come unto you a light from Allah and a plain Scripture" (5:15). The Prophet lived an ideal life in accordance with the teachings of the Holy Qur'an and,

therefore, his conduct, as stated earlier, was called "the Qur'an" by his wife Ayesha in response to a question. Obedience to him has been enjoined upon his followers. The Qur'an says: "And obey Allah and the messenger, that you may find mercy" (3:132).

The believers have been exhorted to follow the Prophet because to follow the Prophet would earn them Allah's love. The Qur'an says "Say (O Muhammad to mankind): If you love Allah, follow me: Allah will love you and forgive you your sins." (3:31)

Thus the life of the Prophet of Islam is a pattern of ideal conduct and behaviour for his followers who try their best to emulate it. Each saying of the Prophet, each action or deed done by him, each practice or convention set by him, carries sanctity for the Muslims. Here lies the importance of the Sunnah or Hadith which comprises sayings of the Prophet, his traditions, his deeds and his conduct of various problems. The believers have been, therefore, directed "... And whatsoever the messenger gives you, take it. And whatsoever he forbids, abstain (from it). And fear Allah..." (al-Qur'an 59:7)

The importance of the Sunnah lies in the fact that the Prophet of Islam gave practical shape to the Qur'anic teachings by living his life in accordance with the Injunctions of Allah. He lived a very active life as an ideal man. He married. He had wives. He had children. He had to work for earning livelihood. As a Prophet and a preacher of Islam, he was persecuted. He had to migrate to a distant town. There, he established a state and created a society in accordance with the teachings of God. He had to fight many battles for his survival and for the survival of new faith and the newly established state. During all these trials and vicissitudes of life, he displayed a model behaviour and decided every issue in the light of the Qur'anic teachings. He set illuminating precedents for us to follow. The Qur'an generally lays down the basic principles and guidelines which were interpreted, explained and given practical shape by the Prophet. Some illustration can be given to highlight this point. The Qur'an makes Salat (prayer) compulsory for believers and has hinted about the times of prayers. But the procedure in which the prayers are to be offered, has been set by the Prophet. Similarly Allah has made the payment of Zakat obligatory, but detailed rules have not been laid down in the Qur'an. It is the Prophet who made detailed rules and set up the procedure for payment of Zakat. Similarly in socio economic and lego-political fields of human life the Qur'an has only laid down the fundamental principles, but the Prophet applied these principles to actual problems and set the details.

### **Muhammad is the Last Prophet**

According to verse 40 of Chapter 33 of the Holy Qur'an, Prophet Muhammad (PBUH) is the last of the prophets and is the final messenger of God to mankind. No messenger would be raised after him till the Day of Resurrection. Al-Qur'an is the last revealed book,

his religion al-Islam is the first and the last religion and his Ummah the Muslims are the last Ummah. With him prophethood has come to an end.

The doctrine of finality of Prophethood with Muhammad (PBUH) is supported and approved by the following Verses of the Holy Qur'an and Traditions (Ahadith) of the Prophet of Islam:

- 1) Verily the religion with Allah is only Islam (submission to His will)..... (3:19)
- 2) And whosoever seeks a religion other than Islam it will not be accepted from him, and he will be among the losers in the Hereafter. (3:85).
- 3) ..... And We have sent you (O Muhammad) as a messenger to the whole mankind and Allah is Sufficent as witness (to this fact). (4:79).
- 4) And We have sent you not (O Muhammad) but as a mercy for all the worlds. (21:107)
- 5) Muhammad is not the father of any man among you, but he is the messenger of Allah and the seal (i.e the last) of the Prophets. And Allah is knower of everything. (33:40)
- 6) Abu Hurairah reported God's Messenger as saying: "The way in which I may be compared with the prophets is by a castle which was beautifully constructed, but in which the place of one brick was left incomplete. Sight-seers walk round admiring the beauty of its construction with the exception of the place for that brick. Now I have filled up the place of that brick, in me the building is completed and in me the messengers are complete." A version has "I am the brick and I am the seal of the prophets." (Bukhari, Muslim)
- 7) Abu Hurairah reported God's Messenger as saying: "I have been given superiority over the prophets in six respects. I have been given words which are concise but comprehensive in meaning; I have been helped by terror in the hearts of enemies; spoils have been made lawful to me; the earth has been made for me a place of worship and ceremonially pure; I have been sent to all mankind; and the line of prophets is closed with me." (Muslim)
- 8) The Holy Prophet said: The children of Israel were guided by the Prophets. When a prophet died, another succeeded him. However, there will be no prophet after me: there will be only caliphs. (Bukhari)
- 9) The Holy Prophet said: The line of Prophethood and Apostleship has come to an end: after me there will neither be a prophet nor an apostle. (Tirmizi)
- 10) The Holy Prophet said: "I am Muhammad, I am Ahmad, I am the effacer: disbelief will be effaced through me. I am the assembler: after me the people will be assembled in the Plain of Resurrection. (That is, after me now only Resurrection is to



- take place). And I am the Last: after me there is no prophet." (Bukhari, Muslim, Tirmizi, Mu'wata, Al-Mustadrak)
- 11) The Holy Prophet said: "Allah has sent no Prophet who did not warn his people of the coming of the Dajjal (the Antichrist, but he did not come in their times). Now I am the last of the Prophets and you are the last community. Therefore, he is about to appear among you now." (Ibn Majah)
  - 12) 'Abdur Rehman bin Jubair says: "I heard 'Abdullah bin 'Amr bin 'As say that the Holy Prophet one day came out to us in a manner as though he were taking his leave. He said: I am Muhammad, the un-lettered Prophet, thrice; then said: and no prophet will come after me." (Ahmad)
  - 13) The Holy Prophet said: There is no prophethood after me; there are only harbingers of good news. It was asked: "What are the harbingers of good news, O Messenger of Allah?" He replied: "A true vision," or said, "a righteous vision." (That is, there is no possibility of Divine Revelation now. At the most a person may receive an inspiration, which will be in the form of a true vision). (Ahmed, Nisai, Abu Daud)
  - 14) Thauban says that the Holy Prophet said: "... And those 30 impostors will appear in my community each one of whom will claim to be a prophet, whereas I am the last Prophet; there is no prophet after me." (Abu Daud)
  - 15) The Holy Prophet said: "There is no prophet after me, and there is no Ummah (of any other prophet) after my Ummah." (Baihaqi, Tabrani)

Keeping in view the above mentioned verses of the Qur'an and Traditions of Prophet Muhammad (PBUH), there has been a consensus of opinion among the jurists and scholars of Islam and also among the common Muslims about the finality of Prophethood with Muhammad (PBUH) who is the last messenger of Allah. According to Imam Ghazzali, anyone who doubts the doctrine of Finality of Prophethood with Muhammad is out of Islam. According to Fatawa Alimgiri, which is a famous book of Fiqh, anybody who claims to be Prophet or messenger of Allah after Muhammad (PBUH) is a liar and an imposter.

**Even logically and rationally** there is no need of any new Prophet. Generally there are three things which necessitate the advent of a new messenger and these are:

- a) Teachings of the previous Prophet have been lost with the passage of time or the same have been intentionally or unintentionally corrupted and changed that they have lost their original and true form, so a new Prophet is needed to purge the religion of its impurities and restore its original glory; or
- b) That the teachings of the previous Prophet were incomplete and, therefore, a new Prophet is sent to improve upon his teachings to provide broad based guidance to the people to meet the new socio-economic challenges posed by the time; or

- c) That the previous Prophet was raised for a particular tribe, nation, people, place or country, and so a new Prophet is required for the guidance of some other tribe or nation or country.

However, none of the above things exists after the advent of Muhammad (PBUH) as a universal messenger to all mankind with a complete and only acceptable religion to Allah (Al-Qur'an 3:19). The teachings of Muhammad (PBUH) are alive and have been fully preserved in the Qur'an, the responsibility of whose protection has been undertaken by the Almighty God Himself (Al-Qur'an 15:9). Not even a single letter or word has been changed in the book given to Muhammad during the last fourteen centuries nor it would be changed up to the Doomsday. Every saying of the Prophet, his every action, his every instruction is preserved in Hadith and history. Teachings of Prophet Muhammad (PBUH) live today in their original form and they would continue to live up to the Last Day. Moreover, Islam is a perfect and complete religion (Al-Qur'an 5:3) which provides full guidance to its followers in every field of human life, i.e., religious, moral, social, political, economic, legal, constitutional, education, war, etc. It gives guidance not only for leading an ideal and pious life in this world but also makes man eligible for God's bounty in the next world. And it is also a fact that Muhammad (PBUH) was not sent to any particular tribe or nation or country but to all nations of the world, indeed to all humanity. Since the whole humanity has been guided by a universal Prophet with a perfect and complete religion, of which not even a letter or a word has been changed, hence there is no need of any other Prophet to come after Muhammad (PBUH).

Some critics of the Doctrine of Finality of Prophethood with Muhammad contend that this Doctrine is contradicted by the belief of the Muslims that Jesus Christ was raised alive and he would come back to the world one day to kill Dajjal, the enemy of Islam. However, this contention is absolutely ill-founded. Second coming of Jesus does not contradict the doctrine of finality of Prophethood with Muhammad (PBUH) because Jesus would come as follower of Muhammad (PBUH). He would offer prayer behind Muslim Imam. He would perform Hajj and Umrah. He would practice Shariah of Muhammad (PBUH). He will not receive any revelation nor he would preach any religion other than Islam nor he would introduce any new Shariah. He would kill the swine and break the cross. He would put an end to Christianity and Judaism and would convert all the Christians and the Jews to Islam. He would then end the Jizyah as it would no longer be required. Thus the concept of his second coming rather supports the doctrine of finality of Prophethood with Muhammad (PBUH).

## **CHAPTER-4**

# **ISLAM IS ALLAH'S RELIGION**

### **What is Islam?**

Islam is the religion of those who believe in Allah, the one God of universe, and who follow Muhammad (peace be upon him) of Arabia, the Last of the Prophets of God. Islam is one of the three monotheistic and revealed religions, being the youngest of them, its predecessors being Judaism and Christianity. It is today the religion of one-fifth of humanity and holds under its sway almost one-fourth of the globe. It is second largest religion of the world after Christianity.

The name "Islam" or "Al-Islam" is an Arabic word which means "peace", "security", "submission", "commitment" or "surrender". Islam is submission to God and peace between men. Thus Islam defines the true relationship between man and God on the one hand and between man and man on the other hand. Its adherents or followers are called "Muslims" which means "the submitters" or "those who surrender" to the will of God.

### **A Monotheistic Religion**

Islam is strictly a monotheistic religion and its first and the foremost belief is "God is one and there is no god but Allah." Oneness of God or unity of Godhead is the heart of Islam, and its sacred book, the Qur'an, emphasizes this theme in almost every second or third of its verses. Islam rejects polytheism and strictly prohibits worship of anybody else instead of God or besides Him. According to the Qur'an, God is One and He alone has the right to be worshipped. The Qur'an rejects the worship of Satan, the false deities, the idols, stars, sun, moon, planets, prophets, kings, queens, holy men, animals, rivers, fire, angels, jinn or any other created beings. Islam's motto is: "Worship the Creator not the created".

Every follower of Islam has not only to believe in One God in his heart and express his belief by his tongue but also he has to establish it through his actions and deeds. The concept of unity of God is beautifully expressed in Chapter 112 of the Holy Quran. It reads: "Say: He is Allah, the One! Allah is Eternal and Independent of all, while all are dependent on Him. He begets not, nor was He begotten. And there is none equal (or comparable) to Him".

**Religion of all the Prophets**

Islam is not the religion only of Muhammad (PBUH) and his followers, rather it has been religion of all the Prophets and their people which preceded Muhammad – right from Adam to Jesus. All of the Prophets, whether mentioned in the Qur'an or not, came with sole and common mission to guide mankind to worship Allah, the One God of universe, and therefore, they had the same religion. This fact the Holy Qur'an confirms when it says to Prophet Muhammad: He (Allah) has ordained for you the same religion which He enjoined on Noah, and that which We have revealed to you (O Muhammad), and that which We enjoined on Abraham and Moses and Jesus, saying: Establish the religion and make no divisions in it. (42:13) [Please also refer to verses 2(130-132), 2(136), 3(67-68), 6(161), 12(38), 22(78)].

Since teachings of Islam received through prophets by the previous nations were corrupted with the passage of time and even the name of the religion was attributed to the names of the founders or the prophets, the need arose for the renewal of Islam through raising of new prophets. Thus Islam was purified of various modifications and corruptions which had entered into it and was strengthened with additional truths till it reached perfection with Allah's final messenger Muhammad (PBUH) and with God's last message, the Qur'an.

So in a way Islam can be called a new and updated edition or version of all the previously revealed religions through Adam, Noah, Abraham, Moses, Jesus and other prophets. Therefore, Islam's holy scripture, the Qur'an, confirms all the previous revelations, and its Prophet Muhammad testifies all the previous prophets sent by God for the guidance of humankind.

**A complete way of Life**

Islam, unlike other religions, is not a mere bundle of dogmas and rituals. It is a perfect religion and complete way (deen) of life. It is an all-embracing faith, a complete code of life. It provides guidance in all activities of human life, be they individual or collective, private or public, moral or political, social or economic, legal or constitutional. This religion has been perfected by God Himself with His final messenger Muhammad (PBUH). God says in the Holy Qur'an (5:3): This day, I have perfected your religion for you and completed My favour upon you and have chosen al-Islam as religion for you.

It is an uncontrovertible fact that Islam provides guidance to its followers not only in religious, moral and spiritual matters but also in legal, judicial, constitutional, social, economic and political matters of their life.

**Religion with Allah is only Islam**

Since Islam is the religion of all the Prophets of God and God has perfected it Himself, so there is no need for any other religion to the mankind till the Doomsday. That is why, the Qur'an tells us that religion with God is only Islam (3:19) and whoso seeks as religion other than Islam, it will not be accepted from him and he will be a loser in the Hereafter (3:85). It further tells us that whomsoever Allah intends to guide, He expands his bosom to accept Islam (6:125).

**An easy and practical Religion**

Islam is religion of humanity and of nature. It is very easy to practice. The Qur'an says: Allah has not laid upon you in religion any hardship (22:78). Another verse of the Qur'an says: Allah desires for you ease; He does not desire for you hardship (2:185).

Whenever there is any difficulty or hardship in performing of any devotional act or any religious duty, Islam removes that to make things easy by relaxing the rigours of law. Under the principle of ease the Qur'an and the traditions of Prophet Muhammad (PBUH) provide certain concessions to the sick, the old persons, the travelers, the persons engaged in the war for defence of Islam and Muslims, etc. in matters of performance of certain obligatory acts of devotion like performance of ablution, offering of prayers, fasting in the month of Ramadan, performance of certain rituals in pilgrimage. Similarly, certain items of food which have been strictly forbidden by the Qur'an are allowed to be taken in case of dire necessity when there is imminent danger of death and life cannot be saved except taking the same. Please refer to verses 2:173, 2:185, 4:101 of the Qur'an.

**No Priesthood in Islam**

There is no organized church or priesthood in Islam, neither is any religious hierarchy even in the ordinary sense. To lead the prayer service or to recite and interpret the Qur'an is not monopoly of any individual or group. Any practicing layman with basic necessary knowledge of Islam can lead the prayers and can approach the Qur'an and Hadith (traditions of the Prophet) for guidance. Like Jews and unlike Christians, the Muslims do not believe in asceticism. Hence there are no monks and nuns.

**A moderate Religion**

Islam is a religion of peace and security for mankind and it does not teach its followers hatred, extremism, fanaticism or intolerance. Al-Qur'an, the sacred book of Islam, calls the followers of Islam a middle nation (2:143). And the Muslims are indeed a nation of moderate way between the other two nations who follow the revealed religions,

i.e. the Jews and the Christians. Let us explain it with a solid example. The Jews, according to the Bible and the Quran, disobeyed their Prophets and even some of them they killed. On the contrary, the Christians raised the status of their prophet to that of God and started worshipping him. But the Muslims avoid both the extremes. They hold their prophet in high esteem unlike Jews, and they consider him a human being and not God unlike Christians. Take another example. The Jews believe in extreme form of retaliation and their principle is "eye for eye and tooth for a tooth". On the other hand Christians remember the advice of Jesus: "If someone slaps on left side of your face, turn to him your right side also". But the Muslims avoid both these extremes. Although the Qur'an permits them to take revenge but it enjoins upon them to forgive as forgiving is better than revenge.

Islam enjoins upon its followers to act upon the principle of moderation and balance and avoid extremes. The Qur'an advises the Muslims to earn income and acquire wealth only through lawful and moral means and not through foul, unfair and unethical means. Even amassing of wealth through lawful means and hoarding it like a greedy materialist denying charity to the needy has been condemned. In the matter of spending wealth, the Qur'an recommends middle path avoiding miserliness and extravagance. Even in the matters of religion and performance of devotional acts like fasting and prayers, the Prophet Muhammad (peace be upon him) exhorted his followers not to be hard on themselves. Once he learnt of some persons who had taken a vow to fast during the day, pass the night in worship, and renounce marital relationships. He condemned their extremist actions and declared. "This is not my creed. Your body has rights upon you. You should fast, but eat and drink also. Pray at night, but sleep also. Look at me. I sleep and I pray also. I both keep and omit fasts. Marriage is also my sunnah. So whoso does not subscribe to my way, he is not of me." Even in the affairs of every day life, Islam recommends principle of balance. The Qur'an enjoins not to be loud voiced in prayer not yet silent therein, but follow a way between (17:110). At another place, the Qur'an says: Be modest in your bearing and subdue your voice. Lo! The harshest of all voices is the voice of the ass (31:19). In matters of walking, dressing, spending, etc. moderate way is enjoined.

### **A tolerant faith**

Islam is not only tolerant of other religions but is also a great champion of freedom of religion and conscience. According to the Qur'an, there is no compulsion in religion (2:256) and the basic principle in interfaith dealings is "unto you your religion and unto me my religion" (109:6). Allah forbade the Prophet and his followers not to say any harsh word about the faith of the other people and not to revile the gods of the pagans. The Qur'an (6:108) says: (O believers!) Revile not those whom they (the disbelievers) call upon besides Allah lest they wrongfully revile Allah out of their ignorance.

So the Prophet and his followers not only abstained from saying anything bad about the other religions, but also in accordance with the above Quranic injunctions they gave full religious freedom to the non-Muslims living among them. It is an undisputed matter of record in history that the Muslims gave complete freedom to the minorities living in the countries ruled by them and also protected their places of worship. The non-Muslims living in Islamic state are called Zimmis (the protected people) as their lives, honour and property are protected by the state like that of the Muslim citizens. The non-Muslims are allowed to preserve their customs, rituals, language, dress, etc and they enjoy cultural, social and judicial autonomy. The tolerance shown and the kind treatment given to the adherents of other faiths by the followers of Muhammad (PBUH) is unparalleled and forms a golden chapter in the annals of man.

### **Not spread through Sword**

The allegation that Islam spread through sword and not by propagation proves to be absolutely false if we glance through the teachings of Islam and the history of the Muslims. As pointed out earlier, the Qur'an declares in absolute terms that there is no compulsion in religion (2:256) and has laid down the principle "unto you your religion and unto me my religion" (109:6). Therefore, no body can be compelled to accept Islam and Islam cannot be thrust upon anybody as forced conversion is not the rule.

The Qur'an highlights this fact again and again that Muhammad was sent by Allah as His messenger to show right path to the mankind and that he was charged only to convey the message of Allah and not to force the people to accept Islam. He was a messenger and a warner and not a warder or compeller over men. The Qur'an says:

- The duty of messenger (Muhammad) is none else but to convey (the message of Allah to mankind). (5:99)
- And had your Lord willed, all those who are in the earth would have believed together (in Islam). Would you then (O Muhammad) compel all men until they are believers? (10:99)
- We know very well what they say, and you (O Muhammad!) are not at all a compeller over them. So warn by the Qur'an him who fears My threat. (50:45)
- So remind them, for you (O Muhammad) are only an admonisher. You are not a warder over them: (88:21-22)

Instead of compelling and coercing the people into Islam, the Prophet and his followers were enjoined to preach the religion of truth through wisdom and fair exhortation. Thus says the Qur'an:

- Invite the people to the way of your Lord (O Muhammad) with wisdom and fair preaching and argue with them in a manner which is polite. (16:125)
- And do not argue (or contend) with the people of the Scripture unless it be in a manner that is better (than theirs), except with such of them as do wrong, and say to them: We believe in that which has been revealed to us and which has been revealed to you, and our God and your God is One, and to Him we submit. (29:46)
- And who is better in speech than him who calls the people towards Allah and does good deeds and says: I am one of the Muslims. (41:33)

History bears witness to the truth that Islam spread through propagation and preaching and not through the use of force or sword. The Muslims ruled India for more than seven long centuries but at the time of partition of the subcontinent into Bharat and Pakistan in the year 1947, Muslims were not more than 20% of the total population. Had the Muslims used force, there would have been left no Hindu in the country. Similar is the case of Spain. Muslim conquered it in the year 711 A.D. and ruled it for more than 700 year upto 1492 A.D. The Muslims always remained in minority as they never forcibly converted the Christians to Islam. However, when the Christian overthrew the Muslim rule, they put most of the Muslims to death who did not accept Christianity. Indonesia is the largest Muslim country today but it was never conquered by any Muslim army. Islam was spread there through preaching by the traders. These days Islam is the fastest growing faith in America and the West and more than 50% of the converts are women. Who is using the sword to convert them?

### **Sources of Islamic teachings**

The basic or primary sources of Islam's teachings, its injunctions and tenets, and its rules and laws are the Qur'an which is the revealed Word of God and the Sunnah (i.e the sayings, deeds and traditions) of Prophet Muhammad (peace be upon him). The Qur'an and the Sunnah form sacred writings of Islam and their importance as guide for Muslims has been illustrated by the Prophet himself:

- Jabir reported that the messenger of Allah said in the farewell Pilgrimage: I have left among you a thing which if you adhere to, you will be never misguided after this: The Book of Allah and what you get from me by questions (Hadith) Muslim

### **Who are the Muslims?**

The adherents of Islam and the followers of Muhammad, the Prophet of Islam, are called the Muslims as they submit or surrender to the will of God, the only Lord of the whole of universe. Today there are more than 1.5 billion Muslims, more than one-fifth of



the total world population, and only second to Christians who are about 2 billion. There are 57 or more Muslim countries in the world which occupy one-fourth area of the world. Although Muslims are found in every country of the world but majority of them live in Pakistan, Indonesia, Bangladesh, India, China, Malaysia, Middle East, Central Asian Republics of former Soviet Union, North Africa, Eastern Europe.

The Muslims believe in One God of the whole of universe who is Allah beside whom there is no other God. They believe in and equally respect all the Prophets sent by Allah for the guidance of mankind, right from Adam (the first human and the first Prophet) to Muhammad (the last Prophet), the other famous among them being Noah, Hud, Salih, Abraham, Ismael, Isaac, Jacob, Moses, David, and Jesus Christ (may Allah's peace be upon them). The Muslims also believe in all revealed books which were given to the Prophets by God such as Sahifas (scrolls) given to Prophet Abraham, Torah given to Prophet Moses, Zabur (Psalms) given to Prophet David, Injeel (Gospel or New Testament) given to Jesus Christ and the Qur'an given to Prophet Muhammad. They respect all the religions and also hold in respect the followers of all religions. Above all, the Muslims consider all the mankind as members of one human family, being children of one parents – Adam and Eve – and thus eligible for equal human rights without any distinctions like race, caste, nationality, blood, colour or creed.

The followers of Muhammad (PBUH), however, like to be called 'Muslims' and not 'Muhammadans' and their religion to be called 'Islam' and not 'Muhammadanism'. Because the expressions 'Muhammadans' and 'Muhammadanism' imply as if Muslims worship Muhammad or assign him some type of divinity while they worship only one God and consider Muhammad as God's messenger and a mortal human being. Further more, the name 'Islam' for the religion of Muhammad was chosen by Almighty God Himself. The Qur'an affirms this fact: "This day have I perfected your religion for you and completed My favour unto you and have chosen for you as religion Al-Islam"-(5:3). Similarly it is God Almighty who gave the name "Muslims" to the followers of Muhammad. This fact, the Qur'an tells us when it says: "He has named you Muslims before (i.e. in the previous Scriptures) and in this (scripture) ....." (22:78)

### **Five Fundamental Articles of Islam**

Islam is founded on five pillars or five fundamental articles of faith. These five articles or columns of Islamic faith have been derived from a saying (Hadith) of Prophet Muhammad (PBUH) which has been recorded by Bukhari and Muslim on the authority of Ibn Umar. The Prophet is reported to have said: "Islam is built on five things – to bear witness that there is no god but Allah and that Muhammad (PBUH) is His messenger and servant, to keep up prayer, to pay Zakat, to make pilgrimage and to keep fast in Ramadan".

Thus following are the five pillars upon which the edifice of Islam is founded according to the above mentioned tradition of the Prophet:

- 1- Emaan (profession of belief).
- 2- Salat (to establish prayer).
- 3- Zakat (to pay poor-due or compulsory charity).
- 4- Saum (to keep fast during the month of Ramadan).
- 5- Hajj (to perform pilgrimage to Makkah).

These pillars or articles of Islam would be separately discussed in the subsequent chapters.

### **What the Qur'an says about Islam?**

Please refer to Al-Qur'an 2:136, 2:143, 2:163, 2:177, 2:208, 3:19, 3:85, 4:125, 5:3, 6:125, 6:162-163, 7:29, 10:104-105, 21:92, 21:108, 22:77-78, 30:30, 39:11-12, 40:65-66, 41:33, 45:18, 49:14. etc.

### **What the Traditions say about it?**

- 1) Amr-b-Abasah reported: I came to the Apostle of Allah and enquired: O Prophet of Allah! Who is with you in this affair? "Both free man" replied he "and slave". I enquired: What is Islam? He replied: Sweet talk and giving food. I asked: What is faith? He replied: Patience and generosity. I enquired: Which Islam is best? He replied: That one's from whose tongue and hand Muslims are safe. I asked: Which faith is best? He said: Good conduct. I asked: Which prayer is best? He said: Standing long in humility. I asked: Which emigration is best? He replied: Abandoning what your Lord dislikes. I asked: Which Jihad is best? He replied: That in which his best horse is killed and his blood is shed. I enquired: Which hour is best? He said: The middle of the latter half of the night. (Ahmad)
- 2) Abdullah-b-Amar reported that the messenger of Allah said: A Muslim is he from whose tongue and hands other Muslims are safe, and the refugee is he who migrates from what Allah forbade. This is the word of Bukhari, and Muslim reported: A man asked the Holy Prophet who among the Muslims is best? He replied: He from whose hand and tongue, other Muslims are safe. (Bukhari, Muslim)
- 3) Anas reported that the Messenger of Allah said: Whoever says our prayers, and faces our direction (K'abah) and eats our sacrificed animals, that is the Muslim for whom

- there is the pledge of Allah and the pledge of His Apostle; so don't act treacherously with Allah about His pledge. (Bukhari)
- 4) Zaid-b-Sa'bet reported that the Holy Prophet said: Three things there are in which the heart of a Muslim does not play treachery: To work sincerely for Allah, to admonish the Muslims; and to keep attached to their united body; because their call will encompass those that are behind them. (Ahmad, Ibn Majah)
  - 5) Abdullah bin Amr reported that a man asked the Messenger of Allah: Which Islam is best? He replied: Your giving food, and entertaining every one by salute whom you know and whom you do not know. (Bukhari, Muslim)
  - 6) Abu Malek-al-Ashari reported that the Messenger of Allah said: The Almighty and Glorious Allah rewarded you with three (special) characteristics: Your Prophet will not pray against you that you may all perish; the wicked people will not triumph over those who are righteous and you will not all be united over misguidance. (Abu Daud)
  - 7) Fadalab-b-Obaid reported from the Messenger of Allah who said: Blessed is he who is guided to Islam, and whose livelihood is just sufficient and who is contented therewith. (Tirmizi)
  - 8) Abu Hurairah reported: About what I know from the Holy Prophet, (it is that) he said: That Almighty and Glorious Allah will send for this people at the beginning of every century one who will revive their religion for them. (Abu Daud)
  - 9) Abu Obaidah reported that he asked: O Messenger of Allah! Is there anybody better than us who accepted Islam and fought hard with You? 'Yes' said he, 'a people who will come after me and believe truly in me without seeing me.' (Ahmad)
  - 10) Abu Sayeed reported that the Apostle of Allah said: When a man accepts Islam and makes his Islam good, Allah expiates for him every sin he committed (before Islam), and thereafter there come in exchange of good action the rewards of ten times like it up to seven hundred times up to manifold times; and of a bad action (punishment) like it except that Allah may forgive it. (Bukhari)

## CHAPTER-5

### BELIEF (EMAAN)

#### What is Belief?

Emman or belief is the first and the foremost article or pillar of Islam. Belief has been defined and described in many verses of the Quran, the most comprehensive of which are:

- It is not righteousness that you turn your face toward the East and the West; but righteous is he who believes in Allah and the Last Day and the Angels and the Scripture and the Prophets..... 2(177)
- The messenger (Muhammad) believes in that which has been revealed to him from his Lord and so do the believers. Each one believes in Allah and His Angels and His Scriptures and His messengers. They declare: We make no distinction between any of His messengers. (2:285)
- O you who believe! Believe in Allah and His messenger and the Book which He has revealed to His messenger and the Books which He revealed before him. He who disbelieves in Allah and His angels and His Books and His messengers and the Last Day, he has indeed strayed far away. (4:136)

Thus the Qur'an has prescribed for the followers of Islam to believe in Allah, His Messenger, His Angels, His Scriptures and the Hereafter. To these five elements of belief, Prophet Muhammad has added another element and that is belief in destiny (Taqdir).

As stated above, there are six elements or constituents of belief which have been prescribed by the Qur'an and the Sunnah. These are: Belief in Allah, belief in Messengers, belief in Scriptures or Books, belief in Angels, belief in the Hereafter or the Last Day, and belief in Predestination or Taqdir. All these constituents of belief are briefly discussed as under:

1. **Belief in Allah:** Allah is the Almighty and only one God of the whole cosmos. He is the Creator of each and everything in the universe. He is Eternal and Ever-Living. He has no partner, no children, no parents and no spouse. He is All-Powerful, Unique in Essence and Attributes, All-Perfect, Sovereign Lord, Omnipresent, Omniscient, All-Knowing, All-Seeing, All-Wise, Just, the Beneficent, the Merciful and the Forgiving God. The heavens and earth are full of His signs and blessings. He gives life and

- death and revives the dead. He sent Prophets and revealed Scriptures for the guidance of man. He is the Master of the Day of Judgment. He is only to be worshipped. Followers of Islam have been enjoined by the Qur'an and by the Prophet Muhammad (PBUH) to believe in Allah and worship Him alone.
2. **Belief in Messengers:** For guidance of man, Allah sent messengers called Prophets or Apostles of Allah who conveyed to mankind Divine message and also acted upon the message themselves to set pattern for their followers. The Prophets were human beings and they did not claim any share in Godhead. Their exact number is not known. However, according to a tradition, God sent one lac and twenty four thousand prophets from Adam to Muhammad (PBUH) for guidance of the human beings. The Muslims have to believe in all the Prophets without making any distinction between them and without rejecting anyone of them. Belief is to be expressed in all the Prophets, whether mentioned in the Qur'an or not, from Adam to Muhammad. Prophets whose names have been mentioned in the Qur'an are Adam, Idris (Enoch), Nuh (Noah), Hud, Salih, Ibrahim (Abraham), Ismael (Ishmael), Ishaq (Isaac), Lut (Lot), Yaqub (Jacob), Yusuf (Joseph), Shuaib, Ayyub (Job), Musa (Moses), Harun (Aaron), Dhu.I.Kifl, Uzair (Ezra), Dawud (David), Sulaiman (Solomon), Ilias (Elias), Al-Yasa (Elisha), Yunus (Jonah), Zakariyya (Zechariah), Yahya (John), Isa (Jesus), and Muhammad. Life and teachings of some of these Prophets along with stories of their tribes or nations have been described in detail by the Qur'an such as that of Noah, Hud, Salih, Abraham, Lot, Shuaib, Moses, Jesus and Muhammad.
  3. **Belief in Scriptures:** Allah revealed books or scriptures and gave them to the Prophets for guidance and education of mankind. The famous of them are: Scrolls (Sahifahs) given to Abraham; the Torah given to Moses; the Psalms given to David; the Gospel given to Jesus Christ, and the Qur'an given to Muhammad. Followers of Islam are required to believe in all these Holy Scriptures.
  4. **Belief in Angels:** Allah created Angels from light. They are invisible to human eye, have no sex and are appointed to carry out Allah's commands and glorify Him. They are not daughters of Allah as the pagan Arabs held. Most famous of them are: Gabriel charged with the duty of bringing revelations and messages of Allah to the Prophets; Israfil who will blow the Trumpet on the Day of Resurrection; Mickael appointed for arranging rainfall, Israel charged to take souls. Some other angels mentioned in the Qur'an and Hadith are: Harut and Marut (sent by God to test the belief of some nation of the old), Kiraman Katibin (the respected recorders who record the deeds of human beings); Munkir and Nakeer who would question the dead in graves; angel who brought good tidings of birth of a son to Mary the mother of Jesus; angels who brought good news about birth of Isaac to Abraham; angels

- who destroyed the people of Lot; angels in charge of Hell and Angels who would welcome the righteous in Paradise, etc. Muslims are required to believe in all angels of God.
5. **Belief in the Hereafter:** This world would end on the Last Day called the Doomsday when every living soul would die. The Hereafter would start after the death. On the Doomsday (also called the Day of Judgment and Day of Resurrection), every dead person would be revived by Allah. Allah would judge between mankind on that day and would reward the pious with Paradise and punish the wicked with Hell. The life in the Hereafter would be real and eternal life. Muslims are required to believe in the Last Day and in the Hereafter, in life after death and in Paradise and Hell.
  6. **Belief in Destiny (Taqdir):** This belief is virtually integral part of belief in Allah and so it is not regarded as an independent element. This belief implies that all good and evil is from Allah and is in the knowledge of Allah.

Emaan or belief, in short, is professed by proclaiming the following Kalima (formula) with the tongue and by affirming its truth with the heart: "There is no god but Allah; Muhammad is the Apostle of Allah."

Furthermore one has to testify the truth of the above mentioned Kalima with the following words (which are called second Kalima): "I testify that there is no god but Allah Who is One and has no partner. And I also testify that Muhammad (PBUH) is His servant and His messenger".

The formula of comprehensive belief (Emaan-ul-Mufasssal) which attests belief in all the above mentioned elements is as follows: "I believe in Allah, in His angels, in His books, in His messengers, in the last Day and in the fact that everything good or bad is decided by Allah the Almighty, and in the life after death."

Although the followers of Islam believe in God and besides Him in His Apostles, Books, Angels and the Day of Judgment and the reward and punishment in the Hereafter, but no body should be led to misconceive that Muslims hold the Apostles or the Books or the Angles as deities or as associates of God. Islam is strictly a monotheistic religion and Muslims believe in and worship only one God who is Allah, the Almighty Lord of universe, all the other objects are His creatures. In fact, belief in God's Prophets, his Books, his angels and the Day of Judgment in compliance with God's command is re-affirmation of one's central belief in God.

### **Verses of the Qur'an**

Please see al-Qur'an: - 2:2-5; 2:136; 2:177; 2:285; 3:84; 4:136; 4:150-152; 49:14-15; 58:22;

### **Traditions of Prophet Muhammad (PBUH)**

- 1) Omar-b-al Khattab reported: We were seated once near the Apostle of Allah when lo! There appeared a person to us dressed in extremely white clothes and having jet black hairs. No fatigue of journey did appear on him and nobody amongst us could recognize him – till he sat down near the Prophet. Then he joined his knees to his knees and placed both of his palms over his two thighs and said: O Muhammad! Inform me about Islam. He replied: Islam is – that you attest that there is no deity but Allah and that Muhammad (PBUH) is Messenger of Allah, that you keep up prayer, pay poor rate, keep fast of Ramazan and make pilgrimage of the house provided you have means of making journey to it. He replied: You have spoken the truth. We were astonished to see that he asked him and corroborated him. He enquired: Inform me about faith. He said: It is that you believe in Allah and His angels and His books and His Apostles and the Last Day and that you believe in predestination – in its good and in its evil. He said: You have spoken the truth. He enquired: Inform me about Ih'san. He said: It is that you serve Allah as if you see Him and if you do not see Him, He certainly sees you. He enquired: Inform me about the Doom 'One questioned' replied he, "is not better informed about it that the questioner".....(Muslim)
- 2) Ali reported that the Messenger of Allah said: No servant (truly) believes till he believes in four (things) --- he bears witness that there is no deity but Allah; and that I am the Apostle of Allah Who sent me with truth; and he believes in Death and Resurrection after death; and he believes in pre-measurement. (Tirmizi, Ibn Majah)
- 3) Abu Hurairah reported that the Holy Prophet said: Belief has got seventy and odd branches of which the best is the saying – There is no deity but Allah, and of which the most insignificant is the removal of injurious things from pathway, and shame is a branch of faith. (Bukhari, Muslim)
- 4) Abbas-b-Abdul Muttaleb reported that the Messenger of Allah said: He has tasted the sweetness of faith who is pleased with Allah as Lord, with Islam as religion and with Muhammad as apostle. (Muslim)
- 5) Abu Omamah reported that a man asked the Holy Prophet: What is faith? He replied: When your good work gives you pleasure and your evil work grieves you, you are

- then a man of faith. He enquired: What is sin? He said: When anything smites you within yourself, avoid it. (Ahmad)
- 6) Anas reported that the Messenger of Allah said: Whoso has got three (things) in him shall taste the sweetness of faith on their account: He to whom Allah and His Apostle are dearer than anything besides them; he who loves a servant of Allah and who does not love him but for Allah; and he who is averse to return to infidelity after Allah has saved him therefrom as he would dislike to be flung into hell-fire. (Bukhari, Muslim)
  - 7) Mu'az-b-Jabal reported that he asked the Holy Prophet about the most excellent faith. He said: It is that you love for Allah and hate for Allah, and engage your tongue in the remembrance of Allah. He enquired: What more, O Prophet of Allah? He replied: It is that you love for men what you love for yourself and hate for them what you hate for yourself. (Ahmad)
  - 8) Abu Sayeed-al-Khodri reported that the Messenger of Allah said: Everybody who has an atom-weight of belief in his heart will be taken out of Hell. (Tirmizi)
  - 9) Abu Hurairah reported that the Messenger of Allah said: What reaches the believer out of his works and good actions after his death is the learning he has acquired and spread abroad, and a pious issue he has left, or a book he has left as heritage, or a mosque he has built up, or a house for the travellers he has built, or a canal he has caused to be excavated, or an act of charity he has done out of his wealth while in his health and life – (these) will reach him (even) after his death. (Ibn Majah)
  - 10) Anas reported that the Messenger of Allah said: By One in whose hand there stands my life! Nobody (truly) believes till he loves for his brother what he loves for himself. (Bukhari, Muslim)
  - 11) Abu Hurairah reported that the Messenger of Allah said: He does not (truly) believe by Allah, he does not believe by Allah, he does not believe by Allah. He was questioned: Who O Prophet of Allah? He replied: He from whose injuries his neighbour is not safe. (Bukhari, Muslim)



## **CHAPTER-6**

### **PRAYER (SALAT)**

#### **Meaning and Importance of Prayer**

Prayer in one form or the other has always been an integral part of devotional service in every religion. Every Prophet of Allah from Adam to Muhammad (may Allah's peace be upon them) has not only been offering prayer himself but has also been enjoining his followers to establish it regularly. All the contemporary revealed religions of the world – Judaism, Christianity and Islam – recognize the efficacy of prayer.

The prayer is the second important pillar or fundamental article of Islamic faith after belief. Just as belief in Allah is the essence of faith, so is the prayer the essence of all Islamic devotions and pious actions. The Qur'an uses the term 'Salat' for prayer which stands for serving or worshipping Allah or praying to or seeking nearness to Him. The Qur'an has laid a great stress upon prayer and has repeated the commandments about prayer many times. The object of prayer in Islam is the Almighty God Who is One and Who alone is to be worshipped.

Islam has prescribed performance of prayers five times a day as an obligatory duty of every Muslim, whether he is a male, or a female, free or slave, rich or poor, healthy or sick, at home or on journey. It is not excused even in the battlefield and has to be performed in the way prescribed by the Qur'an. In leisure or in business, in town or in village, in peace or in war, in sea or in land, a believer has to offer prayer on the prescribed times. Thus the prayer is universal in nature unlike other articles of faith such as Zakat and Hajj which are obligatory for the rich believers only and unlike fast which is obligatory only for one month and that too for the adult healthy Muslims.

The prayer, besides being discharge of very important obligation to the Creator, bestows upon its observers many spiritual, social and individual benefits. It helps the purification of soul. It promotes unity, brotherhood and friendship among the believers as the male Muslims observe it in the mosque in congregation. It helps the Muslims to meet each other and confer with each other to solve their common problems, be they economic, political or social. It teaches punctuality and regularity and disciplines one's daily life. The prayer helps even the physical health of one as all his bodily limbs come into action, even the toes and fingers. The prayer also helps concentration of mind. It promotes cleanliness of the body as it is preceded by ablution or bath. The Qur'an advises the believers to seek help from the prayer and the patience in grief and hardship.

According to the Qur'an, the prayer protects one from lewdness and evil. The prayer, according to Prophet Muhammad (PBUH), distinguishes a believer from a non-believer. The prayer will serve its observer as a light on the Day of Judgment and will be means of his salvation. An adult Muslim, male or female, is duty-bound to pray five times every day, i.e. at dawn, just after midday, in mid-afternoon, just after sunset and at nightfall. Children of 7 years and above are encouraged to offer prayer. Men are obliged to establish prayer in the mosque while women are encouraged to offer it in their home. Prayer is offered facing toward Kaabah which is at Makkah. The prayer in the mosque is said in the congregation which is led by an Imam (prayer-leader). Summons to prayer are given by a caller (Muezzin) who proclaims call (Adhan) from the minarets of the mosque or from some other raised platform in the mosque. Before saying prayer, a believer is required to purify or cleanse himself by performing ablution (wudu) or ritual bath. In the prayer, verses of the Holy Qur'an, short statements of praise of God and some other supplications are recited. The prayer comprises a series of standings, bowings, prostrations and sittings. It signifies one's complete submission before the Almighty and at a higher spiritual level it is a recognition of the fact of God's constant presence. Friday is a special day for public prayer in the mosque. Friday prayer substitutes midday prayer. Another prayer which has been specially mentioned in the Holy Qur'an to carry a lot of merit is the Tahajjud prayer. Its time is after midnight and before dawn.

While five daily prayers are obligatory, piety encourages Muslims to offer additional prayers whenever they can in order to earn pleasure of Allah. When some Muslim dies, funeral prayer is offered in congregation which is led by an Imam. Twice in a lunar year, the Muslims offer special thanks – giving prayers to their Lord on two religious festivals – Eid-ul-Fitar and Eid-ul-Azha – which are widely celebrated in the Islamic world. The Muslims pray when they are happy; they pray when they are sad. Indeed the true followers of Islam are obliged to remember God and pray to him in every situation in order to seek His blessings and support.

The Prophet of Islam not only taught the rules of prayer, its form and procedure, its timings, its rakaats, etc. to his followers but also showed its practical demonstration for their guidance. Detailed rules and regulations have been laid down by the jurists and scholars of Islam regarding prayer in the light of the Qur'an and the Sunnah of the Prophet which can be understood by referring to Fiqah (jurisprudence) books.

Let us now describe Friday and Tahajjud prayers briefly and also discuss the subjects which relate to prayer like call to prayer, ablution, Qiblah, mosque, timings, units of prayer, etc.

**Call to Prayer (Azan)**

'Azan' is the call for prayer which is proclaimed at least five-times a day from the minarets of the mosques throughout the world in the loud and sweet melodious voice calling the Muslims of the vicinity to join the congregational prayer. This prayer-call is proclaimed in the prescribed Arabic words at the advent of the time of each prayer. Decision about proclaiming 'Azan' was made by Prophet Muhammad (PBUH) after his migration to Madinah in consultation with the companions.

Azan is proclaimed by man standing in a lofty or prominent place in the mosque (generally the mosques have minarets for this purpose) in as loud a voice as possible. The caller is called Muazzin. He stands facing the Holy Ka'abah with his both hands raised to the ears and says: "Allah is greatest (repeated four times); I bear witness that there is no god but Allah (repeated twice); I bear witness that Muhammad is the Messenger of Allah (repeated twice); come to prayer (repeated twice); come to success (repeated twice); Allah is greatest (repeated twice); There is no god but Allah (once only)". In the call for morning prayer, the words – prayer is better than sleep – are added (repeated twice) after the words, "Come to success".

'Aqamat' is the announcement which is issued just before the Imam (leader of prayer) starts the prayer. It is just like Azan but in a less loud voice and with the difference that the words – prayer is ready – are repeated twice after the words, "Come to Success".

**Ablution and Dry Ablution (Wadu and Tayammum)**

It is obligatory for a believer to purify and clean himself before offering prayer. If he is unclean he should perform 'Ghusal' (bath i.e. washing of the whole body). Otherwise he should make 'Wadu' (ablution) which is the washing of the hands, face and feet in the prescribed way with water. But if the water is not available or the use of water is harmful to health or the water available is not pure then the believer is allowed to perform 'Tayammum' (dry ablution) with pure dust in the prescribed way. Very clear injunctions regarding Ghusal, Wadu and Tayammum are given in the Qur'an and the Ahadith (traditions) of the prophet of Islam. The method and procedure of performing these acts has also been laid down by the Qur'an and the Sunnah which needs no explanation or further comments. Only the following verse of the Qur'an and tradition of the Prophet would suffice:

- You who believe! When you rise up for prayer, wash your faces and your hands up to the elbows, and lightly rub your heads (with wet hands), and (wash) your feet up to the ankles. And if you are unclean (because of sexual discharge), then purify yourselves (by taking a full bath). And if you are sick or on a journey or one of you

comes from the toilet or you have had (sexual) contact with the women and you find no water, then go to clean soil and rub your faces and hands therewith. (Al-Quran 5:6)

- Usman reported that he performed ablution and that he thrice poured (water) over his hands. Then he gurgled and snuffed up water. Then he washed his face and then he washed thrice his right arm up to the elbow. Afterwards he washed thrice his left arm up to the elbow and then he wiped his head. Afterwards he washed his right foot thrice and then the left foot thrice. Afterwards he said: I have seen the Messenger of Allah performing ablution similar to this ablution of mine. (Bukhari, Muslim)

### **Qiblah (Direction)**

Qiblah is the direction in which the Muslims turn their faces in prayers from all over the world. This direction is towards the Ka'abah (the House of God) at Makkah in Arabia which was built by the great Prophet Ibrahim about 1800 B.C. Ka'abah is also the centre of devotional rites and acts attached with pilgrimage.

For some period at Madinah, Prophet Muhammad (PBUH) observed Jerusalem as Qiblah and, therefore, he and his followers used to pray in the direction of that holy city. However, in his heart of hearts the Prophet wished that Ka'abah should be the Qiblah of Islam and so he often turned his face to heaven praying for the fulfillment of his desire. It was in the year 2 A.H. that Allah's commandment came directing the Prophet to turn his face from Jerusalem to Ka'abah when he was leading Zuhr prayer at the house of Bishr-bin-Bara-bin-Ma'arur. Since then Ka'abah is the Qiblah of the followers of Islam. (Please refer to verses 2:143-144 and 2:149-150 of Al-Quran)

It has been aptly observed that the change of Qiblah from Jerusalem to Ka'abah marked the end of religious leadership of the House of Israel and Jerusalem also ceased to be the religious center of the world. Now the religious leadership had come to be vested in Islam with the result that Ka'abah became the religious center for mankind.

### **Mosque (Place of Worship)**

Although the whole earth is mosque for a Muslim whereupon he can offer his prayer except unclean places, yet the Muslims construct and reserve for prayers special places and buildings called mosques. Mosque means a place of prostration. Thus the mosque is a place of worship where the followers of Islam converge at least five times a day to join congregational prayers.

Offering prayer in the mosque in congregation is obligatory for a Muslim male except in case of a valid excuse, but for a Muslim female prayer in the house is better. The mosque is the dearest place to Allah and His messenger and prayer in it carries merit much higher than the prayer at home. The mosque of Quba near Madinah is the first mosque built by Prophet Muhammad (PBUH) during his migration to Madinah and soon after arriving at Madinah the Prophet built the famous mosque named after him called the Mosque of the Prophet in the Year 1 A.H. i.e. 622 A.D.

### **Timings**

The Qur'an says: "...Surely, prayer is obligatory for the believers at the fixed hours." (4:103). Thus there are fixed times for the five daily prayers of the Muslims. There are very meaningful hints about the times of prayers in the Holy Qur'an. The names of the prayers and their scheduled times as prescribed and practiced by the Prophet of Islam are: Fajr (the early morning prayer) – from the appearance of dawn upto rising of the sun; Zuhr (the early afternoon prayer) – from the declining of the sun at noon till the beginning of the time of next prayer; Asr (the late afternoon prayer) – from the time when a man's shade becomes double to the setting of the sun; Magrib (the sun set prayer) – from just after the sun-set to the disappearance of red colour in horizon; I'sha (the night prayer) - begins after the time of Magrib prayer till midnight. (Kindly refer to verses 11:114, 20:130, 30:17-18 and 76:25-26)

### **Units of Prayers (Rak'at)**

Each prayer generally comprises three parts – Fard (compulsory), sunat (observed by the Prophet of Islam in addition to compulsory part), and Nafl (recommended by the Prophet as optional). Furthermore, each prayer consists of certain number of fixed rak'ats, each rak'at being a single unit comprising standing, bowing, prostrations and sitting. Fard prayer in the mosque is offered in congregation. Numbers of rak'ats of each prayer are: Fajr – Sunnat 2, Fard 2, total 4; Zuhr – Sunnat 4, Fard 4, Sunnat 2, Nafl 2, total 12; Asr – Sunnat 4, Fard 4, total 8; Magrib – Fard 3, Sunnat 2, Nafl 2, total 7; I'sha – Sunnat 4, Fard 4, Sunnat 2, Nafl 2, Witr 3, and Nafl 2, total 17;

### **Friday Prayer (Jumu'ah)**

The Jews have Saturday and the Christians have Sunday as the day in a week exclusively meant for devotion and divine service with closed holiday for worldly work. The Muslims, on the contrary, have no such day in a week exclusively dedicated to worship with total leave from worldly work. They have Friday and it is obligatory for them to offer Jumu'ah prayer in congregation in the mosque in lieu of Zuhr prayer and its time is almost that of the Zuhr prayer. The Muslims are, however, allowed to work on the day except during the time of prayer.

The Jumu'ah prayer is held in rather a bigger mosque of the locality which attracts and accommodates larger gathering of the believers and it is obligatory on the Muslim men to attend it except for a valid excuse. The women are allowed to participate only at their option while the slaves, children, physically incapacitated are not compulsorily required to attend. The actual prayer is preceded by the khutbah (sermon) called Friday Sermon in which the Imam or Khateeb (the person who reads sermon) recites verses of the Qur'an, invokes blessings on Prophet Muhammad and emphasizes the duties of the believers to Allah and to each other. He also tells about the rewards for the pious and the punishment for the wicked in the Hereafter, and may shed light on the socio-economic problems faced by the Muslim Ummah (community). Number of Rak'ats of the Jumu'ah prayer is traditionally 14 which is: Sunnat 4, Fard in congregation 2, Sunnat 4, Sunnat 2 and Nafil 2. One cannot offer Friday prayer alone or at home. If he misses the Jumu'ah prayer, he will offer Zhur prayer instead. (Please refer to verses 9-10 of Surah 62 of the Qur'an)

### **Tahajjud Prayer**

The Holy Qur'an made Tahajjud prayer compulsory for the Prophet Muhammad (PBUH). Verse 79 of chapter 17 of the Qur'an reads: "And in the last part of the night, awake with (i.e. offer Tahajjud Prayer, an additional prayer for you (O Muhammad))".

Although this prayer is not compulsory for the followers of Muhammad (PBUH), but acting upon the Sunnah of their beloved teacher, the most God-fearing among the Muslims offer this prayer in order to attain spiritual elevation. Tahajjud prayer is an effective way of self-purification and of developing virtues of steadfastness and fortitude. The Qur'an says: No doubt, the rising at night is most effective for controlling the self and most suitable for understanding the word of Allah (73:6).

Tahajjud literally means "to break the sleep and get up". This prayer is offered every night, a little after midnight, say between 1.00 Am to 3.00 A.m. The number of Rak'at varies between 2 to 8 according to some scholars or between 4 to 12 according to some other.

### **Verses of the Qur'an**

To know the importance, significance, merits and excellence of prayer, please refer to the following verses of the Qur'an: 2:43; 2:45; 2:110; 2:143-144; 2:177; 2:277; 4:43; 4:101-103; 5:6; 5:12; 6:162; 8:2-3; 9:18; 9:112; 11:114; 17:78-79; 20:14; 22:41; 23:1-5; 29:45; 62:9-10; 73:20; 108:1-3; etc.

**Traditions of the Prophet**

- 1) Abu Hurairah reported that the Messenger of Allah said: Prayers for five times, one Jumu'ah prayer up to (another) Jumu'ah prayer and one fasting month upto (another) fasting month are causes of expiation of what comes to pass in their midst provided the great sins are avoided. (Bukhari, Muslim)
- 2) Abu Hurairah reported that the Messenger of Allah said: Inform me that if there be a river by the side of the door of someone of you wherein he takes bath five times a day – will there remain anything of his dirt? 'No' said they, 'there will remain nothing of his dirt.' He said: Thus are the prayers of five times. Allah blots out all sins therewith.
- 3) Ibn Mas'ud reported: I asked the Holy Prophet: Which action is dearest to the Almighty Allah? He said: Prayer in its time. I asked: Then what is next: He said: Obedience to parents. I asked: Then what is next? He said: Jihad in the way of Allah. (Bukhari, Muslim)
- 4) Osman reported that the Messenger of Allah said: Whoso says the I'sha prayer in congregation, stands as it were (in prayer) for half the night; and whoso says the early morning prayer in congregation prays as it were the whole night. (Muslim)
- 5) Jaber reported that the Messenger of Allah said: Between a man and infidelity, there is the abandonment of prayer. (Muslim)
- 6) Ob'adah-b-Swa'met reported that the Messenger of Allah had said: Five prayers – the Almighty Allah made them obligatory: Whoso performs ablution well for them and says prayers in their time, and completes their bowings and prostrations, he has a covenant from Allah to forgive him. And whoso does not do so, he has no covenant from Allah. If He wishes, He may forgive him and if He wishes, He may punish him. (Ahmad, Abu Daud, Malek, Nisai)
- 7) Abu Darda'a reported: My friend advised me: Associate nothing with Allah though you are severed and burnt, nor give up an obligatory prayer intentionally. Whoso gives it up intentionally, the protection becomes free from him. Don't drink intoxicant and verily it is the key to every evil. (Ibn Majah)
- 8) Ibn Mas'ud and Samorah-b-Jundab reported that the Messenger of Allah said: The middle prayer is the Asr prayer. (Tirmizi)
- 9) Jaber reported that the Messenger of Allah said: The key to Paradise is prayer, and the key to prayer is cleanliness. (Ahmad)

- 10) Ayesha reported that the Prophet used to open prayer with takbir and the Qur'an-reading with – "All praise is due to Allah, the Lord of the universe. And when he bowed, he used neither to keep his head up, nor bend it very low but between that; and when he raised his head from bowing, he used not to prostrate till he stood erect, and when he raised up his head from prostration, he used not (again) to prostrate till he sat erect; and he used to say in every two rak'ats the Tahiyya; and he used to spread his left leg and fix his right leg, and he used to forbid the footstep of the devil, and prohibit a man's spreading out both arms (like) that of the beasts and he used to close the prayer with greeting. (Muslim)
- 11) Ibn Omar reported that the Apostle of Allah said: Prayer in congregation is superior to a single prayer by twenty seven degree. (Bukhari, Muslim)
- 12) Ibn Omar reported that the Messenger of Allah said: Don't prevent your women from (going to) the mosques and their houses are better for them. (Abu Daud)
- 13) Ibn Abbas reported that the Messenger of Allah said: Gabriel led my prayer twice near the Ka'aba. He prayed Zuhr with me when the sun declined a little and it became like the length of a shoe-lace, and he prayed Asr with me when the shade of everything became like itself, and he prayed Magrib with me when the fasting man broke his fast, and he prayed I'sha with me when the red-hue disappeared, and he prayed Fajr with me when food and drink became unlawful for a fasting man. When there came the following day, he prayed Zuhr with me when his shade was like his length, and he prayed Asr with me when his shade was double his length, and he prayed Magrib with me when the fasting man broke his fast, and he prayed I'sha with me at one-third part of the night, and he prayed Fajr with me when there was clear morning. Afterwards he looked at me and said: O Muhammad! this was the time of the Prophets before you, and the times are what is between these two times. (Abu Daud, Tirmizi)
- 14) Ibn Omar reported that when the Muslims came to Madinah, they used to muster strong and had fixed times for prayer, but none used to call (Azan) therefor. So one day they held talk about that. Some of them said: Adopt like the ringing of the bell of the Christians. Some of them said: Horn-blowing like the horn-blowing of the Jews. Omar said: Will you not send a man who will proclaim Azan for prayer? Then the Apostle of Allah said: O Bilal! get up and proclaim Azan for prayer. (Bukhari, Muslim)
- 15) Abu Hurairah reported that the Messenger of Allah said: The parts of land that are dearest to Allah are their mosques, and the parts most hateful to Allah are their markets. (Muslim)



- 16) Osman reported that the Messenger of Allah said: Whoso builds a mosque for Allah, Allah will build an abode for him in paradise. (Bukhari, Muslim)
- 17) Anas-b-Ma'lek reported that the Messenger of Allah said: Prayer of a man in his house is one prayer, and his prayer in the mosque of the tribes is prayer by 25 times, and his prayer in the congregational mosque is prayer by 500 times, and his prayer in the farthest mosque (of Jerusalem) is prayer by 50000 times, and his prayer in the mosque of mine is prayer by 50000 times and his prayer in the sacred mosque of Ka'abah is prayer by 100000 times. (Ibn Majah)
- 18) Abu Hurairah reported that the Apostle of Allah said: The best day on which the sun has risen is Friday wherein Adam was created, and wherein he was admitted in Paradise, and wherein he was taken out therefrom; and the Hour (Doomsday) shall not come to pass except on Friday. (Muslim)
- 19) Abu Hurairah reported that the Apostle of Allah said: We who are the last shall be the first on the Resurrection Day, although they were given the Book before us, and we have been given after them. Then this was certainly their day which was made obligatory on them, that is the Jumu'ah day. Then they differed therein, and so Allah guided us to it. The people will follow us therein, the Jews observing the next day and the Christians the day following. (Bukhari, Muslim). And in a narration of Muslim he said: We who are last shall be first on the Resurrection Day, and we will be the first to enter Paradise. (Bukhari, Muslim)
- 20) Tareq-b-Shahab reported that the Messenger of Allah said: Jumu'ah is a duty binding upon every Muslim in congregation except upon four: slave, woman, boy or sick man. (Abu Daud)
- 21) Ibn Abbas reported that the Holy Prophet said: Whoso gives up Jumu'ah prayer without excuse is written as a hypocrite in a record which will neither be effaced, nor changed. (Shafeyi)

## **CHAPTER-7**

### **ZAKAT (OBLIGATORY CHARITY)**

#### **Meaning and Importance of Zakat**

To pay zakat is one of the fundamental articles of faith for a Muslim. Zakat is one of the five columns or pillars upon which the whole edifice of Islam is built. Next to Salat (payer), Zakat is the most important of the religious obligations enjoined on the followers of Islam.

The importance of Zakat in Islam can be judged from this very fact that the Qur'an, the revealed book of Islam, mentions Zakat for more than eighty times, while for twenty seven times commandments regarding Zakat are found in close connection with obligatory Salat (prayer).

The word 'Zakat' literally means 'growth' or 'increase' or 'nourishment'. Thus Zakat means 'to grow', 'to increase' or 'to purify'. Zakat helps the purification of human soul from miserliness, selfishness, lust and greed of wealth and thus it paves the way for its growth and development. The spending of wealth for the sake of Allah purifies the heart of man from the love of materialism and instead inculcates in his heart love of God and love of humanity. Apart from its moral and spiritual effects, Zakat has also many economic and social repercussions. It establishes brotherhood, friendship and fraternity among the rich and the poor. Zakat prevents the concentration of wealth in few hands and ensures its distribution in the hands of many. It also discourages hoarding and brings about the circulation of capital into the national economy. In this way, Zakat ensures the growth of national wealth and promotes national integration and social bonds.

In the days of the Prophet and early Muslim caliphs, Zakat was compulsorily collected by the state as a tax and was spent strictly on the welfare of the poor and destitute as prescribed by the Qur'an. However the later Muslim rulers did not pay their proper attention to its collection on behalf of state and so it became a private charity, each believer paying it at his will to the poor in his locality. Recently the forces of Islamic revival have made several Muslim states to create institutions for collection of Zakat on behalf of government and for spending of it for the cause of the welfare of the poor.

**Verses of the Qur'an:**

Please refer to al-Qur'an 2:43, 2:110, 2:177, 2:277, 9:18, 9:60, 9:103, 22:41, 23:1-5, 24:56, 30:39, 98:5.

**Ahadith of the Prophet:**

Some of the Traditions of the Prophet about Zakat are:

- 1) Ibn Omar reported that the Holy Prophet said: Islam is built on five things, to bear witness that there is no deity but Allah and that Muhammad (PBUH) is His servant, to keep up prayer, to pay Zakat, to make pilgrimage and to keep fast in Ramadan. (Mishkat-ul-Masabih)
- 2) Ibn Abbas reported that the Holy Prophet sent Mu'az to Yemen saying: Certainly you will come across a people, the People of the Book. Call them to bear witness that there is no God but Allah and that Muhammad is the Messenger of Allah. If they submit to that, teach them that Allah has made obligatory upon them prayer for five times a day and a night. If they submit to that, teach them that Allah has made obligatory over them Zakat which will be taken from the rich and will be given to the poor among them. If they then obey that, avoid taking the best part of their property and fear the invocation of the oppressed, because between it and Allah, there is no veil. (Bukhari and Muslim)
- 3) Abu Hurairah reported that the Messenger of Allah said: Whomsoever Allah gives wealth but who does not pay its zakat, his wealth will be made to appear to him on the Resurrection day as a huge bald snake having two fangs for it. It will be put round his neck on the Resurrection day and then take hold of him with its two fangs meaning its two jaws. Afterwards it will say; I am your wealth, I am your hidden treasure. Then he recited: And let not those think who are niggardly, the verse. (Bukhari)
- 4) Ibn Omar reported that the Messenger of Allah said: Whoever acquires wealth, there is no Zakat therein till a year passed over it. (Tirmizi)
- 5) Ali reported that Abbas asked the Prophet about advance payment of his Zakat before a year passed. He gave him permission for that. (Ibn Majah, Abu Daud, Tirmizi)
- 6) Abu Hurairah reported: When the Holy Prophet was dead and Abu Bakr succeeded him, and those who returned to disbelief from desert Arabs returned to disbelief, Omar-bin-al Khattab said to Abu Bakr: How can you fight with the people while the Messenger of Allah said: I have been ordered to fight with the people till they utter:

- There is no deity but Allah? So whoso utters: there is no deity but Allah, his property and life are under my protection except for its tax, and its account is upon Allah. Abu Bakr said: By Allah I shall surely fight against him who differentiates between prayer and Zakat, because Zakat is a duty on property. By Allah, if they refuse me to deliver young goats which they used to deliver to the Prophet of Allah, I will fight against them inspite of their refusal. Omar said: By Allah, he was not except that I saw that Allah expanded the chest of Abu Bakr for fighting. Then I recognized that it was right. (Bukhari and Muslim)
- 7) Amr-bin-Shuaib reported from his father from his grandfather who said that two women came to the Holy Prophet with two bangles of gold in their hands. He asked them: Have you paid its Zakat? 'No', replied they. The Holy Prophet then asked them. Do you both like that Allah will dress you with bangles of Hell? 'No' replied they. He said: Then pay its Zakat. (Tirmizi)
  - 8) Samorah-bin-Jundab reported: The Messenger of Allah used to direct us to collect Zakat from that which we counted as merchandise. (Abu Daud)

### **Rules and Regulations**

The prophet of Islam (PBUH) instructed Mu'az, when the latter was sent to Yemen as Governor: "Teach them that Allah has made obligatory over them Zakat which will taken from the rich and will be given to the poor among them." This Hadith of Prophet (PBUH) explains the nature and purpose of Zakat.

The rules and regulations of Zakat as laid down by the Muslim jurists in the light of the Qur'an and the Sunnah are:

1. Zakat is imposed on the wealth of a person who is (a) Muslim (b) adult (c) sane (d) free and (e) solvent. However, Zakat is also payable on the wealth of a minor as well as on the wealth of an insane person but it is paid by the guardian. As it is a religious duty, it is obligatory on a Muslim only and no non-Muslim is obliged to pay it. A slave and insolvent debtor is also not liable to its payment.
2. Nisab of Zakat or the minimum limit of wealth which attracts liability of Zakat has been fixed at various levels in case of different categories of wealth. Nisab in case of gold is 20 Misqal or 7.5 tolas or 3 ounces or 85 grams. In case of silver, it is 200 Dirhams or 52.5 tolas or 21 ounces or 612 grams. In case of camels, it is 5 in number. In case of cows, it is 30 and in case goats and sheep, it is 40 in number. Articles of trade and general merchandise qualify for Zakat when their value is equal to Nisab of silver.

3. Rate of Zakat in case of gold and silver is 2.5%, in case of cattle wealth it varies between 1% to 2.5%, while in case of articles of trade it has been fixed at 2.5%. Assets of modern times like shares and stocks, cash and coins, deposits in banks, investments and debentures, etc. are also charged to Zakat at the rate of 2.5%.
4. No Zakat is due on property before a Lunar year elapses. Ibn Umar reported that the Messenger of Allah said: "Whoever acquires wealth, there is no Zakat therein till a year passed over it" (Tirmizi). For the purpose of Zakat, the Muslim financial year begins with the month of Ramadhan. Advance payment of Zakat is also permitted like the advance payment of Income Tax these days. Deduction of Zakat at source is also allowed.
5. Properties which were subjected to Zakat in the early Islamic State included gold and silver, animal wealth, articles of trade, etc. During the reign of Caliph Umar, horses were also subjected to Zakat when they were bred and traded on a larger scale.

Industrial revolution and technological development have brought in their wake certain properties and assets which were not known in the early days of Islam such as: industrial machinery, bank or currency notes, bank deposits, bonds, securities, shares, stocks, debentures, certificates of credit, bills of exchange, insurance policies, provident funds, certificates of investments, etc. Modern jurists and scholars of Islam are almost unanimous that these assets are chargeable to Zakat in an Islamic State.

6. The following properties and assets have been exempted from the levy of Zakat:
  - i). Personal effects like clothes, articles of furniture, household goods except ornaments and utensils of gold and silver.
  - ii). Horses and asses for conveyance or Jihad.
  - iii). Arms or weapons for personal use.
  - iv). Cattle employed in farming or transportation of goods.
  - v). Tools of a professional for his personal use.
  - vi). Residential house.
  - vii). Slaves and servants.
  - viii). Books.
  - ix). Food for the owner and his family.

- x). Agricultural land and factory building and machinery etc.
- 7. Zakat cannot be lawfully paid to members of the tribe of Hashim who was the great grand-father of the prophet of Islam. It cannot be paid to Non-Muslims. Servants and slaves are also not eligible for Zakat when it is paid to them in consideration of their services. A person possessing Nisab property is also not eligible for it. One's ascendants and descendants are also not eligible for Zakat. A husband cannot pay Zakat to his wife. Similarly, according to some jurists Zakat cannot be spent on the construction of a mosque. However, it can be paid to the charitable institutions, according to most of the jurists.
- 8. Zakat is levied only on what remains after satisfaction of one's basic necessities. Wealth for Zakat is computed after deducting the amount of debt which the assessee owes to others. All the wealth and assets owned by an assessee are not clubbed together for the purpose of Zakat because every category of wealth has its own Nisab and its own rate. In case of joint ownership of wealth, the share of each partner is considered separately. Zakat can be collected or paid in kind or cash, whichever method is convenient. Zakat on visible or apparent wealth is assessed and collected by the Islamic state but in case of invisible or non-apparent assets, Zakat can be assessed and determined by the Zakat payer himself. However, in this case also Zakat should be paid to the State.
- 9. Zakat or Sadaqa levied on the agricultural produce is called Ushr. It is levied at the rate of 10% of the produce in case of rain-irrigated land and at 5% in case of land irrigated by artificial means of irrigation such as tube-well. Nisab or minimum amount of produce which attracts Ushr is 5 vasqa or 948 kg. Wheat, barley, honey, fruits (like dates and grapes) are liable to Zakat. However, views differ about Zakat on vegetables and fodder.
- 10. Any Muslim who is poor and who does not possess wealth equal to Nisab is eligible for Zakat. To determine eligible persons for Zakat please see "Application of Zakat Funds".

### **APPLICATION OF ZAKAT FUNDS**

The Holy Quran prescribes eight heads of expenditure in respect of Zakat revenues in its verse 60 of Chapter 9 which reads: "The alms are only for the poor and for the needy, and for those who collect them, and for those whose hearts are to be reconciled, and to free the captives, and to free the debtors, and for the cause of Allah, and for the wayfarers. That is the duty imposed by Allah; and Allah is Knower, Wise."

Now let us discuss the categories or classes of persons on which Zakat Funds can be spent.

**I. The poor:** The word 'faqir' means a poor person who has no means or insufficient means to live on. The legists have held that the word faqir includes:

- 1) All poor persons who need help to pull on.
- 2) Incapacitated or physically disabled individuals who cannot earn.
- 3) Helpless persons like orphans, widows, old and unemployed.
- 4) Muhajireen or refugees who are forced to leave their homeland and their belongings under oppression or persecution and they seek refuge in another land.
- 5) Students, teachers, preachers etc. who have dedicated their lives for the cause of learning and Islam and have no time or means to earn for their survival.
- 6) Persons who are overtaken by some calamity like flood, earthquake, war, storm cyclone etc.

**II. The Needy:** The word 'Masakin' which is plural of word 'Miskin' is again not defined. It is a derivative of word 'Maskanat', which according to Syed Abul Ala Maududi, means humility, helplessness and disgrace. 'Masakin', in fact, are those persons who are very needy and indigents. Having nothing with them to live on, they are forced to resort to begging in order to eat and cover their bodies. They are perhaps in a worse condition than the 'fuqara' because of their poverty and hardship. However, for practical purposes, the difference between 'faqir' and 'Miskin' is not of much significance.

Since the Qur'an mentions the 'masakin' in close proximity with near relatives and orphans, it has been held that close and near relatives who are poor and needy, enjoy preferential claim on one's Zakat and Sadaqat. According to a tradition reported in Abu Daud, Hadrat Abu Hurairah asked the Messenger of Allah, which charity is the best? The Prophet (PBUH) said: "The charity of the needy. And begin with one who is a kinsman". Again, it has been reported by Solaiman-b-A'mer that the Holy Prophet said: "Alms to a poor man has one merit, merit of charity, but alms to a Kinsman has two merits, merit of charity and merit of connection" (Ibn Majah, Tirmizi, Nisai). If everyone looks after his poor relatives, poverty would be alleviated because every poor man has some relative who is rich.

**III. The Collectors:** 'Aamileen' or collectors are those employees of the Islamic state who have been entrusted with the assessment, collection, management, preservation and disbursement of Zakat and keeping of its accounts. They fall under the category of

the beneficiary of Zakat funds. So the salaries, allowances and the emoluments of state officials engaged in the administration of Zakat are a charge upon the Zakat revenues.

It would be very pertinent to point out here that the very fact of application of Zakat funds on the emoluments of Zakat collectors, establishes beyond any doubt that Zakat is a state levy and the Quran makes it an obligatory duty of the state to collect and administer it. It is not a private charity as some people hold it.

**IV. Persons whose hearts are to be reconciled:** This is the fourth head of expenditure of Zakat revenues. Zakat Funds can be applied to benefit those persons whose hearts need reconciliation.

According to the jurists and scholars of Islam, following classes of persons are included in 'Muallefa-tul-quloob':

- 1) Infidels and enemies of Islam whose active hostility needs to be reconciled or neutralized as they can be harmful to the cause of Islam.
- 2) People converted to Islam whose faith is still weak and there is apprehension that they would relapse into infidelity if they were not provided financial assistance.

Whether this head of expenditure still exists or not, the jurists have no unanimous view. According to the Hanifi school of thought, this head of expenditure stands abolished after the death of the Prophet (PBUH).

**V. Freeing of Captives:** Slavery has been a great curse for humanity and Islam took many steps to remove this curse. Islam not only gave rights to the slaves but also encouraged the affluent believers to purchase the slaves and set them free. An important charge on the Zakat revenues is to help the slaves in getting their freedom.

**VI. Debtors:** Another important charge on the Zakat fund is to help the debtors in paying off their debts. Debtors who are to be helped from Zakat are those who do not possess wealth worth Nisab over and above their debt. In other words, if these debtors pay off their whole debt from their own means, they are left with an amount less than the minimum level which attracts Zakat.

According to the Jurists, only following categories of debtors are to be helped in discharging their debt obligations:

- 1) Those who incurred the debts for genuine needs e.g. for buying necessities of life, for wedding their daughters, etc.



- 2) Those who incurred the debts by helping other people e.g. by standing surety for others, by bringing about peace between combatants or by composing feuds between hostile tribes.
- 3) Those who made every effort to discharge their liabilities of debts by affecting all possible means but failed to do so.

However, those debtors who incurred the debts for indulging in luxuries, or for unlawful acts like gambling or drinking, or for extravagance, would not be helped by the Islamic state.

**VII. The Cause of Allah:** Fi Sabil Allah means in the way of Allah or for the cause of Allah. This is the seventh head of expenditure of Zakat funds. This head of expenditure is very wide and the allocation of funds made under this head covers all acts of pity and virtuous deeds. Generally speaking, Zakat funds under this head can be applied to the following acts:

1. Hospitals and medical aid centres can be maintained to provide relief to sick and wounded, especially to the poor patients.
2. Educational institutions can be established to provide education to those who cannot otherwise afford it.
3. Charitable institutions, orphan houses, social work centres etc. can be established or financially assisted.

**VIII. The Wayfarers:** Ibn-us-Sabil is the traveller or wayfarer. Expenditure for the relief and welfare of the travellers is another charge on the Zakat revenues of an Islamic state. Funds allocated under this head can be used for the following purposes:-

- 1) The wayfarer, though he may be rich at his home, can be helped financially provided he needs such assistance to complete his journey.
- 2) Facilities and comforts may be provided to the wayfarers such as meals, rest houses, baths, etc.
- 3) Roads and bridges can be built and their repair or maintenance can be undertaken.
- 4) Means of communication, traffic and transport can be improved.

## **CHAPTER-8**

### **FASTING (SAUM)**

#### **Rules and Regulations of Fasting**

Fasting is known to man since time immemorial and it has existed as an institution through ages in almost all religions and philosophies of life. The prophets, philosophers, sages, saints, religious leaders and thinkers adopted fasting as a means of controlling passions and attaining spiritual and moral elevation. Not only the revealed religions like Judaism, Christianity and Islam have prescribed fasting for their followers but even the followers of other religions like Hinduism, Jainism, Buddhism and Zoroastrianism have been practicing fasting. Thus institution of fasting is universal among mankind. The Holy Qur'an in its very first verse on fasting (2:183) emphasizes this fact that fasting was also prescribed by God for those religious communities who lived before the Muslims.

Fasting which is another fundamental article of Islam was made obligatory for Muslims in 2 A.H. before the Battle of Badar. It is compulsory for the month of Ramadan which is the ninth month of the Islamic Lunar Calendar and has 29 or 30 days. The Ramadan is also the month in which the Holy Qur'an was revealed. Fasting starts from dawn and closes at sunset on everyday and during fasting total abstention from eating, drinking and sexual intercourse is essential. It is obligatory for every Muslim, male or female, rich or poor, slave or free, to fast during the month of Ramadan. However, sick and those who are on a journey are allowed exemption from fasting but they are required to fast the same number of other days when they recover health or their journey terminates. But those who are permanently sick or are too old to keep fast are allowed the option to feed one poor person in lieu of one day's fast. During the night of fast, the fast observer is allowed to eat, drink and have sexual intercourse. However, when a fasting person is engaged in I'tikaf (Secluded devotion), he is not permitted to sexual intercourse even during nights of fast. During month of Ramadan, special prayers called "Taraweeh" are offered after night prayer (Isha). In these prayers a memorizer (Hafiz) of the Holy Qur'an recites the Qur'an in portions to complete its recitation in the month. These prayers are quite lengthy and comprise generally twenty "Rakats" each.

Those who cannot hear the Qur'an in these prayers due to some valid excuse, try to read it in their homes. The last nine or ten days of the month are spent in special worship called secluded devotion (Itikaf) when the men sit in the mosque and women in secluded place at homes and read the Qur'an and pray. The day following the end of the

month is the day of Eid-ul-Fitr or the day of celebrations and is a holyday. On that day, the Muslims felicitate each other, give charity, exchange gifts, visit each other, purchase new clothes especially for children and enjoy good food.

Besides compulsory fasting of the month of Ramadhan, optional fasting is also encouraged by Islam for earning reward from Allah. Fasting has also been prescribed for atonement of certain offences and sins. Muslims are encouraged during Ramadhan especially to do acts of devotion, charity and piety as the reward of each such act during Ramadhan is increased manifold. Offering of morning meal (Sehri) and evening meal (Iftari) to the poor fasters is considered to carry great merit in terms of reward.

In addition to being a fulfilment of a religious obligation, fasting has many benefits. It helps in controlling the passions. It is useful in attaining spiritual advancement and purification of the soul. It sharpens intellect and promotes the thinking faculty of the man. Fasting contributes in maintaining health as it reduces weight of the body and removes unnecessary fat and cholesterol deposits in the body. Fasting teaches sympathy for the poor as it makes everyone realize, through his or her own experience, how it feels to be hungry and thirsty. Thus the fasting person gains true appreciation of the needs of the poor and when he helps the poor his act promotes cause of unity and brotherhood. Fasting teaches regularity, punctuality and self-discipline. And above all, fasting brings nearness to Allah because He likes the act of fasting and because fasting makes the man pious and God-fearing. The excellence and merits of fasting have been highlighted by the Qur'an and the Prophet of Islam, and many rewards have been promised to those who regularly fulfil this obligation.

### **Itikaf (Seclusion)**

Itikaf means to isolate oneself and stay in a place. In Islam, it signifies the practice of the followers of Islam in the tradition of their beloved Prophet to seclude themselves from worldly duties and stay in a mosque for the last nine or ten days of the Holy month of Ramadhan for whole-time devotion. In these days they are not allowed to have sexual relation with their wives even during night of fast and to leave their place (mosque) except for a very short period and that too for very urgent necessity like call of nature or to join a funeral in the courtyard of the mosque. Besides fasting and usual five daily prayers, they devote their full time to worship of Allah and recitation of the Holy Qur'an.

Itikaf is Sunnat Kefayah, which means that although it is not compulsory but it must be performed at least by few believers of a locality in the mosque. Otherwise all the believers of that locality would be guilty.

The women are directed to perform this act of devotion in their homes. Itikaf begins from the Magrib (sunset) prayer of the 20<sup>th</sup> of Ramadhan and terminates with the

sighting of new moon of the month of Shawal and thus it may comprise a period of nine or ten days.

### **Verses of the Qur'an about Fasting**

Please refer to Al-Qur'an:- 2:183-185; 2:187

### **Ahadith of Prophet Muhammad (PBUH) about Fasting**

- 1) Abu Hurairah reported that the Apostle of Allah said: When Ramzan comes, the doors of heaven are opened. (In a narration: The doors of Paradise are opened), and the doors of Hell are shut up and the devils are put under chains. And in a narration: The doors of mercy are opened. (Bukhari, Muslim)
- 2) Sahl-b-Sa'ad reported that the Messenger of Allah said: In Paradise, there are eight doors of which there is a door named Rayyan. None but those who fast will enter it. (Bukhari, Muslim)
- 3) Abu Hurairah reported that the Messenger of Allah said: Whoso fasts Ramzan out of faith and hopeful of reward, all his past sins will be forgiven; and whoso stands up (in prayer) in Ramazan out of faith and hopeful of reward, all his past sins will be forgiven and whoso stands up (in prayer) at the Blessed Night out of faith and hopeful of reward, all his past sins will be forgiven. (Bukhari, Muslim)
- 4) Abu Hurairah reported that the Messenger of Allah said: Every good action of the son of Adam shall be multiplied to ten times like it up to seven hundred times. The Almighty Allah said: Except fasting, because it is for Me, and I shall Myself compensate it. He gives up his passions and food for Me. For a fasting man, there are two rejoicings: one rejoicing at the time of his breaking fast, and one at the time of meeting his Lord, and certainly the fragrance of the mouth of a fasting man is more pleasant to Allah than the smell of musk. And fasting is a shield. So when some one of you is observing fast, he shall not utter foul words, nor shall he cry hoarse. If then anybody rebukes him or fights with him, let him say: I am a man observing fast. (Bukhari, Muslim)
- 5) Salman al-Faresiy reported: The Messenger of Allah admonished us on the last day of Sha'ban. He said: O men! Verily there has come to you a magnificent month, a blessed month, a month wherein there is a night which is better than one thousand months. Allah has made its fast obligatory and the standing (in prayer) of its nights optional. Whoso comes therein with a good habit, becomes like one who performs an obligatory thing in what is besides it; and whoso performs an obligatory thing becomes like one who performs 70 obligatory duties in what is besides it. And it is a month of patience; and as for patience, its reward is Paradise. And (it is) a month of

- mutual sympathy, and a month wherein the provision of a believer is increased. Whoso gives 'Iftar' therein to a fasting man, there is for him forgiveness for his sins, and emancipation of his neck from the Fire, and there is for him the like of his reward without anything being diminished from his reward. We asked: O Messenger of Allah! Nobody of us finds means wherewith to give 'Iftar' to a fasting man. Then the Messenger of Allah said: Allah will bestow this reward on one who gives iftar to a fasting man with a sip of milk, or date, or a sip of water. And whoso gives satisfaction to a man, Allah will give him drink from my Fountain, which will not make him thirsty till he will enter Paradise. And it is a month of which the beginning is mercy, the middle is forgiveness and the end is freedom from the Fire. (Baihaqi)
- 6) Abdullah-b-Amr reported that the Messenger of Allah said: Fasting and the Qur'an will intercede for a man. Fasting will say: O Lord! I denied him food and sexual satisfaction during the day-times. So make me an intercessor for him. And the Qur'an will say: I denied him sleep during night. So make me an intercessor for him. So they will both intercede. (Baihaqi)
  - 7) Anas-b-Malek al Ka'bi reported that the Apostle of Allah said: Allah has put down half the prayer from a traveller and fast from a traveller and from a suckling woman and from a pregnant woman. (Abu daud, Tirmizi, Nisai, Ibn Majah)
  - 8) Abu Hurairah reported that the Messenger of Allah said: Whoever does not give up false talk and action according to it, there is no need of Allah that he should give up his food and drink. (Bukhari)
  - 9) Amr bin Al As reported that the Messenger of Allah said: The difference between our fasting and the fasting of the People of the Book is pre-dawn tiffin. (Muslim)
  - 10) Sahl reported that the Apostle of Allah said: People will continue in prosperity so long as they are quick in breaking fast. (Bukhari, Muslim)
  - 11) Ayesha reported that the Apostle of Allah said: Search for the blessed night in an odd (night) from the last ten (nights) of Ramzan. (Bukhari)
  - 12) Ayesha reported that the Messenger of Allah used to seclude himself for the last ten (nights) of Ramzan till Allah took away his life. Afterwards his wives secluded themselves after him. (Bukhari, Muslim)
  - 13) Ayesha reported: It is sunnat upon the men of seclusion that he shall not visit the sick, nor shall he be present at funeral prayer., nor shall he touch a woman, nor shall he cohabit with her, nor shall he come out for a necessity except for a thing from which there is no escape, and there is no seclusion without fast, and no seclusion except in congregational mosque. (Abu Daud)

## **CHAPTER-9**

### **PILGRIMAGE (HAJJ)**

#### **Rules and Regulations of Hajj**

Hajj or the pilgrimage is the fifth pillar of Islam which has got a historical background. Prophet Ibrahim (Abraham), the spiritual leader of Judaism, Christianity and Islam (and forefather of Prophet Moses, Jesus and Muhammad) built Ka'abah (House of God) at Makkah, with assistance of his elder son Prophet Ismael some eighteen hundred years before Christ. He was commanded by Allah to purify the House and proclaim Pilgrimage unto mankind that "they will come unto you on foot and on every lean camel..... from every deep ravine." (Al-Qur'an 22:27) Thus the people started visiting the Holy Ka'abah for performing the pilgrimage. However, with the passage of time the rituals and practices connected with pilgrimage were corrupted. Ka'abah became the place filled with so many idols and people started circumambulating it in a naked state. The Prophet of Islam conquered Makkah in the year 8 A.H. (corresponding to 630 A.D.), cleansed Ka'abah of the idols and restored its original position as the old shrine devoted to worship of one God. The original spirit of the pilgrimage (Hajj) was also restored and the pilgrimage became compulsory for a Muslim as a fundamental article of faith in the year 9 A.H. (631 A.D.). The Prophet performed pilgrimage himself in the year 10 A.H. that is some months before his death. This is known as the Farewell Pilgrimage. The sermon delivered by the Prophet in the plain of Arafat is known as the Farewell Sermon. It presents gist of the teachings of Islam and is rightly regarded Islam's charter of fundamental rights and civil liberties. The Farewell Pilgrimage performed by the Prophet and the rules and procedure of Hajj laid down by him is a goodly pattern for his followers all over the world for all times.

Both the Qur'an and the Sunnah of the Prophet have stressed the importance of Pilgrimage, its place in religion, its merits and excellence, and its virtues and rewards. The performance of Hajj once in life is obligatory for a believer who has attained maturity, is sane, is free, and is physically able to undertake the journey and financially able to afford its expenses. Those who fulfil these conditions and on whom Hajj becomes obligatory but they do not perform it, are great sinners.

The pilgrimage comprises performance of certain acts and rituals such as wearing of special dress, walking seven times around the Kaabah, kissing the Black Stone in the corner of Kaabah, running between the hillocks of Safa and Marwah, drinking of water of

Zamzam, visit to stay at Mina and Arafat, throwing stones at the Satan and to sacrifice animals at Mina on 10<sup>th</sup> of Zilhajj. These acts are performed at the Kaabah and in the valley of Mina and Arafat near Makkah. Pilgrimage is performed during the month of Zilhajj which is the last month of Islamic calendar. Majority of the believers also go to Madinah to visit the tomb of the Prophet and to offer prayers in the Mosque of the Prophet. During the days of the Hajj, the pilgrims devote almost all of their time in reading the Qur'an, in offering the prayers, in visiting holy places in addition to performance of ceremonies connected with the Hajj. The pilgrimage is an all-embracing worship which combines in itself all the virtues of physical devotions such as prayer and fasting and monetary devotions such as Zakat and Sadaqat.

Rites of Hajj which are imperative in nature (fard) are three, namely: wearing of Ihram (Pilgrim's garment); halting at Arafat, and performing Tawaf-e-Ziarah (visiting of Ka'abah for making seven circuits around it). If any of this is missed or ignored, pilgrimage would be invalid. Less imperative (wajib) rites include stay for night at Muzdalifah, throwing stones at Jamrahs (statues of satan), to shave or cut the hairs of the head, to offer animal sacrifice, to make Tawaf at the time of leaving Makkah, to run between Safa and Marwa.

The procedure of Hajj as briefly described by the jurists in the light of the Qur'an and Sunnah is briefly stated as under:

The pilgrims should put on the pilgrim' garment (Ihram) as soon as they reach a miqat, one of the fixed points on all the roads to Makkah. After this they should abide by the code prescribed for Hajj. If on reaching Makkah, a pilgrim wishes to perform 'Umrah, he might then put off Ihram and release himself from restrictions imposed by it up to the 7<sup>th</sup> of Zul-Hajjah. On the 8<sup>th</sup>, he should again put on Ihram at Makkah and go to Mina, a valley six miles from there. On the 9<sup>th</sup> he should proceed to the valley of 'Arafat which is about five miles further from Mina and stay there to the evening. Then he should return to Mash'ar-i-Haram (Muzdalifah) which is midway between 'Arafat and Mina and pass the night between 9<sup>th</sup> and the 10<sup>th</sup> there in prayer, meditation and devotion. On the morning of the 10<sup>th</sup>, he should come back to Mina and should throw stones at a statue of Satan and then offer animal sacrifice there. After this he should cut the hairs of his head and put off the Ihram and go to Makkah and perform Tawwaf-i-Ziarat. Then he should return to Mina and stay there for two or three days. The three days (from the 11<sup>th</sup> to the 13<sup>th</sup> of Zul-Hijjah) are called the days of "Tashriq." During the days of Tashriq he should thrice throw stones at all the three statues of Satan. After this he would return to Makkah and would perform farewell tawaf of Kaabah. His Hajj is complete and he is now free to go home.

Festival of Eid-ul-Azah is celebrated by the followers of Islam on 10<sup>th</sup> of Zil-Hijjah every year and those who cannot join their brothers at Minah, Makkah, offer their animal-sacrifices wherever they live in the world.

Millions of Muslims perform pilgrimage every year. It is an international congress of the Muslims which gathers brothers-in-faith from all over the world who in pilgrims' garments simultaneously perform ceremonies of the Hajj in alike manner and converse with each other on equal footing without any discriminations. Thus the pilgrimage has become a universal manifestation of Islamic brotherhood and equality. It is indeed an important unifying agent for Islam, serving the cause of unity and strengthening the bonds of fellowship among the Muslims.

Now let us describe Umrah in brief and also the subjects relating to Hajj such as Kaabah, Tawaf, Saai, animal sacrifice, etc.

### **Umrah**

Umrah means a visit to Ka'abah. It is shorter Hajj and unlike Hajj it is not compulsory even once in life. Although performance of Umrah is optional but still it attracts countless believers from all over the world throughout the year (except during the months of Hajj) because of the fact that it brings many rewards and blessings to the pilgrims. According to the Prophet of Islam, Umrah is an expiation for the sins committed between it and another Umrah, while Umrah performed during Ramadhan is equal to one pilgrimage in reward.

The person intending to perform Umrah is required to put on Ihram (pilgrim's garment) from the Miqat after taking purification bath. When he reaches Ka'abah he shall make Tawaf of the house. After completing Tawaf he would offer two rak'ats of prayer at Maqam-e-Ibrahim and drink water of Zamzam. Then he would make Sa'ai between the hillocks of as-Safa and al-Marwah. After completing Sa'ai he would cut or shave the hairs of his head and then put off Ihram. Thus his Umrah is complete.

### **Kaabah**

The Ka'abah at Makkah is the house of God and is held in very high reverence by the followers of Islam. The Qur'an calls it 'ancient house' (Baitul Atiq) and tells us that it is the first place of worship of God built for mankind. From pre-historic days it was a place of pilgrimage visited by many people who came from every corner of Arabia. According to a tradition, Ka'abah is said to exist since Adam (the first man and also the first Prophet of God) as a prototype of the 'Frequented House' (Baitul Mamur) in Heaven.



Prophet Ibrahim (Abraham) rebuilt it more than 1800 years before Christ with the assistance of his son Prophet Ismael on the ruins of the old house. Allah directed Abraham and Ismael to sanctify His House for those who circumambulate around it or use it as a retreat or bow or prostrate themselves therein in prayer.

The Ka'abah is the place of worship of One God, Allah. It is also the direction to which the believers all over the world turn their faces during prayer. It is a place of security and peace as war is prohibited within its precincts. It is centre of Hajj and Umrah as Tawaf (circumambulation) around it is an integral part of these devotional acts. Near it are the hillocks of Safa and Marwah, the Sa'ai (running in between) of which is also essential for performing Hajj and Umrah.

The Ka'aba is a small rectangular building of nearly fifty feet in height which stands in the centre of an open space like a parallelogram surrounded now by an all round building known Masjid Al-Haram (sometime all the place including Ka'abah is called as such). Maqam Ibrahim and Ab-i-Zamzam building also lie within the premises of Masjid Al-Haram and near Ka'abah. In one corner of it the Black Stone (Hajr-e-Aswad) is fixed which is to be kissed during Tawaf.

### **Tawaf (circumambulation)**

Both in Hajj as well as in Umrah, the pilgrims are required to walk seven times around Ka'abah and seven times between hillocks of As-Safa and Al-Marwah. These are called Tawaf and Sa'ai respectively.

Tawaf occupies the most important place in the devotional acts of Hajj as it is the first one which is performed when a pilgrim arrives at makkah and the last one when he leaves it. The former is called Tawaf-al-Qudum (the Tawaf of arrival) and the latter is called Tawaf-al-Wada (the Tawaf of departure). Tawaf-e-Ziarat is another Tawaf which is one of the major three essential acts of Hajj and is performed when the pilgrim is staying at Mina during 10<sup>th</sup> and 12<sup>th</sup> of Zil-Hajja. During the first three rounds of Tawaf, the pilgrim runs at mild speed and it is called 'Raml', while during the last four rounds he walks in a normal way. Tawaf starts from Hajr-e-Aswad and ends at it and the Hajr-e-Aswad (the Black Stone) is kissed at the end of each round. In case of sick and physically disabled persons, the Tawaf can be performed on conveyance. At the end of Tawaf two Rak'ats Nafl prayer is offered at Maqam-e-Ibrahim and then Ab-i-Zamzam is taken to heart's full

### **Sa'ai (Running)**

After Tawaf, a pilgrim shall run seven times between the hillocks of As-Safa and Al-Marwah to perform Sa'ai which starts from the former after prayer and ends at the latter

followed by shaving or cutting the hairs of the head to remove Ihram (pilgrim's garment). Hajirah, the wife of Prophet Abraham, when left with her infant child (Ismael) in the desert of Makkah, ran between the two hills in search of water for her thirsty son. To her astonishment, she found a spring near the feet of the child which saved them from death through thirst. This spring even exists to date and is known as Zamzam because Hajirah asked the water to stop as she feared it may not flood the valley. It is in commemoration of Hajirah's running that Sa'ai between the hillocks of As-Safa and Al-Marwah has been made as an obligatory ritual of Hajj and Umrah.

The women walk in normal pace during all the seven rounds of Tawaf and Sa'ai. They are prohibited to perform Tawaf and Sa'ai during menses.

### **Animal Sacrifice**

The followers of Islam offer sacrifice every year during the days from 10<sup>th</sup> to 12<sup>th</sup> of Zil-Hijjah, which is the last month of Lunar Calendar of Hijrah, by slaughtering animals such as camels, cattle, goats and sheep. Those who have gone to Makkah for pilgrimage offer the sacrifice at Mina. It is in the memory of the offer of the great sacrifice by Prophet Abraham of his son Prophet Ismael. Though the sacrifice of the son by the father actually did not take place but the way the father and the son surrendered to the will of God was very pleasing to the Almighty Who ransomed Ismael with the tremendous sacrifice (of a ram which Abraham subsequently found near Ismael and slaughtered it). According to a scholar, this great event not only fulfilled the vision of Prophet Abraham but also marked the end of human sacrifice by the Simitic race.

The days of sacrifice are celebrated as festival of Eid-ul-Azha and a special prayer in the morning of 10<sup>th</sup> of Al-Hijjah is offered before sacrifice which attracts large gatherings of the believers. Sacrifice is obligatory only on those believers who can financially afford it being owner of assets at the level which makes one liable to pay Zakat. Sacrifice of a goat or sheep is counted one sacrifice whereas sacrifice of a camel or a cow is counted as seven. The age of the camel should not be less than 5 years, cow not less than 2 years, goat not less than one year and sheep not less than 6 months. The animals should be healthy and without any serious defect in ear, leg, horn or in any other limb.

### **Verses of Qur'an about Hajj**

Kindly refer to the following verses of the Qur'an:- 2:158; 2:196-200; 2:203; 3:97; 5:1; 5:95-96; 22:27-29; 22:34; 22:36-37; 108:2.

**Ahadith of Prophet Muhammad (PUBH) about Hajj**

- 1) Abu Hurairah reported: The Messenger of Allah delivered us sermon and said: O men! Pilgrimage has been made obligatory on you. So make pilgrimage. A man enquired: O Apostle of Allah! Is it in every year? He remained silent till he (the man) repeated it thrice. Then he said: If I would have said 'Yes', it would have surely become obligatory and you would have had no option. Afterwards he said: Leave me till I leave you, because those who were before you were destroyed on account of their frequent questions and their disagreement with their prophets. So when I bid you anything, do it if you are able; and when I forbid you anything leave it. (Muslim)
- 2) Abu Hurairah reported that the Apostle of Allah was asked: Which of the actions is best? He replied: Faith in Allah and His Apostle. He was questioned: What is next? He said: Jihad in the way of Allah. He was questioned: What is next? He replied: An accepted pilgrimage. ((Bukhari, Muslim)
- 3) Abu Hurairah reported that the Messenger of Allah said: Whoso makes pilgrimage for Allah without talking immodestly and doing anything foul returns as on a day on which his mother gave birth to him. (Bukhari, Muslim)
- 4) Ibn Abbas reported that the Messenger of Allah said: No man shall remain alone with a woman, nor shall a woman make a journey except with a relative within the prohibited degrees. A man asked: O Messenger of Allah! I have been enrolled for such and such a battle, but my wife intends to go out to make the pilgrimage. He said: Go, then make pilgrimage with your wife. (Bukhari, Muslim)
- 5) Abu Sayeed-al-Khodri reported: We came out with the Apostle of Allah for pilgrimage crying "Labbaik" loudly. (Muslim)
- 6) Zaid-b-Sabet reported that he saw the Prophet preparing for his Ihram and taking bath. (Tirmizi, Darimi)
- 7) Ali reported that the Messenger of Allah said: If any one has got provision and conveyance to take him to the House of Allah but does not make pilgrimage, there is no difference whether he dies a Jew or a Christian, and that is because Allah, the Blessed and the High, says: And for Allah due from men, there is the pilgrimage of the House for one who has got means of journeying to it. (Tirmizi (Rare)
- 8) Ibn Abbas reported that the Messenger of Allah fixed Zul-Halifah for the inhabitants of Madinah, and Hujfah for the Syrians and Qarn Manazel for the people of Najd, and Yalamlam for the people of Yemen (as place for wearing Ihram). So these are for them and for those who come through them without being their inhabitants – for those who wish to make pilgrimage and Umrah; whoever lives nearer (Makkah), his

- Ihram is from his residence. (The case is) such and such and such; even the people of Makkah shall make Ihram from it (Makkah). (Bukhari, Muslim)
- 9) Ibn Omar reported: I heard the Apostle of Allah say: When you meet one who has made pilgrimage, greet him, shake hands with him and tell him to ask forgiveness for you before he enters his house, for he has been forgiven. (Ahmad)
  - 10) Ibn Masud reported that the Apostle of Allah said: Make Hajj and Umrah follow one after another, because they both remove poverty and sins, just as a hammer removes rusts of iron, gold and silver; and there is no reward for an accepted pilgrimage except Paradise. (Tirmizi, Nisai, Ahmad and Ibn Majah)
  - 11) Ibn Omar reported that a man came to the Prophet and asked: O Apostle of Allah! What makes the pilgrimage compulsory? He replied: Means and conveyance. (Tirmizi, Ibn Majah)
  - 12) Abu Razin-al Oqaili reported that he came to the Prophet and asked: O Messenger of Allah! My father is an old man unable to perform pilgrimage and visit the House and ride on. He said: Make pilgrimage for your father, and visit the House. (Abu Daud, Nisai, Tirmizi (Approved, correct))
  - 13) Abu Hurairah reported from the Prophet who said: He who makes Hajj and he who makes Umrah are guests of Allah. If they invoke Him, He responds to them; and if they beg forgiveness of Him, He forgives them. (Ibn Majah)
  - 14) Ayesha reported: I asked: O Messenger of Allah! Is there any Jihad for woman? 'Yes' replied he, 'there is for them Jihad wherein there is no fighting-Hajj and Umrah'. (Ibn Majah)
  - 15) Ayesha reported: We came out with the Prophet. We did not talk except about Hajj. When we came to Saraf, I perceived menstruation. The Prophet came while I was weeping. He said: Perhaps you are menstruating. 'Yes', replied I. He said: That is a thing which Allah ordained for the daughters of Adam. So do what a pilgrim does without going round the House till you become pure. (Bukhari, Muslim)
  - 16) Abu Hurairah reported that the Messenger of Allah said: One Umrah is an expiation for the sins committed between it and another Umrah and an accepted pilgrimage has got no reward except Paradise. (Bukhari, Muslim)
  - 17) Ibn Abbas reported that the Apostle of Allah said: Umrah during Ramazan is equal to one Pilgrimage (in reward). (Bukhari, Muslim)
  - 18) Anas reported that the Messenger of Allah made Umrah for four times, each being in Zul-Qa'dah except that (Umrah) which was joined with Hajj. The Umrah from Hudaibiyah was in Zul-Qa'dah, the Umrah in the following year was in Zul-Qa'dah,

- the Umrah from Jeeranah was where the booties of Hunain were divided in Zul-Qa'dah and the Umrah was with his Hajj. (Bukhari, Muslim)
- 19) Abu Hurairah reported: I heard the Prophet say: The guests of Allah are three – the Gazi, the pilgrim and the observer of Umrah. (Nisai, Baihaqi)
  - 20) Ibn Omar reported: When the Apostle of Allah performed circumbulation during Hajj and Umrah, the first thing which proceeded was that he ran three rounds and walked four and then made two prostrations. Afterwards he went round Safa and Marwah. (Bukhari, Muslim)
  - 21) Ibn Omar reported that the Apostle of Allah ran thrice from the Stone to the Stone and walked four times, and he ran down the bottom of Masil when he went round Safa and Marwah. (Muslim)
  - 22) A'bes-b-Rabiah reported: I saw Omar kissing the Stone and saying: Verily I know that thou art but a mere stone having no power of doing any benefit and injury. Had I not seen the Prophet to kiss (thee), I would not have kissed thee. (Bukhari, Muslim)
  - 23) Ibn Omar reported that the Prophet stayed at Madinah for ten years and used to make sacrifice. (Tirmizi)
  - 24) Zaid-b-Arqam reported that the companions of the Prophet asked: O Messenger of Allah! What is this sacrifice? He said: The way of your fore-father Abraham (P.H.). They said: What is for us therein, O Messenger of Allah? He said: There is one reward for every hair. They asked: for wool, O Messenger of Allah? He said: There is one reward for every strand of wool. (Ahmad, Ibn Majah)
  - 25) Ja'ber reported that the Messenger of Allah said: A cow serves for seven and one she-camel for seven. (Muslim, Abu Daud)
  - 26) Bara'a-b-Ajeb reported that the Apostle of Allah was asked: What should be given up from the sacrificial animal? He pointed out with his hand and said: Four (animals): the lame animal whose lameness is open, the blind animal whose blindness is open, the diseased animal whose disease is open, and the lean animal which has no marrow. (Malek, Ahmad, Tirmizi, Abu Daud, Nisai, Ibn Majah)
  - 27) Mujashe from Banu Solaim reported that the Apostle of Allah used to say: Verily a lamb of more than six months is sufficient for what a year old goat is sufficient. (Abu Daud, Nisai, Ibn Majah)

## CHAPTER-10

### JIHAD

#### What is Jihad?

The Arabic word 'Jihad' is derived from the verb 'Jihada' which means 'he exerted'. Another derivative of the word is 'Jihadun' meaning 'exertion' or 'striving'. So, literally jihad means exertion, striving or struggle. It means to exert one's utmost or to make effort or struggle for the achievement of one's aim or objective. In order to achieve an objective, Jihad is waged through different means such as through the use of physical force or with the help of one's tongue or with the help of one's wealth. The Holy Qur'an has used word Jihad in various ways:

- Fight in the way of Allah against those who fight against you, but do not be aggressor. Verily, Allah does not like the aggressor. (2:190)
- March forward, light equipped or heavy equipped, and make Jihad with your wealth and your lives in the way of Allah. That is better for you if you understand. (9:41)
- And strive in the way of Allah as you ought to strive. (22:78)
- So do not obey the disbelievers but strive against them a mighty endeavour with it (i.e. the Qur'an). (25:52)
- And he who strives, strives only for (benefit of) his own self. Verily, Allah is Independent of all his creatures. (29:6)
- And for those who strive hard for us, We will surely guide them to Our paths. (29:69)

Thus the word Jihad has been used by the Qur'an to signify different meanings in different situations, right from earning of livelihood to fighting against the enemy. But the keynote remains the same i.e. the exertion or striving undertaken to achieve an objective. In this way Jihad has a wider meaning than war because it includes every sort of effort, physical or non-physical, mental or spiritual, martial or non-martial, made in the way of Allah or for a just cause.

Jihad is of various types. With reference to means through which it can be waged, Jihad is of following types: 1) Jihad with physical force (Qitaal) i.e. through hand and sword; 2) Jihad with use of tongue i.e. with speeches, with propaganda, electronic

media, etc; 3) Jihad through pen i.e. by books, pamphlets, articles, press media. Number 2 and 3 can be collectively called intellectual Jihad; 4) Jihad by use of wealth like donations to war fund, contribution to organisations engaged in Jihad, financial assistance to families of Mujahideen (warriors), weapons, food, and clothes for Mujahideen, etc.

With reference to enemy against whom Jihad is waged, it is of following types: 1) Jihad against one's ownself or evil soul which has been called by Muhammad (PBUH) as the greatest Jihad; 2) Jihad against foreign enemy; 3) Jihad against rebels and terrorists; 4) Jihad against social evils such as drinking, gambling, obscenity, etc.; 5) Jihad to help the oppressed Muslims in non-Muslim lands; 6) Jihad against despotic rulers and tyrants; 7) Jihad against natural calamities like floods, earth quake, cyclone, epidemics by helping their victims; and 8) Constructive Jihad like nation-building activities-roads, bridges, canals, etc. 9) Jihad against ignorance, disease, poverty, misery.

However in this chapter, we will discuss only one aspect or type of Jihad which is Qitaal. Qitaal means fighting physically in the cause of Allah against the enemies of Islam. The Muslims donot call it a holy war as the critics of Islam have labelled it.

The following Verses of the Qur'an and Traditions of Prophet Muhammad (PBUH) explain the nature of Jihad and highlight its types:

- Fight in the way of Allah against those who fight against you, but do not be aggressor. Verily, Allah dos not like the aggressors. And kill them wherever you find them and drive them out of the places from which they have turned you out. (Although killing is bad, but) persecution (Fitnah) is even worse than killing. And fight not with them near the Sacred Mosque (Kaabah) until they attack you there. But if they attack you there, then kill them there. Such is the reward of disbelievers. (2:190-191)
- And why should you not fight in the way of Allah and (in the support) of the helpless among men and the women and the children who are crying: Our Lord! Rescue us from this town whose people are oppressors! Give us by Your Grace some protecting friend, and give us from Your Presence a helper. (4:75)
- Only those are the (true) believers who believe in Allah and His messenger and afterward they doubt not, and wage Jihad with their wealth and their lives for the cause of Allah. (49:15)
- O you who believe! Should I tell you of a commerce that will save you from a painful doom. You should believe in Allah and His messenger, and should strive (wage Jihad)

- for the cause of Allah with your wealth and your lives. This is better for you if you did but know. (61:10-11)
- Anas reported from the Holy Prophet who said: Fight against the polytheists with your properties, your lives and your tongue. (Abu Daud, Nisai, Darimi)
  - Abdullah-b-Hubshi reported that the Prophet was asked: Which of the action is best? He said: Prolonged standing (in prayer). He was questioned: Which charity is best? He said; Strivings of a man of small means. He was questioned: Which migration is best? He said: He who flees away from what Allah has prohibited him. He was questioned: Which Jihad is best? He said: He who fights with the polytheists with his property and his life. (Abu Daud)
  - Abu Musa reported that the Messenger of Allah said: Verily the doors of Paradise are under the shades of swords. (Mishkat)
  - Sahl-b-Sa'ad reported that the Messenger of Allah said: Guarding for a day in the way of Allah is better than the world and what is therein. (Bukhari, Muslim)
  - Ali, Abu Dard'a, Abu Hurairah, Abu Omamah, Abdullah-b-Umar, Jaber-b-Abdullah, Imran-b-Hussain (Allah be pleased with them all) reported from the Messenger of Allah that he said: Whoso sends contribution in the way of Allah and stays at his house, he will get 700 dirham for every dirham, and whoso fights with his ownself in the way of Allah and spends for that cause, he will get 70,000 dirham for every dirham. Afterwards he recited the verse: And Allah multiplies for whom he pleases. (Ibn Majah)
  - Zaid-b-Khalid reported that the Messenger of Allah said: Whoso supplies a warrior with arms in the way of Allah fights indeed in a Jihad; and whoso keeps behind a warrior in charge of his family fights indeed in a Jihad. (Bukhari, Ahmad)
  - Jaber-b-Samurah reported that the Messenger of Allah said: This religion will never cease to exist. A party of the Muslims shall always fight for it till the Hour comes to pass. (Muslim)
  - Abu Musa reported that a man came to Messenger of Allah and enquired: A man fights for booty, a man fights for fame, and a man fights that his position may be known – who then (fights) in the way of Allah? He said: Whoso fights to raise highest thereby the word of Allah, is in the way of Allah. (Bukhari, Muslim)

### **Why is Jihad waged? Its justification**



Why Jihad after all? Why does Islam permit Jihad? Why do the Muslims wage Jihad? These and alike are some of the questions which are generally raised by non-Muslim critics of Islamic doctrine of Jihad. It is perhaps due to misunderstanding of the concept of Jihad that Muslims are being labelled, in the world of today, as terrorists, extremists, fundamentalists, militants and harbingers of doom; while Islam is being perceived as threat to international peace and security, because in the view of the critics it preaches war and violence.

All the propaganda against Islam and Jihad is, however false if impartially examined in the light of justice and fairness. Islam literally means 'peace' and submission to the will of Allah, Who is Creator, the Sustainer and Sovereign of the universe. It is the first and final religion and its message is perfect and complete. Islam came to give peace and security to mankind and as a universal religion for humanity it teaches its followers to live in peace and follow the path of complete submission and obedience to the commands of God.

So peace is fundamental to Islam and Islam attaches great sanctity to human life. Of all the things of the world, human life is no doubt the most valuable one. The life in fact is a trust of Allah and it is the foremost duty of the followers of Islam to preserve and protect it under all circumstances. Al-Qur'an, the revealed book of Islam, highlights the importance of human life when it condemns the first human murder, by a son of Adam who killed his brother, in the following words which have achieved fame of a proverb on the sanctity of human life.... Whoever kills a human being unless it is for murder or for spreading mischief in the land, it shall be as if he had killed all mankind, and he who saves the life of one, it shall be as if he had saved the life of all mankind. (5:32)

Despite glorifying sanctity of human life and holding life as a sacred trust, Islam permits war in which very many human lives are lost. Why? This is because Islam is a religion of peace and security and it is also a religion of nature and humanity. None understands human nature better than God Who has created the mankind. Human society is not composed of Angels who cannot do any wrong. Evil and good are ingrained in the instinct of a man. There are certain individuals and groups of people who are evil minded and who do not let others live in peace. They transgress all bounds of morality and laws of society and violate the rights of others. They attack other individuals and nations and deprive them of their homes, property and lives. They subjugate other people, occupy their lands and impose their own laws and values on the conquered people. Thus they create mischief in the earth (fesad-fil-arz) and persecute the oppressed nations and, therefore, disturb the peace and security of the world. Such mischief mongers and corrupt have to be kept under restraint. This is how the question of war against such anti-human elements comes in. That is why Islam allows retaliation in the case of murder because in the words of the Qur'an: "And there is life for you in

retaliation, O men of understanding! That you may become God fearing". (2:179). And that is why Islam permits war for repelling aggression.

"Permission to fight is given to those (i.e. the believers) against whom war is being fought because they have been wronged; and surely Allah is Able to grant them victory. Those (are the ones) who have been unjustly expelled from their homes only because they said: "Our Lord is Allah." And if Allah had not expelled some group of people by means of others, monasteries and churches and synagogues and mosques, wherein the name of Allah is often mentioned, would have been certainly demolished"..... Says the Qur'an (22:39-40). So these verses not only provide permission to the wronged believers to wage war against the aggressors but also explain the philosophy of Jihad.

Islam does not allow war for aggressive designs or with the motives of killing or conquering other human beings. War has been permitted in defence only. The Muslims are permitted to fight against those who have invaded them or who have invaded their faith or their country. In other words the Muslims are allowed to wage war in defence against the aggressors but they are not permitted to initiate aggression or hostilities against others. Al-Qur'an, the revealed book of Islam, clarifies this thing in its verse 190 of Chapter 2 which we have already reproduced in the previous pages.

Besides war in defence and against aggression, Islam also allows war against persecution i.e. against those who oppress and torture the Muslims and do not give them freedom of religion and worship (Al-Qur'an 8:39). Jihad is also allowed in favour of the oppressed Muslim minorities living in the non-Muslim lands provided such Muslim minorities ask for help (Al-Qur'an 4:75 and 8:72). But help cannot be given in violation of treaties, international obligations and conventions governing relations between the Islamic state and non-Muslim country against whom help is sought (Al-Qur'an 8:72). Jihad is allowed against internal enemies, rebels, disruptionists of peace, terrorists, robbers. It is also permitted against those who break treaties and indulge in hostile activities against Muslims.

Thus Islam sanctions war only in exceptional circumstances and that too in defence of Islamic faith, Islamic state, oppressed Muslims and for any other just cause against aggressors, persecutors, oppressors, terrorists and disturbers of peace and security. No wars with material designs to establish empires, to subjugate other nations, to occupy other countries, to expand Islamic state, to promote trade or commercial interests are allowed by Islam. Nor the use of sword or military power is permitted to forcibly convert the non-Muslims to Islam. There is no compulsion in religion, as stressed by the Holy Qur'an (2:256), and so no Jihad can be undertaken by the Muslims to bring others into the fold of Islam. In fact, Jihad is waged with very noble objectives, the first and foremost of which is pleasing God and earning His goodwill.

**Laws and rules of Jihad**

Islam as religion of humanity, and of peace and security does not lose its cool even in war. Its law of war is very humane, generous and kind.

Prophet Muhammad (PBUH) gave following instructions to Abdul Rehman-bin-Awaf at one occasion when he was deputed to lead an expedition: "O son of 'Awf! take it. Fight ye all in the path of God and combat those who do not believe in God. Yet never commit breach of trust, nor treachery, nor mutilate anybody nor kill any minor or woman. This is the pact of God and the conduct of His Messenger for your guidance".

Abu Bakr, the first caliph of Islam and successor of Prophet Muhammad (PBUH) as head of Islamic state, gave following instructions to Osama when the latter was nominated as commander of Jihad against Syrians: "I enjoin upon you the fear of God. Do not disobey, do not cheat, do not show cowardice, do not destroy churches, do not inundate palm-trees, do not burn cultivation, do not bleed animals, do not cutdown fruit-trees, do not kill old men or boys or children or women...."

Whenever Umar, the second caliph of Islam, dispatched armies, he used to give following instructions to the commanders: "Do not show cowardice in an encounter. Do not mutilate when you have power to do so. Do not commit excess when you triumph. Do not kill an old man or a woman or a minor, but try to avoid them at the time of the encounter of the two armies, and at the time of the heat of victory, and at the time of expected attacks. Do not cheat over booty. Purify jihad from worldly gain. Rejoice in the bargain of the contract that ye have made (with God), and that is the great success".

In the light of the Qur'an and the Sunnah and in view of the conventions set by the Prophet and his successors, the jurists of Islam have formulated a long list of the rules of warfare in Islam with comprehensive details regarding acts allowed in war and acts forbidden in war. For knowing these details one may refer to books of Fiqh and Jiahd. Briefly the acts which have been forbidden by the humanistic Islamic law of war are:

- 1) Killing of non-combatants such as women, minors, sick, servants and slaves, monks, hermits, insane, very old persons, etc is forbidden.
- 2) The prisoners of war cannot be put to death except in very exceptional circumstances.
- 3) The cruel and torturous ways of killing are not allowed even if some enemy has to be killed.
- 4) Mutilation of men and animals is strictly disallowed.

- 5) Destruction of crops, cutting of trees unnecessarily, slaughtering of animals more than what is necessary for food, and burning of houses is prohibited.
- 6) Killing of enemy hostages is disallowed even in retaliation.
- 7) Severing the head of some fallen enemy and presenting it to higher authority is highly disliked.
- 8) General massacre is prohibited when the enemy is vanquished and his land is occupied.
- 9) Killing peasants, traders, merchants, artisans, contractors is disallowed when they do not take part in actual fighting.
- 10) Burning a captured man or animal to death is strictly forbidden.

### **Status of a Warrior (Mujahid)**

The word "Jihad" as we have already explained means struggle or exertion undertaken for a noble cause. In Islam, Jihad stands for a struggle or war undertaken by the Muslims in the path of God for a just cause and for the defence of Islam. A Muslim who participates in such struggle and wages jihad for the cause of Allah is called 'Mujahid'. A Mujahid fights in the way of Allah for the defence of Islam or Islamic state. The sole objective of all of his efforts is to ensure that the word of God shall alone prevail. A Mujahid expends all of his abilities and powers in fighting in the path of Allah by means of life, property, tongue, pen and other than these. The slightest desire for worldly gains pollutes the purity and mars the nobleness of the cause of Jihad and thus deprives the Mujahid of reward of Paradise.

The Mujahid who survives in a battle field is called 'Ghazi'. But if he falls or dies is called 'Shaheed'.

The following verses of the Qur'an and traditions of Prophet Muhammad (PBUH) highlight status of a Mujahid (warrior) and a Shaheed (martyr) and the rewards due to them:

- 1) And say not of those who are slain in the way of Allah that they are dead. Nay, they are living, but you perceive it not. (2:154)
- 2) Think not of those, who are slain in the way of Allah, that they are dead. Nay, they are living with their Lord and they have sustenance. They are jubilant with what Allah has bestowed upon them of His bounty. (3:169-170)

- 3) Therefore, let (only) those fight in the way of Allah who (are ready to) sell the life of this world for the Hereafter. And he who fights in the way of Allah, be he slain or be he victorious, unto him We shall give a great reward. (4:74)
- 4) Verily, Allah loves those who fight in His cause in ranks as if they were a solid structure. (61:4)
- 5) Abu Hurairah reported that the Messenger of Allah said: The likeness of a fighter in the way of Allah is like the likeness of one who fasts, stands up (in prayer) and obeys the verses of Allah without any break of fast and prayer till the fighter returns to the way of Allah. (Bukhari, Muslim)
- 6) Abu Hurairah reported that once a companion of the Prophet expressed desire to retire and live in a valley, the Prophet said: Do (it) not, because the rank of one of you in the way of Allah is better than his prayer for 70 years in his house. Don't you like that Allah should forgive you and admit you in Paradise? Fight in the way of Allah. Whoso fights in the way of Allah even for an interval between two milking of a she-camel, Paradise is sure for him. (Tirmizi)
- 7) Abu Hurairah reported that the Holy Prophet said:..... By Him in Whose Hand is my life, how much do I Like that I should be martyred in the way of Allah and then be brought back to life, and then be martyred and then be brought back to life, and then be martyred and then be brought to life, and then be martyred. (Bukhari, Muslim)
- 8) Anas reported that the Messenger of Allah said: There will be none entering Paradise who will like to come back to this world and to have that is in the earth except a martyr. He will wish to return to the world and then be martyred ten times on account of the honour he sees. (Bukhari, Muslim)
- 9) Fuzalah-b-Obaid reported from the Messenger of Allah who said: A seal is put over the actions of every dead man except one who dies guarding in the way of Allah, and verily his actions will increase for him up to the Resurrection Day, and he is safe from the punishment of the grave. (Tirmizi, Abu Daud)

### **Prisoners of war**

Treatment given to the prisoners of war by Islam is unparalleled in kindness, nobility and magnanimity in the history of mankind. The Holy Book of Islam has laid down that the prisoners should be taken in the actual battlefield after completely crushing the fighting power of the enemy but before the war terminates. Once an enemy soldier surrenders and is taken as prisoner of war he should not be put to sword save for

exceptional reasons. The prisoners should be accorded kind and human treatment. They should be properly fed. The Qur'an considers it an act of great virtue and goodness to feed prisoners for love of Allah without wishing any reward or thanks (76:8-9). Regarding release of the prisoners of war, the Qur'an prescribes two options, namely: they should be set free either as a favour and grace, or they should be released for a ransom (47:4). Release of prisoners for ransom includes: that they should be set free after accepting ransom money; that they should be set free after taking some service from them or that they can be exchanged for the Muslim prisoners of war who are in the possession of the enemy.

The precedent set by Prophet Muhammad (PBUH) about the treatment of prisoners of war is very inspiring:

- 1) Seventy prisoners fell into the hands of the Muslims in the battle of Badr. The question arose how to treat these prisoners. The Prophet consulted his companions on this vital issue. The opinion of Abu Bakr was that the prisoners should be released on ransom while Umar suggested that the prisoners should be put to sword. The Prophet (PBUH) agreed with the views of Abu Bakr and decided to release the prisoners on receipt of ransom. Those prisoners who were poor were required to teach ten Muslim children each and thus get their liberty. The rich among the prisoners were obliged to pay ransom (generally four thousand Dirhams per head) for securing their freedom. The Prophet's uncle Abbas and son-in-law Abu'al A's had to pay ransom for their release. Those prisoners who were poor and also illiterate being unable to pay ransom or teach children were set free without ransom. Out of seventy prisoners only two were put to death, not for their participation in the war but for their past crimes against Islam and the Muslims.
- 2) During their detention, the prisoners of Badr were distributed among the companions by the Prophet (PBUH) as there were no state prisons in Madinah in those days. Each companion got one or two prisoners with the condition that they should be treated kindly and food, clothing and lodging should be provided to them according to means. The companions of the Prophet treated the prisoners so kindly that one of the prisoners is reported to have remarked: "Blessings be to the people of Madinah! They made us ride while they themselves walked, they gave us bread to eat when there was little of it contenting themselves with dates". Suhail-b-Amr, a prisoner of war, was a good orator who used to deliver speeches against Islam. Umar suggested that two of his teeth should be broken, but the suggestion was turned down by the Prophet who said: "I have not been sent to mutilate men".

### **Spoils of war**

"To the victor belongs the spoils" was a popular slogan not only among the heathen Arabs of the pre-Islamic period but also among many other nations of the world. So the common practice before the advent of Islam was that the entire booty obtained in a war was either divided by the victorious army or was usurped by the tribal chief or the king for his own benefit. Islam brought about a great change in this outlook. It restricted the claim of the conquering soldiers to four-fifth of the booty while one-fifth of it was reserved for the Islamic state to be used for the common benefit of the nation. During the reign of Caliph Umar this division of the spoils between the Islamic state and the conquering army was further restricted to chattels and movable assets. It was decided by consensus that the lands conquered from the enemy should be kept in the ownership of the state for the common benefit of the existing and future generations instead of dividing the same among the soldiers who took part in the fight.

Islam divides spoils or booty into two categories, namely 'Ghanimah' and 'Fai'. If the spoils are obtained by actual fighting, the same are called Ghanimah. But if they are obtained without fighting i.e. the enemy surrenders or flees away, then they are called Fai. Different rules and regulations govern the treatment of Ghanimah and Fai which one can see in a book of Fiqh.

Following are the verses of the Qur'an, and the Traditions of Prophet Muhammad (PBUH) which lay down the law regarding spoils of war:

- 1) And know that whatever of spoils of war you get, one fifth thereof is for Allah, and for the messenger, and for (his) near relatives and the orphans and the needy and the wayfarer, if you indeed believe in Allah. (Al-Qur'an 8:41)
- 2) And that which Allah has bestowed as fai (spoils without fighting) on His messenger from them, for which you did not urge any cavalry or camelry; but Allah gives power to His messenger over whom He wills. And Allah is Able to do all things. That which Allah gives as spoil to His messenger from the people of the towns (without fighting) it is for Allah and for His messenger and for the relatives (of the messenger who are poor) and the orphans and the needy and the wayfarer, that it may not make circuit between the rich among you. (Al-Qur'an 59:6-7)
- 3) Abudllah-bin-Amr reported that when the Holy Prophet gained a booty, he used to order Bilal who proclaimed among men. Then they used to come with their booties. He used then to take out the one-fifth share therefrom, and divide them (the rest). One day a man arrived after that with a reign of hair and said: O Messenger of Allah! This is what we acquired from the booty. He asked: Have you heard Bilal proclaim thrice? 'Yes', said he. Then he said: What prevented you to come therewith? He

offered an excuse. He said: Be (so); you will thus come therewith on the Resurrection Day but I shall never accept it from you. (Abu Daud)

- 4) Abu Syeed reported that the Messenger of Allah prohibited the purchase of booties till they were divided. (Tirmizi)
- 5) Auf-bin-Malik and Khalid-b-Walid reported that the Messenger of Allah gave decision of the goods of the killed for one who killed. He did not include the goods for charging fifth share. (Abu Daud)
- 6) Mujamme-bin-Jariyah reported: The booty of Khaiber was divided by the Messenger of Allah..... He gave two shares to each horseman and one share to each footman. (Abu Daud)
- 7) Ibn Umar reported. We used to take honey and grapes in our fights and eat them, but we did not take them (for division). (Bukhari)
- 8) Malik-bin-Aus reported from Umar that there were the properties of Banu Nazir out of Fai which Allah gave to His Messenger on the ground that the Muslims did not acquire them on horse-back or any conveyance, so it was special for the Holy Prophet who was to spend it over his family maintenance of a year and then to spend what remained for armours and conveyances and ammunitions in the way of Allah. (Bukhari and Muslim)
- 9) Malik-b-Aus reported that the matter about which Umar procured proof was this: The Holy Prophet had three special properties Banu Nazir, Khaiber and Fedak. As for Banu Nazir, it was reserved for his adverse turns, and as for Fedak it was dedicated for the travellers; and as for Khaiber, the Holy Prophet divided it into three shares- two shares for the Muslims and one share for the expenses of his family. What remained in excess after expenses of his family, he distributed among the poor refugees. (Abu Daud)

### **Jihad and Prophet Muhammad**

For the defence of Islam and for the protection of his and his follower's lives, honour and property, Prophet Muhammad (PBUH) organized 78 military expeditions in all during 10 years he lived at Madinah – 76 against the Quraish, the other pagan Arab tribes and the Jews, while 2 against the Romans. Out of these he himself commanded 28 including 11 major battles while the rest 58 were sent under the command of various companions. The Holy Qur'an has mentioned only a few of these expeditions and battles directly such as the battle of Badr, battle of Uhud, battle of Allies or Trench, the expedition of Hudeybiah which resulted in truce, conquest of Makkah, war of Huneyn and expedition of



Tabuk. The Qur'an has, however, not described details of the events of these battles (for which we have to look at the books of history) but it has only discussed the said battles with the view-point of their objectives, their consequences and the lessons which are to be drawn from them. Moreover the weaknesses of the Muslims, the attitude of the hypocrites and the evil designs of the enemy have also been highlighted.

Let us briefly discuss the battles and the campaigns of Prophet Muhammad (PBUH) in the light of the verses of the Qur'an and in the light of the historical events as under:

### **Battle of Badr**

In the second year of Hijrah, a trade caravan of the Quraish under the leadership of Abu Sufyan bin Harb was returning from Syria carrying merchandise worth \$50,000 or so by a road which passed not far from Al-Madinah. Fearing an attack from the Muslims, Abu Sufyan quickly dispatched a camel-rider to Makkah with a frantic appeal for help. The Makkans immediately raised a force of 1000 armed men which set out towards Al-Madinah. Hearing of this force, Prophet Muhammad (PBUH) held a conference with his companions. There were two options – either to attack the trade caravan coming from the north or to face the army of the Quraish marching from the south. A good number of companions suggested that trade caravan should be attacked being an easy and paying target. However, Allah had a different design. He wanted to test the Muslims and to discriminate the truth from the falsehood. Therefore, the Prophet did not accept the suggestion of attacking the trade caravan. Ultimately it was decided that Makkan army should be confronted. So a little Muslim army of three hundred and thirteen men, ill-armed and roughly equipped, advanced from Madinah towards Badr to confront the well-armed Quraish army three times superior in numbers. When they halted near the water of Badr, they received the news that the army of Quraish was approaching on the other side of the valley. Prophet Muhammad (PBUH) prayed to God to help him against the heavy odds in these words: "O Allah! Here are Quraish with all their chivalry and pomp, who oppose Thee and deny Thy messenger. O Allah! Give me Thy help which Thou hast promised me! O Allah! Make them bow this day!" Allah heard the prayer of His messenger and promised to help him with a thousand angels. Another favour which Allah bestowed on Muhammad (PBUH) was in the form of rain which fell heavily on Quraish and made the ground muddy to check their advance, but lightly on Muslims who were able to advance to the water and secure it.

The Muslims were successful in the single combat but the open battle at first went hard against them. So the Prophet stood and prayed under the shelter crying: "O Allah! If this little force is destroyed today, there would be none left in the land to worship Thee." God's help came and then he went out to encourage his men. Taking a handful of gravel he threw it at Quraish and said: "The faces are confounded," on which the tide of battle

turned in favour of his followers. Seventy men of Quraish including their leaders like Abu Jahl, Utbah, Shaibah, Walid were killed and seventy others were taken prisoners. Their baggage and camels fell into the hands of the Muslims.

The aims of the war, the designs of the enemy, the help of Allah, consequences of the battle, the treatment of the prisoners of war and the division of the spoils of war have been discussed by the Qur'an in its chapter 3 and 8. Now let us see what the Qur'an says about the Battle of Badr.

1. There was token for you in two hosts which met: one army fighting in the way of Allah, and another disbelieving, whom they saw as twice their number, clearly, with their very eyes. Thus Allah strengtheneth with His succour whom He will. Lo! herein verily is a lesson for those who have eyes. (3:Al-Imran:13)
2. Allah had already given you victory at Badr, when ye were contemptible. So observe your duty to Allah in order that ye may be thankful. (3:Al-Imran:123)
3. Even as thy Lord caused thee (Muhammad) to go forth from thy home with the Truth, and lo! a party of the believers were averse (to it).

Disputing with thee of the Truth after it had been made manifest, as if they were being driven to death visible.

And when Allah promised you one of the two bands (of the enemy) that it should be yours, and ye longed that other than the armed one might be yours. And Allah willed that He should cause the Truth to triumph by His words, and cut the root of the disbelievers. (8:Al-Anfal:5-8)

4. When ye sought help of your Lord and He answered you (saying): I will help you with a thousand of the angels, rank on rank. Allah appointed it only as good tidings, and that your hearts thereby might be at rest. Victory cometh only by the help of Allah. Lo! Allah is Mighty, Wise. (8:Al-Anfal:9-10).
5. Please also refer to verses 11 to 19, verses 39 to 52 and verses 65 to 70 of Chapter 8 of the Qur'an.

### **Battle of Uhud**

In the third year of the Hijrah, an army of 3000 fully equipped Makkans came against the Muslims to avenge their previous year's defeat at Badr and wipe out the Muslims for good. The Prophet's first idea was to defend Madinah while remaining in the city, but later on he changed his idea at the instance of some of the zealous Muslims who thought it a shame to stay behind the walls instead of boldly confronting the enemy in the open.

The Prophet thus set out with an army of 1000 men toward mount Uhud where the invading army of the Quraish was encamped. However, out of Prophet's army, 300 men deserted under Abdullah bin Ubeyy, the leader of the lukewarm Muslims or hypocrites, who said afterwards that they did not think that there would be any fighting that day.

The Prophet himself posted his men at proper places in the battlefield. A band of fifty archers was appointed to look after a pass in the Mountain Uhud to defend the Muslims from any possible attack by the enemy from behind. They were given the instructions not to leave their position under any circumstances, victory or defeat.

Despite the heavy odds, the battle began well for the Muslims. But seeing the enemy retreating and their comrades victorious, the archers left their post fearing to lose their share of the spoils. The cavalry of Quraish under Khalid bin Walid took advantage of the situation and riding through the pass attacked the exultant Muslims from behind. Thus the victory was turned into something near defeat due to disobedience of some greedy Muslims. The Prophet himself was seriously wounded and lost four of his teeth. A cry among the Muslim army arose that Prophet was slain, till someone recognized him and shouted that he was living. So the Muslims immediately rallied round him and then retired in some sort of order. The enemy also retired after the battle.

In this battle the losses of the Muslims were heavy. Some seventy of them got martyred while forty were injured. But the enemy lost only thirty men. The wives of the leaders of the Quraish, who had been brought with the army to give courage by their presence, mutilated the Muslim slain, making necklaces and bracelets of ears and noses. Hind, the wife of Abu Sufyan, plucked out the liver of the Prophet's uncle, Hamzah, publicly and tried to eat it. The Prophet, seeing the condition of the Muslim slain, was moved to vow reprisals, but was restrained by a revelation which forbade mutilation to the Muslims.

The Qur'an in its Surah 3 has discussed at length the causes of Muslim defeat in this battle, the major ones being the failure of the archers to abide by the orders of the Prophet, greed of some Muslims for spoils of war, and attitude of the lukewarm (or hypocrite) Muslims towards war. The Qur'an, besides criticizing their conduct of war and their failure despite Allah's support, has consoled and encouraged them to draw lessons from the set back, mend their ways, have faith in Allah, treat the defeat as a trial from Allah, and come out of the grief as a strong people. Please refer to verses 121 to 129, 139 to 157 and 165 to 179 of Surah 3.

### **Battle of the Trench**

This battle is also called the "battle of clans" or "the battle of the confederates" as in this battle the Quraish with all its clans and the great desert tribe of Ghatafan with all its

clans, helped by the Jews of Banu Nadir, invaded Madinah to destroy Islam and the Muslims for ever. Some chiefs of Bani Nadir, a Jewish tribe who had been expelled by the Muslims from Madinah on account of treason, went to Makkah and then to the chiefs of tribe of Ghatafan urging them to invade the Muslims and promising them support from the Jews of Bani Nadir and from the Jews of Madinah. As a result of their efforts, the Quraish with their allies and Ghatafan with their clans arranged an armed force of 10,000 men and marched towards Madinah in the fifth year of Hijrah.

Since the Prophet received the news of their design, he held conference of the companions to decide how to defend Madinah. On the advice of Salman the Persian, he ordered trench to be dug before the city and himself joined the work of digging it. The trench was completed when the allied forces of the enemy arrived and they were stopped by it as the trench was a novelty hitherto unheard of in Arab wars. It was impassable for the cavalry which formed their strength. The Prophet went out against them with an army of 3000, the trench being between the two armies. For nearly a month the Muslims were exposed to the showers of arrows and were in constant danger of enemy attack. To make the things worse, news came that the Jewish tribe of Banu Qureyzah in Madinah had broken their treaty and had joined the enemy. This news was indeed worrying as the Muslims had put their women and children in strongholds near the Jewish settlements. Since these strongholds were practically unguarded, some of the Muslims sought permission of the Prophet to leave the battle front for guarding the towers, though they were not in immediate danger at the moment because the Jews of Banu Qureyzah were not likely to attack until the victory of the allies was not certain.

The case of the Muslims was desperate and hopeless, but God's help came in two forms. Firstly that one of the notables among an enemy tribe accepted Islam and this fact was not known to the enemy. He skillfully managed to sow distrust between the allies making all the clans uneasy with each other. The second form in which God's help came was a fierce, bitter wind from the sea which blew for three days and nights so terribly that the enemy could not keep a shelter up, or light a fire, or boil a pot. So in despair, Abu Sufyan the leader of the Quraish raised the siege and left for Makkah. When the forces of Ghatafan found next morning that the Quraish had gone, they also departed for their homes.

The Qur'an has named its Chapter 33 as Surah Al-Ahzab, which means the clans or the confederates. In verses 9 to 25 of this Chapter the Qur'an has discussed the dangers to the Muslim survival posed by the allied forces, the behaviour of the hypocrites, the conspiracies of the Jews and ultimate help of Allah which saved the Muslims.

**Truce of Hudeybiyah**

In the sixth year of Hijrah, Prophet Muhammad (PBUH) set out to Makkah with his 1400 companions to perform Umrah as he had found himself, in a vision, visiting the Holy Ka'abah. Before proceeding from Madinah, he had called upon the friendly Arabs living in the villages around Madinah to accompany him, but most of them failed to respond. Attired as pilgrims and taking with them the customary offerings, when they drew near Makkah, they were warned that the Quraish had gathered allies and their cavalry under Khalid bin Walid was in their way. So the Muslims changed their route and escaping the cavalry they entered into the valley and encamped at Al-Hudeybiyah below the city. The Prophet resolutely avoided battle and persisted in attempts to negotiate peace with Quraish who had sworn not to let the Muslims visit the Ka'abah. He sent Usman bin Affan to Makkah as an emissary as Usman was likely to be well received there because of his relationship with Bani Ommayyids. But Usman was detained by the Makkans and news reached the Prophet that he had been assassinated.

It was at this critical moment that the Prophet sat under a tree and took from his companions the famous oath (referred to in verse 18 of Chapter 48 of the Qur'an) that they would hold together and fight to death. This is known in history as Baiat-e-Ridhwan as Almighty Allah was much pleased with the Muslims who had pledged to support His messenger and fight for the cause of His religion.

Later on the news of Usman's murder proved false and the Quraish sent their envoy to negotiate peace with Muhammad. At last the famous Treaty of Hudeybiyah was concluded on the following terms:

1. The Prophet and his companions would return to Madinah without performing Umrah that year, but in the next year they might come without arms and stay in Makkah only for three days during which the Quraish would evacuate the city.
2. There would be truce for ten years between the Quraish and the Muslims and they would not attack each other nor support enemy of each other to attack.
3. Deserters from Quraish to the Muslims during the period of truce were to be returned, whereas deserters from the Muslims to the Quraish would not be returned.
4. Any tribe or clan who wished to join the treaty as ally of the Quraish or as ally of the Muslims might do so.

The terms of the treaty, especially those at serial number 3 above, were so harsh and contrary to the interests of the Muslims apparently that most of the companions of Muhammad (PBUH) including person like Umar were angry as they felt humiliated. So,

during the return journey from Al-Hudeybiyah, 48<sup>th</sup> Surah of the Qur'an, called al-Fath (the victory) was revealed with the glad tidings that the treaty which some among the Muslims were considering as a great humiliation is in fact a great "manifest victory." It indeed proved the greatest of the victories which the Muslims had till then achieved. When the barrier of war was removed and the Muslims and the idolaters met each other Islam spread more rapidly. In the two years which elapsed between the signing of the truce and fall of Makkah, the number of converts to Islam was greater than the total number of all converts in the preceding many years. Moreover, during this period, the Muslims conquered al-Khaiber, the stronghold of the Jews, which had become a hub of conspiracies against Islam.

Please refer to verses 1 to 4, 10, 18 to 27 of Chapter 48 of the Qur'an to see what the Qur'an says about this Treaty and how it provides good tidings about the likely benefits of this Truce.

### **Conquest of Makkah**

In the year 8, A.H. (630 A.D.) the Prophet marched with ten thousand men against the Quraish who had broken the truce of Hudaibiyah, and entered Makkah almost unopposed. "Thus Muhammad entered the city which had so cruelly ill-treated him. It lay now completely at his mercy. The chiefs of Quraish had committed so many crimes against him and his companions for thirteen years in Makkah and then waged wars against them for eight years when they sought refuge in Madinah. But in the hour of triumph every evil suffered was forgotten, every injury inflicted was forgiven and a general amnesty was declared; "He who takes refuge in the house of Abu Sufyan is safe: Whosoever closes the door of his house, the inmates thereof shall be in safety, and he who enters Kaabah is safe." (Syed Ameer Ali). Ikrimah, son of Abu Jahil and Prophet's longtime enemy was forgiven. Wahshi, the murderer of Prophet's uncle Hamzah and Hind, wife of Abu Sufyan who had chewed liver of Hamzah in the battle of Uhud, were extended clemency. Habbar who had attacked Prophet's daughter Zainab with a spear on her way from Makkah to Madinah when she was pregnant and almost killed her was pardoned. Abu Sufyan who had been leading the forces of Quraish in attacks against Madinah and was the bitterest enemy of the Prophet and of Islam was not only forgiven but his house was declared a place of safety for those who entered into it. Thus every enemy was forgiven. Out of the whole population of Makkah only four persons who were guilty of crimes like murder and apostasy and whom justice condemned were executed.

It is said when the Quraish came before him, the Prophet asked: "O Quraish what do you think, of the treatment which I am going to accord you?" They replied: "O noble brother and son of a noble brother! We expect nothing but good from you." Upon this

the Prophet said: I speak to you in the same words as Joseph spoke unto his brothers: This day, there is no reproach against you; go your way, you are free."

Can history offer such an instance of a peaceful conquest of city which had been for years hub of tyranny and oppression against the conquerors and had left no stone unturned in harming the conquerors in person and their Faith? According to Syed Ameer Ali, most truly has it been said that through all the annals of conquest, there has been no triumphant entry like unto this one." Historian Lane-Poole writes: "Facts are hard things, and it is a fact that the day of Muhammad's greatest triumph over his enemies was also the day of his grandest victory over himself."

Chapter 110 (Surah An-Nasr) of the Holy Qur'an, according to some scholars, refers to the conquest of Makkah which established supremacy of Islam in the Arabian Peninsula and the Prophet saw thousands of the people entering into Islam. Verse 10 of Surah 57 also refers to this victory.

### **Battle of Huneyn**

After the conquest of Makkah and purging of Ka'abah of the filth of idols in the 8<sup>th</sup> year of Hijrah, Prophet Muhammad (PUBH) received the news that many pagan tribes including the tribes of Hawazin and Thaqif were gathering to march on Makkah to regain Ka'abah. The Prophet immediately set out to Huneyn, a place between Makkah and Taif about six kilometers from the plain of Arafat, with 12, 000 men. The tribesmen of Hawazin were very skilled in archery and had already occupied very suitable places on the hills on both sides of a narrow valley. When the Muslims reached the deep ravine, they were ambushed by the enemy and sudden and unexpected showers of arrows put them to flight.

However, in all this situation of confusion and panic, the Prophet remained calm and steadfast. He courageously called out his companions who immediately rallied to him. Gradually many of the fleeing soldiers came back and fought with true spirit. Thus the tide of war turned in favour of the Muslims and God blessed them with a complete victory and enormous booty.

It was a lesson for the Muslims that victory does not depend on the numerical strength of an army alone. Rather it depends on trust in God, nobility of cause, and courage to fight and obedience to the commander. For the first time the Muslims had a large army which outnumbered the enemy in material and men. But they were put to flight as the new converts from Makkah had placed too much confidence on their material strength and had not placed that much trust in God which is required of a true believer.

The Holy Qur'an, in its following verses, draws a vivid picture of the situation how the Muslims exulted in their numerical strength which proved of no avail, and how they were blessed with victory when God's help came.

The Qur'an says: "Allah hath given you victory on many fields and on the day of Hunayn, when ye exulted in your multitude but it availed you naught, and the earth, vast as it is, was straitened for you; then ye turned back in flight; Then Allah sent His peace of reassurance down upon His messenger and upon the believers, and sent down hosts ye could not see, and punished those who disbelieved. Such is the reward of disbelievers." (9:At-Taubah:25-26)

### **The Tabuk Expedition**

In the 9<sup>th</sup> year of the Hijrah, Prophet Muhammad heard that the Romans were gathering an army and were planning to attack Madinah with the assistance of certain tribes like Ghassan, Lakham and Jazam. As a precautionary measure, the Prophet decided to march towards the Syrian border and called upon his followers to support him in this great campaign. The response of the faithful believers was very heartening as expected. They made large contributions to war fund while some of the faithful women sold their jewelleries to give financial assistance in the cause. Abu Bakr gave all his belongings, Umar brought half of his wealth, Usman, Abdul Rahman bin Auf and Zubair made big donations for the cause of Jihad. However, the lukewarm Muslims called hypocrites as usual showed cold response to the Prophet's call. Many of them asked the Prophet to excuse them from joining the campaign on one pretext or the other such as hot season, far distance, harvest time, etc. And some of them stayed behind without excuse and even without getting Prophet's leave. These defaulters have been denounced in the Qur'an. However, the Prophet marched with an army of 30,000 men although they were ill-equipped materially. The army advanced to Tabuk, a place about 500 kilometers to the north of Madinah on the confines of Syria, and there learnt that the enemy had not yet arrived. The Prophet stayed there for about 20 days and concluded treaties with many tribes of that region.

The Qur'an has devoted considerable portion of its Chapter 9 (Surah At-Taubah) towards the discussion of the Prophet's Tabuk expedition. The behaviour of the hypocrites of Madinah and the desert Arabs (Bedouins) who lived around Madinah has been specially brought under focuss. The Prophet and the Muslims have been given very useful guidelines how to beware of the hypocrites "the fifth columnists" who live among the Muslims and pose themselves to be Muslims but leave no opportunity to cause harm to them. Please see verses 38 to 39, verses 40 to 59, verses 60 to 129 of Surah 9.



## **CHAPTER-11**

### **FAMILY LAWS**

#### **Marriage**

Please keep in view the following verses of the Qur'an: 2(221, 232, 234); 4(22-25); 5(5); 24(3, 26); 24(32-33).

Law of marriage as evolved from the Qur'an and the Sunnah is briefly discussed as follows:

1. In the Arabic, the Qur'an has used the word "Nikah" or "Aqd" for marriage. It means uniting or union. It is, as its literal meanings go, carnal conjunction of the union of sexes. For facility of discussion in English language we would use the word marriage instead of "Nikah" or "Aqd"
2. Marriage is essential. The Prophet of Islam is reported to have remarked: "Nikah (marriage) is my Sunnah and whosoever rejects my Sunnah is not from me". The Qur'an says: "Marry those among you who are single" – (24:32). The Arabic word Ayyama means single or solitary. A single person, may be a man or a woman, should be married. He or she may be single on account of having not yet married or on account of dissolution of his or her marriage by divorce or by death of the other spouse. Whatever may be the reason for being single, he or she is supposed to marry or remarry. Even poverty is no excuse or justification to abstain from marriage, as the Qur'an says in this very verse "If they are in poverty, Allah will give them means out of His grace". Monasticism which is considered to be an ideal way of life in some religions is discouraged by Islam. Similarly, life of celibacy is not encouraged as the Prophet of Islam strongly objected to one of his companions living such life. According to a Hadith, one makes his religion half perfect by marrying and he would meet Allah pure and purified. There is consensus of Muslim jurists that marriage is 'Sunnat muwakkidah'. Institution of marriage embraces in itself the character of 'Ibadah' as well as character of 'Muamlat'. Marriage in Islamic society though essentially civil contract is also devotional act.
3. Islam permits marriage of widows and divorced women unlike certain other religions which do not allow such women to remarry. However, virgins (unmarried women) may be preferred for the first marriage of a young man since virgins are generally more prolific, more affectionate and are easily satisfied with little means of income of the husband (according to a Hadith).

4. Islam, as the religion of nature, understands human nature thoroughly and, therefore, it allows a man and a woman, who want to marry, to look at each other before marriage. Apparently it may look rather a liberal and progressive approach which is rejected by many creeds and customs, but actually it is the correct approach. Would-be spouses should see each other and should exercise their right of choice. On the contrary if they are herded together forcibly by their parents or guardians, their union is likely to break apart.

5. Islamic law has made it compulsory that a woman's consent must be obtained before she is married. According to the Ahadith of the Prophet, the consent of the women, whether previously married or virgin, is essential for marriage. A virgin may feel shy and keep quiet. If she remains silent that shall be considered her consent, but if she declines there shall be no compulsion on her. Thus Islamic law provides clearly a right to a woman to exercise her choice for marriage by saying yes or no. This idea of obtaining consent has led to the legal concept that for the completion of a marriage contract there must be proposal from one side and acceptance from other side. No compulsion or coercion can, therefore, be exercised to force a woman into marriage against her will.

6. Marriage contract like any other civil contract is to be evidenced by two competent witnesses. This has been emphasised by the Prophet of Islam and is established by the common practice among his followers. The verse number 2 of chapter 65 of al-Qur'an also enjoins upon the believers to call to witness two just men from among them at the time of marriage as well as divorce.

7. A minor girl, when given in marriage by her guardian, has the option to repudiate the marriage when she attains puberty. The Prophet of Islam annulled the marriage of a girl who had been given in marriage by her father, since she disliked it. However, repudiation must be made immediately after she attains puberty and before cohabiting with the husband.

8. Females prohibited to a man for marriage have been mentioned in detail by the Qur'an in its verses 22, 23 and 24 of Chapter 4. The following women are forbidden to you as commanded by the Qur'an:

I) Your mothers (real mothers). II) Women whom your father married (step mothers). III) Your daughters. IV) Your sisters. V) Your father's sisters. VI) Your mother's sisters. VII) Your brother's daughters. VIII) Your sister's daughters. IX) Your foster-mothers. X) Your foster-sisters. XI) Your mother-in-law. XII) Your step-daughters born of your women unto whom you have gone-in. XIII) Wives of your real sons. XIV) Two sisters together. XV) All married women save those captives whom your right hands possess.

Certain unions have also been prohibited specifically by Prophet Muhammad (PBUH). According to Prophet: A woman and her paternal aunt cannot be united, nor a woman and her maternal aunt can be united. Prophet Muhammad (PBUH) also told one of his followers not to marry a prostitute.

9. The Qur'an in its verse number 221 of chapter number 2 has strongly forbidden its followers (Muslim males as well as females) to marry idolatresses and idolaters till they believe. Thus, the marriages of Muslims with non-Muslims have been prohibited. However, there is one exception and that is in the case of a Muslim male who has been permitted by the Qur'an (5:5) to marry a virtuous woman of the people of the Scripture i.e. the Jews and Christians. But a Muslim woman cannot marry a male scripturalist (a kitabi man i.e. a Jew or a Christian).

10. According to well-reported Ahadith, Prophet Muhammad (PBUH) prohibited Muta marriages (temporary marriages) and Shigar marriages (exchange marriages without fixing dower for the females).

11. Proclamation and publicity of marriage is very important in Islam as it dislikes secret marriage. Hosting of Waleema (marriage feast) is an obligatory Sunnah of the Prophet which should be performed by the bridegrooms to entertain their relatives and friends in order to celebrate their marriages. Even Daf beating and singing is allowed on the occasion of marriage for the purpose of celebration and jubilation.

12. The solemnisation of marriage requires certain formalities and conditions which briefly speaking are:

- (i) Proposal and acceptance (Ijab-o-Kabul)
- (ii) The words conveying proposal and acceptance be uttered in each other's presence or in the presence of their agents called 'vakils'.
- (iii) Transaction must be completed in one meeting.
- (iv) The parties to marriage must be competent i.e. they must have capacity to marry. The capacity to marry depends on understanding, puberty, free will and consent. Puberty is presumed in respect marriage at completion of the fifteen years of age. A minor under 15 years can, however, be validly married through guardian. But even in this case he must not be below 7 years because marriage below that age is void in all cases.
- (v) Under sunni law, there must be two witnesses on the occasion of marriage.

(vi) There must be no legal bar to the union i.e., the couple must not be related to each other within prohibited degrees.

13. Views differ regarding the age of puberty. Abu Hanifa fixes the age of puberty in case of boys at 18 years and in case of girls at 17 years. According to Abu Yusuf, it is 15 years for both. Hedaya places the earliest period of puberty in respect of a boy at 12 years and in respect of a girl at 9 years. The Child Marriage Restraint Act, 1929, has fixed the age of puberty for male at 18 years and for female at 16 years.

### **Dower**

Please keep in view the following verses of the Qur'an: - 2(236-237); 4(4, 20, 24); 33(50); 60(10);

The Arabic word Mahr is translated into English as dower. It has been defined in various ways. According to a popular definition, dower is a sum of money or other property which a wife is entitled to get from her husband in consideration of marriage in Islam. It is a bridal gift which a Muslim husband is obliged to pay to his bride.

The Qur'an and the Sunnah have laid down the following rules and regulations regarding Haq Mahr or dower:

1. Payment of Haq Mahr (dower) to his wife is obligatory on the husband. It is an essential part of marriage. The Qur'an says: "O Prophet! We have made lawful to you your wives to whom you have paid their dowers" – (33:50). At another place the Qur'an says: ..... "And there is no blame on you to marry them when you give them their dower". – (60:10). However, the marriage is not invalid if dower is not paid or fixed before marriage. It is apparent from verse 236 of chapter 2 of Al-Qur'an which reads: "There is no sin for you if you divorce women when you have not yet touched them nor fixed their dower. But provide for them, the rich according to his means and the poor according to his means, a fair provision. This is a duty for those who do good".
2. The amount of dower which the bridegroom has to pay to his bride has not been fixed by the Qur'an or the Sunnah. It depends entirely on the agreement of the contracting parties. The Qur'an says: "...The wealthy according to his means and the poor according to his means, a fair provision. This is a duty for those who do the right things." (2:236)

There is no minimum or lower limit of dower prescribed by law, though some jurists say that it should not be less than ten dirhams. It may be in the form of cash or in kind. The Prophet (PBUH) did not fix any minimum. According to the well reported Traditions of the prophet of Islam, even a handful of barley or dates or even an iron ring may be sufficient provided the bride agrees to accept it. The Messenger of Allah himself married Hadrat

Safiyyah and her emancipation was her dower. Omm Solaim agreed to marry Abu Talha on the condition that he should embrace Islam. Abu Talha fulfilled the condition and his acceptance of Islam was declared to be mahr or dower of Omm Solaim. In another case, the teaching of one or two verses of the Holy Qur'an by the husband to the wife was declared to be an adequate Mahr for the bride.

Similarly no maximum or upper limit of mahr or dower has been fixed by Islam either. The Qur'an says: "But if ye decide to take one wife in place of another, even if you had given the latter a whole treasure for dower, take not the least bit of it back" – (4:20). From this verse it has been deduced that the right of a woman to demand any amount of dower as a condition of her agreeing to marriage is not restricted by the Islamic Law. Hadrat Umar, the second pious caliph of Islam, once thought of fixing the upper limit of dower on the complaint of men that women were demanding huge amounts; but he was dissuaded by a woman who drew his attention to verse of the Holy Qur'an quoted above.

3. If a person divorces his wife before touching her and before appointing any amount of dower for her, he has been directed to make provision for her according to his means. But if he divorces her before touching her and after fixing the amount of dower for her, he is bound to give half of the amount of dower which has been fixed. However, if the woman agrees to forgo her right of accepting this half dower or the man shows generosity in giving her full dower, such an accord is permitted. (Al-Qur'an 2:237)

4. The men should give to their wives their dower willingly. But if the women of their own accord agree to remit the whole or part of their dower, the husbands must welcome this gesture – (Al-Qur'an 4:4). Hadrat Umar and Qadi Shuraih have decreed that if a wife remits the dower but later on demands it, the husband shall be compelled to pay it because the very fact that she demands it is a clear proof that she did not remit it of her own free will.

5. According to verse 24 of Surah An-Nisa, dower has to be paid as a duty.

6. Dower can consist of either a sum of money or certain property or thing or article of use. But there are certain goods or objects which are not allowed by Fiqh to form the subject of dower. For example

- (i) Things forbidden to a believer, like pork, wine, etc.
- (ii) Things not yet in existence such as fruit crop of next year.
- (iii) Personal service of husband.

Any thing over which the dominion or the right of property can be exercised or anything which comes within the meaning of 'mal' and has a value, may according to Hanafi law, form the subject of dower.

7. The object of dower is three-fold. Firstly, it would be a check on the arbitrary exercise of the power of divorce by the husband. Secondly, it would restrain the husband to indulge in polygamy. Thirdly, it would work as an obligation imposed upon the husband as a mark of respect to the wife. It has been rightly observed: "The marriage contract is easily dissoluble, and the freedom of divorce and the rule of polygamy place the power in the hands of the husband which the Law-giver intended to restrain by rendering the rules as to payment of dower stringent on the husband".

8. Dower according to Jurists is of two types: one is called "prompt dower" (Mahr-i-Mu'ajjal) which is payable on demand and the other is called "deferred dower" (Mahr-i-Mu'wajjal) which is payable on dissolution of marriage by death or divorce. The jurists are unanimous on the point that the wife can refuse to perform her marital obligations unless prompt dower is paid.

9. If the amount of dower is fixed in the marriage contract, the dower is called specified dower. When the amount is not fixed, the wife is entitled to "proper" or "customary" dower (Mahr-i-Misl), which is determined keeping in regard the amount of dower settled upon other females of her father's family. Dower is a debt and the widow is entitled alongwith other creditors of her deceased husband, to have it satisfied out of his estate. However, this debt is an unsecured debt and ranks after secured creditors. But it has priority over legacies and rights of heirs.

## **Divorce**

Please keep in view the following verses of the Qur'an:- 2(226-227); 2(229); 2(230-232); 2(236-237); 2(241); 4(35); 24(6-9); 58(2-4); 65(1-2):

The Arabic word 'Talaq' which is translated into English as divorce means 'freeing or undoing the knot' or 'dismissal' or 'rejection'. Under Islamic Fiqh it is a release from marriage tie. It is the dissolution of marriage between the husband and the wife by the pronouncement of certain words. Any adult Muslim of sound mind can divorce his wife whenever he desires, without assigning any reason.

The law regarding divorce as emanating from the Qur'an and the Sunnah and Fiqh is outlined as under:

1. The divorce is the most hated and unpleasant thing in Islam. According to a well reported Tradition, the Messenger of Allah said: "The most detestable of lawful things

near Allah is divorce." Despite that, Islam permits divorce because it becomes inevitable in some extreme situations when it is not possible for the husband and the wife to pull on together. It is allowed normally when all the efforts for reconciliation have proved abortive and there are no chances left for the couple to live together amicably.

2. To resolve the differences between the husband and the wife, resort can be made to arbitration. The Qur'an in its verse 35 of chapter 4 instructs its followers to appoint arbiters, one from husband's family and one from wife's family for making reconciliation and rapprochement. If the parties wish for settlement and peace, the efforts of the arbiters shall be successful and Allah would effect harmony between the spouses.

3. The method of divorce as propounded by the Qur'an and the Sunnah is briefly described in these words: If the husband intends to divorce his wife, he can do so by making a single pronouncement of divorce within Tuhr during which he has not had sexual intercourse with her, and then leave her to observe Iddah. After expiry of Iddah (three monthly courses) the divorce would attain finality. The other method is that the husband would pronounce divorce thrice in three successive Tuhrs, and in this way, the divorce would become irrevocable after the third pronouncement. In case of one or two divorces, the husband retains the right of Rajuah or reunion within period of Iddah by resuming sexual intercourse or by verbal retraction. However, after the expiry of Iddah, divorce becomes irrevocable and the husband's right of Rajuah stands forfeited. Now, the couple has the right to remarry if they desire to live together. But when a husband has given three divorces, he has no right of revocation, neither the couple can remarry. In this situation, the parties can remarry only when the woman marries another husband and the latter dies or divorces her after actual consummation of marriage.

Tuhr is period of purity between two monthly courses and Iddah is the waiting period which a divorcee has to undergo before she can contract a second marriage.

4. The procedure of divorce enunciated by the Qur'an and Sunnah, as stated above, is spread over a period of almost three months, during which the husband has a right to revoke the divorce. It has been done with a view to check hasty, rash or an arbitrary action on the part of the husband and also to leave the door open for the parties to reconcile during the period. During Iddah the wife cannot be expelled from the house and she would be entitled to full maintenance and also to good treatment.

5. Those who pronounce three divorces at a single sitting, they have been condemned by the Holy Prophet. According to an authentic Tradition, the Prophet of Islam, when he heard of a man who had given three divorces to his wife at one time, got up enraged and said: "Are you playing with the Book of Almighty and Glorious Allah, while I am still amongst you?" So, the simultaneous pronouncement of three divorces was treated as a

single divorce during the time of the Prophet and of Abu Bakr and even in the early days of the caliphate of Umar. Umar reportedly used to whip such persons who gave three divorces in one sitting. However, later on, Umar changed his mind when he found that people frequently divorced by three pronouncements. He, therefore, ordered to treat three pronouncements as three divorces and made them operative as a matter of punishment upon those who used this sinful method. This form of Talaq is called Talaqul Biddat or irregular divorce and is sinful being against the teachings of the Qur'an and Hadith. However, it dissolves the marriage irrevocably and immediately in the opinion of some jurists. But other jurists take it as single divorce which is not irrevocable. Shafii and Hanfi Law recognize this form of divorce though they consider it as sinful, but the Shias and Malki do not recognize this mode of Talaq.

6. When a husband has repudiated his wife by making three divorces, the divorce becomes irrevocable. He cannot after that remarry her until after she has married another husband and that other husband has divorced her. This has been further explained by the Prophet in his traditions. According to the Prophet, marriage in such situation with the first husband is lawful only when the wife has consummated her marriage with the second husband, and the second husband has voluntarily divorced her or he has died.

The method of making a woman lawful for her first husband in common parlance is called 'Halalah'. Prophet of Islam has condemned the man who makes a woman lawful for her first husband intentionally, and the first husband, has also been cursed for whom she was made lawful. Thus, Halalah is abominable and the most unpleasant method. Those who indulge in this practice intentionally are the most cursed persons.

7. In case of divorce, the husband is not entitled to take back anything out of the dower which he has given to her, however great it may be (Al-Qur'an 4:20). If he has not given her dower already, he is obliged to make the payment of dower immediately at the time of divorce. For the divorced woman, the husband is required to make some provision as the Qur'an (2:241) deems it a duty for the righteous.

8. Al-Qur'an has given the right of obtaining divorce to a wife if she agrees to pay some ransom or compensation. This is called Khula. If the husband and wife are not able to keep the limits of Allah and they agree to dissolve the marriage on the condition that the wife gives some compensation, it is permitted by the law (The Qur'an 2:229). The jurists are generally of the opinion that such compensation should not exceed the dower given by the husband to the wife. Thus Khula is a kind of facility provided to the woman to secure divorce from her husband by returning a part of or full amount of the bridal gift or Mahr. According to a tradition the Apostle of Allah permitted the wife of Sabet-b-Qais to



get divorce from her husband by surrendering a garden which had been given to her in Mahr.

So the Islamic law stipulates that whenever a marriage is dissolved at the instance of the wife and there is no fault of the husband regarding his performance of marital obligations, the wife is the contract-breaking party and must, therefore, return the part or full of dower which she has received from the husband.

9. There was an evil custom in the "Days of Ignorance", according to which a man would swear that he would not go to his wife for carnal connection. By this means he would put away his wife for indefinite period. He would keep her in suspense by neither divorcing her nor resuming cohabitation. This practice was resorted to as many times as a husband wished and, thus, the life of the wife became miserable. This custom is known as 'Ieela. The Qur'an abolished this custom by warning such persons to take decision within four months about their course of action. They should either resume their conjugal relations and take back their wives or give them divorce (Al-Qur'an 2:226). In case the husband does not decide, the woman can take her case to a Qadhi who would order the husband to take her back or divorce her.

10. There was yet another evil practice which was abolished by the Qur'an. The man would say to his wife: "Thou are to me as back of my mother," and thus separate her indefinitely. It was called Zihar. It was held to imply a divorce and freed the husband from any responsibility for maintenance of wife and children and other conjugal duties, but the wife was not allowed to leave the husband's home or to contract another marriage. So this custom was not only degrading to a woman but also fatal to the lives of the children. Al-Qur'an abolished this custom by saying: "Such of you who put away their wives (by saying they are as their mothers) – they are not their mothers; none are their mothers except those who gave them birth-they indeed utter an absurd word and lie...."- (58:2). Such person who is guilty of Zihar has been commanded by the Qur'an in the subsequent verses to set free a slave or to fast for two consecutive months or to feed sixty needy persons as a matter of expiation. After undergoing this penalty he can touch his wife. But if he does not perform this prescribed penance, his wife has a right to apply to a court of law for judicial divorce.

11. If the husband charges his wife of adultery and has got no witness, the couple has to undergo what is called Lian. The procedure of Lian has been prescribed by the Qur'an in the verses from 6 to 9 of chapter 24. The Prophet of Islam used to separate such spouses who had preformed Lian. It has been held by the jurists that if the charges are false, the wife is entitled to sue for and obtain divorce from a court of law.

The procedure of Lian or imprecation as stated in the Qur'an is briefly described thus: If a husband charges his wife of adultery and has no witnesses, he shall swear by Allah four times saying that he is speaking the truth, and a fifth time he would invoke curse of Allah on him if he is liar. If the wife wants to deny the accusation and save herself from punishment, she would swear by Allah four times saying that her husband is telling lie, and a fifth time she would invoke wrath of Allah on her if the husband speaks the truth.

Lian literally means mutual cursing, while technically it signifies a form of divorce which is performed in the court and after mutual cursing, the Qadi separates the husband and the wife.

12. From verse 2 of Chapter 65 of the Qur'an, some jurists have made the presence of two witnesses compulsory for divorce, while the others consider it optional. Sunni Law makes the presence of two witnesses essential at the time of marriage but not at the time of divorce. On the other hand, the Shiah doctors hold the presence of two witnesses as necessary at the time of divorce but not at the time of marriage.

There is a difference of opinion among scholars about calling witness to revocation of divorce and taking the wife back. According to Imam Malik and Shafi'i it is essential to call witness to the revocation of divorce. But Imam Abu Hanifa and Shafii (in one of his statements) do not think it necessary to call witness for revocation.

13. Upon divorce, the wife becomes entitled to deferred dower, and prompt dower if not paid. If the marriage was not consummated, she is entitled to only half dower.

14. There is almost a consensus of opinion among the scholars that a divorce pronounced in jest is valid and operative. This unanimous opinion of the learned is based on the tradition of the Prophet who is reported to have said: "There are three things which, whether undertaken seriously or in jest, are treated as serious: marriage, divorce and taking back a wife (after a divorce which is not final)." Thus, if an adult and sane person pronounces divorce in joke, that is valid. It is of no use saying afterwards that he was just joking. This rule is based on the rationale that if such divorce is not taken seriously, people would begin to play with the injunctions of the religion like a sport. However, divorce of the idiot is not lawful whether pronounced in joke or seriously.

15. Divorce under force, compulsion or duress is not valid. Even divorce in anger is unlawful. This is the view of three Sunni Imams – Malik, Shafi and Ibn Hanbal – who quote Hadith reported by Ayesha that the Messenger of Allah said: "There is no divorce and no emancipation by force." However, Imam Abu Hanifa differs with them and maintains that divorce under force is valid.

16. Islam gives right to a woman to get divorce from her husband by the following means:

- (a) Talaq-i-Tafweez: If a husband has delegated the power of divorce to his wife, she can exercise the delegated power and can pronounce divorce.
- (b) Khula or Redemption: If she agrees to pay some consideration or compensation to her husband for her release from the marriage tie, the divorce would be known as Khula. (Please refer to serial No. 8 above).
- (c) Mubarat or Mutual Release: If the husband and wife, by mutual consent, agree to dissolve marriage conditionally or unconditionally, the woman would be released.
- (d) Lian or Imprecation: If the husband falsely accuses her of adultery, the wife has right to sue him and obtain divorce. (Please see serial No.11)
- (e) Zihar: In case of Zihar, if the husband does not expiate himself from prescribed penance, the wife has a right to apply to court for divorce. (Please see No.10 above).
- (f) Ieela: If in case of Ieela or vow of abstinence the husband does not resume conjugal relations, the wife can apply to the court for divorce. (Please see No.9 above).
- (g) Judicial divorce: A Muslim woman can also obtain judicial divorce from her husband under the Dissolution of Muslim Marriages Act, 1939, on the grounds mentioned in that Act such as absence of husband, imprisonment of husband, impotency or insanity of husband, his cruelty, husband's failure to maintain her or his failure to perform marital obligations, etc.
- (h) Talaq-e-Taliq: it means contingent divorce. A divorce may be pronounced to take effect on the happening of a future event. For example, a husband agrees to pay his wife maintenance allowance within a specified time and in case of his default the divorce would take place. Thus, the failure to honour the agreement would operate as valid divorce.

17. Effect of apostasy: Apostasy from Islam of the husband operates as a complete and immediate dissolution of the marriage. If a woman converted to Islam from some other faith, re-embraces her former faith, the marriage would stand dissolved. But mere renunciation of Islam by a married woman or her conversion to any other religion does not, ipso facto dissolve the marriage. However, she may sue for dissolution on any of the grounds mentioned in Section 2 of the Dissolution of Muslim Marriage Act, 1939.

**Iddah**

Kindly keep in view the following verses which deal with this subject: 2(228); 2(234); 2(235); 33(49); 65(4); 65(5);

The rules of law made by the jurists in the light of Qur'an and the Sunnah are discussed as under:

1. Iddah is the period of waiting or probation during which it is incumbent upon a woman, whose marriage has been dissolved by divorce or death of her husband, to remain in seclusion and abstain from marrying another man. Syed Ameer Ali calls it 'interval which a woman is bound to observe between the termination, by death or divorce, of one matrimonial alliance and the commencement of another. Thus, Iddah is the period during which a divorced woman or a widow is not permitted to remarry.
2. Period of Iddah in case of a divorced woman with whom marriage has been consummated and who is still in the age of menstruation is three monthly courses. In case of a divorcee who is past the age of menstruation and in the case of a divorcee who has no menstruation (because it has not yet started), the period is three months. In the case of a pregnant woman the Iddah is up to her delivery. In the case of a widow, the waiting period is 4 months and 10 days. In case of a marriage which has not been consummated, there is no iddah to be observed. In the case of a pregnant widow, if delivery or miscarriage takes place before 4 months and 10 days, the remaining period will have to be observed, according to some jurists. The period of Iddah when husband dies after divorce would run from the day of his death.
3. The primary purpose of the Iddah is two fold: firstly the ascertainment of possible pregnancy and thus preventing the confusion of parentage of the would-be baby; secondly to provide opportunity to the husband and wife to resolve their differences and reconcile if the divorce is revocable.
4. During the period of Iddah, the woman, who has been divorced by less than three pronouncements and is pregnant, shall be entitled to have both dwelling and maintenance. A woman separated by revocable divorce shall also have dwelling and maintenance, even if not pregnant, during the period of Iddah. As for a woman whose husband has died, she will have no maintenance but will have dwelling during the Iddah. In the case of a woman who has been divorced irrevocably but is pregnant, both maintenance and lodging are almost unanimously approved by the jurists.

However, there is some difference of opinion amongst the scholars about maintenance and lodging for a woman who has been divorced irrevocably by three pronouncements but is not pregnant. According to Imam Abu Hanifa, such a woman is

entitled to dwelling and maintenance during the period of her Iddah. He and his followers base their opinion on verse 6 of chapter 65 of the Holy Qur'an.

### **Maintenance**

The meaning of 'Nafqah', which is the Arabic, equivalent of 'maintenance', is what a person spends on his family. Maintenance includes food, clothing and lodging. Under Islamic law, a person is bound to maintain his wife and children and in certain circumstances his parents. The law regarding maintenance is briefly discussed as below:

According to some well known Traditions reported in authentic books of Hadith, the Prophet (may Allah's peace be upon him) required his followers to accord their wives the best possible treatment. He impressed upon men the rights of women regarding food, clothing and lodging. Even in his famous Farewell Address at Arafat, the Apostle of Allah did not forget to exhort the believers to fulfil their obligations regarding the proper maintenance of their women. The Qur'an also enjoins upon the believers to accord proper treatment to their wives.

Duty of providing maintenance to the wife is so important that the Qur'an makes even a divorced wife entitled to it during the period of Iddah when the husband would provide her food, clothing and lodging and cannot expel her from his house (Al-Qur'an 65:1 and 65:6). If she is pregnant, the husband is bound to maintain her till delivery and in case she suckles the child she would be entitled to receive the due payment for this service. (Al-Qur'an 65:6)

The Qur'an makes it a duty for the pious and God-fearing persons to make some provision even for those women who have been divorced by them. (2:241)

No scale or standard has been fixed for maintenance by the Qur'an or by the Sunnah. However, a lot of guidance has been provided to determine it in the given circumstances. The Qur'an says: "No one should be charged beyond one's capacity" (2:233). At another place, the Qur'an directs: "Provide for them, the rich according to his means and the straitened according to his means, a fair provision". (2:236)

Please refer to verses 2:215; 2:233; 2:236; 2:241; 4:34; 65:6-7;

### **Polygamy**

Islam permits a male Muslim to have more than one wife at a time although number of wives has been restricted to maximum four. The rights of a woman in case of multiple or plural marriages of her husband have also been protected. The relevant verses of the Qur'an are as follows:

- 1) And if you fear that you will not be able to deal fairly with the orphans, then marry the women (having orphan children with them) who seem good to you, two or three or four. But if you consider that you will not be able to do justice with them, then marry only one or (marry) a slave girl who is in your possession. Thus it is more likely that you will not do injustice. (4:3)
- 2) You will not be able to do full justice between your wives even if you earnestly wish to do so. Hence, do not incline towards one of them to the extent that you leave the other hanging (as in suspense). And if you make reconciliation (with them) and keep away from evil, then Allah is ever Forgiving, Merciful. (4:129)

The relevant Traditions of the Prophet of Islam are as follows:

- 1) Ibn Umar reported that Gailan-b-Salamah al-Saqafi accepted Islam while he had ten wives of the Days of Ignorance. They also embraced Islam with him. The Holy Prophet said: Keep four and be separate from the rest. (Ahmad, Tirmizi and Ibn Majah)
- 2) Naufal-b-Mu'wayyah reported: I accepted Islam while there were five wives with me. I asked the Prophet who said: Separate one and keep four. (Sharhi Sunnat)
- 3) Ayesha reported that the Messenger of Allah used to have turns among his wives and do justice. He used to say: O Allah! this is my division in what I can control. So don't blame me in what Thou dost control and I cannot control. (Tirmizi, Abu Daud, Ibn Majah)
- 4) Abu Hurairah reported from the Holy Prophet who said: When a man has two wives and he does not deal equitably between them, he will come on the Resurrection Day with a side hanging down. (Tirmizi, Abu Daud, Nisai)

In the light of the above mentioned verses of the Qur'an and the Traditions of Prophet Muhammad (PBUH) the subject of polygamy i.e. the permission to man of having wives upto four at a time is discussed as under:

1. The Qur'an, in its verse 3 of chapter 4 permits polygamy and the following hard and fast rules have been laid down about it:
  - a. If you fear that you would not be able to deal fairly and equitably with the orphans, you should marry the women who (have these orphans with them and) seem good to you.
  - b. You are permitted to marry even two, three or four women but not more at a time provided you can treat them justly and equitably.

- c. If you have reason to fear that you cannot do justice with as many wives, you should marry only one.

'Adl or justice has not been defined in this verse. However all the commentators of the Qur'an unanimously hold that justice in this verse means equality of treatment in food, clothing and lodging. Mu'tazilite doctors, however, hold that in addition to food, clothing and lodging there must be equal treatment in love and affection also.

2. The Qur'an in its verse 129 of chapter 4 holds that you cannot deal (in matter of love and affection) equally with all of your wives however much you wish. Therefore, you are directed not to incline towards one so much that you leave the other in suspense. There may be so many factors on account of which it would be difficult for the husband to deal equally between them. For example, difference in temperament, appearance, education, family background, age, ability to look after the household affairs, etc., may cause the husband to prefer one above the other. However, the husband must try his best to keep balance and accord them equal treatment in the things on which he has control like food, clothing and lodging. On the things on which he has no control like love and affection, even there he should not display by his outward behaviour that he loves one wife and hates the other one. The husband should not incline towards his favourite one altogether and neglect the other one completely. On the basis of this verse (4:129) some people try to establish that monogamy is the only form of marriage which is right because polygamy is permitted with the condition of justice and in this verse, Allah has Himself pointed out that maintaining justice between wives is impossible. However this assumption is not correct when we look at the second sentence of this verse which reads: "But turn not altogether away (from one), leaving her as in suspense."

3. There is almost consensus of opinion among all the scholars of the Qur'an that verse 3 of chapter 4 of the Qur'an permits polygamy. However, the injunction is in the nature of permission and not in the nature of order or command. The Qur'an simply permits its followers to contract plural marriages but it does not command them to essentially do so. It also restricts the maximum number of wives at four and makes the permission subject to the condition that the husband must do justice with all the wives and deal with them equally. In my view there is another condition or proviso also and that is that the choice of wives for plural marriages must be from among the widows. It is only in this sense that the relevance of the opening sentence of this verse (4:3) is justified which reads: "And if you fear that you will not be able to deal fairly with the orphans.....". If this sentence of the verse under discussion is read and considered with the preceding verse (4:2), the meanings become more clear. "Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof), nor absorb their wealth into your wealth. Lo! That would be a great sin. And if you fear that you will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four....." (4:2 and

4:3). It is clear from this that the Qur'an is exhorting its followers to do justice with the orphans who are under their care. It is against this background that polygamy has been permitted so that they may be able to do justice with the orphans and treat them fairly by marrying the mothers or the sisters of the orphans and thus becoming their close relations. In that way they would feel and develop love, affection and tenderness towards the orphans and would treat them kindly as if the orphans were their own children.

4. The Qur'an did not, in fact, introduce polygamy. That existed in pre-Islamic Arabia and also in the neighbouring communities. Al-Qur'an actually limited the number of wives, which was unrestricted among the pagans, to four and also subjected polygamy to a very strict condition of doing justice between the wives. Traditions of the Prophet of Islam also support this interpretation.

5. The jurists have justified the need of polygamy in the following situations:

- a) In case of war men are generally killed in large numbers. Thus the number of men is decreased while the number of females increases specially of helpless widows and orphans. If polygamy is not permitted to support the widows and the orphans and also to bring the unmarried women into marriage bond, it would lead not only to economic misery of many families but also to immoral practices like prostitution, adultery, sexual anarchy etc. Such a social disintegration can be averted only if a man is permitted by law to have more than one wife.
- b) The wife may be sterile and the natural desire for progeny may lead the husband to contract another marriage, who does not want to divorce the first wife but at the same time wants to have children.
- c) Some men may, by nature, be sexually very strong. So they cannot remain content with one wife. A woman is disabled on account of menses for almost a week in every month and besides that, pregnancy, delivery and weaning of the child is spread over almost a period of more than two years. During these periods, she is unable to meet the husband's biological needs. Hence the need of the husband for the second wife is necessary.
- d) The wife may be chronically diseased and unable to satisfy the sexual urge of her husband. In certain cases she may be able to perform marital obligations but her fragile health may not withstand pregnancies and child births. Hence a second marriage in such a situation may become a necessity to keep the husband away from indulging in immorality.



## **CHAPTER-12**

# **CRIMINAL LAWS**

### **Concept of Hudood**

Islamic Shariah divides the punishments for crimes into three categories: Hudood, Qisas and Tazir; though the penal laws of Islam in common terminology are called Hudood.

Hudood is plural of Hadd which means restraint or limit. Other meanings of this term are prevention, hindrance or prohibition. Hence, Hadd stands for a restrictive ordinance or a statute defining things lawful and unlawful. Briefly speaking, those punishments which have been determined by the Qur'an and the Sunnah for crimes are called Hudood (prescribed punishments). Punishments for the crimes involving the rights of individuals are called Qisas (retribution). And the punishments for crimes which have not been fixed by the Qur'an or the Sunnah but have been left to the discretion of the rulers and the judges are called Tazir (discretionary punishments).

- 1) Hudood or ordained punishments are for five crimes. The Qur'an has prescribed punishment for adultery, theft, false accusation of adultery, and rebellion (or robbery). The Prophet of Islam reportedly fixed the punishment for drinking. The punishment prescribed for these offences are respectively one hundred lashes for unmarried person guilty of adultery, stoning to death for married culprit, amputation of hands for a thief, eighty stripes for a false accuser, killing or crucifixion or cutting of hands and feet in case of treason or rebellion and forty lashes for drinking.
- 2) Qisas punishments, like Hudood, are also prescribed by the Qur'an. Life for life, eye for eye, nose for the nose, tooth for the tooth, and for wounds retaliation is the basic principle. However, unlike Hadd, Qisas can be remitted or waived by the victim or by the heirs of the victim who can either accept monetary compensation or pardon the offender. Qisas is prescribed for murder and physical injuries.
- 3) Tazir or Oqubah are the punishments for minor crimes and have not been prescribed by the Qur'an and the Sunnah. These are either fixed by the ruler or Imam or legislature of an Islamic state or the same are entirely left to the discretion of the judges and the magistrates.

Hadd punishment is fixed by Allah or Allah's Messenger and hence cannot be reduced or waived or enhanced by the Imam or the Qadi. However, if the crime is not proved

according to the standard of Islamic Shariah (which is very strict and foolproof), then the judge would award Tazir or discretionary punishment according to the nature and extent of the crime.

Once the case liable to Hadd comes to the court and the offence is proved, punishment has to be given there being no scope for leniency or let off. No pardon, no repentance and no monetary compensation can avert the punishment.

For the concept of Hudood, please refer to verses 2:178; 2:229; 4:13-14; 5:33; 5:38; 24:2; 24:4; 65:1

## **Murder**

1. The human life is the most valuable of all the things in this world. Islam as the religion of humanity attaches utmost sanctity to human life. Al-Qur'an, the revealed book of Islam, condemns in unequivocal terms the first human murder committed by a son of Adam (Cain) who murdered his brother (Abel), and then pronounces: "..... that whoever kills a human being unless it be for murder or for spreading mischief in the land, it shall be as if he had killed all mankind, and whoever saves the life of one it shall be as if he had saved the life of all mankind..... (5:32). Life is a trust of Allah and Allah has made it the most sacred. Therefore, the Qur'an regards the murder of one individual (save in the course of justice) as the murder of all mankind. The security of life is the most fundamental right of every human being. Human life is so sacred that it cannot be taken for any reason except in course of justice for manslaughter or for corruption (fitna) in the land. According to the Prophet of Islam, life of a man cannot be taken except for one of three reasons, namely: life for life, adultery by a married person and apostasy from religion. Thus, a human being in an Islamic state can be killed only when he is found guilty of committing murder or adultery or he has been guilty of creating mischief and disorder in the land by raising a standard of rebellion or for apostasy.

2. The murder of a human being is the greatest sin after the sin of shirk (assigning partners with Allah) and is, therefore, unpardonable. It is the crime against humanity and is the most heinous offence. The first of what will be decided on the Resurrection Day among the people will be about murder. The Prophet of Islam is reported to have said: "If all the inhabitants of heaven and earth take part in the murder of a believer, Allah will throw them all into Hell." Hadrat Umar killed a party of 5 or 7 persons for the murder of one man and said: "If all the people of Sana'a had taken part in his murder, I would have killed them all."

3. Islam not only forbids committing of murder but has also forbidden committing of suicide with equal stress. The Holy Qur'an says: "..... and kill not yourselves ....." (4:29). Prophet Muhammad (PBUH) has condemned, in very strong terms, the act of

suicide and has foretold that the person guilty of ending his own life would be punished in the Hereafter in the same way in which he caused his death.

4. Islam has established perfect equality in the matter of punishment for the offence of murder. Punishment is equal for all irrespective of the status of the murderer or the murdered. No distinction or discrimination which was allowed between man and man in the period of Jahiliya (ignorance) is made in Islam. The murderer is punished with equal penalty, he may be a king or a slave. The murdered or the slain may be a servant, he may be a wealthy person, he may be a poor person, he or she may be a woman or a non-Muslim, the punishment for his or her murder is the same. The basic principle enunciated by the Qur'an is: life for the life, eye for the eye, nose for the nose, ear for the ear, and tooth for the tooth.

5. Though, Qisas (retaliation or retribution) is prescribed in the matter of murder and physical injuries, yet the acceptance of diyat (compensation) or giving afw (pardon) is also permitted.

6. For accidental murder or murder by mistake, there is no capital punishment. The murderer would, however, pay diyat (blood-wit or blood money) to the heirs of the murdered and also free a believing slave. But if the offender cannot find a slave, he should fast for two consecutive months. Islamic law empowers the heirs of the victim to remit blood-money and pardon the assassin.

7. For intentional murder, Qisas or retaliation is allowed. In fact, for such murder, the heirs of the slain have three options, i.e. either to take Qisas and slay the murderer or to take diyat and accept blood-wit or to pardon and remit blood-wit as charity.

8. Where the murderer cannot be detected or found, blood-money shall be paid by the state from public treasury.

9. Blood-wit is the same in case of intentional or unintentional murder.

10. To prove the offence of murder, evidence of two reliable witnesses is required or the voluntary confession of the accused (without coercion) is essential.

11. The statement of the dying man carries enough weight as it gives clue to the detection of the murderer, but the accused cannot be punished simply on the basis of this statement unless the statement is corroborated by independent evidence or by the confession of the accused.

12. According to Islamic Law, murder is a compoundable offence. The law allows the relatives of the murdered person the right of pardoning the culprit. If the aggrieved party

pardons the murderer after getting diyat or without getting diyat, the court cannot insist on taking his life.

13. If the aggrieved party takes blood-wit from the murderer and then retaliates and kills him, then the aggrieved party shall not only incur a major sin but also would be held liable for intentional murder.

14. The Prophet held a person who medically treats a patient while medicine is not known to him as responsible for the death of the patient. He will be made to pay blood-wit.

Kindly refer to the following verses of the Qur'an:- 2(178-179), 4(92-93), 5(32), 5(45), 6(151), 16(126), 17(31), 17(33).

### **Adultery and Fornication (Zina)**

1. The Arabic word 'Zina' is used for illicit or unlawful sexual intercourse between a man and a woman who are not married to each other. This term stands both for adultery and fornication and does not make any difference between the two. In English language there is difference between adultery and fornication. Fornication stands for illicit sexual relations between two unmarried persons; while adultery denotes unlawful sexual relationship between the persons, one or both of whom are married to other or others.

2. Zina (adultery and fornication) is the most abominable act and has been expressly made unlawful by the Islamic penal code. It is one of the gravest sins and one of the greatest crimes. The revealed book of Islam strictly prohibits its followers from going near it because it is an abomination and evil way. It is one of the crimes liable for hudood, the punishment for which has been prescribed in the Holy Qur'an and the Sunnah of the Prophet (PBUH).

3. The punishment for the offence of Zina has been prescribed by the Holy Qur'an (in its chapter 24 verse number 2) at one hundred stripes to each of the guilty parties. Thus the Holy Book of Islam has not made distinction between fornication and adultery and has laid down the punishment of one hundred lashes for a Zani (male) and for a Zaniah (female) who are guilty of this offence.

4. The Sunnah of the Prophet (PBUH), however, makes distinction between fornication and adultery by treating the guilty persons differently on the basis of marital status. If person involved in Zina is unmarried, he or she is to be punished by one hundred lashes. But if a person guilty of this offence is married, he or she will be awarded punishment of stoning to death (rajm).

5. In case of rape, the man guilty of forcing the woman is punished while the woman subjected to rape is let off without any punishment.
6. A man who indulges in sexual intercourse with a woman within prohibited degrees shall be killed. The head of a man who marries his father's wife shall be cut off and his property will be confiscated.
7. For establishing the offence of Zina, the Qur'an stipulates (see verse 15 of chapter 4 and verse 4 and 13 of chapter 24 of the Holy Book) the direct evidence of four competent witnesses instead of the two required in all other judicial cases. The confession of a person four times is sufficient evidence for his conviction provided the confession is being made without any external pressure, coercion or duress, and the person making confession is not mad nor he is in the state of intoxication. Pregnancy of an unmarried woman is also considered as proof of the act of fornication on her part. However, according to many jurists, pregnancy alone is not sufficient for holding an unmarried woman liable for Hadd unless it is corroborated by any other direct evidence or confession, because Islam gives full benefit of doubt to the culprit in Hudood cases.
8. Once the offence of Zina is established beyond any doubt, punishment has to be awarded to the guilty parties. No compromise among the parties, no ransom or expiation, no remorse or repentance, no pardon or reprieve, and no promise of good behaviour in future can avert the punishment. It has, therefore, been recommended that this offence should be concealed, if possible, not only by the parties involved but also by the people who know about it. Publicity of this evil in any case is undesirable.
9. When the offence of Zina is proved or established and decree of Hadd is issued, then the prescribed punishment against the culprits shall be executed publically. No pity for the guilty parties can withhold the executioners of punishment from enforcing Hudood of Allah in accordance with the law. The Qur'an (24:2) even recommends the presence of a party of believers to witness the punishment. This recommendation is perhaps with a view to create deterrent effect of the punishment and also to restrain the judges from arbitrarily reducing or enhancing the punishment from what is ordained in Shariah.
10. A minor or mad or insane person or a lunatic, if involved in fornication, is not liable for Hadd.
11. To punish a married person guilty of adultery some additional conditions have to be fulfilled. The offender must have been legally married and must have consummated the marriage. It is also essential that the offender must have done the act of Zina under his own free will and not under pressure.

12. In case the adulteress is pregnant, she will not be punished till delivery. Even her punishment shall be postponed till the time when she has weaned her child and the child is no longer dependent only on the milk of the mother.

13. If the culprit is sick and he is likely to recover, then the punishment of flogging shall be postponed till his recovery. But in case the disease is incurable, then a bunch of one hundred twigs will be struck on his body in one round to absolve him of the liability of Hadd.

14. Prostitution is banned in the Islamic state (Al-Qur'an 24:33).

15. There is no prescribed punishment for sodomy in the Qur'an. Prophet Muhammad (PBUH) is reported to have recommended, according to some traditions, the killing of the persons involved in the act. Abu Bakr is reported to have wall thrown down on them while Ali had such people burned. Since no Hadd punishment has been prescribed by the Shariah, the punishment for this offence is tazir.

16. The Islamic law does not give authority to punish the culprits to anybody other than the government. The commandment: "flog them with stripes" (al-Qur'an 4:2) is addressed to the Islamic government and not to the common people. So, the offenders would be tried in the court and punishment shall be executed by the officials of the Islamic state if the offenders are convicted by the court.

Kindly refer to the following verses of the Quran: 4(15-16), 4(25), 17(32), 24(2), 24(4), 24(13), 24(33), 60(12),

### **Slander (Qazf)**

1. The Islamic law of Qazf is basically and also mainly derived from the verse number 4 of Chapter 24 of the Holy Qur'an. According to this verse, those who accuse honourable women and do not prove the charge by the evidence of four witnesses, they are guilty of making false allegation and, therefore, must be punished with 80 lashes. In addition to the punishment of flogging, they would be disqualified from giving evidence in any case before any authority in future.

2. Though the word 'Qazf' has not been used in the Qur'an for the offence of making false allegation, the jurists have named the offence as Qazf and have restricted its application to false accusation of Zina (fornication or adultery). No doubt, the Qur'an (24:4) does not mention the charge of Zina specifically, but the use of the word 'Muhsanat' (morally fortified or chaste women) and requirement of four witnesses for substantiating the charge suggests clearly that the accusation mentioned by the Qur'an is not any ordinary accusation but the accusation of Zina. And the punishment of Hadd in

the form of 80 stripes has been prescribed by the Qur'an for the offence of making false allegation of adultery against a chaste and innocent woman. This punishment is not applicable to other offences of making false allegations such as drinking, stealing, gambling, bribery, taking usury, etc. For such offences, the Qadi would award discretionary punishment (Tazir) depending on the circumstances and facts of the case.

3. Despite the fact that verse 4 of Chapter 24 of the Holy Qur'an promulgates the law regarding false allegation against chaste and pure women, majority of the classical as well as modern jurists hold that by implication this injunction of the Qur'an applies also to the cases of false accusation in respect of chaste men. According to them, the law of Qazf does not make any difference whether the accuser is a man or a woman and whether the accused is a man or a woman. If the accuser (a man or a woman) accuses a person (a man or a woman) and fails to substantiate the charge by the evidence of four competent witnesses, the accuser shall be guilty of Qazf and shall be punished under the law.

Although I am a very humble student of Islamic law and have no pretensions of being a scholar of Islam, yet I think that the above view taken by the eminent jurists is not correct. Suppose an innocent and a very chaste woman having an excellent reputation of good moral character is subjected to rape, but fails to prove the charge due to lack of proper evidence, what would happen then? If the view of the eminent jurists is held correct, the poor woman would suffer the punishment of Zina (as she admitted having been subjected to it) as well as the punishment of Qazf (as she charged an innocent man of raping her). Is it the justice which is being intended by verse 4 of Surah 24 of the Holy Book? I believe the answer would be emphatic No. The truth of the matter is that this verse aims at punishing only those who make false allegations of adultery against a chaste woman and not against a chaste man. My this contention is supported by the following arguments:

- (i). Verse 4 of Surah 24 which awards punishment of 80 strips to an accuser has very clearly used the word 'Muhsanat' (chaste women). This Verse is legislating an important law of Hadd and had it aimed at punishing accusers of chaste men, it would have included the word 'Muhsan' in it leaving no latitude for guess and conjecture.
- (ii). Whenever the Qur'an legislates a criminal law which is intended to apply to both men and women, it specifically takes care to address both the genders. For example, law of punishment of theft enshrined in verse 38 of chapter 5 is intended to apply to both men and women and, therefore, the Holy book addresses a male as well as a female thief. Similarly, verse 2 of chapter 24 contains punishment for the offence of Zina and it is addressed to both male and female offenders.

- (iii). It is an incontrovertible historical fact that Surah An-Noor (Chapter 24 of the Holy Qur'an) was revealed in defence of Hadrat Ayesha, wife of Muhammad (peace be upon him), when a false allegation was made against her. The Surah contains not only the law for the punishment of Zina, but also makes laws about the protection of women. Laws enacted for the protection of women include law of Qazf (false allegation of adultery against chaste women) and law of purdah against evil looks of men. In view of this, it would be a flagrant violation of the rights of women if the law (of Qazf) which is basically revealed for the protection of women is interpreted to apply to cover the cases of men also and the raped women are punished merely because they have failed to prove rape by the evidence of four honest male witnesses.
- (iv). No incident from the time of the Prophet is reported in which the Prophet punished a woman or a man for the offence of Qazf against the honour of a man. On the contrary one incident is reported where the Prophet let off a woman unpunished when she complained to the Prophet about a rape to which she was subjected but she had no witnesses. In this case the Prophet punished the man who raped her when he confessed his offence. The Prophet did not say that the woman would be punished for the offence of Qazf against the honour of man because she had failed to produce four witnesses.

In view of the above arguments I believe that the law of Qazf does not award Hadd punishment to an accuser who had made false allegation against the honour of a man. If there is such a case, the court would award suitable discretionary punishment (tazir) and not hadd.

4. In verses 4 and 5 of its chapter 24, the Qur'an mentions three punishments for a Qazif (false accuser), namely:

- i) He should be awarded 80 lashes;
- ii) His evidence should not be accepted in future, and
- iii) He is an evil-doer and sinner (and, therefore, liable for punishment in the Hereafter).

After announcing these punishments the Qur'an makes exception in these words: ".....save those who afterward repent and make amends. (For such) lo! Allah is Forgiving, Merciful". The question arises whether all the above mentioned punishments are waived or only one or two punishments are remitted when the accuser repents and reforms. All the jurists are agreed that the waiver does not apply to the first punishment i.e. punishment of flogging. Flogging has to be administered once the offence of Qazf is



proved, despite the fact that the accuser has repented and reformed. However, the third punishment, that of being a sinner, is remitted by Allah the Most Merciful if the accuser honestly repents and reforms himself. As far as the second punishment, that of disqualification as witness is concerned, opinions of the jurists differ widely. Imam Abu Hanifa considers that punishment of disqualification for giving evidence in future is not cancelled by repentance. On the other hand, jurists like Imam Shafi, Ahmad bin Hanbal and Malik bin Anas hold that this punishment is cancelled if the accuser regrets, repents and reforms.

5. The case of accusation of the wife by her husband is different. It is dealt by the Qur'an in the verses from 6 to 9 of its chapter 24. If a husband finds his wife involved in adultery and has no witnesses to prove the offence, he has to undergo what is called the process of imprecation or lian which has been set by the Qur'an in its above mentioned verses. The husband has to solemnly swear four times to prove the truth and invoke a curse on himself for the fifth time if he lies. It averts the punishment of adultery from the wife if she swears four times that the allegation is false and for the fifth time invokes curse on herself if her husband is speaking the truth. After undergoing the process, both are separated. Neither the husband is punished for the offence of Qazf nor the wife is punishment for the offence of Zina.

6. Qazf like adultery is not a compoundable offence. In a case of Qazf, neither the court can pardon the accuser nor the accused can pardon him. The accuser cannot save his skin even by offering monetary compensation or apology or repentance.

7. If the charge of adultery is not established, the question arises whether besides the accuser the witnesses will be punished for the offence of Qazf or not. One school of thought holds that they will be awarded punishment prescribed for slander (Qazf). However, the others hold that they had appeared as witnesses and not as accusers and hence they will not be subjected to the prescribed punishment. The second opinion appears to be valid and proper as in case the first opinion is acted upon, no person would appear as witness in a case of Zina at the risk of punishment.

## **Theft**

Kindly refer to verses 38-39 of Chapter 5 and verse 12 of chapter 60 of the Qur'an.

1. The term 'theft' has neither been defined by the Qur'an nor by the Sunnah. In the common parlance, theft denotes to the act of depriving a person of his property, in his absence or without his knowledge, dishonestly, stealthily and illegally. It is, thus, an act of taking other's property without any lawful claim to it. The Qur'an has prescribed very severe punishment of cutting off the hands of a thief to make him an example for others and thus create a deterrent effect.

2. The Qur'an has not prescribed any value of property the theft of which makes a culprit liable for the punishment of amputation of hands. However, Prophet Muhammad (PBUH) has fixed minimum value of property at one-fourth of Dinar or at three Dirhams for which the hands of a thief can be cut off. According to another version, the Prophet decreed that the hand of a thief shall not be amputated for a thing whose value is less than that of a shield. At that time the price of a shield, according to Ibn Abbas was ten Dirhams, according to Ibn Umar three Dirhams, and according to Ayesha one-fourth of a Dinar.

3. The theft of the following things, according to jurists, does not call for the amputation of the hands of a thief:

- (i). The ripe fruits, white dates, vegetables, and other eatables.
- (ii). The hanging fruits if not protected by a ladder and fencing.
- (iii). Theft of birds and animals grazing in forests.
- (iv). That thing or property which cannot be guarded or is not worth guarding, being found in the land in abundance such as dry wood, grass, hay, fish, etc.
- (v). The quickly perishable foods like milk, meat, fresh fruit, cooked food.
- (vi). A thing which has no conventional value, even though it may otherwise be regarded of great worth.
- (vii). Articles used for sports and music.

4. The following categories of persons, as held by some jurists, are not to be awarded punishment of amputation.

- (i) One who steals in a journey, expedition or holy war (Jihad).
- (ii) One who commits theft during a famine.
- (iii) A servant or slave who commits theft of anything belonging to his master.
- (iv) A person who is guilty of committing theft in the house of his or her relative within prohibited degrees.
- (v) A dacoit or robber for dacoity or robbery since punishment for this offence is fixed in verse 33 of Chapter 5 of the Qur'an.
- (vi) One guilty of criminal misappropriation or embezzlement or taking bribery.

(vii) One who steals from public treasury (Bait-ul-Mal).

5. A thief shall be punished only when his crime is established beyond any doubt by the evidence of two competent witnesses or by the confession of thief himself who makes the confession without any pressure and in rational frame of mind. No pressure, coercion or beating should be applied to the thief for securing his confession of guilt during interrogation.

6. The Qur'an has not given any instructions as how to cut the hand. Opinions, therefore, differ about the place from where to cut the hand. According to Hanafi school of jurisprudence, the hand is to be cut from the wrist.

### **Drinking**

Please refer to verses 2(219), 4(43), and 5(90-91) of Al-Qur'an

1. Wine and other intoxicants have been prohibited by the Qur'an. The word used by the Qur'an in its verse 219 of Chapter 2 and verse 90 of Chapter 5, is Khamr. The word 'Khamr' is derived from 'Khamara' which means 'he concealed' or 'obscured'. The 'Khamr' thus denotes every substance or intoxicating thing the use of which obscures or covers the intellect. Hence, the prohibition of intoxicant promulgated by this verse is not restricted merely to alcoholic drinks but also includes drugs which have a similar effect. This is the view based on many authentic Ahadith according to which the Prophet is reported to have declared: "Every intoxicant is unlawful". "Every liquor which intoxicates is forbidden". "Every intoxicant is Khamr and every intoxicant is forbidden". The Prophet of Islam is also reported to have said: "Wine is made from grape-syrup, raisins, dried dates, wheat, barley, millet, and I forbid you from every intoxicant". According to another Hadith, the Messenger of Allah forbade every intoxicant and everything which produces languidness. The Prophet also closed the door of taking wine calling it by another name when he said: "Some of my people will assuredly drink wine calling it by another name". The wine also cannot be converted into vinegar and used. Hadrat Umar is reported to have defined Khamr as everything that dulls the faculty of thinking.

2. It is no excuse that little quantity of wine does not intoxicate and, therefore, there is no harm in taking it. The basic principle laid down by the Sunnah is: "What intoxicates in greater quantity is unlawful also in its small quantity".

3. No pretext or excuse can justify taking of wine or anyother intoxicant. It is reported that a companion asked the Prophet: "Is one permitted to use wine as medicine?" The Prophet replied: "No, it is not a medicine but a disease". Another person asked: Verily we are in cold land and we are to do hard work therein, wine gives us strength in our work

and in the chill of our cities. The Prophet said: Does it intoxicate? The person said: Yes. Then the Prophet said: Give it up.

The jurists, however, hold that the use of wine can be permitted in the light of verse 3 of chapter 5 of the Holy Qur'an (which makes Haram as Halal under certain compulsions) when there is instant danger of death to the life of a sickman without its use.

4. Wine is the mother of many evils (Umul Khabaith). It is one of the major sins to drink it. According to a tradition of the Prophet of Islam, a person is not a believer at the time of drinking wine. Paradise has been prohibited for a habitual drinker. God accepts repentance of a drinker only for three times and when he takes wine for the fourth time after repentance, neither his prayer is accepted nor his repentance is accepted.

5. Despite condemning wine-drinking in unequivocal terms, the punishment for drinking has not been prescribed by the Holy Qur'an. In the Hadith also, we do not find any definite punishment for this offence. In almost all cases of wine-drinking which came to the notice of the Prophet, the Prophet ordered for beating of the offenders with shoes, sticks and hands. This punishment of beating of the culprit remained in force during the rule of Abu Bakr and early part of the caliphate of Umar. But according to another version, the sentence of 40 stripes was awarded during the times of Prophet Muhammad and Abu Bakr.

6. Hadrat Umar, the second right-guided caliph of Islam held consultations with the companions for fixing the punishment of wine-drinking as the incidence of such cases was rising. Hadrat Ali said: My decision is that you should flog such a person by 80 lashes, for when he drinks, he becomes intoxicated, and when he becomes intoxicated, he muses, and when he muses, he tells lies. Hadrat Umar agreed with Ali and thus punishment of 80 lashes was prescribed for wine-drinking.

7. In order to substantiate and prove the offence of wine-drinking, evidence of two competent witnesses or confession of the accused person is essential.

### **Rebellion and Robbery**

1. The Qur'an deals with this subject in its verses 33 and 34 of chapter 5. Verse number 33 enumerates the offences and prescribes punishments for such offences. Verse number 34 exempts the offenders who repent before they are overpowered.

2. According to verse 33 of chapter 5 of the Qur'an, which has been mentioned above, following are the offences which are liable to punishment:

- (i) Making war against Allah and His messenger which impliedly includes:

- (a) Ridiculing or openly flouting the basic articles of Islamic faith and violating openly the Injunctions of the Qur'an and the Sunnah.
- (b) Raising standard of rebellion against a true Islamic state threatening its ideology and existence which is act of high treason.
- (c) To overthrow the authority of the Islamic state or undermine the Islamic order established by it.
- (ii) Striving in the land for creating 'fasad' which by implication includes:
  - (a) Creating law and order situation and threatening peace in the land.
  - (b) Creating disorder or disruption.
  - (c) Acts of violence, terror and sabotage to create instability.
  - (d) Creating or instigating communal or racial or sectarian violence to undermine the unity of the Muslim Ummah.
  - (e) Depriving the people of their property or belongings by killing or physically hurting them or by the threat of killing them such as dacoity or robbery.

Thus, the offences elaborated above include all the offenders such as rebels, apostates, blasphemers, conspirators, intriguers, robbers, terrorists, traitors, oppressors, tyrants, mischief-mongers, saboteurs, etc.

3. The following alternate punishments have been prescribed by the Holy Qur'an in the above mentioned verse for the crimes enlisted above:

- (i) They (the persons found guilty of the above mentioned crimes) will be killed, or
- (ii) They will be crucified, or
- (iii) Their hands and feet on alternate sides shall be amputated, or
- (iv) They will be expelled out of the country.

Keeping in view the nature and extent of the crime and circumstances of the case, the Qadi is fully competent to award any of the above mentioned punishments.

4. Needless to say that the punishment would be given to the offenders after a fair trial. They will be provided a reasonable opportunity of defence. If their guilt is established beyond any doubt by proper evidence, only then they shall be punished.

### **Gambling**

Gambling is a great evil which is prohibited in Islam. It is not only a sin to be punished in the Hereafter but is also an offence in Islamic society which renders the culprit liable to punishment in this world.

The word used by the Qur'an for gambling is *maisir* which literally means 'getting something' too easily' or 'getting a profit without working for it'. Originally, it stood for a game or play with unfeathered or headless arrows. Gambling can briefly be defined as wagering money or other valuable things upon the outcome of an event or making money upon some chance. Thus it is a game of chance by which you either win or lose. The practice of gambling is in vogue since the time immemorial. According to a writer: "Games of chance' are as old and as wide-spread as humanity. The Greeks, the Romans, the Israelites, the early Christians, the pre-Islamic Arabs, all these and other communities of the ancient and mediaeval periods indulged in one or the other form of gambling.

The extent to which gambling prevails in the modern world is difficult to assess. Most of it is centred in the horse racing. Modern forms of gambling also include lottery, betting, cross-word puzzles, card-playing (with bets), prize schemes, etc.

Gambling and all games of chance have been strictly prohibited by the Qur'an. According to the Qur'an, gambling, as wine-drinking, is devil's handiwork through which he seeks to cast enmity among the people and turns them away from remembrance of God. Gambling, like drinking, has been declared a major sin and followers of Islam have been enjoined upon to refrain from these evils. Thus gambling and all other games of chance are illegal in an Islamic society. However no punishment for this offence has been fixed by the Qur'an and the Sunnah. So there would be discretionary (Tazir) punishment for this offence and the court would award it if the offence is established by evidence of two competent witnesses or by confession of the accused.

Please refer to verse 219 of chapter 2 and verses 90-91 of chapter 5 of the Qur'an.

**Other offences:** For offences other than those mentioned above, a judge or a Qadhi is authorized to award punishment at his discretion keeping in view the teachings of Qur'an, the traditions of the Prophet, the precedents set by the right caliphs, the opinions of the Muslim jurists and the prevailing laws.

## **CHAPTER-13**

### **CIVIL LAWS**

#### **Inheritance**

Please keep in view verses 7-8, 11-12 and 176 of Chapter 4 of the Holy Qur'an which deal with Islamic law of inheritance.

The Islamic law of inheritance, as directly inferred from the Qur'an and Hadith, is as under:-

1. It has been ordained by the Holy Qur'an, in its verse number 7 and 8 of chapter 4, that the male as well as the female heirs are entitled to inherit the estate (according to their prescribed shares) left by their deceased parents and near kindred. It has been further enjoined upon the believers to bestow something on the kinsfolk, orphans and the needy who are present at the time of division of the heritage.

2. The verse number 11 of chapter 4 of the revealed book of Islam prescribes the shares of the children (descendants) and parents (ascendants) of the deceased. These shares are:

- (i) Share of the male child would be equal to the shares of two female children.
- (ii) If there are two or more daughters but no son, the daughters would inherit two-third of the estate.
- (iii) If there is one daughter and no son, the daughter would get one half of the heritage.
- (iv) If the deceased has a son (i.e. child or children), his father and mother (each) would have one-sixth of inheritance.
- (v) If the deceased have no son (i.e. child or children) and (only) his parents are his heirs, then mother would get one third.
- (vi) If the deceased has brethren (but no children) then his mother would get one-sixth.

3. Verse No. 12 of chapter 4 of the Holy Book of Islam prescribes shares of the husband and the wife. It also prescribes the shares of the distant kindred in case the deceased has no children and parents to survive him. These shares are mentioned as under:

- (i) If the wife dies and leaves no child, the husband would inherit one half of her heritage.
- (ii) If the wife dies and leaves a child or children, then the share of the husband would be one fourth.
- (iii) If the husband dies and leaves no child, the wife or the wives would get one fourth of his estate.
- (iv) If the husband dies and leaves a child or children, then the wife or wives shall get one eighth of his heritage.
- (v) If the deceased leaves neither parents nor children to inherit him, then his distant heirs shall inherit him.
- (vi) If such a deceased is survived by a uterine brother or a uterine sister, then each of them shall get one sixth in his or her heritage.
- (vii) If such a deceased is survived by more than two brothers and sisters on mother's side, then they will be sharers in one third of his or her heritage.

4. Verse No. 176 of chapter 4 deals with the division of inheritance of a person who is not survived by any child. In that situation, the distant kindred of the deceased would succeed him. The estate of such a person shall be divided as under: -

- (i) If a man dies childless and has a sister, her's is half the heritage.
- (ii) If such a man has two sisters, then they would inherit two-thirds of the estate.
- (iii) If such a man is survived by more brothers and sisters, then the heritage shall be divided among all on the basis of the principle that the share of one male would be equivalent of the shares of two females.

5. Verse No. 33 of chapter 4 declares that Allah has appointed heirs of the estate of parents and near kindred. Those persons with whom you have made a covenant are also entitled to their due. Verse No. 6 of chapter 33 of the Qur'an unequivocally pronounces that in the matter of inheritance, owners of kinship are closer to one another than the other believers, fugitives and friends, although one can do some kindness to the latter.

6. The heritage of the deceased, which is to be divided among his legal heirs, is what remains after the payment of his debt and the legacy which he has bequeathed. However, the debt or the legacy should not be injurious to the rights of the heirs. It means that the deceased must not deliberately have contracted debt injuring the rights of the heirs or he must not have made a will of more than one third of his property or a



will in favour of any legal heir without the consent of his legal heirs or other legal heirs as the case may be.

7. The rules of inheritance as laid down by the Sunnah of Prophet Muhammad (PBUH) are:

- (i) Pay the fixed shares of inheritance to the persons entitled to them. What remains thereafter is for the nearest male person.
- (ii) No Muslim inherits a non-Muslim nor a non-Muslim inherits from a Muslim.
- (iii) The murderer shall not inherit (from one who has been murdered by him).
- (iv) An illegitimate child will neither inherit from his (illegitimate) father, nor he will be inherited by him.
- (v) Wife of the slain would be entitled to get her prescribed share in the blood-money of her husband.
- (vi) When an infant child raises its voice, it will be treated as an heir.

### **Will or Bequest**

Kindly keep in view verses 180-182 of Chapter 2 of the Holy Qur'an which deals with law of will.

The jurists have derived and developed the following rules of law regarding will or bequest from the Qur'an and the Sunnah.

1. The Arabic terms used in connection with the law of will are 'Wasiyyah', 'Musi', 'Musa' lahu and 'Wasi'. Wasiyyah means will or bequest, Musi means the testator who makes the will, Musa lahu is the legatee in whose favour the will is made, and Wasi stands for the executor who is charged with the responsibility of executing the will. The jurists have defined will as an endowment of property to a person (legatee) which takes effect after the death of the testator (maker of will). It may be made either verbally or in writing.

2. According to verses from 180 to 182 of chapter 2 of the Holy Qur'an, it is obligatory on every Muslim to make a will. It is a great sin that the executor or the hearers of will should change it. But if a person fears that the testator has made some gross injustice in the will and he makes some change or modification in the will with a motive to make peace between the concerned parties, then there is no sin for him.

3. Before the revelation of the verses regarding the division of inheritance, it was prescribed that the will should be made in favour of parents and the near relations. It was also required that the will should be made regarding the wives that they should not

be expelled from the houses of their husbands and they should be provided maintenance for a year after the death of their husbands.

4. At the time of making of the will, presence of two witnesses, who are from tribe of the testator and are just men, is essential. However, if the maker of will is away from home being on a journey or in jihad and his death approaches he is allowed to make others as witnesses. But if such witnesses are later on suspected to be liars, then they can be replaced by another two witnesses who are more truthful. (Al-Qur'an 5(106-108))

5. The Qur'an has not fixed any upper or lower limit upon the quantity or amount of property which can be willed. However, Prophet Muhammad (peace be upon him) prescribed that one should not make a will for more than one-third of his property. But there is no minimum limit.

6. In view of the Sunnah of the Prophet, the Shariah has laid down that none should make a will of more than one third of his property so that the rights of his legal heirs may not be adversely affected. It has been also laid down that will cannot be made in favour of an heir to the exclusion of other heirs. Thus, will is generally made in favour of strangers i.e. in favour of those who are not otherwise entitled to inherit the property of the testator.

7. According to some jurists, will can be made in favour of an heir if the other heirs of the testator consent. It can also be made for more than one-third of property if all the heirs of the testator give their consent. If there is no heir, the testator may bequeath the whole of his property.

8. According to some jurists, will is no longer wajib (essential) but it is only Mustahib (laudable) after the revelation of the verses regarding the division of inheritance. But will is essentially required to be made regarding one's debts, liabilities and trusts.

9. According to Traditions, to make an unjust will which causes injury (to the heirs or debtors) is a great sin. Even sixty years obedience to and worship of Allah is wasted and one goes to Hell in case one wrongs others by his will. Whoever cuts off the heritage of his heirs, Allah will cut off his heritage of Paradise.

### **Adoption**

Please keep in view verses 4-5 of chapter 33 of the Holy Qur'an.

It means to adopt, to adopt a child. Adoption has been a practice in almost all the societies in different forms in all ages which has satisfied parental instinct of those married couples who had no children or no sons of their own. This practice has also been providing relief to those helpless children who are either orphans or whose parents are

very poor to bear the burden of their up-bringing and education. Although there are some bad psychological effects attached to adoption, yet on the whole this practice has many social benefits. However, in the pre-Islamic Arabia, the adopted children were called after the name of the adopted fathers and they were entitled to inherit the estate left by their adopted parents as if they were their real children. Moreover, the same prohibited degrees of relationships (in respect of marriage) were considered to exist between the adopted children and adopted parents and between adopted children and their adopted brothers and sisters which exist between the blood relations.

Understanding the social benefits of this practice, the Qur'an did not abolish adoption altogether. But being a religion of nature, Islam introduced the following reforms in this practice:

- 1) The adopted children should be called after the name of their real parents (Al-Qur'an 33:4-5).
- 2) They are not legally like real children and so they will have no share in inheritance. However, those who adopt them they may gift them or bequest them some property.
- 3) In the matter of marriage there will be no prohibited degrees between adopted relationships which exist between blood relationships.

### **Contract of Loan or Sale**

Kindly refer to verses 282-283 of Chapter 2 of the Holy Qur'an.

The Arabic word for contract is 'Aqd' which literally means conjunction or tie. In the language of law it signifies conjunction of elements of disposition i.e. proposal (ejab) by one party and acceptance (Qabul) by the other. For validity of the contract, the conditions are: the persons who enter into contract should be legally competent; there should be free consent of the parties to contract; consideration is an important factor in a contract, and physical transfer of the thing involved from one party to the other is essential. Evidence of two witnesses is also a basic requirement of a valid contract.

Islamic law of contract has been laid down in detail by the Holy Qur'an in its verse 282 and 283 of Chapter 2. Although the Holy Qur'an mentions in these verses only those contracts which relate to debt and exchange of merchandise, yet the law laid down in the said verses is general in nature and embraces all lawful contracts executed between the parties relating to various activities. The main points of the law of contract in the light of the teachings of the Qur'an and the Sunnah are:

1. When you contract a debt for a fixed term, record it in writing.

2. Let a scribe, whom Allah has taught how to write, record it in writing with equity for the parties concerned. He should not refuse to write.
3. Let the one who incurs the debt give dictation to the scribe for writing down the documents. He should fear Allah and should neither omit nor add anything to the terms which have been settled between him and the creditor. While giving dictation to the scribe, he should act fairly and honestly.
4. If the debtor is of low understating or is unable to give dictation for any other reason, then his guardian shall honestly dictate the terms which have been settled between the parties.
5. The documents of contract should be testified by two male witnesses or by one man and two women. The witnesses should be from among you i.e. they should be Muslims. They should be of good moral character, reliable, steadfast and honest. When the witnesses are asked to testify, they should not refuse.
6. Do not be averse to writing down the transaction whether it is big or small.
7. Allah considers the writing down of transactions more just for you because it facilitates the establishment of evidence on the one hand and removes doubt between the parties on the other hand.
8. However, there is no harm if you do not put in writing your daily commercial transactions where merchandise is transferred from hand to hand.
9. But have witnesses when you sell something to others.
10. The scribe and the witnesses should not be harassed. If you do so, you shall be guilty of sin.
11. If you are on a journey and cannot find a scribe to write down the deed of contract, then get loan or debt on the security or pledge in hand (mortgage of something).
12. But if one does some business or gives some loan (without any pledge in hand) merely on trust, then the one who is trusted should fulfil his trust and fear Allah.
13. Never conceal evidence, because one who does so has a sinful heart.
14. Writing down of contracts of loan is so much important that the Prophet of Islam is reported to have said that those who lend money to others without any document or evidence are not helped by Allah when they cry for help in case of non-recovery of such loan.

15. The Prophet (PBUH) has enjoined upon those who enter into some agreement, pact, pledge or covenant that they should fulfil the terms thereof. Those who do not fulfil their trusts or promises are not reliable and have no religion.
16. The Prophet (PBUH) has forbidden the creditor to accept any gift or any favour from the debtor after giving him loan as it would be considered usury unless the practice of exchanging gifts or accepting favours was prevalent between them previously.

### **Mortgage**

The law regarding mortgage, pawn or pledge is enshrined in Verse No. 283 of chapter 2 of the Holy Qur'an and the Ahadith of Muhammad (PBUH). A Muslim is permitted to get loan against a security or pledge of any asset, property or articles of use. The creditor is, however, strictly prohibited to make any profit out of mortgaged property because it would be usury. But the mortgagee can drink the milk of or ride on an animal which is in pledge if he incurs expenses of its fodder.

### **Arbitration**

Kindly refer to verses 35 and 59 of Chapter 4 of the Holy Qur'an.

The following rules of law have been made and elaborated by the jurists about the nature, scope and procedure of arbitration and also about the appointment, powers and qualifications of arbitrators:

1. The verse of the Holy Qur'an (4:35) recommends arbitration for settling disputes between husband and wife. One arbiter is to be appointed from the family or tribe of each spouse and the arbiters are to be entrusted the function of making reconciliation between the couple. If both the sides sincerely desire to set things right and the arbiters sincerely work for resolving differences, Allah will make reconciliation possible between the husband and the wife.
2. The second verse, the verse 59 of Surah 4, enjoins upon all the followers of Islam in general to refer disputes concerning any matter to Allah and Allah's Messenger i.e. to the Qur'an and the Sunnah. In other words, it has been recommended that mutual disputes should be resolved in the light of the Qur'an and the Sunnah.
3. Besides arbitration in family disputes, the Islamic Law encourages the concerned parties to refer their other disputes also to arbitrators such as property claims, disputes pertaining to business, contacts, partnership, etc. Such reference is called 'Tahkim'

(arbitration) and a person to whom reference is made is called 'Hakam' (arbiter or arbitrator).

4. Evidence is not lacking from the history of Islam when, besides family or property disputes, even the political disputes of paramount national importance were referred to arbitration. For instance, dispute between Ali and Muawiyyah on the occasion of Battle of Siffain was referred to the arbitrators namely, Abu Musa Ashari appointed by Ali's party and Amr bin al-As appointed by Muawiyyah's group.

5. Who should appoint the arbiters has been left to the discretion of the parties to the dispute. Either the spouses or the parties concerned themselves can appoint arbiters or the elders of their families can do so. Where a dispute is brought to the court, even the court can appoint arbitrators and refer the matter to them before taking any action.

6. The qualifications for the arbitrators have not been prescribed by the Qur'an and the Sunnah. However, the jurists recommend that an arbitrator must possess the qualifications which are required of a Qadi, for in fact he performs the same functions.

7. Opinions differ regarding the powers of the arbitrators. The Hanafi and Shafi jurists hold that the arbitrators are not authorised to enforce separation between the husband and the wife, they are empowered to make reconciliation only. On the contrary, the jurists belonging to some other schools of thought are of the opinion that the arbiters have full powers of making reconciliation or separation whichever they consider fit and proper in view of their deliberations and the facts of the case referred to them. When the dispute between Aqil bin Abu Talib and his wife Fatima bint Utbah was brought before caliph Usman, the caliph appointed arbitrators, one each from the families of the parties concerned, and authorised them to make reconciliation or separation whichever they considered proper. Thus the powers of the arbiters depend on the terms of reference.

8. The arbitrator is empowered to hear the evidence and to administer oaths just like a court. When the arbitrators have been appointed by a court, they shall file their award in the court and the court will issue its judgement in accordance with the award if it is not inconsistent with the law.

## CHAPTER-14

# JUSTICE

### What is Justice

The administration of Justice, according to unanimous view of political philosophers of all ages, is the foremost and fundamental duty of a state. States cannot survive without proper establishment of justice as oppression and tyranny cannot provide enduring basis for their survival. Hence, the dispensation of justice between the ruler and the ruled, between one citizen and the other, between the oppressor and the oppressed, between the wrong-doer and the wronged one, between the plaintiff and the defendant, has been the hallmark of viable states. Good and evil have co-existed since fall of Adam from Paradise. Justice requires suppression of evil and establishment of good. Clash of interests leads to disputes which need to be decided for the peace and prosperity of society and the state.

Despite the fact that justice is one of the most fundamental values of humanity, the philosophers and jurists have not been able to agree on a definition of justice. Justice means different things to different people at different times.

According to Judicial Dictionary, "Justice consists precisely in treating all cases alike and meeting out fair and equal treatment to all." P.G. Osborn's Dictionary defines justice as "the upholding of rights, and the punishment of wrongs, by the law." Generally accepted definition of justice is still that of Justinian which states: "The constant and perpetual will to give each man his due." In the nutshell, Justice involves the idea of :- (a) Punishment of offences; (b) the giving to a person of what is due to him, and (c) the impartial settlement of disputes on principles approved by the community. Justice has been classified into various kinds. According to one classification, justice is grouped into distributive justice and corrective or remedial justice. According to another classification it is grouped into legal justice and moral justice. According to yet another classification it is placed under natural justice and social justice. These classifications, in fact, highlight various aspects of justice.

Justice, in the opinion of many Muslim Jurists, means to equalize, to give one what is exactly due to him i.e. equal to what he deserves. Giving of less than due is injustice (or 'Zulm'), while giving of more than due is kindness (or 'Ehsan'). Justice, according to Ibn Abi'r Rabi, consists in putting everything in its proper place and giving everyone his due. Administration of justice, in his view, is function of government which is on a higher

plane than other functions. Imam Al-Ghazzali relates how Caliph Umar bin Abdul Aziz asked definition of justice from Muhammad bin Ka'b of Cordova, to which the savant replied that real justice was dealing with the inferiors like a father, with superiors like a son and with equals like a brother, and to award punishment only according to the wrong done and the power to bear it. He quotes Hadrat Ali that the best judge is he who is not prejudiced in his decision from personal desires or by any leaning towards his relations, or by fear or hope, but takes a natural attitude towards all that come before him.

### **Islam and Justice**

Though the world 'justice' has not been defined in explicit terms by the Qur'an or Hadith, yet the Qur'an and Sunnah have attached great importance to justice and fair dealing in human relations. Dispensation of justice has been greatly emphasised between man and man and between state and individual. It is the foremost obligation of the Islamic state to provide justice to all of its citizens without fear or favour and without any discrimination and prejudice. According to the Qur'an, Allah sent messengers and revealed books so that the mankind may stand forth in justice. Justice must be dispensed even if it goes against one's parents or near relations. No enmity or hatred of a people should incite one who is responsible for doing justice to leave the path of justice and truthfulness. Many blessings reward those who establish justice fairly and impartially, while the unjust and the oppressive rulers have been threatened with severe punishment.

According to Islam, justice is trust, a sacred obligation which is to be fulfilled in conformity with the dictates of Allah in the most honest and objective manner. The ultimate aim of justice is to ensure the peace and welfare of the people by ensuring respect of law and by punishing the wrong-doer. The most important guiding principle behind the Islamic administration of justice is to place one's own self in the position of the seeker of justice and then to decide. The prophet of Islam declared: 'You should wish for your brother what you wish for yourself'. This principle pronounced by the Prophet (PBUH) can guide a judge in the administration of Justice.

Islam, as the religion of humanity, attaches great importance to establishment of justice and the suppression of tyranny. One of the fundamental objectives of the Islamic state, according to the Qur'an, is to dispense justice without fear and favour and in fair and equitable manner. Dispensation of justice is regarded as one of the most important duties after belief in God. It constitutes one of the most important acts of devotion. It would be fair and proper if we reproduce some of the injunctions of the Qur'an and Ahadith (Traditions) of Prophet Muhammad (PBUH) to show how Islam values justice.



### **Injunctions of the Qur'an**

The Qur'an says:

- 1) Allah is the Best of all Judges (95:8), and He loves those who are just and equitable (5:42, 49:9, 60:8)
- 2) Judge according to what Allah has revealed. Those who do not judge by that which Allah has revealed are wrongdoers (5:45), such are evil-livers. (5:47)
- 3) Allah sent messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may stand forth in justice, (57:25)
- 4) Allah set Prophet David as a viceroy in the earth and commanded him to do justice between the people with truth. (38:26)
- 5) Allah commanded Prophet Muhammad to do justice, saying: Lo! We have revealed to you the Book with the truth that you may judge between mankind by that which Allah shows you. And be not a pleader for the treacherous (4:105). Judge between them (the Jews if they have recourse to you) with equity. (5:42). Judge between them by that which Allah has revealed and follow not their desires .....(5:49). "Say (O Muhammad to them): My Lord enjoins justice...." (7:29). "And say: I believe in whatever Scripture Allah has revealed, and I am commanded to do justice among you." (42:15)
- 6) Allah commands (you to do) justice and kindness. (16:90)
- 7) Verily Allah commands you that you give back the trusts (or deposits) to their owners, and when you judge between the people you judge with justice. (4:58)
- 8) O you who believe! Stand firmly for justice, as witness to Allah, even though it be against yourselves or your parents or your relatives. Whether the case is of a rich man or a poor (it makes no difference) for Allah is nearer to both (than you are). So follow not your passion lest you lapse from justice. (4:135)
- 9) O you who believe! Stand up firmly for Allah as just witnesses, and let not the enmity of a people seduce you to do injustice. Do justice, that is nearer to piety, and fear Allah. (5:8)

### **Traditions of Muhammad (PBUH)**

- 1) Abu Hurairah reported that the Prophet said: Whoso is appointed a judge among men has indeed been slaughtered without a knife. (Ahmad, Tirmizi, Abu Daud, Ibn Majah)

- 2) Ali reported: The Messenger of Allah sent me to Yemen as a Judge. I said: O Messenger of Allah! you are sending me while I am young in years and I have no knowledge of judgeship. He said: Verily Allah will soon give guidance to your heart and make your tongue firm. When two persons come to you for decision, don't give decree in favour of the first till you hear the argument of the other, because that is more necessary that decision may become clear to you. He said: I had afterwards never entertained any doubt in decisions. (Tirmizi, Abu Daud, Ibn Majah)
- 3) Abdullah bin Amr reported that the messenger of Allah said: Verily the just persons near Allah will be upon pulpits of light on the right side of the Merciful. (Muslim)
- 4) Mu'adh-b-Jabal told that when God's messenger sent him to Yemen he asked him how he would judge when the occasion arose, and he replied that he would judge in accordance with God's Book. He asked what he would do if he could not find guidance in God's Book, and he replied that he would act in accordance with God's messenger's Sunnah. He asked what he would do if he could find no guidance in God's messenger's Sunnah, (and) he replied that he would do his best to form an opinion and spare no pains. God's messenger then tapped him on the breast and said, "Praise be to God who has disposed His messenger's messenger to something with which God's messenger is pleased!" (Tirmizi, Abu Daud and Darimi)
- 5) Amr-bin Shuaib reported ..... that the messenger of Allah said: Proof is upon the plaintiff and oath is upon the defendant. (Tirmizi)
- 6) Ayesha reported that verily as for the Quraish the affair of a woman of Mukhjumiyah tribe who had stolen, gave them much anxiety. They said: Who will plead for her to the messenger of Allah? They said who will dare it than Osamah, son of Zaid, who is a favourite of the messenger of Allah? Then Osamah pleaded to him. The messenger of Allah said: You plead for a crime out of ordained crimes of Allah! Then he got up and delivered sermon. Afterwards he said: Verily those who were before you were destroyed, because when a noble man from them committed theft, they let him off, and when a weak man committed theft from among them, they executed sentence on him. By Allah, had Fatima daughter of Muhammad committed theft, I would have cutt off her hand. (Bukhari, Muslim)

### **Qadhi and Administration of Justice**

Administration of justice in the history of Islam is known as Qadha. Qadha is an Arabic term which has several meanings. Literally, it means 'he finished a thing entirely'. It thus stands for complete and final decision of a thing. The word Qadha as used in the Holy Qur'an at various places carries various connotations such as to intend, to fulfil, to fix a limit, to perform a religious duty, to give a judgement, to kill, etc. However, in Fiqh

books Qdha has been used for adjudication of disputes, for issuance of decrees and for judicial decisions. The person who performs this work and makes judicial decisions is called a Qadhi. Thus the Qadhi is an officer who performs the duty of deciding disputes. Sometimes such a person is also called 'Hakam' or 'Hakim' but generally these terms are used for an arbiter and a ruler respectively. English equivalent of Qadhi is Judge.

**His Qualification:** A candidate for the post of a Qadhi should possess the following qualifications in order to be eligible:-

1. He must be a Muslim. The Qur'an says: O you who believe! Obey Allah, and obey the messenger and those of you who are in authority ..... (4:59). Ulul amr or those of you who are in authority also refers to the Qadhi who decides disputes between the litigants in an Islamic state. Thus a Qadhi or judge in an Islamic state must be a Muslim. However, Imam Abu Hanifa states that a non-Muslim can be appointed as a judge to perform judicial work among his co-religionists.
2. A Qadhi should be sane, adult and a man of sound judgement. An insane person or a minor who has not attained age of puberty cannot be appointed as Qadhi. He should not suffer from physical defects pertaining to his power of speech, hearing and sight. However, Imam Malik says that a blind person can also be appointed a Qadhi as blindness is not disqualification.
3. In order to qualify for the post, a person must be a free citizen of the Islamic state. Jurists like Ibn Qudamah and Ibn Farhun think that only a free Muslim adult citizen of the Islamic state can exercise the functions of a judge. However, some other jurists argue, on the basis of a tradition according to which the Prophet of Islam exhorted his followers to obey the Amir even if he happens to be a mutilated slave, that a slave can be appointed as Qadhi.
4. A Qadhi must be a pious person having excellent moral character. His integrity and honesty must be above doubt. He should not have been convicted of any crime. According to Hidayah, he must possess the qualifications of a witness which require integrity of character. Many jurists are unanimous in the view that a fasiq (a person of loose character who is guilty of committing major sins) cannot be appointed as Qadhi. Shafi maintains that an unjust man is not capable of the office of Qadhi.
5. According to some Hanbali jurists like Ibn Qudamah and Maliki jurists like Ibn Farhun, only a man can be appointed to exercise the functions of a Qadhi. However, Imam Abu Hanifa is of the opinion that a woman can be appointed a Qadhi only in those cases in which her evidence is admissible. But al-Tabari pronounces that woman can be appointed a judge without any restrictions.

6. A Qadhi must be a learned person and must be well-versed in Islamic law. He should have sound knowledge of the Qur'an and the Sunnah and must be well conversant with the opinions of Muslim jurists. According to some jurists, he should be a mujtahid. Their view is that a person who is incapable of exercising Ijتهاد, does not understand Qiyas and other means of inferring or deducing Islamic law and does not have sound knowledge of Arabic language cannot work as a Qadhi. Imam Malik, Ibn Qudamah, Imam Shafi and jurists of Shia school of thought hold that only a mujtahid is competent for the office of a Qadhi. However, Imam Abu Hanifa and his followers say that the qualification of being a mujtahid is merely preferable and not essential or indispensable.

**His code of conduct:** Muslim jurists, in the light of the Qur'an and Sunnah and the conventions of the right-guided caliphs and practice of good Qadhis, have recommended the following code of conduct for a Qadhi:

1. The Qadhi should perform the work of dispensation of justice and adjudication when he is in good frame of mind. According to a tradition of the Prophet (PBUH) no Qadhi should pass a decree between two men when he is angry. According to another Hadith, the Prophet (PBUH) is also reported to have said that a judge should not decide cases when he has not taken his meals (when he is hungry). From these Ahadith, it has been inferred that a Judge should not adjudicate when he is tired or sad or angry or hungry or suffering from pain or indisposed, etc.
2. Before coming to a decision or announcing judgement, a Qadhi should hear both the parties with patience. According to a tradition already reproduced, Hadrat Ali was advised by the Prophet (PBUH), when he was sent to Yemen as a Qadhi, that he should not pass judgement between two persons unless he has heard both of them.
3. The Qadhi should give equal treatment to the parties who bring their disputes to him for decision. The Prophet of Islam is reported to have said that if one of you is appointed a Qadhi, let him give equal treatment to the parties with respect to their sitting arrangement, in respect of giving attention to them or in respect of even looking towards them. Thus, the Qadhi must not show any sign or gesture towards any party appearing in his court which gives suspicion that he is favourably inclined to that party. Hadrat Umar once snubbed a Qadhi before whom he appeared in a case as the Qadhi tried to show the Caliph respect by standing up in his honour. A Muslim Qadhi is, therefore, obliged to be completely impartial.
4. While performing judicial functions, a Qadhi should not smile to anyone, nor he should joke with anyone as this would not only create suspicion but would also destroy the proper awe and respect due to his august office.

5. Needless to say that a Qadhi must be very honest and that he should not be tempted by bribery or any other offers.
6. A Qadhi must not attend feasts and entertainments except those which are general. Particularly he must discourage and avoid those feasts which the people want to arrange in his honour.
7. A Qadhi should not indulge in any trade or business and must avoid going to the market for purchase or sale. A Qadhi should also avoid transactions like lending or borrowing as its effects are related to his office and position.
8. A Qadhi should not take cognizance of the cases of his children, parents, brothers and sisters, or other near relatives, which can create doubts or aspersions on his impartiality. He should also avoid hearing of cases of his enemies. He should not contest his own case. Instead, he should appoint an attorney.

## **CHAPTER-15**

### **EVIDENCE**

#### **Definition**

It is not easy to define evidence. However, evidence is the information given personally or drawn from documents tending to establish facts. Statements or proofs admissible as testimony in a court are called evidence. It is a thing which shows or establishes the truth or falsity of some fact, allegation or claim in a tribunal. It is that thing which is legally submitted before a competent authority or court as a means of ascertaining the truth of anything under investigation.

Evidence is essentially required in contracts, business transactions, purchase and sale of goods and property. It is also required to establish a claim, to prove an offence, to hand over property to an orphan when he attains puberty, to contract marriage, to give divorce, etc.

#### **Verses of the Qur'an**

Please refer to the following verses of the Holy Qur'an in order to understand the law of evidence: 2:140; 2:282-283; 4:6; 4:45; 4:135; 5:8; 5:106-108; 12:25-28; 24:4; 24:6-9; 65:2

#### **Traditions of Prophet Muhammad**

- 1) Zaid-b-Khalid reported that the messenger of Allah said: Shall I not inform you about the best of witnesses? He who comes with his deposition before he is asked for it. (Muslim)
- 2) Kheram-b-Fatek reported that the Messenger of Allah prayed the morning prayer. When he finished, he stood and said: False evidence has been made equal to the setting up a partner with Allah. He repeated this thrice. Then he read: Avoid worship of idols and avoid false depositions, being sincere for Allah, without setting up a partner for him. (Abu Daud, Ibn Majah, Ahmad, Tirmizi)
- 3) Ayesha reported that the Messenger of Allah said: The deposition of a treacherous man and a treacherous woman is not admissible, not of a man who has been whipped for an ordained crime, not of a man who has enmity with his brother, not of

- a slave who attributes his freedom to a stranger, not of a relative, not of a man who is pleased with the members of his family. (Tirmizi Rare)
- 4) Ibn Abbas said: The Holy Prophet (may peace be upon him) said to a man whom he asked to take an oath: Swear by Allah except Whom there is no God that you have nothing belonging to him, i.e. the plaintiff. (Abu Daud)
  - 5) Al-Sha'bi Said: A Muslim was about to die at Daquqa, but he did not find any Muslim to call him for witness to his will. So he called two men of the People of the Book for witness. Then they came to Kufah, and approaching Abu Musa al-Ash'ari they informed him (about his) will. They brought his inheritance and will. Al-Ash'ari said: This is an incident (like) which happened in the time of the Apostle of Allah (may peace be upon him) and never occurred after him. So he made them to swear by Allah after the afternoon prayer to the effect that they had not misappropriated, nor told a lie, nor changed, nor concealed, nor altered, and that it was the will of the man and his inheritance. He then executed their witness. (Abu Daud)
  - 6) Narrated Anas: The Prophet was asked about the great sins. He said, "They are:-
    - (a) To join others in worship with Allah.
    - (b) To be undutiful to one's parents.
    - (c) To kill a person (which Allah has forbidden to kill) (i.e. to commit the crime of murder).
    - (d) And to give a false witness." (Bukhari)

### Rules

Following are the rules which have been laid down regarding evidence by the revealed Book of Islam and Prophet Muhammad (PBUH):

1. Hide not testimony. He who hides it, verily his heart is sinful. None is more unjust than he who hides a testimony which he has received from Allah. (Al-Qur'an 2:140, 283)
2. When you contract a debt for a fixed term (or make any other contract), record it in writing. Make two men from among your people as witnesses. If two men are not available, then one man and two women must be made witnesses. The reason of making evidence of two women equal to one man is that if one of them forgets the other woman would remind her. (Al-Qur'an 2:282)
3. The witnesses must not refuse when they are summoned to give evidence. (2:282)
4. It is better to have witnesses when one sells anything to another. (2:282)

5. No harm should be done to scribe who writes down the transaction or contract and to the witness who gives evidence. If you do them any harm you are a sinner. (2:282)
6. When an orphan (who is in your guardianship) attains puberty, deliver to him his property and have the transaction witnessed in his presence. (Al-Qur'an 4:6).
7. For establishing and proving the offence of adultery or fornication, evidence of four witnesses is required, unlike any other matter where only two witnesses would suffice. (4:15, 24:4)
8. In your evidence you should be fair and just witnesses for the sake of Allah, though the evidence goes against you or your parents or your near relations whether they are rich or poor. You should not follow your passions lest you lapse from truth. (4:135)
9. Be steadfast witnesses for Allah in equity, and let not hatred of any reason seduce you from the right path. (5:8).
10. For a will or a bequest evidence of two witnesses is required. (5:106)
11. The witnesses must not take bribe, must not favour a relative and must not hide testimony. If they do so, they are indeed sinful.
12. Apart from direct and written evidence, the Qur'an (chapter 12 verses 25 to 28) permits circumstantial evidence also.
13. At the time of divorce, reunion or remarriage, evidence of two just witnesses is required who are steadfast and upright in testimony.
14. The best witness is he who comes with his deposition before he is asked for it.
15. False evidence is equal to 'Shirk' (setting up a partner with Allah) and the sin of 'Shirk' is a major sin. Paradise is unlawful for him who takes a false oath and thus acquires properties of others.
16. The evidence of the following persons is inadmissible:
  - (i) That of a treacherous man and a treacherous woman.
  - (ii) That of one who has been whipped for an ordained crime.
  - (iii) That of one who has enmity with the accused.
  - (iv) That of a slave in favour of his master.



- (v) That of a near relative in favour of a near relative such as evidence of a son in favour of his father.
- (vi) That of a person who is under obligation to the plaintiff or the defendant.
- (vii) That of a fornicator and fornicatress.
- (viii) That of one who is dependent on a family (in favour of that family).
- (ix) That of criminals like slanderers, murderers, thieves, dacoits, wine-drinkers, public singers, prostitutes, usurers, heretics, etc.
- (x) That of a person who made a false charge against the chastity of a woman and has been punished in accordance with injunction of the Holy Qur'an. (24:4)

17. False evidence is one of the major crimes and cardinal sins.

18. A man who is witness can be made to swear by Allah except Whom there is no God that he would speak truth and hide nothing.

19. If non-Muslims are made witness to inheritance and will, they should be asked to swear by Allah that they had not misappropriated anything, that they had not told lie, and that they had not changed, concealed or altered anything, etc.

20. An offence liable for Hudood may be concealed and the Islamic principle that hiding of testimony is a great sin does not apply to it. Prophet of Islam is stated to have said: "Whoso conceals the vices of his brother Muslim shall have a veil drawn over his own crimes in the two worlds by Allah". The Prophet is also reported to have spoken to a man who had brought a case of adultery to the court of the Prophet: "Verily it would have been better for you if you had concealed it". This rule applies only when the case is not brought to a court of law. But once the case is brought in a court, then the true evidence should neither be concealed, nor false one should be produced.

21. The qualifications of a witness regarding his capacity and competence are:

- (i) The witness must be of a noble character, of virtuous habits and known for piety, honesty and truthfulness. Persons known to be habitual liars, drunkards or gamblers, fasiq or persons of loose character, persons who are notorious for indulging in major sins, persons who are convicted of ordained crimes (Hudood), persons carrying on certain professions of degrading nature like dancers or prostitutes are not admitted as witnesses.

- (ii) Persons giving evidence should be mature, sensible and should have power of understanding, perceiving, of sight, hearing and speaking. A small child, a lunatic, a blind person, a deaf or dumb is not generally admitted as a witness.
- (iii) The witness should be free from bias and prejudice. Therefore evidence of a father in favour of son, of a son in favour of father, of a slave in favour of his master, of a person against his enemy, of a non-Muslim against a Muslim, etc. is not admissible.

## **OATH**

Oath means solemn promise to do something or solemn declaration that something is true. Technically, oath stands for swearing (usually in the name of Allah) to tell the truth in a court of law. Those who enter upon important offices in government or public affairs are also required to take oath holding a solemn promise to do their duties faithfully. Even in everyday life we take oaths or swear to make our statements and assertions more convincing and reliable.

There is a lot of guidance in the Qur'an and the Sunnah about oath. If one is called upon to take oath, he should swear in the name of God and not in the name of his parents or forefathers or his dear ones or country or idols. Taking oath in the name of someone other than Allah tantamount to holding partners with God which is a great sin. For taking intentional oaths, one is answerable while unintentional oaths are not held accountable. For breaking of vows expiation has been prescribed by the Qur'an. Taking false oath is a great sin which is to be punished in this world as well as in the hereafter. Paradise is unlawful for a person and Hell is sure for him if he takes the right of his brother Muslim with his (false) oath. The Qur'an has prescribed the procedure for taking oath in case of bequest where doubts arise about the reliability of witnesses. The procedure of swearing has also been laid down by the Holy Book in case of allegation of adultery by the husband against his wife when he has no witnesses.

To understand the law of oath, kindly refer to Al-Qur'an 2:224-225, 5:89, 5:106-107, 16:91, 16:94, 24:6-9, 58:14-16,

Also keep in view, the following Ahadith of the Messenger of Allah (PBUH):

- 1- Abdur Rahman-b-Samurah reported that the Prophet said: Swear not in the name of idols, nor in the name of your forefathers. (Muslim)
- 2- Ibn Umar said: I heard the Messenger of Allah say: Whoso takes oath in name other than of Allah, sets up indeed a partner with Him. (Tirmizi)

- 3- Abu Omamah reported that the Prophet said: Whoso takes the right of a Muslim with his oath, Allah makes Hell sure for him and Paradise unlawful. A man asked him: O Prophet of Allah, even though it be a small thing? He said: Even if it is a rod of Arak. (Muslim)
- 4- Amr-bin-Shuaib reported from his father from his grand-father that the Messenger of Allah said: Proof is upon the plaintiff and oath is upon the defendant. (Tirmizi)

### **Confession**

Following conditions have been prescribed by the jurists (fuqaha) which should be satisfied before acceptance of the confession:

- (i) The person making the confession should be sane and at the time of making confession he should not be in the state of intoxication.
- (ii) The confession should be in plain and unambiguous words.
- (iii) The confession made under external pressure, coercion or duress, or made in a jest is not acceptable.
- (iv) The confession should be unconditional, unqualified and voluntary.
- (v) For conviction in a case of adultery, confession must be made four times.
- (vi) If the fact admitted or confessed is contradicted by apparent and obvious circumstances, the confession is not acceptable.

The sanction behind the law of confession is derived from the Sunnah particularly the action of the Prophet in the cases of those who came to the Prophet and confessed the offences committed by them. In this respect case of Ma'iz bin Malik is generally quoted which, as briefly stated, is an under:

Buraida told that Ma'iz b. Malik came to the Prophet and said, "Purify me, messenger of God." He replied, "Out upon you! Go back, ask God's forgiveness and turn to Him in repentance." He said that he went back not very far, then came and said, "Purify me, messenger of God," and the Prophet said the same as he had said before. When this went on till a fourth time he asked, "For what am I to purify you?" and he replied that it was because of fornication. God's messenger then asked if the man was mad, and when he was told that he was not, he asked if he had drunk wine: A man got up and smelt his breath but noticed no smell of wine, so the prophet asked him if he had committed fornication, and when replied that he had, he gave orders regarding him and he was stoned to death. (Muslim)

## **CHAPTER-16**

### **FOOD REGULATIONS**

#### **(HALAL & HARAM)**

Rules and regulations regarding permitted or lawful (Halal) food and forbidden or unlawful (Haram) food have been laid down by Allah in Qur'an's verses: 2(168), 2(172-173), 5(1), 5(3-5), 5(16), 5(87-88), 5(90-91), 6(118-119), 6(121), 6(145), 16(114-116), 22(28), 22(30), 22(34). Only Allah has the right and the authority to declare an eatable thing as Halal (lawful) or Haram (unlawful). No human being has any authority to do so. However, a Prophet can do so if authorized by Allah through inspiration or revelation. So Prophet Muhammad (PBUH) has not only expounded the law of Halal and Haram but has also declared certain animals Halal or Haram in his Traditions. Let us have a glance at some verses of the Qur'an and some Traditions of Muhammad (PBUH) before we present the regulations regarding the permitted and the forbidden food items for a Muslim.

#### **Verses of the Qur'an**

- 1) Verse 2(168) lays down the basic rule regarding Halal or permitted food. It says: O mankind! "Eat of that which is lawful and clean in the earth." So all lawful, clean and wholesome food has been permitted for consumption. This rule has been repeated or clarified in many other verses like 2(172), 5(4), 5(87-88), 16(114).
- 2) Verse 2(173) lays down the basic rule regarding Haram (forbidden, unlawful) food. It says: "He (Allah) has forbidden you to eat dead meat (carrion), blood (that is flowing), swine-flesh (pork) and that which has been slaughtered (or immolated) to (the name of) any other than Allah; but whoso is forced (to take such things) by absolute necessity, without will-full disobedience and without transgressing due limits, then there is no sin for him. Certainly, Allah is Forgiving, Merciful." This rule has been repeated in these words or in a little different words in verses 5(3), 6(145), 16(115).
- 3) Verse 5(1) permits taking of all four-legged animals as lawful food except those animals which have been specifically prohibited. But it prohibits hunting during Hajj when you are in pilgrim's dress. However, hunting on sea (like fish) is allowed in pilgrims' dress (5:96).

- 4) Verse 5(3) forbids, besides repeating the four things declared Haram by verse 2(173), the following animals: (a) those which have been strangled to death, (b) those killed by a violent blow, (c) those which died through falling from height, and (d) those killed by the goring of horns, and (e) those which have been partly eaten by wild animals save that which you make lawful by slaughtering it (before its death), and (f) those which are sacrificed on alters.
- 5) Food of the People of Scripture (the Christians and the Jews) is lawful (Halal). It is allowed by verse 5(5) to the Muslims.
- 6) Strong drinks (drinking of wine) and other intoxicants (which come under Khamr) have been prohibited (verses 5:90-91)
- 7) Verse 6(121) forbids taking of that on which Allah's name has not been mentioned and declares it a great sin, an abomination.
- 8) Verses 22(28, 30, 34) tell how to sacrifice animals in the name of Allah during Hajj and declare their meat as Halal (lawful).

#### **Traditions of Prophet Muhammad (PBUH)**

- 1) Jaber reported that the Messenger of Allah made unlawful (that is) on the day of Khaiber the domestic asses, meat of mules, every beast of prey having a fang and every bird having a talon. (Tirmizi (Rare))
- 2) Khalid-bin-Walid reported that the Messenger of Allah prohibited the eating of the meat of horses, mules and asses. (Abu Daud, Nisai)
- 3) Abu Waqad Laisi reported that the Prophet came to Madinah and they had liking for humps of camels and for cuttings of the tails of sheep. He said: What is taken off from animals while they are alive is a dead thing. It shall not be eaten. (Tirmizi, Abu Daud)
- 4) Ibn Omar reported that the messenger of Allah said: Two dead things and two bloods have been made lawful for us: The dead things are fishes and locusts, and the blood are liver and spleen. (Ahmad, Ibn Majah, Darqutni)
- 5) Abu Zubair reported from Jaber who said that the messenger of Allah said: Eat what the sea throws up (fish) and is left by the tide, and don't eat what dies therein and floats. (Abu Daud, Ibn Majah)
- 6) Jaber reported that the Messenger of Allah said: There is no animal in sea which Allah has not but made pure for the children of Adam. (Darqutni)

- 7) Ibn Omar reported that the Messenger of Allah prohibited the eating of filthy animals and their milk. (Tirmizi)
- 8) Abdur Rahman-bin-Shibl reported that the Prophet prohibited the eating of the meat of lizards. (Abu Daud)
- 9) Jaber reported that the Prophet prohibited the eating of cats and taking its price. (Abu Daud, Tirmizi)
- 10) Abu Musa reported: I saw the Messenger of Allah eating fowls. (Bukhari, Muslim)
- 11) Ibn Aufa reported: We fought along with the Messenger of Allah on seven expeditions and ate locusts with him. (Bukhari, Muslim)
- 12) Safinah reported: I ate with the Messenger of Allah the meat of a bustard (bird). (Abu Daud)

### **Rules and regulations**

All pure, clean, wholesome food is lawful (Halal) for a Muslim including sea-food and meat of animals slaughtered in the name of Allah and also food of the People of the Scripture except those which have been specifically prohibited. Clean and wholesome things are those which are generally eaten by the people and which are conducive for health.

Following items of food have been forbidden by the Qur'an and the Sunnah:

1. Meat of all those animals and birds which die of themselves without being slaughtered in the name of Allah. These include animals strangled to death, or beaten to death or killed by a fall or attacked by horns and killed, or torn to death by beasts.
2. Blood (flowing)
3. Swine-flesh. (Pork, Lord)
4. Food on which Allah's name is not taken or meat of even lawful animal which is not slaughtered in the name of Allah, or which is slaughtered in the name of other than Allah.
5. Everything which is offered to idols.

6. All beasts and birds of prey i.e. all quadrupeds that seize prey with teeth such as lions, tigers, leopards, jackals, etc, and all birds such as hawks, kites, crows, raven, etc. which attack with claws.
7. All unclean things repugnant to health and morality. These include dogs, cats, mules, horses, asses, lizards.
8. Wine and all other intoxicants.
9. Hunting on land during pilgrimage when in Pilgrim's dress.

Principle of necessity, however, makes temporarily an unlawful thing lawful. However this principle can be applied only where there is real necessity and not merely an excuse. For example if someone is dying of hunger and he has nothing to save his life except a dead animal or swine-flesh to eat, then he can take it. Similarly a sick person can take alcohol or wine provided a doctor certifies that he would die if he is not instantly given that. According to the Qur'an, following two conditions should be kept in view while making use of a haram thing:

- (a) That it should not be taken with a view to rebel against Allah or to break the law of Allah, and
- (b) That it should be taken only in a minimum possible quantity just with a view to save life.

### **Criticism answered**

The Qur'an has declared swine flesh as Haram (unlawful), has prescribed a special way of killing (slaughtering) the animals for food, and has permitted the believers to eat the food of the People of the Scripture (the Jews and the Christians). Since these things irritate the minds of many people, an explanation is necessary.

1. Swine-flesh (pork) has been declared with so much emphasis as Haram that the Qur'an has enjoined its followers at least four times not to eat it. It is also haram for the Jews and the Christians as the Bible has declared it so. Although no reason for declaring it haram' has been assigned by the Qur'an, but declaring it haram' has been justified by the doctors and the modern scientists. According to them, it increases fat and cholesterol in the body of the person who eats it and it causes at least seventy diseases as mentioned by Dr. Zakir Naik in his book. More-over it is a dirty animal which eats filth and stool. It is also an indecent animal which indulges in group sex. And if there is any truth in the principle that what you eat, it effects your morals, then it may cause lewdness and immorality in its eater.

2. The method of slaughtering an animal in the name of Allah prescribed by Islam is that the main artery at the throat of the animal is cut with a knife and the animal is left to die. This method is considered very cruel by the critics of Islam. According to them, it causes much pain and the animal gives up life with intense pangs of pain.

However, modern medical science has belied this allegation. The Prophet (PBUH) has enjoined his followers to use very sharp knife. When the main artery is cut with a sharp knife, the flow of blood to the brain instantly ceases which stops the working of the nerves which cause the feeling of pain. On the other hand, this method of slaughtering brings many benefits. The blood flows out of the body and it does not freeze or absorb in the meat as it is likely to be in the case when the animal is killed by a violent blow. According to the doctors, the blood which remains in the meat contains poisonous germs and bacteria which cause many diseases. So by the use of Islamic method of slaughtering animals one is safe from many diseases which are likely to be caused by remaining the blood in the meat. Moreover, the shelf-life of the meat also increases as the meat which is free of harmful blood remains fresh and usable for a longer period.

3. The Qur'an has declared the food of the Jews and the Christians as 'halal' for the followers of Islam and it has attached no conditions or stipulations with this permission. However, the Muslim jurists say that their food is 'halal' for Muslims only when it does not contain any haram thing like pork and wine and when the animal is slaughtered in the name of Allah in the way prescribed by their religion for them.
4. Another objection which is raised against Islam, especially by the non-eaters of meat like Hindus and Jains is that eating of meat makes the Muslims violent and militant. This objection is obviously absurd that the eating of meat changes the temperament of a people. Moreover the Muslims eat gentle animals like cow and sheep which are fed upon land produce such as fodder, vegetables and plants. They are not permitted to eat those animals which eat meat. Therefore, there is no likelihood of the Muslims becoming violent due to eating of meat.



## CHAPTER-17

### RIBA (USURY)

Riba literally means "increase in" or "addition to" a thing over and above its original size or amount. It signifies, according to Islam, any unlawful addition, by way of interest or usury, to a sum of money or goods lent by one person or body of persons to another.

At the time of emergence of Islam, the institution of interest existed in the Arabian society both in the transactions of money loans and barter transactions of commodities. Since it was deeply rooted in the economic life of the people, the injunctions of the Holy Qur'an on its prohibitions were gradually revealed, like those regarding prohibition of wine, so that the economic life of the people may not be abruptly disrupted.

#### Verses of the Qur'an

Following are the verses of the Qur'an which deal with Riba: 2(275-276), 2(278-279), 3(130), 4(160-161), 30(39). Some of these verses are reproduced for the benefit of the reader as under:

1. Those who devour usury (Riba) will not stand (on the Day of Resurrection) except as he stands whom the Satan by his touch has driven to madness. That is because they say: Trade is just like usury; whereas Allah has permitted trade and forbidden usury. So whoso ever receives admonition from his Lord and refrains (from taking usury), he shall keep that which he took in the past and his case is with Allah (for judgement). And as for him who returns (to usury), such are the dwellers of the Fire; they will abide therein. Allah destroys usury and gives increase to almsgiving. And Allah loves not the disbelievers and sinners. (2:275-276)
2. O you who believe! Fear Allah and give up what remains due to you from usury if you are truly believers. And if you do it not, then take notice of war from Allah and His messenger. And if you repent (and do not take usury), you will get your principal sum. Wrong not and you shall not be wronged. (2:278-279).

If put in the order of revelation, the above verses gradually prohibited interest. The first verse of the Holy Qur'an (30:39) which was revealed regarding interest compares it with Zakat and states that interest does not increase one's wealth, in fact it decreases it, whereas Zakat increases it manifold. In the next verse (3:130), the believers are told not to devour compound usury doubling or quadrupling the sum of loan. In the next two

verses (4:160-161), the Jews have been condemned and threatened with a painful doom for violating the prohibition of usury and for taking it. Then comes the famous para of the revealed book of Islam (verses 275, 276, 278 and 279 of chapter 2) which finally prohibited interest. It distinguishes between trade (Bai) and interest (Riba). It condemns usury and the usurer and praises the fruitfulness of charity. It absolutely prohibits charging of usury and commands the believers to give it up and get back only their principal amounts of loans. Finally, it warns them to take notice of war from Allah and Allah's Messenger if they violate prohibition and revert back to usury.

### **Ahadith of Prophet Muhammad (PBUH) on Interest**

In this section we are reproducing some of the well-known Ahadith of the Prophet of Islam which show that the Prophet has not only condemned 'Riba' (interest) in possibly the most severest terms but has also identified it in money as well as in commodity transactions in very clear words. These Ahadith facilitate our understanding of the Islamic concept of 'Riba' and bring into focus its various aspects for our guidance. The relevant Ahadith are:

1. Abu Sayeed al-Khodri reported that the Messenger of Allah said: Gold for gold, silver for silver, wheat for wheat, barley for barley, date for date, salt for salt and like for like in hand to hand (transaction). Whoso gives more or takes more, then the taker and the giver are equal in taking interest therein. (Muslim)
2. Abu Sayeed al-Khodri reported that the Messenger of Allah said: Don't sell gold for gold unless like for like and don't increase something of it upon something, and don't sell silver for silver unless like for like and don't increase something of it upon something, and don't sell the absent therefrom for the present. Agreed upon it. In a narration: Sell not gold for gold, nor silver for silver unless like for like. (Bukhari, Muslim)
3. Osamah-b-Zaid reported that the Messenger of Allah said: Usury is in promise. And in another narration he said: There is no usury in what is hand to hand. (Bukhari and Muslim)
4. Omar reported that the Messenger of Allah said: Gold for gold is interest unless in hand to hand (transaction); silver for silver is interest unless in hand to hand (transaction); wheat for wheat is interest unless in hand to hand (transaction), barley for barley is interest unless in hand to hand (transaction), and date for date is interest unless in hand to hand (transaction). (Bukhari, Muslim)

5. It is reported by Abu Saeed Khudri that the Holy Prophet said, "Sell not gold for gold and silver for silver but in equal quantity nor sell anything for the same thing in lesser quantity, nor sell anything present for that which is absent." (Bukhari)
6. Abu Saeed says that one day Bilal came to the Holy Prophet with green variety of dates. The Holy Prophet enquired, "Wherefrom did you bring this?" Bilal replied, "We had dates of inferior quality; we therefore gave two 'saa' of that quality in exchange for one 'saa' of this (superior) quality with the object of presenting to the noble Prophet". On hearing this the Holy Prophet exclaimed, "A Wa A Wa (expression of condemnation). This is clear interest. Do not do so (again), rather when you wish to acquire dates of superior quality, first sell the dates of inferior variety for money, and then purchase dates of superior quality". (Bukhari)
7. Omar-b-Khattab reported: The last of what was revealed was the verse of usury, and the Messenger of Allah expired while he did not explain it to us. So give up usury and doubt. (Ibn Majah, Darimi)
8. Abdullah-b-Hanjalah (one washed by angels) reported that the Messenger of Allah said: A dirham of usury a man devours with knowledge is greater than 36 fornications. (Ahmad, Darqutni)
9. Ibn Mas'ud reported that the Messenger of Allah said: Though usury increases, its effect indeed turns towards decrease. (Ibn Majah)
10. Jaber reported that the Messenger of Allah cursed the devourer of usury, its payer, its scribe, and its two witnesses. And he said that they are equal (in sin). (Muslim)
11. It is reported that the Holy Prophet, on his last Pilgrimage and in his last address, said, "Every form of interest ('Riba') is cancelled; capital indeed is yours which you shall have, wrong not, and you shall not be wronged. God has given His injunctions that interest is totally forbidden. I first start with (the amount of) interest (which people owe) to 'Abbas and declare it all cancelled".
12. Abu Hurairah reported that the Holy Prophet said: A time will certainly come over people when none will remain who will not devour usury. If he does not devour it, its vapour will overtake him. (Ahmad, Abu Daud, Nisai, Ibn Majah)

### **Types of Riba at the Advent of Islam**

On the basis of practice prevailing at the time of emergence of Islam and keeping in view the Ahadith of Prophet Muhammad (PBUH), the Muslim jurists have classified 'Riba' into two types, namely: Riba-an-Nasia and Riba-al-Fadl. The former is in cash loans whereas the latter is in barter transactions. Islam has abolished both types of Riba.

Riba-an-Nasia means interest charged on money loans. An example of Riba-an-Nasia is as follows: In times of ignorance, if a debtor owed some loan to his creditor, but had no means to repay it within the fixed time, he would request the creditor to extend time. The creditor stipulated certain increase or addition in his principal on the consideration of which he would agree to extend the time of payment. This increase in principal is Riba-an-Nasia. It, according to jurists, contains the following three elements:

- (a) Excess or surplus over and above the loan capital.
- (b) Determination of this surplus in relation to time; and
- (c) Bargain to be conditional on the payment of a predetermined surplus.

Riba-al-Fadl is the name of the interest which is charged in barter transactions of commodities. It lies in the payment of an addition by the debtor to the creditor in the exchange of commodities of the same kind i.e. wheat for wheat or barley for barley or dates for dates. etc. According to Ahadith reproduced in the relevant section, to sell wheat for wheat, dates for dates, barley for barley and like for like is 'Riba' except when sold from hand to hand and in equal quantity.

### **What is Riba?**

The Qur'an and Hadith have used the term Riba which has been translated as 'usury' or 'interest'. We do not find definition of this term in the Qur'an or in the Traditions of the Prophet of Islam. Hadrat Umar is reported to have remarked: "The last of what was revealed was the verse of usury, the messenger of Allah expired before he could explain it to us. So give up usury and doubt." This situation has left the commentators of the Qur'an, the scholars of Islam, the economists and thinkers with a wide latitude to define the term Riba. So these people have indulged in vast range of guesses and conjectures to define this term using their discretion in whatever way they want. Resultantly they have not yet been able to reach an agreement on the definition of Riba, a definition which should cover all legal and economic situations.

However, if we read the verses of the Qur'an and Ahadith of the Prophet between the lines, we can easily understand the meaning of Riba.

The Verse No. 278 of chapter 2 of the Holy Qur'an commands to give up 'Riba' while the next verse numbering 279 allows the lenders to take back their principal amount of loan and nothing more. It means that 'Riba' is the amount which is charged by the lender from his debtor in addition to the capital lent by him. It is this amount which has been declared unlawful by the Qur'an. Thus, according to the Qur'an, every increase obtained

in addition to the principal amount of loan is 'riba' irrespective of the fact how much rate of interest is charged and for what purpose the loan is advanced.

Prophet Muhammad, in his Ahadith, has explained and clarified that element of 'Riba' is found not only in cash loans or money transactions but also in all forms of barter transactions in which one person receives an excess over and above the commodity exchanged. From the address of the Prophet delivered during his last pilgrimage, we can easily derive the definition of riba. The Prophet is reported to have said: "Every form of 'riba' is cancelled; principal indeed is yours which ye shall have; wrong not and you shall not be wronged. God has given His injunctions that interest is totally forbidden. I first start with interest (which people owe) to Abbas and declare it all cancelled." Thus every form of riba has been cancelled by the Prophet and the lenders are allowed to recover their principal amount of loan only, which means that every addition to principal amount lent is 'riba' without reference to rate of interest charged and without reference to the purpose for which loan is given.

Some liberal scholars hold that Islam has prohibited usury only which is charged at exorbitant rate of interest by the money lenders from the poor on consumption loans contracted by the latter for their personal needs. However, this view is erroneous in the opinion of majority of the contemporary Muslim scholars who hold that 'Riba' covers all forms of usury and interest on loans irrespective of the purpose for which loan is contracted, irrespective of the parties to the loan and also irrespective of the rate of interest and the period involved.

### **Riba and Trade**

The Holy Qur'an says: Those who devour usury (Riba) will not stand (on the Day of Resurrection) except as he stands whom the Satan by his touch has driven to madness. That is because they says: Trade is just like usury; whereas Allah has permitted trade and forbidden usury ..... (2:275). What is the difference between trade and usury? Why does God permit trade and forbid usury?

It is because trade and usury are absolutely different. In trade one earns profit as a result of initiative, enterprise, efficiency and hard work. But the interest is not earned through hard work or any value creating process. It is not the reward of labour but is in fact unearned income. Moreover interest is fixed whereas profit fluctuates. In case of trade there is risk of loss also, but in case of interest the lender gets his fixed amount irrespective of the fact whether the debtor earns profit or sustains loss. God has forbidden interest but has permitted trade.

**Riba and Zakat**

The Holy Qur'an says: "Allah destroys usury and gives increase to almsgiving" – (2:276). In another verse the Qur'an mentions the benefit of Zakat over usury in these words; "That which you give in usury so that it may increase on other peoples' wealth has no increase with Allah; but that which you give in Zakat, seeking Allah's pleasure, (indeed causes blessing) and such people will have manifold increase" –(30-39). The meaning of this verse has perhaps become more clear in this modern age of industrial and economic growth than they were in the age when it was revealed.

Interest discourages economic growth and ruins national prosperity and also individual's well-being by causing many distortions in national economy such as inflation, unemployment, uneven distribution of wealth and recession. Zakat, on the other hand, helps economic growth and national prosperity in two ways. Firstly it discourages hoarding of wealth and encourages its circulation. The hoarder of wealth knows that if he keeps his wealth idle then the Zakat would gradually consume it. So he would perforce bring his wealth into circulation by spending or investing it. Thus the investment and consumption both would have multiplier effect on the growth of national income. Secondly, Zakat is collected from the rich who are few and returned to the poor who are many, and this process ultimately increases aggregate demand of the consumer goods in the society as the poor people after having purchasing power in their hands start demanding more such goods. The industrialists would produce more in order to meet the increasing demand. Thus increase in demand and supply would lead to industrialization, business activity, expansion of employment and growth of national income.

**Why Riba is prohibited?**

As we have already discussed, interest has not only been prohibited and declared unlawful by Islam but has also been strongly condemned as a criminal offence in this world and a major sin liable to punishment in the Hereafter. According to al-Qur'an, charging of interest amounts to declaration of war against God and God's Messenger; while according to the Sunnah it is a criminal and sinful act worse than adultery. But no reason for its prohibition has been provided either in the Qur'an or by the Sunnah of the Prophet. This has left the scholars and jurists to find out reasons and explain as to why interest has been prohibited. Regarding reasons of prohibition of interest, views differ widely. However, they are unanimous on one single point at least that the prohibition is due to moral, social and economic harms of interest.

Let us briefly underline some of the very harmful effects of interest and decide for ourselves why it has been prohibited.

1. Riba or usury inculcates miserliness, selfishness, callousness, indifference, inhumanity, greed and worship of wealth. It destroys the spirit of sympathy, mutual help and cooperation, and thus effects adversely the feelings of love, brotherhood and unity among the community. We find around us that the usurers are generally miser, selfish and hard-hearted Shylocks, devoid of milk of human kindness, who exploit the misery of the poor and charge their pound of flesh without feeling any moral compunction for the sufferings of the borrowers.
2. Interest breeds idleness and promotes unearned income. Instead of undertaking business ventures and using their business acumen, skill, knowledge and entrepreneurship, people having money start lending it on interest and thus living like parasites. Such easily gained money is generally wasted on vices like gambling, horse-racing, betting, drinking and adultery, and in expenditure on luxurious living, marriage ceremonies and festivities.
3. Interest causes many economic evils as well. It leads to hoarding of money adversely effecting its circulation among larger sections of society. It also causes establishment of monopolies, cartels and concentration of wealth in few hands. Thus distribution of wealth in the community becomes uneven and gulf between the rich and the poor widens. The community is divided sharply into two camps-haves and have-nots, whose conflicting interest badly effect peace and harmony in the society. Moreover, due to interest, economic distortions like recession, depression, inflation, unemployment, etc. are also caused.
4. Capital investment is withheld from those enterprises which cannot yield profit equal to the prevailing rate of interest, even though such projects may be very vital for the country and nations. The flow of all financial resources in the country turns in the direction of those enterprises which carry the prospect of a profit margin equal to or more than the current rate of interest, even though such enterprises may have little or no social value.
5. Interest charged on international loans has aggregated debt-servicing problem of the debtor countries. It has not only impeded the economic development of the poor nations, but has also resulted into transfer of resources from the poor to the rich nations. Moreover, it is adversely effecting the relations between the rich and the poor states and thus harming the cause of international security and peace.

## **CHAPTER-18**

# **CONDUCT AND MANNERS**

### **I. Conduct**

In general sense conduct is one's behaviour, character, deeds and actions. It comprises good actions and bad actions, good qualities and bad qualities, virtues and vices, strengths and weaknesses. But we would use the word in good sense here.

#### **Model of conduct**

The Qur'an, the revealed book of Islam, sets up the conduct of Prophet Muhammad (PBUH) and the conduct of Prophet Ibrahim (Abraham) as model of an ideal conduct for the Muslims. The Muslims have been enjoined to follow the pattern of behaviour of these great Prophets of Allah and to emulate their example for building their own conduct and character. The conduct of a great saintly woman, Mary, the mother of Prophet Jesus, and that of another woman, wife of Pharaoh is also to be followed by the believers especially by the believing women. Even the examples of good character set up by the companions of the Prophet of Islam and other great Muslims should inspire the ordinary believers who can derive immense benefit from them.

Particularly the conduct of the Prophet Muhammad (PBUH) is a model for a Muslim (Al-Qur'an 33:21). Muhammad was the most perfect man endowed with each and every virtue which goes to make up good conduct. The Qur'an (68:4) calls his conduct very sublime and great. Even before the call to prophethood, he had been given the titles of al-Sadiq (the truthful) and al-Ameen (the trustworthy) by his compatriots. The Holy Qur'an and Hadith literature provide numerous instances of excellent conduct of the Prophet of Islam which was a great factor in winning the hearts of the people of Islam. Please refer to Appendix 2 and see sub-head "His Conduct."

#### **General Code of Conduct**

Code of conduct prescribed by Islam for its followers comprises certain dos and don'ts which make one a good human being. Long lists of such actions which are good and recommended can be drawn up from the Qur'an and the Sunnah. However, because of constraints of space, we would refer to only few of the verses of the Holy Qur'an and traditions of Prophet Muhammad (PBUH) without comments, which lay down certain



rules of good behaviour. If these are acted upon, they would help to earn pleasure of Allah and goodwill of one's fellow beings. Such verses and traditions are:

- 1) Worship Allah and Join none with Him, and be kind to the parents, and to near relatives, and to orphans, and to the needy, and to the neighbour who is your relative, and to the neighbour who is stranger, and to the companion by your side, and to the wayfarer and to the slaves whom your right hands possess. Certainly Allah does not love those who are proud and boastful (Al-Qur'an 4:36).
- 2) Allah commands (you to do) justice and kindness, and to give (your wealth in charity) to your near relatives. And He forbids lewdness and evil and rebellion (against His Law) ..... (Al-Qur'an 16:90)
- 3) And kill not your children for fear of poverty. It is We who provide sustenance for them as well as for you. Surely, the killing of them is a great sin. And come not near adultery for it is surely a shameful act and an evil way. (Al-Qur'an 17:31-32).
- 4) And slay not anyone which Allah has forbidden except for a just cause. Whoever is killed wrongfully, We have given authority to his heir (to take revenge), but let him not commit excess in killing. Surely, he will be helped. (Al-Qur'an 17:33).
- 5) And come not near the wealth of the orphan except in the way which is better till he reaches the age of maturity, and fulfil the covenant. Surely, about the covenant, you will be asked. And fill the measure when you measure, and weigh with the right balance..... (Al-Qur'an 17:34-35).
- 6) Please also refer to the following verses of the Qur'an: - 4(36), 6(151-152), 16(90-91), 17(26-38), 23(1-11), 31(17-19), 33(21), 41(33-35), 42(37-43), 49(11-12), 60(4), 66(11-12),
- 7) Abu Hurairah reported that the Messenger of Allah asked: Who has today got up fasting at dawn among you? Abu Bakr replied: I. He enquired: Who has followed today the bier of a dead man among you? Abu Bakr replied: I. He enquired: Who has fed today a poor man among you? Abu Bakr replied: I. He asked: Who among you has today visited a sick man? Abu Bakr replied: I. Then the Holy Prophet remarked: These do not combine in a man but to admit him in Paradise. (Muslim)
- 8) Abu Hurairah reported that the Messenger of Allah said: Who will take from me these sayings and act according to them or teach those who will act accordingly? I said: I, O Messenger of Allah! Then he caught me by my hand and counted five (sayings). He said: Fear the forbidden things, you will then become the holiest of men; be pleased with what Allah apportioned to you, you will then be the most contented of

men; be good to your neighbour, you will then be a (true) believer; love for men what you love for yourself, you will then become a (true) Muslim; and laugh not much, for excessive laughter makes the heart dead: (Ahmad, Tirmizi (Rare))

- 9) Amr-b-Shuaib from his father from his grandfather reported that the Messenger of Allah said: Whoso has got two traits of character in him, Allah will enroll him as grateful and patient; whoso looks to one in his religious acts who is superior to him and then follows him, and whoso looks in his worldly affairs towards one who is inferior to him and then gives thanks to Allah for gifts bestowed upon him, Allah enrolls him as patient and grateful; and whoever looks in his religious matters towards one who is inferior to him, and looks in his worldly affairs towards one who is superior to him, and becomes aggrieved for what has escaped from him, Allah will enroll him neither patient, nor grateful. (Tirmizi)
- 10) Abu Hruairah reported that the Messenger of Allah said: There are seven whom Allah will give shade under His shade on the day on which there will be no shade except His shade; a just leader; a young man who strives hard in the worship of Allah; a man whose heart is attached to the mosque when he comes out of it till he returns to it; two men who love each other for Allah, they get together for Him and separate for Him; a man who remembers Allah sincerely and whose two eyes are filled up with tears; a man whom a young girl of accomplishment and beauty calls (for sexual intercourse) and who says: "Certainly I fear Allah", and a man who gives away alms and then keeps it concealed till his left hand knows not what his right hand spends. (Bukhari, Muslim)
- 11) Bara'a-b-As'aeb reported: The Messenger of Allah enjoined us seven things and forbade us seven. He bade us to visit the sick, to follow the biers, to respond to the sneezer, to return greeting, to respond to the inviter, to prove true to one's given oath and to help the oppressed; and he forbade us rings of gold, thick brocade, embroidered silk, red saddle, Qasi silk and utensils of silver; and in a narration-drink in cups, for he who drinks therein in this world will not drink therein in the hereafter. (Bukhari, Muslim)
- 12) Abu Dharr said: I went in to visit God's Messenger. He then mentioned the tradition at length till he came to the following: I asked God's Messenger to give me some instruction and then he replied: "I enjoin you to fear God, for that will be the best adornment for everything that concerns you". I asked him to tell me more, and he said: "Engage in recitation of the Qur'an and remembrance of God Who is Great and Glorious, for it will be a means of your being mentioned in heaven and will be a light for you in the earth". I asked him to tell me more, and he said: "Observe long silence, for it is a means of driving away the devil and is a help to you in your

religion". I asked him to tell me more, and he said: "Avoid much laughter, for it slays the heart and removes the light of the face". I asked him to tell me more, and he said: "Speak the truth, even if it is bitter". I asked him to tell me more, and he said: "do not fear anyone's blame when you are serving God". I asked him to tell me more and he said: "Let what you know of yourself keep you from blaming other people". (Mishkat)

- 13) 'Ubada b. as-Samit reported the Prophet as saying: "If you guarantee me six things on your part I shall guarantee you Paradise: Speak the truth when you talk, keep a promise when you make it, when you are trusted with something fulfill your trust, avoid sexual immorality, lower your eyes, and restrain your hands from injustice". (Mishkat)
- 14) Abu Dharr reported that the Messenger of Allah said: O Abu Zarr! There is no wisdom like efforts, no piety like self-denial and no goodness like good conduct. (Baihaqi)

## **II-Manners**

Manner, according to dictionary meaning, is the way or mode in which a thing is done or a thing occurs or happens. It is a mode of life, outward bearing, style of utterance, behaviour in social intercourse. It is also one's way of performing or behaving, personal style of acting or bearing, style of writing or thought, social conduct or behaviour currently considered as polite or impolite, pleasing or displeasing.

Manners can be good or bad, decent or indecent. Good and decent manners please others while bad and indecent manners make one unpopular. Islam likes good manners for its followers. The Qur'an says that none is better than a Muslim in speech, while the Prophet of Islam said that he was sent to complete good manners. In this section we shall discuss manners relating to various activities of life such as manners of entering houses, sitting in assemblies, eating and drinking, dress, etc. in the light of Islamic teachings.

### **Manners of Drinking and Eating**

The Qur'an prohibited excess or wastage in eating and drinking (7:31). It permits eating from your houses and the houses of your relatives and friends. You may eat together or apart. When you are invited, you must not stay longer in the house of your host as it may annoy him but he may be shy in telling you to go. Therefore, you may disperse and linger not for conversation after taking your meal.

The Prophet of Islam has given exhaustive instructions about the manners of eating and drinking. Eat with right hand, mention Allah's name when you start eating, praise Allah when you have finished, and eat from what is next to you. Eat simple food and exercise moderation. Do not eat from the vessels and dishes of silver and gold. Preferably eat together. Some other instructions of the Prophet are reflected in the following traditions:

- 1) Ibn 'Abbas said: God's Messenger forbade breathing or blowing into a vessel. (Abu Daud, Ibn Majah)
- 2) Ibn 'Abbas reported God's Messenger as saying: "Do not drink without stopping as camel does, but divide your drink into two or three sections; mention God's name when you drink and praise Him when you finish". (Tirmizi)
- 3) Jabir told that when Abu Humaid, one of the Ansar, brought a vessel of milk to the Prophet from an-Naqi the Prophet said: "Why did you not cover it up, even by putting a piece of wood on it?" (Bukhari, Muslim)
- 4) Salman reported: I read in the Torah that the blessing of food is in wash after it. When I mentioned it to the Prophet, he said: The blessing of food is in wash before it and wash after it. (Tirmizi, Abu Daud)
- 5) Abu Juhaifa reported the Prophet as saying: "I do not eat reclining." (Bukhari)
- 6) Abu Hurairah said that the Prophet never expressed disapproval of food; if he desired it he ate it and if he disliked it he left it alone. (Bukhari, Muslim)
- 7) Ibn 'Umar reported God's Messenger as saying: "When any of you eats he should eat with his right hand, and when he drinks he should drink with his right hand." (Muslim)
- 8) Anas reported God's Messenger as saying: "God most high is pleased when a man eats something and praises Him for it, or drinks something and praises Him for it." (Muslim)
- 9) Jabir told of hearing God's Messenger say: "One person's food is enough for two, two persons' food is enough for four, and four persons' food is enough for eight." (Muslim)

### **Manners of dress**

According to Holy Qur'an, God has revealed the garment to protect you from the heat, and coats of mail to protect you in your wars. Clothing also covers your nakedness

and preserves your physical beauty. You must take your proper dress particularly when you go to your places of worship (7:31). Let not the Satan seduce you as he caused Adam and Eve, your parents, to get out of Paradise, tore off from them their robe and made them see their shame (7:27). In the light of the Qur'anic teachings, we can understand the purpose and importance of dress.

Islam has not fixed or prescribed any code of dress and has left the matter to be decided by the individuals and the society according to their weather conditions, customs and environments. However, some fundamental rules have been laid down which require that dress should not be too short or too thin to cover the private parts properly from nakedness. It should neither be similar to that of other religious communities nor to that of other sex. The dress should be simple and not very expensive. The men should not wear silk. The Prophet liked the clothes of white and green colour and he discouraged the use of red clothes by the men. Lengthening of trousers beyond ankles was strongly forbidden as it gives an air of vanity and makes the robes dirty. Women have been prescribed veil and they should cover their body fully. The subject of veil would be addressed at proper place. Perfume was liked by the Prophet and its use has been recommended. Use of shoes and socks is desirable.

### **Manners of greeting**

The Qur'an exhorts the believers to greet others by a better greeting than the one with which they are greeted (4:96); while Prophet Muhammad (PBUH) assured them of immense rewards in the Hereafter and many blessings in this world which are brought by greeting. Greeting removes ill feeling, malice and hatred between the people and promotes brotherhood and fraternity. It also demolishes sense of vanity and superiority complex in the upper class people and promotes equality. Prophet Muhammad (PBUH) directed his followers that irrespective of the social status, one riding shall salute one walking, one walking shall salute one sitting; the small party shall salute the big party, and the junior in age shall greet the senior one. These directions of the Prophet cut at the roots of social distinctions and bias which divide the people into classes.

Thus it is the duty of a believer to greet the other believer whenever he meets him. The best man is he who greets first. Greeting brings great rewards and when it is accompanied with invoking of blessings and mercy of Allah on the other it increases the rewards. The best form of Islam is your giving of food to the needy ones and your greeting all whom you know and whom you know not. When you enter a house you are obliged to greet the inmates of the house. The best form of greeting is saying Assalamu Alaikam (peace be on you) and then handshaking.

**Asking permission for entering in houses**

When you go to the house of a person for an interview or to see or meet him, you should first ask him for permission. If you are permitted you will enter the house after greeting the inmates of the house. If you are refused permission you would go back gently (Al-Qur'an 24:27-29). Permission is to be sought thrice. If it is refused or no reply is given, you are obliged to return. The proper way of seeking permission is to say: "Peace be on you. May I come in?" Permission should not be given to a person who does not begin with a greeting. Asking for permission is, however, not necessary in case of a person who has been called for or sent for and he comes with the messenger. Seeking permission is essential even in case of close relations. If you go to the house of your parents or mother with whom you live, you should ask permission. Even your servants and your children are required to ask for your permission when they want to enter your rooms at the time of privacy. (Al-Qur'an 24:58-59). If you are invited for a meal, then you can enter the house of your host, but leave the house as soon as you finish the meal. Do not sit there for long conversation to cause annoyance to your host who has to take rest. (Al-Qur'an 33:53).

**Sitting in assemblies**

For sitting in assemblies, Islam has prescribed certain manners. According to the Qur'an, the persons already sitting should make room for a new-comer when he requests for place to sit in (58:11). This generally happens when the place is already full and the new-comer finds no room. In such a situation it is incumbent on the believers to accommodate their brother. When a person enters he should greet others. The Prophet enjoined his followers not to sit keeping their hands behind back and leaning against the palms of their hands. Before sitting they should draw their clothes closer with their hands. One must not sit in the middle of a circle. The late comer should sit at the end of the assembly. One must not sit between two persons without their permission. One must not expect that the others should stand up in his honour. Nobody should make a man stand up from his seat and then sit therein.

## **CHAPTER-19**

# **VIRTUES AND VICES OF CHARACTER**

### **1 – Virtues**

The virtues of human character are those good qualities which raise the status of human beings above all other creatures and make them the best of God's creations. Many rewards have been promised in this world as well as in the next world for those Muslims who possess these virtues. Such virtues are numerous and no exhaustive list of them can be prepared. Therefore, we would discuss in this section only a few important virtues.

#### **Forgiveness**

To forgive means to remit, to let off or to pardon. Forgiveness is act of forgiving or state of being forgiven. Absolution, acquittal, amnesty, condonation, exoneration, mercy, overlooking, pardon, remission are its synonyms. By forgiveness we generally understand that a person is able to take revenge for the wrong done to him but he does not do so.

Forgiveness is a virtue which is akin to mercy and kindness. It is one of the greatest attributes of Almighty God. Allah is Forgiving, Merciful and He forgives the biggest sins of His creatures if they repent, turn to Him and ask His pardon sincerely. Those of the mankind who adopt this attribute of forgiveness and forgive each other's mistakes have been promised great reward by Allah in this world and in the Hereafter. Forgiveness does not gain but honour. A pious person who is able to retaliate or get revenge forgives his foe and thus shows magnanimity and large heartedness.

Prophet Muhammad (PBUH) was the most forgiving person. On the day he conquered Makkah, he forgave thirteen years of merciless persecution of himself and his companions by the Quraish, though there was none who could stop him from taking revenge. The Quraish had driven him and his companions from their home town of Makkah and had forced them to take refuge in a distant town of Madinah. The Quraish had persistently chased the Muslims in Madinah and had waged a continuous war against the Prophet. But on the day of conquest Muhammad (PBUH) forgave all his enemies. He even forgave Abu Sufian who was his greatest enemy and had led expeditions against him. Not only Abu Sufian was forgiven, but his house was also declared a place of amnesty for those who entered into it. Abu Sufian's wife Hind who had chewed liver of

Prophet's uncle Hamzah was pardoned. What a great amnesty it was! The history of the world cannot produce another such example!

The Holy Qur'an and the Prophet of Islam have enjoined the Muslims to practice this virtue of forgiveness. According to the Qur'an, forgiveness is better than alms-giving followed by injury. According to a Hadith, the most honourable of Allah's servants is he who pardons when he is in a position of power to take revenge.

### **Humility**

Humility means humbleness, meekness or humble condition, lack of pride, etc. Modesty, diffidence, unpretentiousness, loneliness are its synonyms. Its antonyms are arrogance, haughtiness, pride, pretentiousness, snobbishness, vanity, etc. Humility or modesty is one of the best virtues of human conduct and is found in the great men and the Prophets. Islam exhorts its followers to adopt this virtue of humility in their conduct and avoid pride and haughtiness. As soon as a man lowers himself by way of humility, he rises proportionately in the sight of his Creator Who makes him highly respectable among his fellows. A man is not great because he calls himself great or considers himself great but the great man is he who is most pious and who makes himself humble in his conduct with others. According to the Qur'an, the faithful slaves of God are those who are humble and who walk upon the earth modestly. According to the Prophet of Islam, nobody humbles himself for Allah but Allah raises him up. He is small to himself but great to the eyes of men.

### **Kindness**

Kindness is an attribute of Almighty Allah and in showing kindness Allah does not make distinction between man and man. 'Follow the divine attributes' is the advice of the Prophet of Islam to his followers. We should, therefore, adopt this attribute of kindness and show kindness to Allah's creatures. We should be especially kind to our children, our parents, our kith and kin, our neighbours, our friends, our juniors, our seniors, our servants, the weak, the distressed, and to others with whom we come in contact. In order to invoke kindness from Allah, we should show kindness even to those who are not kind to us. We must not forget to follow the example of our Prophet who gave very kind treatment even to his bitter enemies on the day of conquest of Makkah. They had persecuted the Prophet and his companions for years and had expelled them from Makkah. But despite that, Prophet forgave them and treated them kindly.

The Qur'an (4:36) enjoins on the believers to worship Allah, and join none with Him, and to be kind to the parents, and to near relatives, and to orphans, and to the needy and to the neighbour who is relative and to the neighbour who is stranger, and to the companion by your side, and to the wayfarer, and to the slaves whom your right hands



possess....." In its verse 90 of Surah 16, the Qur'an says: "Verily! Allah commands (you) to do justice and be kind (to others)....." The Prophet of Islam said:

- 1) Jabir reported that the Messenger of Allah said: He who is devoid of kindness is devoid of good. (Muslim)
- 2) Ayesha reported that the Messenger of Allah said: He who is given his share of kindness is given his share of good of this world and the Hereafter; and he who is deprived of his share of kindness, is deprived of his share of the good of this world and the Hereafter. (Sharh-I-Sunnat)
- 3) Jaber reported that the Holy Prophet said: Whoso has got three things in him, Allah will make his death easy and will admit him in Paradise: Mercy to the weak, kindness to the parents, and doing good to the slave. (Tirmizi (Rare))
- 4) Jarir bin Abdullah reported that the Messenger of Allah said: Allah is not kind to one who is not kind to men. (Bukhari, Muslim)

### **Mercy**

Mercy is one of the greatest attributes of Allah Who is the most Beneficent (Rehman) and the most Merciful (Rahim). As Allah is merciful to us, we should be merciful to His creatures especially to the weak, to the distressed, to the people under command, to the minorities living with us, even with the animals. Mercy is opposed to oppression. We should avoid oppression and practice the attribute of mercy but no pity should be shown to the criminals in the matter of punishment and in the establishment of Hudood and justice.

Prophet Muhammad (PBUH) has highlighted this virtue in his following tradition:

- 1) Jarir bin. 'Abdullah reported God's Messenger as saying: "God will not show mercy to him who does not show mercy to others." (Bukhari, Muslim)
- 2) "Abdullah bin. 'Amr reported God's Messenger as saying: "Those who are merciful have mercy shown them by the Compassionate One. If you show mercy to those who are in the earth, He who is in heaven will show mercy to you." (Abu Daud, Tirmizi)

### **Patience**

Patience is calm endurance of pain or of any provocation. It is perseverance, forbearance, or quite and self-possessed waiting for something. It is the quality of being able to calmly endure suffering, toll, vexation, or the like.

Patience is an attribute only of men and not of animals or beasts who are subordinate to instincts and passions. Patience is not only to show endurance during hardships, poverty, diseases calamities, assaults, tortures and other physical troubles but it also means resistance to temptations and control over passions and immoral and evil tendencies. The former is called physical patience while the latter is spiritual patience.

The Holy Qur'an enjoins patience and admires those who are patient in its following verses:

- 1) And seek help in patience and prayer, and indeed it is hard to (practice) except for the humble minded. (2:45)
- 2) And surely We shall test you with something of fear and hunger, and loss of wealth and lives and crops; and give glad tidings to those who are patient, who say, when a misfortune strikes them: certainly we belong to Allah and to Him we shall return. (2:155-156)

About patience, Prophet Muhammad (PBUH) has said:

- 1) Abu Sayeed reported that the Messenger of Allah said: There is no patient man but possesses power and no wise man but possesses experience. (Ahmad, Tirmizi (Rare)
- 2) Ibn Abbas reported that the Holy Prophet said to the wounded men of Abdul Qais tribe: Surely there are in you two attributes which Allah likes-patience and delay. (Muslim)
- 3) Ibn Mas'ud reported that the Messenger of Allah said: Patience is half of faith. (Abu Nayeem)

### **Promise**

Keeping or fulfillment of promise has been much emphasized by the Qur'an and the Sunnah of the Prophet of Islam. The Qur'an commands its followers: "O ye who believe! Fulfill your promise..." (5:1). According to Prophet Muhammad (PBUH), breaking of promise is one of the characteristic of hypocrisy. The breaker of the promises would be one of the three persons against whom Allah, the Almighty God, Himself would contend on the Day of Judgment. A person who has got no promise has in fact got no religion. Fulfillment of promise is one of the characteristic of the conduct of Prophets. The Qur'an praises Prophet Ismael as a keeper of promise (19:54). Prophet Muhammad (PBUH) waited for three long days for a companion at a place who had promised him to deliver a thing. Fulfillment of promise is so much stressed that even the promise of a deceased

should be fulfilled by his successors. Abu Bakr, the first Caliph of Islam, fulfilled the promise made by the Prophet to a companion after Prophet's death.

### **Speaking Truth**

Speaking truth is the greatest virtue of human character and it has been enjoined by Islam upon its followers with great stress. It is an attribute of the great Prophets of Allah like Ibrahim and Ismael and has been praised by the Qur'an which mentions Ibrahim as truthful Prophet in verse 41 of its Chapter 19 and calls Ismael as truthful of promise in verse 54 of Chapter 19. Truth is light and falsehood is darkness, and as darkness vanishes when light comes, similarly falsehood vanishes when truth comes. The best man is he who is pure of heart and truthful of tongue. Truth is bitter but it is very sweet in its rewards. It greatly contributes to peace of mind and removes doubts and anxieties.

The Holy Qur'an exhorts the believers to be truthful and promises them high rewards. It says:

- a) And confound not truth with falsehood, nor conceal the truth when you know it. (2:42)
- b) Then Allah will say: This is a day in which the truthful are to get benefit from their truthfulness; for them are Gardens (of Paradise) underneath which rivers flow, wherein they will abide forever. Allah is pleased with them and they are pleased with Him. This is the great success. (5:119)
- c) O You who believe! Fear Allah and be with the truthful. (9:119)

Prophet Muhammad (PBUH) has enjoined upon his followers to speak truth and has highlighted the merits and rewards of truth as follows:

- 1) Abdullah-b-Mas'ud reported that the Messenger of Allah said: You shall speak the truth, because truth leads to piety and piety leads to Paradise. A man continues to speak the truth and to adhere to truth, till he is enrolled near Allah as a great truthful man. Beware of falsehood and falsehood leads to transgression and transgression leads to the fire. A man continues to speak falsehood and to adhere to falsehood till he is enrolled as a great liar in the sight of Allah. Agree upon it; and in a narration of Muslim, he said: Truth is piety and piety leads to Paradise; and falsehood is transgression and transgression leads to Hell. (Bukhari, Muslim)
- 2) Hasan bin 'Ali (Allah be pleased with him) narrated that he remembered (these words) from the Messenger of Allah (peace and blessings of Allah be upon him): Give up what appears doubtful to you and adhere to that which is not doubtful, for truth is peace of mind and falsehood is doubt. (Tirmizi)

- 3) Malek reported: It has reached me that Luqman the wise was asked: How have you acquired what we see meaning excellence? He replied: Truth in talk, fulfillment of trust and giving up of what is of no use to me. (Muatta)

## **II – Vices**

The vices are bad qualities, bad characteristics, demerits or weaknesses of human character which bring down human beings to the lowest ebb and make them as the worst of God's creations. The possessors of these vices have been informed by the Qur'an and Ahadith of Prophet Muhammad (PBUH) about painful doom especially in the Hereafter.

The vices are so numerous that no exhaustive list can be made of them. In this section only some of the very notorious vices are being discussed. The believers have been exhorted by Islam to avoid these vices.

### **Anger**

Anger is a violent, revengeful passion or emotion, excited by a real or supposed injury to oneself or others. Extreme anger (wrath or rage) implies a certain outward manifestation, violence and want of self-command. Annoyance, antagonism, fury, indignation, rage, wrath are its synonyms. Anger is a fleck of fire lodged in the heart of man. In the state of anger it is very difficult to control oneself. In the case of extreme anger, people lose self-control and sometimes commit major crimes even murders in order to quench their thirst for revenge. Islam condemns such type of anger. According to the Prophet, anger spoils faith as aloes spoil honey. The strong man is not the wrestler; the strong man is only he who controls his anger. The Qur'an admires those who control their anger and forgive. (3:134, 42:37).

### **Backbiting**

Backbiting means to slander, to speak ill of. It can be defined as speaking evil of one who is absent. In other words, backbiting is to say something bad in one's absence which you would not like to say in his presence.

The meaning of backbiting has been explained by Prophet Muhammad (PBUH) in very beautiful way. When asked what is backbiting the Prophet said: Your talk about your brother (in his absence) which he dislikes. He was questioned: Inform if what is said is found in my brother. The Prophet said: If what you say is in him, it is backbiting, and if it is not in him it is slander. Backbiting, according to Islam, is one of the major evils connected with the tongue. In the words of the Qur'an backbiting is like eating the flesh of one's dead brother- (49:12)

Why backbiting is that much hated in Islam? The reason is simple. The blood, the property and the honour of a Muslim is unlawful to another Muslim. Backbiting is a crime against the honour of a Muslim and hence it is the most despised thing. Backbiting is violation of a basic human right and the person whose right has been violated is entitled to revenge or compensation. In the sight of Islam, it pertains to Huqooqul Ibad (rights of men) where Allah does not pardon. The backbiting can be forgiven only by the aggrieved person and if he does not, then the backbiter will have to compensate the aggrieved person.

### **Envy**

Envy means feeling of resentment, discontent or jealousy excited by the sight of another's superiority, his successes, his possessions or his advantages.

Islam condemns jealousy or envy which is a negative passion, while it encourages healthy competition amongst its followers specially in the matter of religion and pious acts. Medicine for overcoming negative feeling of envy prescribed by Islam is that one should have a strong belief that all our fortunes or misfortunes have been predetermined and they come from Allah, the Almighty.

Provoked by tribal jealousy, Abu Jahl opposed Prophet Muhammad (PBUH) and did not embrace Islam. Similarly, the Jews of Madinah, although they saw the truth, did not believe in Muhammad out of jealousy as to why an Arab had been blessed with Prophethood instead of an Israelite. Since jealousy is very bad trait, the Qur'an (Surah 113) teaches its followers to seek refuge of Allah from the evil of the envier.

About envy, Prophet Muhammad (PBUH) has said:

- 1) Abu Hurairah (Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Beware of jealousy because jealousy consumes the virtues just as fire consumes the fuel. (Abu Daud)
- 2) Ibn Mas'ud reported that the Messenger of Allah said: There is no envy except for two: a man whom Allah has given wealth and whom He gave power for spending it for cause of truth and a man whom Allah has given wisdom and who acts upto it and teaches it (to others). (Bukhari, Muslim)

### **Extravagance**

Extravagance means unrestrained or fantastic excess, as of actions or opinions; excessive expenditure or outlay, as of money; an instance of wastefulness or prodigality. It is spending more money than necessary, profusion in expenses or lavish expenditure.

Its synonyms are immoderation, improvidence, lavishness, overspending, prodigality, profligacy, squandering, wastefulness, excess, imprudence.

Extravagance, according to a Muslim scholar, means firstly spending wealth on unlawful things, such as gambling, drinking, prostitution etc., even if amount involved is insignificant; secondly excessive expenditure on lawful things, whether within or beyond one's mean; thirdly expenditure for good and charitable purposes merely for show. Islam has condemned extravagance, as it has miserliness, because both these extremes are harmful to Islamic economy. Miserliness withholds community's resources from being properly utilized; whereas extravagance wastes them on unnecessary and superfluous wants.

The Qur'an enjoins the believers "... And eat and drink, but waste not by extravagance. Verily, Allah loves not the extravagant (7:31). The Qur'an in its verse 17:27 calls the extravagant as brothers of devil while in verse 17:29, it advises the believers neither to be miser nor to be extravagant.

Hadith of Prophet Muhammad (PBUH) on extravagance is as follows: It is reported by Abu Hurairah that the Apostle of Allah once remarked that one thing at which God is most displeased with you is extravagance. (Muatta Imam Malik)

### **Greed**

Greed is insatiate longing for wealth or food or possessions. It is excessive eagerness for gain, property, children, fame, power, or desire to have more than needed. A greedy person has inordinate appetite or craving to possess more and more.

Islam condemns greed for wealth, worldly gains and possessions as it is a disease which arrests the progress of man in the path of Allah. The greed also adversely effects mental and spiritual progress of man as it makes the man acquire as much as he can through foul or illegal means such as theft, plunder, dacoity, corruption, embezzlement, hoarding, business malpractices, etc. Wealth, children and possessions, according to the Qur'an divert the people from remembrance of Allah. Hence the Qur'an calls them a great temptation and a great trial. So it advises the believers not to envy such people who have been given abundance in riches and children as Allah thereby punishes them. The Prophet says that a man's greed for wealth never ends even if he has been given mountains of gold and only earth (of the grave) fills the belly of the (greedy) man. The Qur'an says: (O mankind!) Greed for more and more has distracted you until you reach the graves (102:1-2). Therefore, the believers should find riches in self-contentment as it does not lie in vast wealth.

### **Miserliness**

Miser is one who hoards wealth and lives in a wretched and miserable condition. A niggardly by and an avaricious person who leads a wretched life in order to save and hoard money; he is a greedy hoarder of wealth. Niggardly, close-fisted, covetous, parsimonious, light fisted, penurious, ungenerous are some of his other names.

If expenditure is excessive than what prudence requires, it is extravagance or prodigality; and if it is less than the requirement, then it is miserliness or niggardliness. Thus miser is one, in the language of Islamic law, who does not spend what is absolutely necessary for himself and his family despite the fact that Allah has bestowed upon him sufficient means. There is no absolute standard of household and personal expenses prescribed by Islam. Such expenses depend on the condition of one's prosperity and hence would vary from person to person. Therefore, miser would be one who spends much less than required by his circumstances and extravagant would be one who spends much more than the need. Islam requires that its followers should spend, if they are in easy circumstances, for others also who are needy. A miser is not charitably disposed to others. He is niggardly in spending for the poor and destitutes. Both the Qur'an and the Prophet of Islam have condemned miserliness and have threatened the miser with dire consequences and shameful doom.

Please refer to the following verses of the Qur'an: 3(180), 4(37), 9(34-35), 17(29), 25(67), 92(8-11), 104(1-3). Ahadith of Prophet Muhammad (PBUH) are:

- 1) Abu Hurairah reported that the Messenger of Allah said: There is no day wherein a servant gets up at morn but two angels do not come down. One of them says: O Allah! give the charitable man success. Another says: O Allah! give the miser destruction. (Bukhari and Muslim)
- 2) Asmma's reported that the Messenger of Allah said: Spend and don't count lest Allah count for you, and don't hoard up lest Allah withhold from you. Spend what you can. (Bukhari and Muslim)
- 3) Abu Omamah reported that the Messenger of Allah said: O son of Adam! that you spend wealth is good for you and that you withhold it is bad for you, and you should not be backbited for miserliness. Begin with those who are in your family. (Muslim)
- 4) Abu Hurairah reported that the Messenger of Allah said: The generous man is near Allah, near Paradise, near the people and far off from Hell; and the miser is far off from Allah, far of from Paradise, far off from the people and near Hell; and the illiterate charitable man is dearer to Allah than the pious miser. (Tirmizi)

- 5) Abu Sayeed reported that the messenger of Allah said: There are two habits which do not unite in a believer – miserliness and bad conduct. (Tirmizi)

### **Oppression**

The term oppression, cruelty, or tyranny have not been defined by the Qur'an or Hadith in explicit words. According to Muslim jurists, justice is to keep a thing in its proper place, to equalize, to give one what is exactly due to him. Thus oppression on the contrary would mean to take out a thing from its proper place and setting to place it where it should not be, to disturb equality and harmony or to give one less than due.

Oppression has been severely condemned by Islam in very clear terms. Oppressors have been called transgressors and wrong doers and have been threatened with painful doom. Examples of oppression given by the Qur'an include: Hiding of testimony; transgressing Allah's limits; spending not of that which Allah has given; inventing falsehood against Allah; devouring wealth of others through aggression and unjust means; denying the revelations of Allah; judging not by that which Allah has revealed, ascribing partners unto Allah; persecution of the weak, etc.

Please refer to the following verses of the Qur'an:- 2(140), 2(191), 2(217), 2(229), 2(254), 3(94), 4(110), 4(148), 5(45), 6(21), 22(39), 31(13),

The Traditions of Prophet Muhammad on oppression are:-

- 1) Ibn Omar reported that the Messenger of Allah said: Oppression will be intense darkness on the Resurrection Day. (Bukhari and Muslim)
- 2) Abu Musa reported that the Messenger of Allah said: Allah gives respite to the oppressor, till when He overtakes him, He does not exempt him. Then he recited: And such is the punishment of your Lord when He punishes the towns which are unjust; surely His punishment is painful, severe. (Bukhari and Muslim)
- 3) Sayeed b-Zaid reported that the Messenger of Allah said: If anyone takes a span of land by oppression, its extent taken from seven earths will be tied round his neck on the Resurrection Day. (Bukhari and Muslim)
- 4) Anas reported that the Messenger of Allah said: Whenever a transgressor is praised, the Almighty Allah becomes angry and the Throne shakes on its account. (Baihaqi)
- 5) Ali reported that the Messenger of Allah said: Beware of the invocation of the oppressed person, because he will ask his right to Allah, and Allah does not deny the right of a man having right. (Baihaqi)
- 6) Aus-b-Shorahbil reported that he heard the Messenger of Allah say: Whoever walks with a tyrant to empower him knowing that he is a tyrant has indeed gone out of Islam. (Baihaqi)



**Pride**

Dictionary meanings of pride are: unduly high opinion of one's own qualities, merits, etc.; arrogant bearing of conduct. Vanity, arrogance, conceit, egotism, haughtiness, boastfulness, vainglory are all synonyms of pride; whereas humility, meekness and modesty are some of its antonyms. Objects in which pride is taken are: ancestry, tribe, wealth, power, physical strength, beauty, learning and knowledge, social status, personal achievements; even pride is taken in excessive divine service. The worst type of pride is that which is expressed against God, Prophets and religion. Iblees, Namrud, Pharaoh, Qaroon, Shaddad, and the tribal chiefs who opposed various prophets are the examples which have been given by the Qur'an of this type of pride. Pride in any form and against anyone is condemnable. 'Pride hath a fall' is the general saying. No religion, no system of morality ever praises a proud and boastful man who brings the people, religion, things, and institutions to ridicule. Islam regards pride as one of the worst attributes and has condemned it in very strong terms.

The Qur'an tells us that God expelled Satan (the devil) from paradise when the Satan refused to prostrate before Adam and showed pride saying: "..... I am better than him (Adam). You created me from fire while you created him from clay." (7:112) So the Qur'an advises its followers:

- 1) And walk not arrogantly in the earth, for surely you cannot rend the earth asunder, nor can you reach the height of the mountains. (17:37)
- 2) And turn not your cheek in pride toward the people, nor walk arrogantly on earth. Certainly Allah loves not any arrogant, proud. (31:18)

**Telling lie**

To tell lie means to speak falsely or to tell untruth knowingly; to express what is false or convey a false impression. Lie is an intentional untruth. It is a false statement with intent to deceive.

Islam condemns falsehood in the severest possible terms and the Qur'an enjoins upon its followers to shun the filth of idols and filth of telling lie. Thus, idol-worship and lie are, in a way, equal in sin according to the Qur'an. Allah does not guide a liar, an ingrate and a prodigal, as stressed by the Qur'an. Liars are those who do not believe in Allah and invent lie against Allah. Lying and hypocrisy are also the same thing. According to Prophet of Islam, lie is a sin equal to polytheism and disobedience to parents. The fasting of a man is meaningless if he goes on speaking lie during fast. Telling lie is one of the characteristics of hypocrisy. Truth leads to Paradise while falsehood leads to Hell. Narrating without ascertaining its truth whatever one hears amounts to telling lie.

## **CHAPTER-20**

### **BASIC HUMAN RIGHTS**

#### **Definition**

Rights are those conditions of social life without which man cannot be at his best or give of his best what is needful to the adequate development and expression of his personality. Looked at from another angle, rights are those opportunities the absence of which deprives man of something essential. A man without rights, absolutely dependent on the caprice of a superior authority, is a slave. Political thought of every community has, therefore, assumed the existence of these rights. Laski in his book "A Grammar of Politics" holds that every state is known by the rights that it maintains. Our method of judging its character lies, above all, in the contribution that it makes to the substance of man.

Human rights are variously called. Sometimes they are called fundamental rights, sometimes they are called civil rights and in reference to freedom from state restrictions they are called civil liberties. However, all these terms have no fixed and uniform definition. Often they are used interchangeably.

List of the human rights granted by the Qur'an is quite exhaustive. But, in this chapter we shall discuss, because of space constraints, only few most important of these rights. It should be kept in view that all the rights granted by Islam are meant for all the male and female citizens of an Islamic state without any discrimination based on gender, race, colour, language, blood, place of birth, caste or creed.

#### **Right to security of life**

Of all the things of the world, life of man is no doubt the most valuable. Rights arise because of human life and without that there can be neither state nor rights. Life is, in fact, a trust of Allah and it is our bounden duty to preserve it and to protect it in all circumstances. The right to protection and security of life is, therefore, the most fundamental human right and Islam as the religion of humanity has greatly stressed the sanctity of human life. Al-Qur'an, the revealed book of Islam says, after condemning the first human murder committed by a son of Adam (Cains) who murdered his brother (Abel): "For that cause We decreed for the children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the land, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the

life of the whole mankind .....” (5:32). This verse emphatically asserts that human life is very valuable. It is so valuable that murder of even one individual without justification will be treated as if the whole mankind were killed, and the preservation of the life of a single person will be taken as if the whole human race had been saved. A few other verses of the Qur'an can also be quoted to emphasise how strongly the murder of a human being has been forbidden by the holy book of Islam. For example: And slay not the life which Allah hath forbidden save with right. We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be helped. (17:33)

### **Right to protection of Property and Honour**

Property rights include right to earn and acquire property, right to own, possess and enjoy property, and finally the right to alienate it through sale, gift, exchange, will or through other lawful means. Islam recognized all these rights to property and granted the same to its followers some fourteen hundred years ago.

The Qur'an allows an individual to acquire property, movable or immovable, through lawful means. He can earn as much wealth as he can through his knowledge, skill, experience and effort. The Qur'an says: ".....unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned ..." (4:32). At another place, it says: "..... And that man hath only that for which he maketh effort. And that his effort will be seen. And afterward he will be repaid for it with fullest payment....." (53:39-41). Thus there is no restriction or limit on acquiring of property provided it is acquired through permitted, fair, moral and legal means. In the Islamic state, no body is allowed to earn and acquire wealth and property or earn livelihood through unlawful and prohibited (Haram) means. The Qur'an says: "And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of judges that ye may knowingly devour a portion of the property of others wrongfully." (2:188). At another place it exhorts the believers not to usurp each other's wealth by unlawful means by saying: "O ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not yourselves. Lo! Allah is ever Merciful unto you" (4:29).

The right to protection of honour means that each citizen of the state, irrespective of his race, colour, faith, property, sex or status, possesses honour, dignity and self-respect, and that it should not be violated by any individual or even by the state. In Islam right to honour and self-respect is inviolable. It is the duty of an Islamic state to protect the honour of its citizens. It cannot pass any law or do any act which ridicules or humiliates or brings any dishonour to any of its citizens. The state has also an obligation to protect the honour and dignity of its citizens from other. The duty is also obligatory on every

member of the Muslim Ummah not to degrade or humiliate any other one who is his brother.

The Qur'an says: "O ye who believe! Let not a folk deride a folk who may be better than they (are), nor let women (deride) women who may be better than they are; neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoso turneth not in repentance, such are evil-doers. O ye who believe! Shun much suspicion for lo! some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)! And keep your duty (to Allah). Lo! Allah is Relenting, Merciful." (49:11-12)

The Prophet of Islam in his famous farewell address which was delivered by him in his last pilgrimage, said: "O people! Surely your blood, your property and your honour are as sacred and inviolable as the inviolability of this day of yours, this month of yours and this very town of yours. Surely you will soon meet your Lord and you will be held answerable for your actions."

### **Right to Equality**

Right to equality means that all the citizens of the Islamic state should be equally treated in the sight of law. In the application of the criminal laws, the civil laws and fiscal laws, no discrimination should be made in courts.

Islam has conferred equal rights on all human beings and no distinction or discrimination is made between man and man on the basis of race, caste, colour, wealth, nationality, sex, language, faith or place of birth. It has removed all artificial and man-made barriers and brings all human beings on the same level in social, economic and political areas of life. According to the teachings of Islam, all mankind has sprung from one man and one woman. Just as there is no reason for discrimination between the children of one parents, similarly, it would be absurd to discriminate between man and man or between man and woman on any basis what-so-ever. The Qur'an says: O mankind! Lo! We have created you from a male and a female and have made you nations and tribes that you may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct.....(49:13). Thus all human beings are equal according to the revealed book of Islam and there is no reason why there should be made any distinction between them. However, superiority of one over the other in the Sight of Allah is due to one's virtues and merits. One who is more pious and righteous would be considered more honourable. The basis of superiority is thus moral excellence and good conduct instead of race, tribe, caste, nationality or colour.

This point was further clarified by the Prophet of Islam by his words and actions. In his famous sermon delivered on the occasion of farewell pilgrimage, he declared: "Verily all the rites and traditions of the period of ignorance are trampled under my feet." "O people! be aware: your God is One. No Arab has any superiority over a non-Arab, and no non-Arab any superiority over an Arab, and no white one has any superiority over a black one, and no black one any superiority over a white one, except on the basis of taqwa (piety). The most honourable among you in the Sight of Allah is he who is the most pious.

### **Right to Basic Needs**

Another right which has been greatly stressed in Islam is that of provision of basic necessities like food, clothing and shelter to every individual. It is an essential right of every person that he should be provided with these basic human needs for him and his family if he is unable to earn and arrange them due to any disability. The individual has a legal right to demand from the state that it should fulfil its obligations of providing him with a livelihood before it demands obedience from him. This is one of the fundamental rights of a citizen of an Islamic state that he should be provided with the basic necessities of life.

Islamic state has been vested with the right to collect Zakat from its well-to-do citizens, to collect Ushr, to collect Khums from spoils of war, to acquire Fai properties and, above all, to collect Jizyah and Kharaj so that adequate sources should be available at her disposal for meeting its expenditure and for providing basic needs to the poor and the distressed who are unable to provide for themselves. Following verses of the Qur'an throw light on the purpose of Zakat, alms (Sadaqat), spoils of war, etc, which are collected by the Islamic state:-

- And know that whatever ye take as spoils of war, lo! a fifth thereof is for Allah, and for the Messenger and for the kinsman (who hath need) and orphans and the needy and the wayfarer.....(8:41)
- The alms (Zakat) are only for the poor and the needy and those who collect them and those whose hearts are to be reconciled and to free the captives and the debtors, and for the cause of Allah, and for the wayfarers; (9:60)
- That which Allah giveth as spoils unto His messenger from the people of the townships, it is for Allah and His Messenger, and for the near of him and the orphans and the needy and the wayfarer that it become not a commodity between the rich among you..... (59:7)

The duties of the Islamic state towards the poor and the needy have been further elaborated by the Prophet of Islam in his following sayings:-

- Allah has made Zakat obligatory upon the Muslims. It is to be collected from the wealthy among you and distributed among the needy ones.
- The government is the guardian of anyone who has no other guardian.
- When anyone dies in debt or leave behind dependants unprovided for, the latter should come to me because I am their guardian (as head of state)
- If anybody dies while he owes a debt and does not leave behind any property for its payment then the responsibility for its payment is mine (as head of the state). But if anyone leaves any property behind, it is for his heirs.

### **Freedom of Religion**

The right to religion and conscience provides every citizen liberty of belief and worship. It means everyone is free to profess and practice any religion he has adopted. He is free to perform the rites connected with his religious beliefs and the state would neither interfere nor prevent him from doing so.

The Qur'an guarantees religious freedom to every individual. In an Islamic state, every citizen is at liberty to profess and practice any religion which he has chosen. It is the fundamental right of an individual in an Islamic state to follow any religion and perform worship and rituals according to his religious beliefs. The state does not interfere in religious matters and shows complete tolerance to those who profess and practice religions other than Islam though the religion of majority is Islam. Even the Muslim citizens are not allowed to interfere in the religious matters of non-Muslims or obstruct them from following or practicing their religion. The Qur'an, the revealed book of Islam, says:

- There is no compulsion in religion..... (2:256)
- Say: O disbelievers! I worship not that which ye worship; Nor worship ye that which I worship. And I shall not worship that which ye worship. Nor will ye worship that which I worship. Unto you your religion and unto me my religion. (109:1-6)

The above mentioned verses show that there is no compulsion in the matters of religion in an Islamic state. Everybody is free to follow and practice his religion on the basis of the Qur'anic principle: "Unto you your religion and unto me my religion." It is because everyone is responsible for his own actions before God and none is accountable for the actions of others. Hence nobody can be forced to embrace Islam.

## Right to Justice

On the one hand the Qur'an and the Sunnah of the Prophet of Islam enjoin upon the believers to do justice to all without favour and without any discrimination; whereas on the other hand it gives right to every person living in Islamic state to seek for justice in case of wrong done to him even if the wrongdoer is the caliph or head of state. Following are some of the verses of the Qur'an and Traditions of Prophet Muhammad (PBUH) which urge the believers to do justice and earn Allah's pleasure and His rewards:

- O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor. (4:135)
- O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye depart from justice. Be just, that is nearer to piety. (5:8)
- ..... But if thou judgest, judge between them with equity, Lo! Allah loveth those who judge in equity. (5:45)
- ..... Do justice there unto, even though it be (against) a kinsman ..... (6:152)
- Say: My Lord enjoineth justice..... (7:29)
- Lo! Allah enjoineth justice and kindness ..... (16:90)
- Abdullah bin Amr reported that the Messenger of Allah said: Verily the just persons near Allah will be upon pulpits of light on the right side of the Merciful..... (Muslim)
- Ayesha reported from the Messenger of Allah who said: Do you know who will be the foremost unto the shade of the Almighty and Glorious Allah on the Resurrection Day? They replied: Allah and His Apostle know best. He said..... who dispense justice for the people like their doing justice to themselves. (Ahmad, Baihaqi)

Anybody, how low or poor he may be, who is subjected to any oppression or wrong or is deprived of his property or right can go to a Qazi and lodge complaint against the oppressor or the wrongdoer even if the latter is highly placed person.

Many instances can be quoted from the life of the Prophet (PBUH) of Islam to show how the Prophet offered himself for retaliation if some wrong was committed by mistake to anybody else. On many occasions he gave decisions against his near kindred and against the nobles of the Muslim Community. Caliphs of Islam like Hadrat Umar and

Hadrat Ali appeared in the courts like ordinary citizens upon the complaints filed against them by the common people. Hadrat Ali failed to prove a case against a non-Muslim and decree was given against him.

Kindly also refer to Chapter on Justice.

### **Right to Education**

Islam grants paramount importance to education and learning. The importance which revealed book of Islam gives to education can be pointed out from the very fact that the first verses of the Qur'an which were revealed to Prophet Muhammad (PBUH) instructed him to 'read'. Al-Qur'an says: "Read: In the name of thy Lord Who createth, createth man from a clot. Read: And thy Lord is the most Bounteous, Who teacheth by the pen, teacheth man that which he knew not" (96:1-5). So the Holy Qur'an, if its revelation is put in the chronological order, starts with the commandment 'read'. In these verses, the Qur'an uses three words 'read', 'teach' and 'pen', which shows how much is the importance of reading, learning, writing and teaching.

The Traditions of the Prophet Muhammad (PBUH) about the importance of knowledge and need of education for the men and women are cited below:-

- Anas reported that the Messenger of Allah said: Search for knowledge is compulsory upon every Muslim male and Muslim female. (Ibn Majah)
- Anas reported that the Messenger of Allah said: Whoso goes out in search of knowledge, he is in the path of Allah till he returns. (Tirmizi)
- Anas reported that the Messenger of Allah said: Search knowledge though it be in China. (Baihaqi)

In Islam, it is the basic right of every individual to get education. Since the human beings, male as well as females, are responsible and accountable for their actions and deeds on the Day of Judgement, they are required to have the knowledge of the teachings of the Qur'an and Sunnah particularly the basic knowledge of the fundamentals of Islam like Belief, Prayer, Zakat, Fasting, Hajj, etc. Besides that, they are also obliged to know the Attributes of Allah, knowledge of lawful and unlawful, right and wrong, laws promulgated by the Qur'an regarding marriage, dower, divorce, inheritance, will, adultery, murder, theft, etc.

The Prophet of Islam recognized this basic right of every individual to get education. He, therefore, took keen interest in the education and training of his followers. He is reported to have released even some of prisoners who had been captured in the Battle of Badr, without ransom on the condition that each of them should teach at least ten



Muslim children how to read and write. This shows how the Prophet viewed the need of education and literacy for the Muslim children.

Kindly also refer to Chapter No 30 on Education.

### **Right to Freedom of Work**

Right to freedom of work includes one's right to choose his profession or source of income which one likes. Islam recognises this right of man and permits an individual to do any lawful work and to pursue any career for earning his bread and butter. In this respect no bar is placed on a citizen's choice or freedom on any basis except that he should not earn income through any means prohibited by the Qur'an and Sunnah such as usury, bribe, embezzlement, gambling, dealing in wine, prostitution, theft, dacoity, business malpractices, hoarding, tax evasion, etc. Barring this, an individual is allowed to adopt any job and work to earn his and his family's livelihood.

Islam regards all kind of labour, physical or mental as honourable and respectable. There is no concept of any menial or indignified work in Islam. In fact, Islam gave dignity and respect to manual work and completely abolished any distinction between man and man on the basis of his work. Unearned income and windfalls are not seen with favour by Islam. Following Ahadith of the Prophet (PBUH) of Islam show how much labour and work is dignified in Islam:-

- Abu Hurairah reported from the Holy Prophet who said: Allah did not raise up any Prophet who did not graze goats. His companions asked: You too? 'Yes', said he, I used to tend goats for the inhabitants of Makkah for some Qirats. ((Bukhari)
- Meqdam-bin-Ma'de Yakrab reported that the Messenger of Allah said: Never has anyone eaten a better food than what he has eaten out of the labour of his own hands; and David, the Prophet of Allah, used to eat out of the labour of his own hands. (Bukhari)

Right to work also includes right to get a job if one has not got any employment or occupation. The Prophet of Islam recognized this fact when a poor person approached him begging. The following Hadith shows how the Prophet provided him an occupation:-

Anas reported that one of the Helpers came to the Messenger of Allah begging of him. He said: Have you got anything in your house? He replied: Yes, I have a woolen carpet with one part of which we cover ourselves and spread the other (part) and a cup in which we drink water. He said: come to me with both of them. The man came to him with both of them, and the Holy Prophet took them in his hand and said: Who will buy these two? A man said:-I shall take them both for one silver coin. He

enquired twice or thrice: Who will pay more than a silver coin? A man said: I will take them both for two silver coins. Then he gave them both to him and took the two silver coins and paid them to the Helper and said: Buy food with one of these, and let it go to your family, and buy an axe with the other and come to me therewith. Then he brought it. The Messenger of Allah fixed a handle to it with his own hand and said: Go, cut wood and sell it, let me not see you for fifteen days. Then the man went to cut the wood and sell it. Then he came to him when he had already earned ten silver coins. He purchased a garment with some of these and food with some. Then the Messenger of Allah said: This is better for you than that the begging should put a spot upon your face on the day of Resurrection. (Abu Daud)

Following the footsteps of the Prophet, Islamic state is thus responsible to provide employment to its citizens if they have no employment or occupation to earn their livelihood.

### **Right to Privacy**

Right to privacy means that nobody should enter into the house or private apartments of an individual without seeking his permission and that the others should not spy and try to look into or know his purely private affairs. Islam fully guarantees this right to the citizens of an Islamic state. Al-Qur'an the revealed book of Islam, says:

- O ye who believe! Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof. That is better for you, that ye may be heedful. (24:27)
- O ye who believe! Let your slaves, and those of you who have not come to puberty, ask leave of you at three times (before they come into your presence): Before the prayer of dawn, and when ye lay aside your raiment for the heat of noon, and after the prayer of night. Three times of privacy for you ..... (24:58)

Following Ahadith of Prophet Muhammad (PBUH) also stress an individual's right to privacy:-

- Kaldah-bin-Hanbal reported that (once) he went to the Messenger of Allah and did neither salute nor seek permission. The Messenger of Allah said: Go back and say: peace be on you. May I come. (Tirmizi, Abu Daud)
- Ata'a-bin-Yasar reported that a man asked the Messenger of Allah: Shall I seek permission to see my mother? 'Yes', said he. The man said: I live with her in the house. The Messenger of Allah said: Seek permission to go to her. The man said: I

serve her. The Messenger of Allah said: Seek permission to go to her. Do you like to see her naked? 'No' said he. He said: So take permission to go to her. (Malik)

### **Right of Protest and Resistance against Oppression**

It is one of the basic rights of a citizen of an Islamic state to protest against injustice and oppression and if possible he should resist it with all his might. Allah does not like utterance of harsh words but He gives permission to an individual to do so if he has been wronged. The Qur'an says: "Allah loveth not the utterance of harsh speech save by one who hath been wronged..... (4:148).

The following traditions of the Prophet of Islam show how the Prophet enjoined upon his followers to protest against injustice and to resist oppression:-

- Abu Sayeed reported that the Messenger of Allah said: The best jihad (holy war) is that of one who says a true word before a tyrant. (Ibn Majah, Tirmizi, Abu Daud)
- Abu Sayeed Al-Khodri reported that the Messenger of Allah said: Whoever from among you comes across a certain undesirable thing must stop it by his hands. If it is not possible for him, he must stop it by his tongue. And if this also is not possible, he must condemn it in his heart, and this is the weakest position of belief. (Muslim)
- Abu Bakr Siddiq said: I have heard the Messenger of Allah say ..... When the people see an oppressor but don't overtake him by his hand, it is near that Allah will overtake them all with His punishment. (Abu Daud)

Islam not only grants right of protest against oppression but also goes further, in case the protest fails, exhorting the believers to withhold their support and disobey the oppressor and tyrannical rulers. The Qur'an says: "..... And obey not him whose heart We have made heedless of Our remembrance and whose case hath been abandoned." (18:28) At another place, the Qur'an says: "..... And obey not the command of the prodigal who spread corruption (disorder) in the earth and reform not." (26:151-152). Hadrat Ali has reported a tradition of the Prophet of Islam who said: "There is no obedience in transgression. Verily obedience is in good deeds". (Bukhari, Muslim). At another occasion, the Messenger of Allah said: "There will soon come some rulers after me. Whoso will visit them and hold their falsehood as true and help them in their oppression, they are not of me....." (Tirmizi, Nisai). According to Aus-bin-Shorahbil, the Messenger of Allah said: "Whoever walks with a tyrant to empower him knowing that he is a tyrant has indeed gone out of Islam." (Baihaqi)

**Prophet's Farewell Address**

During his Farewell Pilgrimage Prophet Muhammad (PBUH) delivered his famous address on 9<sup>th</sup> of Zilhajj 10 A.H. (632 A.D.) at Mount Arafat to multitude of believers exceeding one lac according to some estimates. This address is known as Farewell Address and is regarded not only by the Muslims but also by non-Muslim impartial scholars and historians as gist of Islamic teachings. This address which is fairly comprehensive contains in itself, apart from Islamic teachings on devotional acts, a charter of human rights which can be favourably compared with Universal Declaration of Human Rights issued by United Nations Organization some fourteen centuries later (1948). It would be most appropriate if we conclude this chapter with some of the extracts from the said historical address of the Prophet of Islam.

- Ye people! Listen to my words: I will deliver a message to you, for I know not whether, after this year, I shall ever be amongst you here again. O people! Verily your blood, your property and your honour are sacred and inviolable until you appear before your Lord, as this day and this month is sacred for all. Verily you will meet your Lord and you will be held answerable for your actions. Have I not conveyed the message? O Allah! be my witness.
- He who has any trust with him he should restore it to the person who deposited it with him.
- Beware, no one committing a crime is responsible for it but he himself. Neither the son is responsible for the crime of his father nor the father is responsible for the crime of his son.
- O people! Listen to my words and understand them. You must know that a Muslim is the brother of a Muslim and they form one brotherhood. Nothing of his brother is lawful for a Muslim except what he himself allows willingly. So you should not oppress one another. O Allah! have I not conveyed the message?
- Behold! All practices of paganism and ignorance are now under my feet. The blood revenges of the days of Ignorance are remitted. The first claim on blood I abolish is that of Ibn Rabi'ah Harith who was nursed in the tribe of Sa'd and whom the Hudhayl killed.
- Usury is forbidden, but you will be entitled to recover your principal. Wrong not and you would not be wronged. Allah has decreed that there should be no usury and I make a beginning by remitting the amount of interest which 'Abbas bin. Abd al-Muttalib has to receive. Verily it is remitted entirely.

- O people! fear Allah concerning women. Verily you have taken them on the security of Allah and have made their persons lawful unto you by words of Allah! Verily you have got certain rights over your women and your women have certain rights over you. It is incumbent upon them to honour their conjugal rights and, not to commit acts of impropriety which, if they do, you have authority to chastise them, yet not severely. If your wives refrain from impropriety and are faithful to you, clothe and feed them suitably. Behold! Lay injunctions upon women but kindly.
- O people! Listen and obey though a mangled Abyssinian slave is your amir if he executes (the ordinances of) the Book of Allah among you.
- O people! Verily Allah has ordained to every man the share of his inheritance. The child belongs to the marriage-bed and the violator of wedlock shall be stoned. He who attributes his ancestry to other than his father or claims his clientship to other than his masters, the curse of Allah, that of the Angels, and of the people be upon him. Allah will accept from him neither repentance nor righteousness.
- And your slaves! See that you feed them with such food as you eat yourselves; and clothe them with the clothes that you yourselves wear. And if they commit a fault which you are not inclined to forgive, then part with them for they are the servants of Allah and are not to be chastised.
- O people! Verily your Lord is one and your father is one. All of you belong to one ancestry of Adam and Adam was created out of clay. There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab; nor for white over the black nor for the black over the white except in piety. 'Verily the noblest among you is he who is the most pious.' (49:13)

## **CHAPTER-21**

### **SOCIAL RIGHTS**

#### **(Haquq-ul-Ibad)**

In this chapter, rights of some categories of persons on a Muslim such as parents, children, relatives, orphans, neighbours, etc. are described in the light of the Qur'an and the Sunnah.

#### **Rights of parents**

After rights of God, the rights of parents are the most supreme in the sight of Islam. In its list of priorities, the Qur'an places the duties towards parents only next to duties towards God. The Qur'an enjoins upon its followers to be kind and obedient toward their parents. If they attain old age and are living with you, you should not say them even a word of slight derogation) what to speak of repulsing or misbehaving with them. You should be very much submissive in talking to them and always pray for Allah's mercy on them. You should obey their orders, look after their comforts and must not be arrogant, rude or rebellious to them. According to a Hadith, your parents are your Paradise and your Hell, which means that by your good treatment to them you can earn Paradise while your disobedience and misbehaviour with them would make you liable for Hell. According to another Hadith, a person is very unfortunate who finds parents in old age and yet does not enter Paradise by serving them kindly and by according them good treatment. Disobedience to parents is a major sin, and the Almighty Allah may pardon every other sin he pleases except disobedience to parents.

Children are duty-bound to maintain their parents in their old age, and in case of default they would be forced by the state to maintain their parents. Islamic law of inheritance makes the parents shareholder in the estate left by their deceased child. Among the parents, mother's place in respect of kind treatment and obedience from children has been made higher than that of father. The Qur'an especially underlines the services of mother regarding the pains of pregnancy and her privations regarding rearing of the children; whereas the Prophet has declared that Paradise is near the feet of the mother.

Some of the verses of the Qur'an pertaining to the rights of the parents are given as under:

- 1) They ask you (O Muhammad) what they should spend (in Allah's way). Say: Whatever you spend of good must be for parents and near kindred and orphans and the needy and the wayfarer.....(2:215)
- 2) Worship Allah and join none with Him and be kind to the parents, and to near relatives, and to orphans, and to the needy, and to the neighbour.....(4:36)
- 3) And your Lord has decreed that you worship none save Him and that you be kind to your parents. If one of them or both of them attain to old age with you, say not 'uff' (a word of disrespect) to them nor repel them, but speak to them a gracious word. And lower unto them the wing of humility in mercy and say: My Lord! Have mercy on them both as they brought me up when I was a little child. (17:23-24)
- 4) And We have enjoined upon man concerning his parents – His mother bears him in weakness upon weakness and it takes two years to wean him – Give thanks to Me and to your parents. To Me is (your) final return. (31:14)
- 5) Please also refer to verses 4(11), 29(8), 46(15) of the Qur'an.

Following Ahadith of Prophet Muhammad throw light on the rights of the parents: -

- 1) Abu Hurairah reported that the Messenger of Allah said: May he be humbled! May he be humbled! May he be humbled! It was questioned: Who, O Apostle of Allah? He said: The one who finds parents in their old age – one of them or both of them, and yet does not enter Paradise. (Muslim)
- 2) Jaber reported that the Holy Prophet said: Whose has got three things in him, Allah will make his death easy and will admit him in Paradise: Mercy to the weak, kindness to the parents and doing good to the slave. (Tirmizi (Rare))
- 3) Ibn Abbas reported that the Messenger of Allah said: No obedient son looks to his parents with a look of kindness but Allah does not write for him one accepted pilgrimage for every look. They enquired: And if he looks hundred times every day? 'Yes' said he, 'Allah is most Great and most Beneficent. (Baihaqi)
- 4) Asma'a-bint Abu Bakr reported: My mother, while she was a polytheist during the treaty of Qur'aish, came to me, I asked: O Messenger of Allah! My Mother has come to me while she is ill-disposed (to Islam). Should I show her respect? 'Yes' replied he, 'show respect to her'. (Bukhari, Muslim)
- 5) Abu Osaid-as-Sayedi reported: We were near the Holy Prophet when a man of Banu Salemah came to him and asked: O Apostle of Allah! Is there any obedience to parents left that I can show to them after their demise? 'Yes', replied he, 'to pray for

them, to seek forgiveness for them, to fulfill their instructions after their death, to keep affinity with those who are not connected with you but through them, and to honour their friends. (Abu Daud, Ibn Majah)

### **Rights of Children**

Just as obedience to parents have been enjoined upon the children by the Qur'an and Hadith, similarly the parents have also been exhorted to discharge their duties and obligations towards their children. The duties of the parents include nursing and bringing-up of the children, imparting of education and teaching of good manners, and spending their hard earned money on their comforts besides kind treatment, love, affection and their protection. At the very birth of a child, he or she should be given a good name. The parents are recommended to perform aqiqah or birth ceremony, provided they can afford, by sacrificing a goat or goats. Immediately on birth, proclamation of Allah's name should be made in their ears and honey or some sweet thing should be given to them for suckling. According to a tradition of the Prophet, education is compulsory for every Muslim male or female and therefore, the parents are bound to provide them good education, religious as well as worldly, which normally starts with the teaching of the Holy Qur'an. The children are also to be taught how to perform their religious obligations like Prayer. Of all the gifts which the children receive from their parents, the best is good manners. So the children should be taught good manners and given good training regarding their behaviour and general conduct from the beginning. When the children reach marriageable age, it is the bounden duty of their parents to marry them. Even after the puberty, marriage and independence of children, the parents should pray for the well-being of their children and should never invoke curse or punishment of Allah against them. Among the children, the maintenance and up-bringing of daughters has been more stressed.

Spending money for the maintenance of the children on their education, living and well-being, carries higher merit even as compared with spending in the way of Allah or spending in emancipating of slave. According to Islamic law of inheritance, children are entitled to prescribed shares in the estate left by their deceased parents.

Please refer to the following verses of the Qur'an:- 2(233), 4(11), 17(31). Some of the Traditions of Prophet Muhammad which highlight the rights of children are:

- 1) Ja'ber-b-Samurah reported that the Messenger of Allah said: The teaching of good manners by a man to his son is better for him than to give a sa'a in charity. (Tirmizi (Rare))



- 2) Ibn Abbas reported that the Messenger of Allah said: If any body has a female child, and then does neither bury her alive, nor treats her unjustly, nor prefers his children (meaning male children) to her, Allah will admit him in Paradise. (Abu Daud)
- 3) Abu Hurairah reported that the Messenger of Allah kissed his grandson-Hassan-b-Ali in the presence of Aqra-b-Habis, whereupon Aqra said: I have ten children and I have never kissed any of them. The messenger of Allah looked towards him and said: He who is not kind will not be shown kindness. (Bukhari and Muslim)
- 4) Abu Hurairah reported that a man came to the Messenger of Allah and said: I have got a dinar. He said: Spend it for yourself. He said: I have got another. He said: Spend it for your children. He said: I have got another. He said: Spend it for your wife. He said: I have got another. He replied: Spend it for your servant. He said: I have got another. He replied: You know best. (Abu Daud, Nisai)

### **Mutual Rights of Husband and Wife**

Man and woman come from the same stock. Allah has ordained love and mercy between husband and wife. About the relationship between the husband and wife, the Qur'an says: "They are your garments, and you are their garments" (2:187). The relationship between the husband and wife cannot be described perhaps in a better way than this. As the clothes protect a person from heat and cold, similarly husband and wife protect each other from social evils and moral vices of base passions, lewdness and sexual indulgence. Husband and wife are thus source of comfort, consolation, peace and security for each other. Besides relationship of love and affection, they are mutually entitled to kind treatment, good behaviour and respect of each other. According to the Prophet of Islam, the most perfect of the believers is he who is best to his wife. Similarly the best woman is she who obeys her husband, and who does not oppose him regarding herself and her riches. The Qur'an and the Prophet of Islam have especially enjoined upon the Muslims to treat their wives very kindly and nicely. Husband and wife are required to be faithful to each other and none of them is permitted to have sexual relations with any other person outside marriage.

Husband and wife have mutual rights of inheritance. In case of death of the husband, wife is entitled to inherit one-fourth of his estate if the husband leaves no child. But in the case of children, the share of the wife would be one-eighth. On the other hand, when the wife dies leaving no child, the share of the husband would be equal to one-half of her estate; but if she leaves children, the share of the husband would be one-fourth.

Briefly speaking, the rights of husband over wife include: that she should be obedient to her husband; that she should be faithful to her husband; that she should not refuse

her husband to herself and her property; that she should bring up and train the children, and finally that she should protect her honour and her husband's property in the absence of her husband. The rights of wife over husband include: that he should protect; that he should give her kind treatment and should not beat her except for a serious cause like moral turpitude and even in that case beating should be mild with a view to reform, and that he should give her agreed dower and provide her house, food, clothes, etc.

Please refer to the following verses of the Qur'an: 2(187), 2(228), 4(4), 4(12), 4(34), 30(21). Kindly also keep in view the following Ahadith of Prophet Muhammad (PBUH) which enlighten us about the rights of husband and wife over each other:-

1. Abu Omamah reported from the Messenger of Allah who used to say: Next to fear of Allah the believer finds nothing good for him than a virtuous wife. If he bids her, she obeys him; if he looks at her she gives him pleasure; if he gives her a promise, she fulfils it, and if he is absent from her, she guards herself and his property. (Ibn Majah)
2. Jaber-b-Abdullah reported that the Messenger of Allah said: Fear Allah regarding women. Verily you have married them with trust of Allah and made their private parts lawful with the word of Allah. You have got (rights) over them that they entertain nobody to your beds which you dislike. If they do this, give them a beating without causing injury. They have got (rights) over you in respect of their food and clothing according to means. (Bukhari and Muslim)
3. In his famous Farewell address, delivered at Arafat on the occasion of last pilgrimage in 10 A.H., the Prophet Muhammad (PBUH) declared: "Well then, people! Verily there are rights in favour of your women which are incumbent upon you, and there are rights in favour of you which are incumbent upon them. As to what is incumbent upon them in your regard, is that they should not let your beds be trampled by others than you, should not allow those to enter your houses whom you do not like without your authorization, and should not commit turpitude. If they do commit that, then God has given you permission to reprimand them, to separate yourself from them in beds, and to strike them but not hard. If they abstain and obey you, then it is incumbent upon you to provide them food and dress in accordance with good custom. And I command you to treat women well because they are like captives in your houses, possessing nothing for themselves, and you, on your part, take them as a deposit from God, and permit yourselves the enjoyment of their persons by means of a word of God. Have therefore the fear of God with regard to women, and I order you to treat them well. Attention! Have I communicated? O God, be witness!" (Ibn Hisham quoted by Dr. Hamidullah)

4. Ayesha reported that Hind, daughter of Utba, asked: O Messenger of Allah! Abu sufiyan is a miserly fellow. He does not give what may be sufficient for me and my children, unless I take it from him without his knowledge. He said: Take what suffices you and your children according to means. (Bukhari and Muslim)

### **Rights of Kinsmen**

Islam has laid much stress upon the connection of blood-ties and family relations. Rights of family members upon each other and the duties and obligations towards family members and near kindred have been especially emphasized by the Qur'an and the Prophet of Islam.

The Qur'an stresses the rights of near relatives and kinsmen in following verses:

- 1) They ask you (O Muhammad) what they should spend (in Allah's way). Say: Whatever you spend of good must be for parents and near kindred and orphans. (2:215)
- 2) And when the relatives and the orphans and the needy are present at the time of the division (of the heritage), bestow on them out of it and speak kindly unto them. (4:8)

Prophet Muhammad (PBUH) has enjoined on his followers to honour the blood relations and accord them good treatment. He said:

- 1) Abu Hurairah reported: O Messenger of Allah! Which charity is best? He said: The charity of the needy. And begin with one who is a kinsman. (Abu Daud)
- 2) Solaiman-b-A'mer reported that the Holy Prophet said: Alms to a poor man has one (merit), charity; and to a kinsman two (merits), charity and connection. (Ibn Majah, Ahmad, Tirmizi, Nisai)
- 3) Anas reported that the Messenger of Allah said: Whoever desires that provisions might be extended to him and that his time of life be prolonged, let him keep affinity with his kindred. (Bukhari, Muslim)
- 4) Zubair-b-Mut'em reported that the Messenger of Allah said: One who cuts (blood-tie) shall not enter Paradise. (Bukhari, Muslim)

### **Rights of the Orphans**

According to the Traditions of Prophet of Islam, the orphans should be kindly treated. They should be accorded, as far as possible, the same love and affection which is given to one's own children. High rewards are promised for those who give kind

treatment to the orphans. Whoso gives shelter to an orphan, Allah will guarantee him Paradise unless he has committed an unpardonable sin. Whoso shows kindness to an orphan under his care will live in Paradise near the Prophet (PBUH); and whoso passes his hand over the head of an orphan shall have merits for every hair over which his hand passes. The best home of the Muslims is one wherein there is an orphan who is treated well.

The orphans should be given food, drink and clothes. They should be taught good manners and given education. If the parents of the orphans have left property, the guardian should meet their expenses out of that. But if no property has been left by their parents, the expenses on their food, clothing, education, etc. should be met by the guardian from his own sources. Spending in the way of Allah on the orphan is a best form of charity and Allah would certainly reward those who provide food, clothing and shelter to the orphans.

There are clear Injunctions of the Holy Qur'an about the management of the property and wealth of the orphans. The guardians of the orphans have been strictly prohibited to exchange the good properties of the orphans with their bad properties. The guardians have also been exhorted not to absorb the properties and wealth of the orphans into their own wealth. The wealth of the orphans should not be devoured and squandered hastily with the idea that the orphans might not grow up and demand for its return. The Qur'an warns those who swallow the wealth of the orphans wrongfully by declaring that they swallow nothing but the fire into their bellies. Usurping the wealth of the orphans is one of the major sins and one who commits that sin would go to Hell. Please refer to the following verses of the Qur'an: 2(215), 2(220), 4(2), 4(6), 4(8-10), 8(41), 17(34), 76(8).

### **Rights of Neighbours**

Islam attaches paramount importance to the rights of neighbour. The Qur'an enjoins upon the believers to show kindness to their neighbours (4:36). The duty to neighbours is only next in importance to your duties towards parents and near kindred. According to traditions, duties towards neighbours include: That the neighbours should be accorded kind treatment; that they should be safe from one's injuries caused by actions or words; that one should send presents and food to one's neighbours however small it may be; that in case of sickness they should be looked after and every sort of help should be extended to them.

Some jurists of Islam have held in the light of the Qur'an and Hadith that the neighbours have got right of pre-emption in case of disposal of property. This right which

has been conferred by Islam is an important right which was not known before in any part of the world.

Following traditions of Prophet Muhammad (PBUH) bring in focus the rights of a neighbour:

- 1) Anas reported that the Messenger of Allah said: One whose neighbour is not safe from his troubles, shall not enter Paradise. (Muslim)
- 2) Ayesha and Ibn Omar reported from the Messenger of Allah who said: Gabriel did not stop to advise me about neighbour till I thought that he would soon make him an heir. (Bukhari, Muslim)
- 3) Ibn Masud reported that a man asked the Holy Prophet: O Messenger of Allah! how can I know when I do good and when I do bad? The Holy Prophet said: when you hear your neighbours say-you have done good-you have done good, and when you hear them say-you have done bad-you have done bad. (Ibn Majah)
- 4) Ibn Abbas reported: I heard the Messenger of Allah say: He is not a (true) believer who eats his full, while his neighbour lies hungry by his side. (Mishkat-ul-Masabih)
- 5) Amr-b-Shuaib reported from his father who from his grandfather that the Messenger of Allah said: Do you know what the duties of a neighbour are? Help him if he seeks your help, give him succour if he seeks your succour, give him loan if he seeks your loan; give him relief if he is needy; nurse him if he falls ill, follow his bier if he dies; cheer him if he meets any good; sympathise with him if any calamity befalls him; raise not your building higher so as to obstruct his air without his permission; harass him not; give him when you purchase a fruit, if you do not do it take it secretly, and let not your children take it out to excite thereby the anger of his children. (Ibn Majah)

### **Rights of the Poor and the Needy**

Children of Adam are but parts of the same body. If a limb of a body is injured, the whole body responds to it by fever and sleeplessness. Similarly if a man falls in distress, it will be the duty of everyone to respond to him with succour and relief. As a religion of humanity, Islam enjoins upon its followers to help their fellow-beings who are suffering from poverty, hunger and want and who are in need of food, drink, clothing and shelter.

Al-Qur'an the holy scripture of Islam, exhorts Muslims to spend their wealth for the poor and the needy (2:215), and show kindness to them (4:36). According to the Qur'an (51:19 and 70:24-25), the beggars, the poor and the destitute have due share in the wealth of the well-to-do. The Qur'an has specified a share for the poor and the needy in the spoils of war (8:41) and in the fai income of the Islamic state (59:7). It praises those

Muslims who feed with food the needy wretch, the orphans and the prisoner for love of Allah (76:8). According to the Qur'an, alms (Zakat and Sadaqat) are only for the poor and the needy ..... (9:60), and the Qur'an commands the believers to give the kinsman his due, and the needy, and the wayfarer..... (17:26).

Ahadith (Traditions) of Prophet Muhammad (PBUH) about the rights of the poor are:

- 1) Abu Hurairah reported that the Messenger of Allah said: One who strives for the widows and the poor is like one who fights in the way of Allah. He said: I shall regard him as one who stands up (for Prayer) without rest and as one who fasts without break. (Bukhari and Muslim)
- 2) Anas reported that the Messenger of Allah said: O Allah! let me live a poor man, die a poor man and resurrect me in the company of the poor. Ayesha enquired: Why, O Messenger of Allah? He said: Verily they will enter Paradise 40 years before the rich. O Ayesha! Don't turn away the poor (without giving) although it be a piece of date. O Ayesha! Love the poor and let them come to you. For verily Allah will take you near (Him) on the Resurrection Day. (Tirmizi, Ibn Majah)
- 3) Haresha-b-Wahab reported that the Messenger of Allah said: Shall I not inform you about the kings of the inmates of Paradise! "Yes" said they, 'O Messenger of Allah! He said, Every weak and poor man laden in dust and disheveled in hairs. (Bukhari and Muslim)
- 4) Ibn Umar reported that the Messenger of Allah said: There is a key for everything and the key of Paradise is love for the poor. (Darqutni)
- 5) Anas reported that the Messenger of Allah said: The best charity is to satisfy a hungry belly. (Baihaqi)

### **Rights of the Sick and Disabled**

Nursing and visiting the sick is compulsory (Fard) in cases when the sick man is about to die for want of care and attention. It is Fard Kefayah (Compulsory on the community as whole) in case of pressing need for nursing. If one Muslim performs this nursing at the time of dire need, the whole community is absolved from the responsibilities, but if none of them takes care of the patient the entire body of the Muslims will be responsible and suffer for the sin thus committed. Nursing and visiting the sick is Sunnah in case of general sickness and disease without grave anxiety for life (Gazzali's Ihya). The great Prophet himself discharged this important duty without making any distinction between high and low, servant and master, rich and poor, Muslim and non-Muslim.

In nursing the sick, some rules are to be observed. Patient should be allowed to rest. Noise should not be made, neither prolonged conversation should be made with him or in his presence. The person visiting the sick should have a short sitting. Diet which is conducive to the health of the sick person and which he desires to have should be given to him.

Those who visit the sick have been advised by the Holy Prophet to pray for the health and recovery of their sick brother. Since the sick man is in good grace of Allah and his prayer is accepted, they should request him to pray for their welfare in turn.

The Qur'an and Hadith have given some concessions to the sick persons from the performance of religious obligations. A sick person can defer fasting and if he suffers from a permanent illness and has no chances of recovery, he can give ransom for not fasting. If he feels some problem in performing ablution (Wadu) for prayer, he is permitted to perform dry ablution. In case a person is suffering from some grave disease and is unable to stand for prayer, he can pray while sitting or lying in the bed. Menstruation is also considered by the Qur'an as illness. Thus, a menstruating woman is exempted from performing conjugal duties to her husband. She is also exempted from prayer and certain rituals of pilgrimage. She is permitted to postpone her fasting during menstruation. The sick and disabled have been exempted from participation in Jihad.

Kindly refer to following verses of the Qur'an: 2:183, 2:196, 2:222, 4:43, 5:6, 48:17

## **CHAPTER-22**

### **RIGHTS OF WOMEN**

Women had practically no rights in the ancient and medieval civilizations like that of Greeks, Romans, Hebrews, early Christians, Hindus, Chinese and Pagan Arabs. Before the advent of Islam, the women were no better than animals or chattels. In many countries of the world they were generally regarded as slaves or at the best as domestic servants whose chief duty was to serve the men and please them by satisfying their sexual appetite. Like a piece of property, a woman was a marketable commodity and subject of testamentary disposition. In the matters of marriage, divorce, ownership of property, inheritance, etc. the women were given hardly any rights. Polygamy was common in almost all societies with no restrictions as to the number of wives a man could have at a time. Birth of a daughter was considered a bad omen and a matter of shame in a family particularly among the pagan Arabs who preferred to dispose her by burying her alive. Such was the miserable plight of women at the time of the birth of Prophet Muhammad (PBUH).

Islam elevated the status of women from the level of a mere chattel to the level of a human being. Al-Qur'an, the revealed book of Islam, declares that man and woman proceed from the same stock, they are the members of the same species, and they are born of the same parents. The Qur'an invariably calls man and woman as spouses of each other, companions and helpmates. Besides restoring her human dignity, Islam bestowed on the woman many rights in almost every field of human life. In terms of rights and status, what the modern western woman has achieved today by hectic struggle through agitations, demonstrations, processions, strikes and violent means, is nothing as compared to the rights Islam gave her fourteen centuries earlier without her asking or demanding for them.

Let us see as to what are the rights which the great religion, Al-Islam, has bestowed on woman in her various positions and in various fields.

#### **Rights as a mother**

In the position of a mother, a woman enjoys unique status of honour and respect in the Islamic society. Mother is the focus of attention for all the members of the family in a Muslim home and her opinions carry a lot of weight in all family matters. Apart from respect and esteem, a mother enjoys many legal rights. She is entitled to receive share in inheritance from her children (Al-Qur'an 4:11) and in case she does not possess any



adequate means of livelihood her children are obliged by Islamic Shariah to provide her maintenance according to means.

The Qur'an in its Verse 36 of Chapter 4, and 23 and 24 of Chapter 17 places duty to parents only next in priority after duty to God, the Almighty. Among parents, mother's place in respect of obedience has been elevated much above that of father because the mother shares the major portion of privation and suffering in the bringing up of children. The Qur'an points to this fact in verse 14 of its Chapter 31 and verse 15 of Chapter 46. Prophet of Islam has assigned status to a mother at least three times higher than that of a father and is reported to have said that Paradise is at her feet as per following Ahadith:

- Muawiyah-b-Ja'hemah reported that Ja'hemah came to the Messenger of Allah and said: I intend to join a battle and have come to you for consultation. He enquired: have you got mother? 'Yes' replied he. He said: Then keep near her, because Paradise is at her feet. (Ahmad, Nisai, Baihaqi)
- Bahaj-b-Hakim reported from his father who from his grandfather who had reported: I asked: O Messenger of Allah! Who is to be most obeyed? He said: Your mother. I asked: Who is next? He said: Your mother. I asked: Who is next? He said: Your mother. I asked: Who is next? He said: Your father; and then your nearer relations and then your near relations. (Tirmizi, Abu Daud)

### **Rights as a wife**

God has created everything in pairs, and man and woman form a pair. The Qur'an says: He it is Who created you from a single soul and therefrom He did create his mate so that he might find comfort in her. (7:189) God has created relationship of love and affection between these two members of a human pair (Al-Qur'an 30:21) and God emphasizes close relationship between husband and wife by calling them garments of each other. (Al-Qur'an) 2:187)

The Qur'an therefore enjoins upon the believers to accord good and kind treatment to their women. The relevant injunction is: "...Live with them in kindness for, if you hate them it may be that you hate a thing while Allah has placed abundant good in it" (4:19). The Prophet of Islam is reported to have said: "Let no believing man hate a believing woman; If he hates one trait of her character, he shall be pleased with another that is within her" (Muslim). According to another tradition reported by Abu Hurairah, the Messenger of Allah said: "The most perfect of the believers in faith is he who is the best of them in conduct, and the best of you are those who are the best to their wives" (Tirmizi). A virtuous wife is a great blessing and a favour of God, and the Prophet of Islam has said: "Next to fear of Allah the believer finds nothing good for him than virtuous wife. If he bids her, she obeys him; if he looks at her she gives him pleasure; if

he gives her a promise, she fulfills it, and if he is absent from her, she guards herself and his property. (Ibn Majah).

The woman enjoys many rights in Islam. The Qur'an, the revealed book of Islam says: "And woman shall have rights similar to the rights against them, according to what is equitable....." (2:228). Her rights as a wife regarding marriage, dower, divorce, inheritance, maintenance, etc. have been guaranteed by Islam. These would be discussed under the relevant sub-heads.

### **Rights as a daughter**

The Qur'an in the verses 58 and 59 of its chapter 16, draws a very vivid picture of the pagan Arabs on the birth of a daughter. It reads: "And when the news of a female child is brought to any one of them, his face becomes dark and he is filled with gloom inwardly. He keeps hiding himself from the people because of the evil of that whereof he has been informed (thinking as to what he should do). Should he retain her in disgrace or bury her beneath the earth? Beware! Evil is the judgement they make". As the practice of killing female children and burying them alive was prevailing in those days, the Qur'an not only condemned it but also abolished it. The Qur'an says: "Kill not your children for fear of want: We shall provide sustenance for them as well as for you: Verily the killing of them is a great sin."(17:31). The daughters are entitled to get prescribed shares in the estate left by their deceased father or mother alongwith other legal heirs. (Al-Qur'an 4:11)

Prophet Muhammad (PBUH) promised high rewards to those who give kind treatment to them and bring them up properly. His traditions are:

- Ibn Abbas reported that the Holy Prophet said: If one brings up three daughters or sisters, teaches them good manners and treats them kindly and lovingly till they no longer need his help, Allah will make Paradise obligatory for him. One man said: That if he has two? He replied: And he also. Ibn Abbas said that if the people had enquired about one, the Prophet would have said the same thing. (Sharai Sunnah)
- Ibn Abbas reported that the Messenger of Allah said: If anybody has got a female child, and he does neither bury her alive, nor treats her unjustly, nor prefers his children (meaning male children) to her, Allah will admit him in Paradise. (Abu Daud)

### **Rights as a sister**

According to a tradition of the Prophet reported by Ibn Abbas (mentioned under "rights as a daughter"), if one brings up three sisters (or two), teaches them good manners and treats them kindly, Allah will make Paradise obligatory for him. Thus a

sister has as good right as a daughter has in respect of one's kind attention. In case of death of parents or the disability or old age of parents, the responsibility of bringing up a sister devolves upon her brother. And a brother is obliged to discharge his duty properly and according to his best ability. In case the brother dies and leaves neither children nor parents behind him, the sister would be eligible to get prescribed share in his estate. (Al-Quran 4:12 and 176)

### **Rights regarding marriage**

Rights conferred on a Muslim woman pertaining to marriage are discussed in the light of the Qur'an and the Sunnah of the Prophet (PBUH) as under:-

- 1) A woman has got as much right to marry as a man has. The Qur'an says. "And get such of you married who are single". (24:32)
- 2) The woman has been granted as much freedom in the choice of her husband as the man has been granted in choosing his wife. Nobody has any right to give her away in marriage without her consent.
- 3) A minor girl, when given in marriage by her guardian, has the option to repudiate the marriage when she attains puberty if such a marriage is to her disliking. The Prophet of Islam annulled the marriage of a girl who had been given in marriage by her father, since she disliked it. (Bukhari)
- 4) Islam, unlike some other religions such as Hinduism, permits a divorcee or a widow to remarry. Al-Qur'an says: "And when you have divorced women and they have fulfilled the term of their prescribed period do not prevent them from marrying their husbands" (2:232). About the widow's right of second marriage the Qur'an says: Such of you who die and leave widows behind, they shall wait with themselves four months and ten days. And when they have completed their term (Iddah), then there is no blame on you for that which they may do with themselves in reasonable manner. (2:234)
- 5) No Jehez or dowry is to be given by the family of the bride under compulsion. On the other hand the husband has to give Mahr or dower to the wife compulsorily.
- 6) It is not obligatory on the family of the bride to provide luxurious feasts or meals to the groom and his party. On the other hand, it is obligatory on the bridegroom to host a feast for his friends and relations to celebrate his marriage.

### **Rights regarding dower**

Dower (Mahr) is a gift in cash or in the form of property which is compulsorily given by a Muslim bridegroom to his bride in consideration of marriage. Dower is essential in

marriage, so much so that in case it is not fixed, even then the wife is entitled to its payment according to the standard in the family. Wife has the right to remit the dower or to accept the reduced amount or to postpone her demand for its payment. There is no upper limit on the amount of dower as a woman can demand as much dower as she likes at the time of contracting marriage. Please also see Chapter 11.

### **Rights regarding divorce**

Al-Qur'an has given the right of obtaining divorce to a wife (2:229) if she agrees to pay some consideration or compensation in the form of returning the Mahr (dower) in full or in part. This is called Khula.

Islamic law permits a woman to secure right of divorce for herself as a stipulation of marriage when marriage contract is made. In that case she can exercise her right of divorce if she is forced by the situation to do so.

There are many other situations in which a Muslim woman can get divorce from her husband through a court. Please see Chapter 11 sub-heading divorce.

### **Rights regarding maintenance**

The meaning of "Nafqah", which is the Arabic equivalent of "maintenance", is what a person spends on his family. Maintenance includes food, clothing and lodging.

The husband is bound to maintain his wife according to his means. Her right to receive maintenance is absolute even if she is very rich and owns a lot of property. If the husband is poor and the wife supports the family, she is entitled to recover the amount expended by her from the husband when he is in easy circumstances. Dr. Hamidullah writes: "The notion of the maintenance goes so far in Islam that, according to the law, a wife is not obliged even to give her breast to suckling; it is the duty of the father of the child to procure for it a foster mother at his own expense, if the mother does not want to suckle it."

In addition to her entitlement as wife, a woman is also entitled to maintenance in her position as a mother, daughter and sister in some situations.

### **Protection of her rights in case of husband's polygamy**

The Holy Qur'an, as it has been discussed earlier, gives right to a man, by its verse 3 of chapter 4, to marry up to maximum number of four women at a time. However, in this very verse some restrictions have also been placed on the exercise of this right by a man. The husband is obliged to do justice ('Adl') with all the wives and if he cannot do it then he is advised to marry only one.

'Adl' or justice used in this verse has not been defined. However all the commentators of the Qur'an unanimously hold that justice in this verse means equality of treatment in food, clothing and lodging. But some mu'tazilite doctors consider that in addition to food, clothing and lodging there must be equal treatment in love and affection also.

Thus the concept of justice protects the rights of a wife in case of multiple marriages of her husband. Besides this a Muslim woman is also permitted by Islamic law to put a stipulation in marriage contract that her husband would not take another wife and if he does so then she would be entitled to get divorce or to get a stipulated sum or property from the husband.

### **Woman and Evidence**

Although a woman has the right of giving evidence in all matters, but in its Verse no 282 of Chapter 2, the Qur'an equates evidence of two women to that of one man in the matters relating to contracts of debt and the reason given by the Qur'an for that is: if one of the two women forgets the other should remind her.

From this verse, it is generally contended by the critics of Islam that Islam has degraded a woman in matter of evidence and has rendered her to half of man. However, this criticism is totally baseless and unfounded if judged by an unbiased mind. Firstly, this injunction of the Qur'an pertains to the business and commercial transactions only which are so often very complicated and ambiguous to understand even by an expert businessman. A woman being generally not involved in such difficult transactions has no knowledge or understanding of them and, therefore, she is likely to get confused. Secondly, from the words of the Qur'an it is clear that actually evidence would be given by one woman and the other would be present merely to remind her if she forgets. The atmosphere of courts being dominated by men – the judges, the lawyers, the litigants and the witnesses being generally men – a woman is likely to get confused and forget in such an awe-inspiring atmosphere.

In no other matters, except the commercial transactions of complicated nature referred to in verse No. 282 of chapter 2, does the Qur'an command its believers to equate the evidence of two women with one man. In the matter of Lian or imprecation where the husband charges his wife of adultery, the testimony of the wife would be equal to her husband (Al-Qur'an 24:6-9). Prophet of Islam punished a Jew guilty of grinding the head of a girl between two stones on the evidence of the girl alone; and in another case, on the evidence of a woman alone who had been raped, the Prophet (peace be upon him) punished the man who was guilty. In such matters which pertain to

women like menses, child-birth, fosterage, wherein expert knowledge of a woman is needed, the evidence of a woman carries more weight than that of a man.

### **Rights regarding inheritance**

No woman had the right to inherit in pre-Islamic Arabia and only the male adults who could take up arms in a war had the right to inherit the estate. Islam conferred the rights of inheritance upon the woman in Arabia for the first time. The Qur'an says: "Men have share in what the parents and the near relatives leave and women have a share in what the parents and the near relatives leave (after their death), whether the property be large or small, a fixed share (4:7). Verse No 11, 12 and 176 of chapter 4 of the Qur'an elaborate the Islamic law of inheritance in detail discussing the shares of the legal heirs. According to the Qur'anic law, a woman is entitled to share the inheritance in different capacities as a daughter, mother, wife and a sister, etc. However, it is to be noted that her share is generally half that of a male in her own category. So an explanation of this inequality is necessary.

Islam has placed the responsibility of earning livelihood for the family on the shoulders of the male members while the females have been exempted from this burden. A woman when she is unmarried lives with her parents and her father is responsible for providing all her expenses and in case of the death of her father, her brothers become responsible for her maintenance and also for meeting her marriage expenses. After marriage she is entitled to maintenance from her husband. In addition to food, clothing and residence, all her expenses are met by her husband. If the husband is poor and she spends out of her personal property for her family, she is entitled to get it back from her husband when the latter is in easy circumstances. Besides maintenance, the woman is also entitled to receive dower and she can demand any amount of dower while entering into a marriage contract. Amounts of dower are normally big in Muslim marriages and the contracted dower, how much it may be, has to be paid by the husband and in case of his death, from his estate as a debt. If her husband dies and she is unable to live on her share of the estate of the deceased, she can claim maintenance from her children. Thus it is seen that a woman has practically very few material needs to satisfy on her own account as compared with a man who has been saddled with very heavy economic obligations and liabilities. Moreover, protection of family property from encroachments, trespass and illegal occupation by others, is the responsibility of a man. In this situation there is ample justification for giving a man greater share in inheritance.

### **Rights regarding property**

Islam does not make distinction between man and woman so far as their rights of property are concerned. The women enjoy equal rights in this field and their position is in

no way inferior to that of men. Like a man, the woman can acquire property through inheritance, through will, through gift, or through purchase from her own earnings. She has an additional right to acquire property which is not available to man i.e. through Mahr or dower which she is entitled to receive from her husband.

She can own the property, possess it, manage it and enjoy its income. Over her property she has the exclusive and absolute rights. Her father, her husband or her brother or her sons have no legal right over her property during her life.

She has got full right regarding the alienation of her property. She can dispose it of by sale, transfer or settlement. She can gift it away to her husband, children or anybody else. She can arrange for its disposal (upto one third of it) through will.

### **Rights to earn livelihood**

Earning of livelihood for the family is basically a duty of the man. Islamic law makes the man responsible for providing bread and butter for his wife and children and for meeting their expenses. However, there may arise situations where the women have also to work for earning livelihood. So the Qur'an does not debar them from working. This right of earning income through lawful (Halal) means is granted to a woman by the Revealed Book when it says: "... for men is that what they earn, and for women what they earn" – (4:32). Earning signifies the reward of good deeds in the next world as well as earning of provision for the family in this world.

According to some authentic Traditions of Prophet Muhammad (may Allah's peace be upon him), the Prophet permitted the women to earn for themselves and for their family if needed. A Hadith quoted in Sahih Muslim states that the Prophet permitted a woman who had been divorced, to visit her garden and take her fruit. According to another Hadith reported by Umme Atiyyah, the Prophet allowed the women to render services in Jihad like preparing of food, nursing the wounded, etc. Hadrat Saudah, the wife of the Prophet (PBUH), was skilled in tanning the skins of the animals and used to make a considerable amount of earning from this vocation. Abdullah-bin-Mas'ud was mostly engaged in religious work and had no time to earn for the family. So his wife used to work as artisan to earn livelihood for the family. When the Prophet came to know about it, he assured her reward for this in the Hereafter.

There are many other examples reported in the books of history which establish that the women used to work in the days of the Prophet to support their families and the Prophet never objected to their such engagements.

**Rights to participate in socio-political life**

Right of a Muslim woman to participate in socio-political life of the Muslim community in an Islamic State are briefly discussed in the light of the Qur'an and the Sunnah as under:

- 1) According to verse 71 of chapter 9 of the Qur'an, the Muslim men and women are friends and helpers of each other. They are severally and jointly responsible for enjoining the right and forbidding the wrong, and for establishing worship and paying Zakat. To cooperate with each other for the good of the community and to protect their common interests, is the duty of Muslim men and women. They can form political or social organizations for protection of their religious, social and political rights and for promotion and advancement of Islamic values regarding socio-economic and legal justice.
- 2) One of the attributes of the believers, according to the Qur'an (42:38), is that their affairs are a matter of counsel. The believers, men as well as women, have equal rights to participate, to discuss and decide their matters regarding social, public and political issues. In the matters where the Prophet of Islam did not receive any guidance from Allah through revelation, he used to consult his companions. Matters regarding Jihad, social or political life of the community were decided with mutual consultations by the Prophet (may Allah's peace be upon him). Men and women both were consulted and many such incidents have been reported in the compilations of Ahadith and books of Islamic history. When the Treaty of Hudaibiyah was signed with the Quraish and the depressed and disappointed companions were reluctant to sacrifice their animals, the Prophet (PBUH) consulted his wife Umme Salamah. On her advice, he offered his own sacrifice which had a salutary effect and adduced the response of the companions who followed suit. Once Caliph Umar wanted to fix the maximum amount of dower, but he dropped the idea on the advice of a woman who drew the attention of the caliph to verse 20 of chapter 4 of the Qur'an. The righteous Caliphs used to consult the wives of the Prophet (peace be upon him) and other eminent female scholars on many important issues of public interest.
- 3) The Prophet of Islam, in a famous Hadith, has made acquiring of education compulsory for a Muslim male and female. Thus a woman has as much right to get education as a man has.

**Criticism Answered**

Some critics generally raise the following objections with regards to rights of a woman as guaranteed by the Qur'an:



1. Why the Qur'an does not give rights to a Muslim woman to contract more than one marriage at a time (Polyandry) when it gives this right to a Muslim man (polygamy) in verse 3 of its Chapter4?

No reason for the above mentioned fact has been given either by the Qur'an or by the Prophet of Islam. However, the reason for non-permission to a woman to have more than one husband at a time lies in general abhorrence which is ingrained in human nature against this very idea. No human society, civilization or culture worth the name (except very ignorant and backward communities living in forests) has ever allowed or even tolerated the practice of polyandry. The common and obvious reason for the prohibition lies perhaps in the problem of legitimacy of the children. In a situation where a woman has more than one husband, it would be rather difficult to ascertain the father of a child when all the husbands of the woman dispute with each other.

2. Why the Qur'an does not give right to a Muslim woman to marry a Jew or a Christian (called people of the scripture) when it gives right to a Muslim man to marry a Jew or a Christian woman in verse 5 of Surah 5?

For the above mentioned fact, no reason has been given either by the Qur'an or by the Prophet of Islam. For not allowing the Muslim women to marry Jews and Christians, there are perhaps two obvious reasons: First is that by doing so, Islam protects the Muslim women from mental torture and injury to their feelings under which they are likely to go when their Jews and Christian husbands, who do not believe in and respect Prophet Muhammad (PBUH), would talk against their prophet and against their Holy book (the Qur'an). On the other hand, a Jew or Christian woman would not face such a situation because their Muslim husbands honour and believe in their Prophets and their Holy Books. So this step of Islam positively safeguards the rights of women. The second reason lies in human nature. Every community feels that its power and prestige lies, among other things, in its numerical strength. So the Muslims, like other communities, do not want to reduce their numerical strength by losing their women and expected children of such women to others. But they allow their men to marry non-muslim women as it adds to their numerical strength.

3. Why the evidence of two women is equal to that of one man? Kindly see the answer to this question in sub-heading "woman and evidence" of this chapter.
4. Why the share of two women is equal to that of one man in inheritance? Please find answer to this question under the sub-heading "Rights regarding Inheritance" of this chapter.

## **CHAPTER-23**

### **HIJAB (SCARF)**

Islam requires the believers, both men and women, to lower their gaze and guard their modesty. First the Qur'an requires the men to lower their gaze and guard their modesty and then it requires the women to discharge these obligations. However for women, the fulfillment of certain additional responsibilities in the matter of dress and make-up have been prescribed. Let us discuss the obligations of men and women in the light of the verses of the Holy Qur'an and the Traditions of the Prophet as under:

#### **Obligations of men to guard modesty**

Verse 30 of Surah 24 of the Qur'an says: "Tell the believing men to lower their gaze and guard their private parts. That is purer for them. Verily, Allah is Aware of what they do." Thus verse 30 of chapter 24 of the Qur'an makes it obligatory on men to keep modesty. The following rules emanate from this verse as held by the scholars and the jurists.

- a) The men should lower their gaze. They should cast down their looks. In other words it means that they should restrain their gaze and avoid looking at women intentionally or purposely. The men have been thus commanded to avoid gazing or looking at the women or at the "satar" (shame) of others or at indecent scenes.

There are so many Traditions reported in Hadith literature, according to which the Prophet (peace be upon him) strictly forbade his followers to cast their gazes at the women intentionally and unnecessarily. According to one Hadith, the Holy Prophet told Hadrat Ali: "Do not cast a second look after the first look. The first look (look by chance) is pardonable but not the second one (which is generally intentional)." In another Tradition quoted in Abu Daud, it is related that Hadrat Muhammad (peace be upon him) turned the face of his young cousin Fazal-bin-Abbas to the other side, on one occasion, when the latter was fixing his gaze at a woman. The Prophet of Islam once declared: "Evil look at the other woman is the adultery of the eyes...." (Bukhari, Muslim). However, when it is really necessary to look at a woman, the same is permitted. The Prophet permitted to see a woman when one wants to marry her. Jurists have held that a physician can look at his female patient, a judge can look at a woman witness and in similar occasions, when it is very essential, a man can look at a woman.

- b) They should observe modesty or they should be modest. According to the literal translation of the relevant Arabic words, the men should guard their private parts. Guarding the private parts means: firstly that they should not indulge in unlawful sex activities like fornication, adultery etc., and secondly that they should abstain from exposing their private parts (satar) before others. In other words, the men should keep chaste and avoid exposing their Satar.

According to a Tradition, the Prophet (Allah's peace be upon him) prohibited the believers to expose their satar except before their wives. (Abu Daud)

For males, the satar is the part of man's body from the navel to the knee and this part of the body is not to be exposed intentionally before any body. Thigh is included in satar and on some occasion the Prophet of Islam declared: "Do not expose your thighs". (Abu Daud).

### **Obligations of women to guard modesty**

1-Verse 31 of Surah 24 of the Qur'an says: "And tell the believing women to lower their gaze and guard their private parts, and not to display their adornment except what normally appears thereof, and draw their veils over their bosoms, and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers or their sons, or their husband's sons, or their brothers, or their brother's sons, or their sister's sons, or their women, or their slaves, or male servants, who lack vigour, or children who have no knowledge of women's shame. And let them not stamp their feet so as to reveal what they hide regarding their adornment. And turn to Allah in repentance together, O believers, so that you may attain success." From this verse, following rules are derived: -

- a) The believing women should lower their gaze and should not intentionally gaze at men or at the satar of others or at the indecent scenes.

According to the traditions of the Prophet of Islam, the commandments regarding restraining of gaze in case of women are rather less strict as compared to those regarding restraining of gaze by men. It is reported that a deputation of some negroes came to Al-Madinah in 7 A.H. and they gave a performance of physical skill in the courtyard of the mosque of the Prophet and the Prophet (peace be upon him) himself showed that performance to his wife Hadrat Ayesha. Similarly according to another Tradition, the Holy Prophet instructed a divorcee Fatimah-b-Qais to observe her Iddah in the house of a blind man.

- b) They should be modest, protect their chastity and guard their private parts. Guarding of private parts means abstaining from indulging in illicit sex gratification and also to

avoid exposing their private parts or satar. Satar of a woman is the entire body except her face and hands.

Hadrat Ayesha reports a Tradition that her sister Asma once came in thin clothes and the Prophet Muhammad (may Allah's peace be upon him) turned his face away from her and remarked: "O, Asma when a girl attains maturity, she is not permitted to expose any part of her body except face and hand."

- c) The women should not display their adornment except that which is displayed of itself. Adornment means ornamentation and decoration and, to use the modern terminology, make-up. The women have been prohibited to display their make-up except that which is apparent and which is beyond their control to hide. It means that they cannot intentionally display their adornment except that which becomes exposed without any intention or purpose on their part.

The words "what is apparent" or "which is displayed of itself" have always generated a lot of controversy and difference of opinion among the Muslim scholars and jurists. Even the Companions of the Prophet of Islam had different views about the interpretation of this expression. 'What is apparent' or 'which is displayed of itself', according to Abdullah-b-Abbas, means all those parts of the body which normally remain exposed like hands and face. So, in his view, the hands and face can be kept exposed and need not be covered. On the other hand Hadrat Abdullah-b-Masud and his followers hold that hands and face and the adornment of these parts cannot be exposed. The view of Ibn Abbas has been accepted by the Hanafi jurists and their followers and according to them the woman can keep uncovered their hands and face along with adornments of these parts of the body.

- d) The women should draw their veils on their bosoms. It means the women should cover their bosom properly with a wrapper and should not keep exposed any part thereof.

- e) The women should not reveal their adornment except before the following:

I. Their husbands. II. Their fathers. It includes grandfathers and great grandfathers on paternal and maternal side. III. Their husband's fathers: It includes grandfathers and great grandfathers on maternal and paternal side of their husbands. IV. Their sons. It includes their grandsons through their sons as well as daughters. V. Their husband's sons, including grand sons. VI. Their brothers. VII. Their brother's sons, including grandsons. VIII. Their sister's sons, including grandsons. IX. Their female associates: Such women who are familiar or who are known or who are friends etc. X. Their slaves. XI. Male servants who lack sexual vigour and are not interested in sex matters. XII. Children who have no knowledge of sex.

- f) The women should not stamp their feet on the ground so as to reveal their hidden adornment. Thus the sound of ornaments should not be audible.

2- Verse 59 of Chapter 33 of the Qur'an says: "O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks over their persons (when they come out of their homes). That will be better, so that they may be recognized (as noble women) and then they may not be annoyed. And Allah is ever Forgiving, Merciful". Thus the Qur'an in this verse commands the women to draw their cloaks close round them when they go abroad. The purpose of this injunction has been disclosed in the latter part of this verse in the words: "...so that they may be recognized (as decent and noble ladies) and not annoyed (being taken as women of ill repute)."

The Arabic word 'Jalabeeb' is the plural of 'Jalbab' which means cloak or gown or outer garment. A lot of heat has been generated about the interpretation of this verse. The Orthodox opinion is that the word 'Jalbab' means veil and it should cover the face also. But the liberal commentators interpret it to mean that the women should wrap up their gowns or outer garments covering their heads, necks and bosoms but not faces and hands.

3- Verse 60 of the chapter 24 of the Holy Qur'an says: "As for the women past the age of child-bearing who have no hope of getting married, it is no sin for them if they lay aside their outer garments in such a way as not to show their adornment. But to refrain from it is better for them. And Allah is Hearer, Knower."

Thus the above verse of the Holy Qur'an relaxes the conditions regarding purdah in respect of the old women who are past the prospect of marriage and no longer capable of exciting the passions of men. According to the verse, it is no sin for them if they discard their outer clothing in such a way as not to display or exhibit their adornment or make-up. However this permission cannot be used by those women who still have sexual desires or who want to attract others by displaying their embellishments.

### **Criticism against Hijab**

It is clear from the discussion made above that the Qur'an obliges both the Muslim men and the Muslim women to lower their gaze and guard their modesty, particularly when they come in presence of each other. It is also clear that the women are required to fulfill certain additional responsibilities in matters of dress and adornment or make-up. They are instructed to cover their bodies and bosoms properly and not to disclose their make up except to their husbands, near relatives, children and servants. Verse 59 of Surah 33 especially directs the women to cast their cloaks or gowns over them when they come out of their homes. This casting of cloaks over them is called Hijab or scarf which has unfortunately been subjected to very hostile criticism by the western people.

According to them, Islam shuts the women within four walls of the house like prisoners and thus keeps one half of human beings backward. This view is highly misconceived and misleading. Islam in no way debars the women from playing their useful role in socio-economic development of the Muslim community. In the days of the Prophet of Islam, the women participated in public worship like prayer and Hajj; they were permitted to participate in Jihad; they attended the classes held by the Prophet in the mosque for imparting religious instructions and Qur'anic teachings, and above all they were allowed to come out of their homes to earn livelihood and engage in business or profession. So Islam does not treat a woman like a prisoner and does not want to keep her within the four walls of the house. She can come out of her house for getting education, for participation in Eid or Jumuah prayers, for earning livelihood for the family, for participation in other socio-political activities, etc. after decently observing her obligations regarding dress.

Recently some western countries have either put some restrictions on scarf of Muslim women or have totally banned it. This has been done inspite of the fact that these countries claim to be secular democratic states and are champions of the human rights. Religious freedom is one of the fundamental human rights, but it is unfortunate that they are not going to honour it in respect of Muslim woman's freedom to observe her religious obligations.

## **CHAPTER-24**

### **SLAVERY**

Although the institution of slavery stands legally abolished and it does not exist in the world of today, yet it is being discussed in this book as the Qur'an and the Sunnah of the Prophet of Islam have many injunctions about the humane treatment of the slaves and the failure of the Muslims to take initiative and abolish this curse has brought very harsh criticism against Islam.

The institution of slavery had been in existence since times immemorial. It was much before the advent of Islam that the institution was well established in the social system of every nation. However, the treatment given to the slaves was inhuman and very cruel. They were considered a mere commodity and not human beings. They were marketable and heritable and like cattle or property they could be disposed of by bequest or will. A slave had no rights whatsoever although he was burdened with cumbersome duties and obligations. They had no legal status and led a life of unmitigated drudgery in the hands of the pitiless masters. They were never fed properly but given provisions just sufficient to keep them alive and fit to do their master's work. While working in the fields they were fettered in heavy chains so that they could not run away. They were often beaten for small mistakes and sometimes even without mistake just for the savage pleasure of their sadist masters. Their masters had absolute right even to kill them or exploit them in any way. They were mercilessly and brutally treated without any right to complain even. Such was the miserable plight in which the slaves were living in Roman Empire, Persia, Egypt, India and everywhere when Islam arrived on the scene to deliver them from this condition.

Al-Islam the most benevolent and humanitarian religion took many practical measures to improve the lot of this down-trodden section of humanity. It wonderfully mitigated their sufferings by encouraging its followers to emancipate the slaves, by helping the slaves to purchase their freedom, by putting an end to the sources which perpetuate slavery, by restoring the slaves their human status and dignity, by permitting marriages of slaves, by encouraging inter-marriages between free Muslims and Muslim slaves, and above all by granting them legal rights.

Today slavery is abolished and the credit for its abolition has been taken by the Western man who promulgated laws during nineteenth century to remove this curse from humanity. The question arises: Why Islam – despite being a champion of slaves'

emancipation – did not abolish slavery by making a law as it did in case of usury, drinking and gambling? There is no easy answer to this question. The institution of slavery was well-rooted in the social system of every nation of the world at that time. There were many social, psychological and political problems involved with this institution that no legal enactment or social reform could have abolished it at once. It is perhaps due to this fact that Islam did not abruptly abolish it by making a law. However, by taking effective and practical measures Islam set a stage for its ultimate abolition.

Now let us discuss in brief the rights granted by Islam to the slaves and the measures taken by this great religion for ultimate abolition of the institution of slavery through evolutionary process. However, before we proceed, kindly keep in view the following verses of the Qur'an: 2:177; 2:221; 4:25; 4:36; 4:92; 5:89; 9:60; 24:32-33; 90:11-16;

### **Treatment of the slaves**

1. First thing which Islam did regarding the slaves was that their lost status and dignity as human beings was restored. The common descent of human being was emphasized by the Qur'an when it declared: O mankind! Fear your Lord Who created you from a single soul and from it created its mate and from them twain He scattered (like seeds) countless men and women. (4:1)

The Qur'an calls the believers as brothers of each other (49:10), while the Prophet of Islam declared that one Muslim is brother of another Muslim. About the slaves, prophet Muhammad (PBUH) enjoined upon his followers: "Your brethren Allah has placed them under your hands..... So feed them out of what you eat and clothe them with what you clothe yourselves."

As a mark of respect for the feelings of the slaves, the Prophet commanded his companions: "Don't say: This is my slave and this is my slave-girl: rather say: This is my man and this is my maiden." Prophet (PBUH) married his cousin Zainab to his freed slave Zaid and appointed son of Zaid to command an army which included great companions like Abu Bakr, Umar and Ali.

2. The Qur'an enjoins upon the believers to show kindness to the slaves (4:36). The Prophet (PBUH) has given instructions to his followers that they should treat the slaves like their own children and should give them food out of what they eat. According to some Traditions, the believers should consider the slaves like brothers. The slaves must be provided food, clothes and residential place. They should not be entrusted with a work which they are unable to do. If the assignment is difficult, the master should assist the slave. The Prophet declared that the worst of the men is he who beats his slave and does not help him in performing a difficult task. If a slave



- makes mistakes, he should be pardoned as many as seventhly times a day. In case he disobeys, he may be sold but no punishment should be inflicted on him. False allegations should not be made against an innocent slave. One who treats a slave badly will not enter paradise. The families of the slaves should not be separated from them.
3. Marriages between free Muslims and believing slaves were permitted. The Qur'an rather exhorted the Muslims to prefer the believing slaves over the idolaters and non-believers who are free and who may be wealthy and good looking. It says: "And marry not the polytheist women till they believe; because a believing slave woman is certainly better than a free polytheist woman even though she may look more attractive to you. And give not your daughters in marriage to polytheists till they believe; because a believing slave is better than a polytheist even though he may look more attractive to you..... (2:221). Those Muslims who could not afford to marry free believing women were encouraged to marry believing maids (slave-girls) by the Qur'an (4:25).
  4. Slaves were not allowed to marry according to prevalent custom, as the owners would be partly deprived of their service on account of the preoccupation of the slaves with their families. However, Islam abolished such restrictions. The Qur'an say: And get such of you married who are single, and also those who are pious of your slaves and your slave women....." (24:32). Thus the Qur'an has enjoined upon the believers not only to permit those male and female slaves who are capable of assuming the responsibilities of marriage to marry but also to make arrangements for such marriages.
  5. Besides granting them human status and ensuring them benevolent treatment, Islam gave the slaves many legal rights. In Islam the slaves enjoy the same rights to life, honour and property as the free Muslims have. The Prophet of Islam declared: "He who kills his slave, we shall kill him; who mutilates his nose, we shall cut his nose; and who gelds our slave, we shall get him gelded in return".

According to the criminal law of Islam, anyone who kills a slave, steals his property, dishonours him or inflicts any injury on him, will be punished in the same way as the slave or any other free man would be punished for committing the same offences. Similarly civil law of Islam recognizes their right to own property and even their masters have no right to use their property without their will.

6. The slaves in Islam enjoyed ranks and positions unparalleled in the history of man. The first Muazzen (caller to prayer) in Islam was Bilal, a negro slave. He was a close companion of the Prophet (PBUH) and was appointed commander of an army. Zaid,

who was a freed slave of the Prophet (PBUH) was married to Zainab, a cousin of the Prophet. The prophet himself appointed Zaid as commander of an army in the Muta expedition. The Prophet also appointed Usama, son of Zaid, as commander of a Muslim army which included the great companions of the Prophet (PBUH) like Abu Bakr, Umar, Ali and Uthman. Salman Farsi was slave and Ali said about him that "he was one of our household (family member)".

### **Steps for abolition of Slavery**

1. For freedom of slaves Islam adopted two measures: voluntary emancipation by the masters (called Al-Itq) and help to the slaves in purchasing of freedom by writing deed of emancipation with their masters (called Mukatabah). These are discussed in detail as under:

- (a) Islam motivated voluntary manumission of slaves by positive injunctions. According to the Qur'an, to set a slave free is no doubt an uphill task save for those who are the righteous. In the sight of the Qur'an one of the virtues of the righteous and pious is that they free the slaves. Freeing of slaves has been made by the Qur'an an expiation for certain sins and offences like murder, breaking of oath, divorce by Zihar, etc. Some rules and regulations have been laid down by the Qur'an and Hadith for atonement of certain sins and religious irregularities through emancipation of slaves. Beating of a slave is a great sin and it can only be atoned by setting that slave free. Liberating of slaves is one of the eight heads of expenditure on which Zakat funds can be spent by an Islamic state.

Islam considers it a great act of piety to free a slave or help him in getting his freedom. There are many verses in the Qur'an and Ahadith of the Prophet (PBUH) which encourage the believers to free their slaves for the pleasure of Allah. Manumission of slaves, according to Traditions of Prophet Muhammad, is an act which takes its doer to Paradise. The more expensive and loved a slave is, the greater would be the goodness and virtue in setting him free. Whoever frees a Muslim slave, it becomes his redemption in protecting him from Hell. One who has a slave girl and who teaches her manners, frees her and then marries her would receive double rewards from the Almighty. The Prophet (PBUH) declared that nothing is more dearer to Allah than manumission of slaves. The Prophet also said that even pleading for manumission brings reward.

Inspired by the teachings of the Qur'an and the Prophet of Islam, Muslims vied with each other in liberating as many slaves as they could. Prophet Muhammad (peace be upon him) himself liberated as many as 63 slaves. His companion Abu Bakr liberated more than 100 slaves. Prophet's wife Ayesha

liberated 67, Abbas liberated 70, Abdullah bin Umar liberated one thousand slaves. Slaves were purchased and liberated by the early Muslims as an act of worship. The result was that by the end of the period of pious caliphate, almost all the old slaves in Arabia had been freed.

- (b) Slaves have also been encouraged by Islam to purchase their freedom from their masters. If a slave shows interest to purchase his freedom and proposes to execute deed of emancipation (called Makatbah), the offer cannot be rejected by his master according to the opinion of some leading Muslim jurists. The master has to accept the offer though the amount of consideration can be settled by mutual negotiations. Once the amount is settled, the owner would not only provide the time to the slave enabling him to earn the stipulated amount but he is also expected to show magnanimity in reducing or remitting the amount. Other Muslims and Islamic state are also expected to help such slaves who have entered into agreements of emancipation. According to the Holy Prophet (PBUH), Allah considers it His duty to help a covenanted slave who intends to pay for his freedom.
2. Islam tried to put an end to all those sources whence slavery sprang up. Let us see to what extent it was successful. There were two sources of perpetuating slavery, namely: capture of free men, women and children in peace times and their sale in markets; and prisoners who were taken in a war and later on made slaves.
- (a) Islam brought an end to both the sources. So far as the first source of giving birth to slavery is concerned, Islam has strictly forbidden and condemned catching free people and making them slaves. According to a Hadith, the Prophet of Islam is reported to have said that Allah would be an opponent of three persons on the Day of Resurrection, one of them being a person who sold a free man and enjoyed his price.
  - (b) Regarding the second source i.e. the captives taken in a war, though Islam permits to make them slaves, yet the most preferred and recommended course of action about them is that they should be freed either by grace or against a ransom. The Qur'an says: So when you meet the disbelievers in battle, smite at their necks till, when you have routed them, then bind them firmly (making them prisoners). And after-word, when the war lays down its burden, then either show grace (by freeing the prisoners gratis) or accept ransom (for their release). This is the law (laid down regarding the prisoners of war)....." (47:4). This means that the Muslims, when they meet the disbelievers in a battle, should first of all crush the enemy and defeat them completely, and afterwards they may take prisoners. But even such prisoners of war may be freed either with grace (without

consideration) or with ransom (with consideration such as money or exchange of prisoners with the enemy or for some service from the prisoners). The verse reproduced above also lays down that it is only in a battle with the disbelievers that the captives can be taken and not in a battle with the Muslims. It means that if there is a battle between the Muslims (God forbid), the victorious Muslims would not be taking the defeated Muslims as prisoners and making them slaves. That is why the Prophet of Islam is reported to have said that no Muslim can be made slave.

During the reign of the Prophet (PBUH), seventy-eight expeditions were organized against the enemies of Islam and only in very few of them prisoners were taken. In most of the cases the prisoners were set free gracefully without any consideration and in very few cases ransom was accepted. This example of the Prophet (PBUH) was followed by his immediate successors known in history as the rightly guided caliphs. During their reign many new countries were conquered but no prisoners of war were taken.

The Prophet of Islam is also reported to have said that no Arab can be made a slave and this principle was later on extended during the reign of caliph Umar to all the inhabitants of conquered countries.

3. One of the major factors which promoted slavery and encouraged the trade in slave-girls was that the slave-girls were used for prostitution. Even the rich persons enjoying high status in society did not feel any shame in earning income through prostitution. It is reported that rich man like Abdullah-bin-Ubayy who was a tribal chief (and a hypocrite) had purchased some slave-girls whom he forced to earn for him as prostitutes. Islam abolished this evil custom. The Qur'an says: "And do not force your slave women to prostitution, if they desire to preserve their chastity, in order that you may make some gain....." (24:33).

### **Relations with Bondwomen**

Although the foregoing discussion made in this Chapter relates both to the male and female slaves equally, yet we feel inclined to dilate a little more on the institution of bondwomen and slave-girls separately because the existence of this institution in Islam has not only instigated criticism from the enemies of Islam but the institution has also put the muslim scholars to embarrassment because of its misuse by the licentious and lustful persons among the ruling and wealthy classes during the imperial era of Islam.

Bondwomen or slave girls are those non-Muslim females who fall prisoners of war in the hands of the Muslim troops. Their marriage ties, in case they were married, are broken by the fact that they have come into the Islamic Zone while their husbands have

been left behind in war zone (Dar-ul-Harb). Such women, according to most of the Muslim scholars and jurists, are lawful for the purpose of sex without marriage for those persons in whose possession they are formally given by the chief of the armed forces of Islam or by the head of the Islamic state. According to them, none but the one whom the slave girl is given has the right to touch her. The offspring of such a woman from his seed shall be his lawful children and shall have the same legal rights as are given by the Divine Law to children from one's legally married wife. After the birth of a child she cannot be sold as a slave girl and shall automatically become free after her master's death.

Contrary to the above view, some scholars hold that cohabitation with bond women and slave-girls without marriage is unlawful. Muhammad Asad, who is one of such thinkers, while commenting on verse 3 of Surah 4 in his book "The Message of the Qur'an" writes that condition of having maximum four wives is applicable in the case of free women as well as slave-girls. According to him, "Contrary to the popular view and the practice of many Muslims in the past centuries, neither the Qur'an nor the life-example of the Prophet provides any sanction for sexual intercourse without marriage". At another place, while commenting on verse 25 of Surah 4, he says: "This passage lays down in an unequivocal manner that sexual relations with female slaves are permitted only on the basis of marriage, and that in this respect there is no difference between them and free women, consequently, concubineage is ruled out".

## CHAPTER-25

### POLITICAL SYSTEM

In the system of politics, government and constitution, following concepts have been highlighted by the Qur'an:

#### **Sovereignty belongs to God**

The word Sovereignty is derived from the Latin word 'Supernus' which means supreme. Although the political scientists do not agree on one definition of sovereignty yet they recognize it as the supreme political power in a state which is absolute, permanent, exclusive, indivisible, all-comprehensive and subject to none. Despite its importance, there is also no unanimity of opinion about the locus of sovereignty. According to some Roman Jurists of old, the emperor was sovereign; according to British jurists, Parliament is sovereign being representative of people; according to socialists, sovereignty lies in proletariat class; but many modern political scientists place sovereignty in the whole people.

Islam has solved this controversial issue of sovereignty very amicably. Islam does not place sovereignty in a king or parliament, in an individual or people, in bourgeois class or proletariat, but in God who is Absolute Sovereign being Lord of the whole universe. According to Islam, Allah alone is Sovereign and Absolute Ruler of the whole universe. He is the Creator, the Sustainer, the Cherisher, the Nourisher, the Regulator, the Perfector, the Law-Giver, the Supreme Judge, the Supreme Lord and the Most powerful. Sovereignty in all its dimensions is for Allah only. Power of command and rule in the heavens and the earth, in state or society, indeed in the whole of universe belongs to Him and Him alone. The totality of power and authority in all aspects is God's right and none is His partner in this right.

The Islamic concept of sovereignty, as propounded by the Qur'an, is a fundamental principle of Islamic political system. From sovereignty of God, the Qur'an means that Allah must be recognized as the Sovereign, the Ruler, the Judge and the Law-Giver in the moral, social, cultural, economical and political life. In other words, the Divine Law or the Qur'anic Law is supreme.

Some of the verses of the Qur'an which highlight Islamic concept of sovereignty of God are:

- Knowest thou not that it is Allah unto Whom belongeth the sovereignty of the heavens and the earth; and ye have not, beside Allah, any friend or helper? (2:Al-Baqarah:107)
- Say: O Allah! Owner of sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art to do all things. (3:Al-Imran:26)
- Unto Allah belongeth the Sovereignty of the heavens and the earth. Allah is Able to do all things. (3:Al-Imran:189)
- Blessed is He in Whose hand is the Sovereignty, and He is Able to do all things. (67:Al-Mulk:1)

### **Man is viceroy on earth**

The Holy Qur'an says: "And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt Thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not." (2:30)

From this verse of the Holy Qur'an it is abundantly clear that the position of man on earth is not that of a sovereign but it is that of a Caliph. Allah has appointed man as caliph on earth. Caliph generally means one who succeeds after the other. In this sense man cannot be called as caliph of Allah because God is ever-living and man cannot succeed Him. Caliph also means a deputy, a delegate, a viceroy or a vicegerent. Since man is the holder of delegated powers, he is caliph in the sense of a deputy or viceroy.

Allah appointed Adam a caliph or vicegerent on earth. Adam being the caliph, the notion of vicegerency is applicable to every human being of whom Adam is the father. The descendants of Adam as a whole are therefore caliphs or vicegerents on earth. Thus the vicegerency or viceroyalty is not vested in one individual or family or tribe or race, but in the whole Muslim community in an Islamic state. It means Islamic concept of vicegerency is that of 'collective' or 'popular' vicegerency. Islamic concept of 'popular vicegerency' has led to the establishment of perfect equality of all citizens in an Islamic state. A society in which every member of community is a caliph of Allah and equal participant in caliphal responsibilities, can hardly afford any discriminations based on race, colour, wealth, place of birth, language, class or social status. No individual in an Islamic state feels any disability on account of any prejudice based on birth or social position. He is equal to any other member of the community and enjoys equal opportunities for progress. The criterion of superiority in the Islamic social order is

personal merit and pious conduct. The revealed book of Islam says: "O mankind! Lo! We have created you male and female. And have made you nations and tribes that ye may know one another. Lo! The noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware". (Al-Qur'an 49:13). The Prophet of Islam repeatedly and explicitly asserted this point on every occasion and especially on the occasion of his Farewell pilgrimage when he declared: "No one is superior to another except on the basis of pious conduct. All human beings descended from Adam and Adam was made of clay. "Therefore, in an Islamic state, all the members of Muslim Ummah (community) have equal socio-political rights. They can equally participate in governmental matters because every one is caliph of God having equal constitutional rights. Everyone has the right to vote, the right to contest elections, right to seek for public or representative office and right to become even head of state. No inherent privilege or vested right on the basis of any discrimination or prejudice is available to anyone under an Islamic constitution. All the citizens are granted basic human rights including the right of freedom of expression.

### **Supremacy of the Qur'an and the Sunnah**

The Holy Qur'an enjoins upon the believers to obey God and His messenger. It says: "And obey Allah and the messenger, that ye may find mercy" (3:Al-Imran:132) "O ye who believe! Obey Allah and obey the messenger, and render not your actions vain". (47:Muhammad:33)

The Holy Qur'an also enjoins upon the Muslims to refer their disputes regarding any matter for decision to God and His messenger i.e. to the Qur'an and the Sunnah. It says: O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end. (4:An-Nisa:59)

The Qur'an further commands the believers to accept decision of Allah and His apostle as final and binding. It pronounces: "But nay, by the Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission". (4:An-Nisa:65) "And it becometh not a believing man or a believing woman, when Allah and His messenger have decided an affair (for them), that they should (after that) claim any say in their affair; and whoso is rebellious to Allah and His messenger, he verily goeth astray in error manifest". (33:Al-Ahzab:36)

The above mentioned injunctions of the Qur'an establish beyond any doubt that in an Islamic system supremacy of the Law of Allah and of the Prophet is ensured. This means that the legislature has no right to make laws, the executive has no right to issue



orders and the law courts have no right to decide cases in contravention of the teachings of the Qur'an and the Sunnah. Where a matter has been decided by the Holy Qur'an or Sunnah of the Prophet, that decision must be complied with. The Muslims have no authority to differ with that judgement. That is final for them and they have no right of appeal against it. In case of their disputes and differences, the Muslims are required to refer them to God and His apostle (Qur'an and Hadith) and if they find decision in Qur'an or in Hadith, they are bound to accept it.

The Qur'an is the written constitution of the Islamic State. It is the word of God and is the fundamental law for all believers. It is a source of law in all fields of human life and provides the essential guidance about religion, morality and mundane affairs. In an Islamic State, no constitution, manifesto, law, ordinance, rule, regulation or decree can be issued by any authority which is in contradiction to any express provision of Quranic law.

### **Principle of Consultation (Shura)**

Foundation of Islamic political system is governance by consultation. The institution of consultation is so important in the body-politic of Islam that one of the Chapters of the Holy Book of Islam, al-Qur'an, has been named "Shura". Following verses of the Qur'an and traditions of Prophet Muhammad (PBUH) provide sanction for this institution:

- It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him). (3:Al-Imran:159)
- And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel and who spend of what We have bestowed on them. (42:Ash-Shura:38)
- Ali asked the messenger of Allah: O Messenger of Allah! What should we do if, after your demise, we are confronted with a problem about which we neither find anything in the Qur'an, nor have anything from you? He said, "Get together the obedient people (to Allah and His law) from amongst my followers and place the matter before them for consultation. Do not take decisions on the basis of any single person." (Alusi quoted in 'Concept of the Islamic State by Encyclopedia of Seerah')
- Ali reported that the messenger of Allah said: "The man who gives counsel to his brother knowing well that it is not right does most surely betray his trust." (Abu Daud quoted in 'Concept of Islamic State by Encyclopedia of Seerah')

- It is reported on the authority of Ali-bin-Abu Talib that when the Messenger of Allah was asked to explain the implications of the word 'azm' which occurs in verse 159 of al-Imran referred to above, he said: It means taking counsel with knowledgeable people and, thereupon, following them therein." (Ibn Kathir quoted by Muhammad Asad)
- Umar-bin-al-Khattab declared: There can be no khilafat except by consultation.
- The Prophet is reported to have said to his two illustrious companions, Abu Bakr and Umar: "If you two agree on a point, I shall not differ with you." (Ahmad, Ibn Kathir)

Acting upon the command of Allah contained in verse 159 of Chapter 3 of the Holy Qur'an, the Prophet of Islam always consulted his companions on all important issues regarding which he did not receive any guidance through revelation. For example on the occasion of the Battle of Badr, the Prophet (PBUH) selected a certain place for his army which was not suitable in the view of his companions. When he was asked whether his decision was according to revelation or according to his own opinion, the Prophet replied that it was his own opinion. Then, he was advised by the experienced persons like Al-Hubab Ibn Mundhir to change his decision in favour of a more suitable place which the Prophet readily did. On the occasion of Battle of Uhud, the Prophet wanted to defend the attack of Quraish while staying in Madinah, but majority of his companions, particularly the youth among them wanted to come in the open and fight against the enemy. He accepted the opinion of majority and came out of Madinah for the battle which was fought at Uhud. In the Battle of the Allies (Ahzab), the Prophet accepted the advice of Salman the Persian and defended Madinah with the help of a trench which was dug around the city. These are few examples of the consultation of the Prophet with his companions. He used to hold such consultative deliberations with his companions and tribal chiefs or representatives not only on the issues of war and peace but also on other socio-economic issues of importance arising before the government.

The Prophet did not nominate his successor. After his demise in 632 A.D., the companions elected their senior and most pious colleague, Abu Bakr, as Caliph. Election took place in an open place with mutual consultation and was confirmed with general Bai'at (allegiance) of the Muslim community. Three other righteous caliphs, Umar, Usman and Ali were also elected by the people with mutual consultation although each time the election was held in a different way.

During the reign of the pious caliphs, the institution of consultation was gradually formalized and the concept of standing advisory council (Shura) emerged. The caliph

used to consult his advisory council on every important issue confronting the Islamic state.

It is unfortunate that after the death of Ali, the fourth and the last righteous caliph, the republic was transformed into absolute monarchy and institution of consultation also lost its importance.

### **Concept of Islamic Democracy**

The doctrines of sovereignty of God and vicegerency of man coupled with the principle of consultation give to the Islamic political system a form of perfect democracy. The doctrine of sovereignty of Allah ensures the supremacy of divine law in an Islamic state. No ruler or legislature can issue an order or ordinance or can frame a law which is repugnant to any injunction of the Qur'an and Sunnah. The ruler is required to obey Islamic law as much as an ordinary citizen of the Islamic state. He is neither, in his official capacity, above law, nor he can violate the religious and moral code of Islam in his personal and private life. Therefore, the possibility of a ruler becoming a despot, a tyrant or a power-hungry man indulging in unlawful acts, is ruled out.

The doctrine of vicegerency of man is another strong blow to a ruler who tries to harbor any dictatorial tendencies. The doctrine of vicegerency of man makes every human being vicegerent or deputy of Allah. According to it, vicegerency or caliphate is not vested in any individual, family, tribe, class or race. Rather everyone is caliph and an equal participant in the caliphal functions as a deputy of God. In an Islamic society where the idea of popular vicegerency prevails, there is no room for the dictatorship of any person or group of persons. The position of a person who is selected or elected to conduct the affairs of the government is no more than this: That all the citizens of the Islamic State who are, technically speaking, caliphs of Allah, have delegated their caliphate to him, as a matter of administrative convenience, to act and administer Divine law for the common benefit of all. He is answerable to Allah for his acts on the one hand and on the other hand he is responsible to his fellow citizens who have trusted him by delegating their rights of Caliphate in his favour. Thus, in no way, he can assume the position of an absolute ruler. If he does so, then he would be a usurper and the citizens of the Islamic State would be within their right to depose him. (Syed Abul' Ala Maududi)

The principle of consultation helps the smooth running of democracy as envisaged by Islam. According to this principle, the citizens of an Islamic state are required to conduct their mutual and collective affairs by consultation. Al-Qur'an, the revealed book of Islam, while discussing the good qualities of the believers, especially mentions their attribute of mutual consultation. The Holy Qur'an says: "... They conduct their affairs by mutual consultation...." (42:38). This description of the Qur'an is not merely a statement of fact,

but has been regarded by many jurists as an obligatory injunction. The command regarding mutual counsel embraces in its fold all collective affairs from family matters to socio-economic and political issues. It also applies to the selection (or election in the modern sense) of the head of state or the ruler and to the conduct of government affairs by the ruler. Thus, the ruler of an Islamic State is appointed by mutual consultation and he conducts the affairs of the state in consultation with people or the representatives of the people. The principle of government by consent and counsel is so important in Islamic political system that even the Prophet of Islam, who was not likely to make any mistake being directly guided by revelation, was required as head of Islamic state, to consult his followers in the conduct of mutual affairs. The Qur'an addresses the Prophet on this issue and says: "..... So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah....." (3:159). This ordinance of the Qur'an, although addressed in the first instance to the Prophet, is binding on all Muslims and for all times.

The Prophet did not leave any instructions regarding the selection of his successor. The silence of the Prophet on this issue was not without wisdom. The principle of mutual consultation helped the companions after the death of the Prophet in selection of the most pious and the most capable person (Abu Bakr) as successor of Muhammad, (PBUH). His selection or election, though originally made by few leading persons was ratified by all the Muslim Ummah through Bai'at (oath of allegiance) of the caliph.

Thus, the system of government established by the successors of the Prophet in the Islamic State of Madinah was not that of monarchy or despotic kingship. It was a republic and is known in the history of Islam as a pious or righteous caliphate. The system of the election of the caliph followed by oath of affirmation (Bai'at) of the whole Muslim community continued during reign of the four right guided caliphs (Abu Bakr, Umar, Usman and Ali). The caliph was not an autocrat or dictator as he was bound to decide and conduct the affairs of the state in consultation with the Consultative Council (Shura) and was accountable for his actions to the people. Full freedom of criticizing the government and opposing the caliph in various policies of his government was available. Since the social justice of Islam formed the basis of economic system and effective measures were taken for fair and equitable distribution of wealth, the foundations of Islamic welfare state were properly laid down. Therefore, the right-guided caliphate can be considered rightfully, without any fear of contradiction, as a republic with consultative democracy as its form of government and welfare of the people as its policy. No doubt, this republic still remains a model for the followers of Islam even today.

**Dictatorship rejected**

Dictatorship is a form of government in which a person or group possesses absolute power without any effective constitutional checks. The term 'dictatorship' is derived from the Latin title dictator, designating a magistrate who is given extra-ordinary powers for a limited period to steer the state in an emergency. But in modern times the meaning of the term has changed. In modern usage, dictator is an absolute ruler possessing extra-constitutional powers without any limitation of period, while a national emergency may or may not exist. A dictator behaves in an authoritarian manner and uses his powers most oppressively. Absolutism, despotism, authoritarianism, autocracy, tyranny, totalitarianism, etc. are some of the terms which are either used as synonymous with dictatorship or used to describe various features of dictatorship.

Islam not only rejects dictatorial, despotic and totalitarian system of rule but also severely condemns those who establish such rule and reduce the human beings from their dignified status of caliphs of God to the hapless condition of serfs and slaves. The rule of Pharaoh of Egypt who was tyrant and despot has been severely condemned by the Holy Qur'an in its following verses:

- But none trusted Moses, save some scions of his people, (and they were) in fear of Pharaoh and their chiefs, that they would persecute them. Lo! Pharaoh was verily a tyrant in the land, and lo! He verily was of the wanton. (Yunus 10:83)
- Lo! Pharaoh exalted himself in the earth and made its people castes. A tribe among them he oppressed, killing their sons and sparing their women. Lo! He was of those who work corruption. (Al-Qasas 28:4)

It is because the rule of the Pharaohs and despots is based on cruelty, oppression, autocracy and injustice. Such despotic and arrogant rulers have no place in an Islamic system and, according to a saying of the Prophet, to utter a word of truth in the presence of such rulers is a great jihad. Thus those who struggle against such rulers to save the people from their oppression would be great warriors (Mujahideen) in the path of God and they would be blessed with immense rewards.

As mentioned earlier, the teachings of Islam regarding sovereignty of Allah, vicegerency of man and mutual consultation in conduct of collective affairs establish a true representative and democratic form of government. Hence tyrannical and absolute rule is implicitly excluded by these teachings.

In a true Islamic society, there is no room for tyrannical rule, dictatorship or despotism. Since the ruler or the head of state is one of the caliphs of Allah (i.e. one of the members of Muslim community) and is the representative of other caliphs (other

members of the Ummah), he is one of them. He therefore, cannot be a dictator or despot because he has no power to deprive the other citizens (who have surrendered their right to caliphate in favour of him) of their politico-legal rights. In the words of Maulana Abul'Ala Maududi: "The position of a man who is selected to conduct the affairs of the state is no more than this: That all Muslims (or technically speaking, all caliphs of God) delegate their caliphate to him for administrative purposes." It is perhaps on account of this fact that a Muslim ruler is required to conduct governmental affairs in consultation with the people. The Qur'an addresses the Prophet of Islam and says: "..... And consult with them upon the conduct of affairs ....." (3:159). No doubt the citizens of an Islamic state have been directed by the Qur'an and Sunnah to obey their ruler, but this obedience is available to him only if he behaves in accordance with the Islamic injunctions.

### **Concept of nation**

Concept of nationhood or nationality in Islam is based upon religion. A common religion is the basis of nationality among the Muslims and Islam is that religion. The Qur'an says: "Thus, We have appointed you a middle nation, that ye may be witness against mankind. And that the messenger may be a witness against you ....." (2:143). At another place, the revealed book of Islam calls the Muslims the best community of the world that has been raised for the guidance of mankind. It says: "ye are the best community that has been raised up for mankind. Ye enjoin right conduct and forbid wrong; and ye believe in Allah ....." (3:110).

Among the other people, basis of nationality is blood or race, language, colour, or place of birth. These notions provide a very weak basis as they make the problem of assimilation of foreigners very difficult rather impossible. For example if society were to group itself solely on the basis of blood relationship, naturalization would be out of question for ever. The same would be true if the basis were the colour of the skin which cannot be concealed. Language as a factor of social unity requires long years for a veritable assimilation. Place of birth is even less perceptible in a stranger; and ever since man has crossed the horizon of city-states, not much importance is attached to this factor. However, one would remark that in all these various conceptions of social unity, the basis is a mere accident of nature, and belongs mere to the animal instinct than to the rationality of man. Thus, if nationality is based on the identity of language, race, colour or place of birth, it will make the problem of aliens or strangers exist perpetually and such a nationality will be too narrow, ever to be able to embrace the inhabitants of the entire world; and if the aliens are not assimilated there will always be risk of conflicts and war. It is common knowledge that Islam has rejected all these notions of nationality, and selected only the identity of ideas – a thing which depends upon the choice of man and not upon accidents and hazards of birth – as the basic tie of society and the factor of

union. Naturalization and assimilation in such a society is not only easy and accessible to all human races in their entirety, but is also closer to reason and more practicable, showing how to live one's life in peace and tranquility.

### **Concept of a State**

Although the political thinkers do not agree on a unanimous definition of state, yet the state is generally considered to possess four elements, namely; population, territory, government and sovereignty.

The Qur'an and the Sunnah, the two primary sources of Islamic law and constitution do not define state. But the Prophet of Islam (PBUH) did practically establish the first Islamic state at Madinah in the year 1 A.H. (622 A.D.) under his leadership. The state of Madinah possessed all the elements of state as defined today such as population, territory, government and sovereignty from external control. However, this simple statement of fact may not satisfy the curiosity of a reader unless we explain the Islamic concept of state in a bit detail.

According to Islamic concept, a state inhabited predominantly or even entirely by Muslims may not necessarily conform to the definition of an Islamic state. It may, no doubt, be a Muslim state but it would not be an Islamic state unless it is based on the ideology of Islam. Islam conceives state as an instrument to enforce the law of Islam and, thus, to establish kingdom of God on earth. Sovereignty in the Islamic State belongs to Allah, the Supreme Lord of the universe, besides Whom there is no god and Who Alone is to be worshipped. Consequently, Divine Law is supreme law in this state while no other law can be made or practiced in violation of the injunctions of the Qur'an (the revealed book of God) and the Sunnah (the sayings and the traditions of the Prophet of Islam). This state is to be run and administered, predominantly, by the Muslims who testify that there is no God but Allah and Muhammad (PBUH) is the messenger of Allah and who also believe in and practice the tenets of Islam. The Muslims citizens of this state lead their lives in accordance with the teachings of Islam while the non-Muslim minorities living in this state are allowed all the human rights and civil liberties, like their Muslims compatriots, including full freedom of religion. Religious and moral code of Islam is implemented in this state while socio-economic and political system of Islam provides the basis of state economy and state constitution.

Islamic state, in its true perspective, is a Qur'anic state. It is not like communist or totalitarian states which restrict or suppress individual liberties and have established the worst type of totalitarian rules. It is neither like a capitalist state which believes in total freedom for the individual to do anything or commit any exploitation at the cost of public interest. The Islamic state believes in moderation and occupies rather moderate or

middle position between the two extremes. It combines the best of every system while avoiding their evils.

The political system of Islamic state is based on justice, fairness, equality and the Islamic ideal of democracy. The concept of sovereignty of Allah and vicegerency of man forms the core of this system. In an Islamic state, all the people, collectively, are responsible to conduct their governmental affairs under Divine law. The head of an Islamic state is neither a despot nor an absolute ruler but a servant of the people who conducts public affairs in consultation with the people or the representatives of the people. Thus, an Islamic state is distinguishable from the secular democratic states of the modern world who divorce religion from politics and place sovereignty in the people. Islamic state is also not a theocracy wherein a priestly class exercises unbridled power and rules in the name of Deity. Islam does not create any priestly class neither it encourages sacerdotalism in any form. Islamic state is not, thus, ruled by any particular religious class but by the whole Muslim community.

The aims and objectives of the Islamic State include: to create an ideal Islamic society, as conceived in the Qur'an and Sunnah, based on brotherhood, equality and tolerance; to enforce Islamic consultative democracy as form of its government and to achieve the goal of social justice through equitable distribution of wealth.

The Holy Qur'an sums up the aims of an Islamic state in one of its verses. It says: Those who, if We give them power in this land, establish worship and pay the poor-due and enjoin kindness and forbid inequity..... (22:41)

### **Islamic state is a welfare state**

The idea of welfare state has become very popular in recent times so much so that every state now likes to call itself welfare state. Although welfare as a purpose of government is not an invention of this century, yet the term 'welfare state' came into wide-spread use only after the Second World War.

The term 'welfare state' has not been clearly and exactly defined with the result that welfare programmes almost differ from country to country and place to place. However, generally understood meanings of this term are that it is state in which the government assumes responsibility for minimum standards of living for every citizen. But the welfare state bases on the materialistic philosophy of the west gives emphasis on the material welfare of the people to the neglect of spiritual and moral one.

Islam, as universal religion for humanity, believes in the well-being of mankind in this world as well as in the next world. The Qur'an, in one of its very popular prayers, teaches its believers to ask God: "Lord! Give unto us in the world that which is good and in the



Hereafter that which is good .....” (2:201). The primary objective of an Islamic state is, therefore, to establish an ideal society wherein the welfare of the individual in this world (which is material and economic prosperity) and the welfare of the individual in the Hereafter (which is spiritual and religious betterment) is ensured by the state. So the Islamic state not only establishes the system of Allah’s worship (i.e., Salat or Prayer) but also establishes system of Zakat which is collected from the rich and distributed among the poor. Thus, both the spiritual and material well-being of the individuals is aimed at by the Islamic state. In other words, the Islamic state is a welfare state which performs a number of functions, in addition to the traditional functions of a state, for the socio-economic welfare of its citizens in this world and for their religio-spiritual welfare in the Hereafter. Its functions aimed at material welfare of its people include provision of basic necessities of life for all, ensuring of a comprehensive social security system and establishment of social justice, whereas its functions for the spiritual well-being of its people include establishment of Islamic system of life for the Muslims and full religious freedom for the non-Muslims.

In the light of the teachings of Islam, the right-guided caliphs established welfare state of Islam at Madinah. During the caliphate of Umar (may Allah be pleased with him) an ideal welfare state of Islam existed wherein the basic needs of the poor and the destitute were properly looked after and stipends and pensions were given to orphans, widows and needy persons.

### **Ruler of the Islamic State**

1- The Qualifications of the ruler of Islamic state, who is traditionally called caliph or sultan or imam or amirul-mumineen, as prescribed by the Muslim jurists in the light of the Qur'an and the Sunnah are briefly described as under:

i). He should be a Muslim as the Qur'an says: O you who believe! Obey Allah, and obey the Messenger and those of you (i.e. the Muslims) who are in authority .....(4:59). He should not only believe in fundamental articles of Islam and in all Islamic teachings, but also practice them as a devout Muslim. Since he is not only a temporal head but also a religious head and is obliged to lead the Muslims in congregational prayers, he should possess all the virtues of character and qualities of head and heart which are required to make a good imam (leader).

ii). He should be a citizen of the Islamic state as the Qur'an says:..... And those who have declared their belief in Islam but have not left their homes (and migrated to Islamic state to become its residents and citizens), you have no duty to protect them till they leave their homes..... (8:72). From this Quranic injunction it is clear that a person living in

another land is not entitled to even protection of the Islamic state because of not being its citizen, what to speak of becoming its ruler.

iii). He should be sane, adult, man of sound physical as well as mental health. The Qur'an (4:5-6) forbids the guardians of the property of the orphans to hand over the property to them till they reach adult age and attain sound judgement. When the minors and the persons lacking sound judgement cannot be handed over their own property, then how the minors and the insanes can be selected for the post of the head of Islamic state which carries big responsibilities? Similarly the Qur'an mentions abundant wisdom and stature (physical health) as qualifications of Saul for eligibility to the post of king of Isreal (2:247). So the ruler of Islamic state is also required to possess these qualifications.

iv). The head of Islamic state should be a pious Muslim with excellent character, as in Islamic state and society the positions of dignity and nobility are not assigned on the basis of sex, race, colour,tribe, wealth, language, etc, but on the basis of piety and excellent conduct.

v). He should be a trustworthy person as power (and government) in Islam is a great trust and it can be assigned to a responsible person capable of holding the trust. The Qur'an says: Verily Allah commands you to make over trusts to those who are trustworthy ..... (4:58).

vi). Another condition for the post of the ruler is that he should not be greedy for it, he should not seek it even by fair means what to say of foul and unfair means. The Prophet of Islam discouraged his companions to seek for positions of responsibility in the Islamic state, as such posts will become a cause of regret on the Day of Judgement. Once he told Abu Bakr when the latter asked him about appointments of persons to posts of trust: They are for those who donot aspire for them and not for those who are greedy after them. They are for those who run away from them and not for those who scramble for them; they are for those to whom they are offered (without asking) and not for those who claim them as their right. The Prophet once discouraged Abu Dharr when the latter asked him to make him a governor saying: I see that you are weak and I wish for you what I wish for myself. Donot accept rule over two people and do not become guardian of an orphan's property (Muslim).

2- The appointment of the head of state is a very important question. Islam favours election instead of designation through nomination or hereditary principle. To understand Islamic view point, let us have a look at the injunctions of the Qur'an and the early history of Islam.

The Qur'an, while discussing the good qualities of Muslims, especially mentions their attribute of mutual consultation when it says: They conduct their affairs by mutual consultation ..... (42:38). The selection and appointment of the head of state is of course the most important public affair of the citizens of the state, and thus it is needless to say that it should be conducted by mutual counsel. Again the Qur'an tells us that Allah appointed Adam as caliph on earth which means that all the children of Adam are equal inheritors of this honour. But the problem is that if all the children of Adam are caliphs then how the functions of the caliphate would be performed? Of course some person should be assigned the responsibility to do it on behalf of all, and the best way is to select such person by mutual counsel. This view is approved by the early history of Islam.

The Prophet Muhammad (PBUH) migrated to Madinah in the year 622. A.D. and established Islamic state making that city capital of it. He did not appoint himself as the head of that state, rather the Mahajreen (the emigrants), the Ansar (the natives of Madinah) and the Jewish tribes of Madinah, who were the three parties to the Charter of Madinah, reposed their confidence in him electing him to the post. The Prophet died in the year 632 A.D. without nominating his successor thus leaving this important matter to the discretion of the community. The Muslims of Madinah used their discretion most judiciously and wisely and elected Abu Bakr as the caliph or head on the basis of his seniority in Islam, excellent conduct, merits and wisdom. Abu Bakr, before his death, nominated Umar as his successor after having lengthy discussions with the companions (of the Prophet) and with their approval. When Umar was mortally wounded, he discussed the matter with the people and appointed an electoral college consisting of six leading companions of the Prophet to select the next caliph. The choice of electoral body was Usman. The caliph Usman died without nominating any successor and the Muslims of Madinah elected Ali as the caliph. It is interesting to note that each time the appointment of the caliph was followed by general allegiance of Muslim community (called Bai'at) although the selection or election of the caliph to the post was made only by the few elders of the Muslims community of the city of Madinah.

Today the method of direct election of the head of Islamic state by all citizens on the basis of adult franchise can be adopted or he should be elected by the electoral college comprising the elected representatives of the people.

3- The ruler should be obeyed. The Qur'an says: O you who believe! Obey Allah and obey the Messenger and those of you who are in authority.....(4:59). Thus the Qur'an makes obedience to the rulers second only to the obedience to Allah and His messenger (Muhammad). The Prophet of Islam is reported to have said: Whoso obeys me, obeys Allah; and whoso disobeys me, disobeys Allah; and whoso obeys a ruler obeys me; and whoso disobeys a ruler, disobeys me..... (Bukhari and Muslim). He is also reported to

have said. If a slave who has been mutilated is made your commander and leads you in accordance with Allah's Book, listen to him and obey.

Thus the followers of Islam are obliged to obey their rulers and stand united with them through thick and thin. However, there are limits to this obedience: Firstly that the rulers should be from among the Muslims and secondly that they should not be transgressors and disobedient to God and God's messenger. If the rulers transgress the limits of God and openly disobey rather ridicule the injunctions of Islam, they need not be obeyed. The Qur'an and the Prophet have prohibited the Muslims to obey those rulers who transgress the limits and are rebellious to God. Following are the verses and the Traditions.

- 1). And obey not the command of the prodigal who spread corruption in the land ..... (26:151-152).
- 2). So submit patiently to your Lord's command and obey not of them any guilty one or disbeliever (76:24).
- 3). Ali reported that the messenger of Allah said: There is no obedience in transgression. Verily obedience is in good deeds (Bukhari, Muslim).
- 4). Nawas-bin-Samwan reported that the Holy Prophet said: There is no obedience to the created in disobedience to the creator (Shari Sunnat).
- 5). Abu Bakr, when he was made the first caliph of the Islamic state, explained this point. He said; "If I am right, help me. If I am wrong, correct me. Obey me so long as I follow the commandments of Allah and the Prophet (PBUH), but turn away from me when I deviate."

## **CHAPTER-26**

# **ECONOMIC SYSTEM**

### **I-Distinctive Features**

Every economic system has its own peculiar features, which form its foundation and by which it can be distinguished and recognized. Modern capitalism, which has emerged due to rapid industrialization facilitated by unprecedented human advancement in science and technology, is based on free market economy, non-intervention or very limited intervention of state in economic affairs, interest and banking. Socialism, which has emerged as a reaction to capitalism, believes in complete control of state on economy and full ownership of means of production by the state or community. Feudalism stands for ownership of land by few persons or families and makes majority of people tenants or serfs who work on lands either as servants of the landlords or for meager share in the produce of land.

Islam, on the other hand, believes in justice and fairness in the economic field. According to it, the man is God's viceroy or deputy in overall divine scheme and he has been given limited rights of ownership of means of production. It recognizes intervention of the state in the economic activity for the purpose of ensuring welfare of its citizens. Abolition of interest, institution of sadaqat and Zakat, distinction between lawful and unlawful, equitable distribution of wealth, prohibition of hoarding and stress on circulation of wealth, and concern for well being of the poor are the distinctive features of the Islamic economic system. We will elaborate and discuss some features of Islamic economic system as follows:

#### **God provides sustenance**

One of the major features of Islamic economic system is the concept that Allah, the Almighty God of universe, is the sustainer and provider. Allah provides livelihood and subsistence to all of His creatures in the universe. It is Allah who has created all means and resources through which man earns his livelihood. Allah, in fact, has committed Himself to feed, sustain and nourish all creatures including human beings. It is Allah who expands or curtails 'rizq' (sustenance). The Qur'an says:

- And surely, We have established you (O mankind) in the earth and provided for you therein the means of your sustenance. (7:10)

- Certainly, your Lord enlarges the sustenance for whom He wants and straitens it (for whom He wants). Verily, He is ever Knower, Seer of His slaves. (17:30)

The conception of God's dispensation does not, however, suggest that one should sit idle and wait for sustenance which would automatically come down to him. Instead of giving up struggle, Islam rather inspires a person to do his best in order to earn his livelihood by using all lawful (Halal) and fair means.

### **God is Real Owner of everything while man is merely a trustee and beneficiary**

The heavens and the earth and everything in the universe belongs to Allah. God is the real owner of everything, although He has given some rights to man for use of things required by the latter for his existence on the earth. However, the rights given to man are very limited, the real position of man being that of a trustee and a beneficiary. The Qur'an highlights this concept in its following verses:

- Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth. (3:109)
- Believe in Allah and His messenger, and spend of that whereof He hath made you trustees; and such of you as believe and spend (aright), theirs will be a great reward. (57:7)

The underlying wisdom of the above injunction is that in respect of the wealth which God has given him, the man should not consider himself as its absolute owner and waste it as he likes, rather he should consider himself a trustee and spend it in God's way on the poor and the needy persons.

### **Distinction between Halal (legal) and Haram (illegal)**

Islam has introduced concept of Halal (lawful) and Haram (unlawful) in its economic system. In fact the foundations of the Islamic economy have been laid on this concept. This concept reigns supreme in the realm of production as well as consumption. Certain means of earning livelihood and wealth have been declared unlawful such as interest, bribery, gambling and games of chance, speculation, short weighing and short measuring, business malpractices, etc. Unlawful means of earning are strictly forbidden and a follower of Islam is permitted to earn only through lawful and fair means. Similarly in the field of consumption, certain items of food are unlawful such as dead animals, blood, swine-flesh and animals slaughtered in the name of other than that of Allah. Even expenses on unlawful things like drinking, fornication, pornography, things that promote obscenity and vulgarity, lotteries and gambling are strictly disallowed.

**Equity and not equality in distribution**

Islam establishes equity, fairness and justice in the production and distribution of wealth, and in ownership of means of livelihood. However it recognizes that like other natural things there is no equality among human beings as regards the economic means and possession of worldly wealth. This inequality has been presented by the Qur'an as a part of Divine economic order. The Qur'an does not consider these disparities in the distribution of Divine sustenance as punishment or reward and does not try to eliminate them, because no two individuals have been blessed with hundred percent equal mental and physical abilities.

Taking the existence of inequalities as a part of divine scheme, the Qur'an advises its followers not to covet those things in which Allah has made some of them excel others. By exalting some of you over others in rank or by favouring some of you over others in provisions, God in fact tries and tests the human beings whether they are thankful to Him in good circumstances and patient in bad ones. The Qur'an says: And covet not the thing in which Allah has made some of you exceed others. (4:32) He it is Who hath placed you as viceroys of the earth and hath exalted some of you in rank above others. That He may try you by (the test of) that which He hath given you. (6:165)

Although, Islam does not believe in hundred percent equality in distribution of economic means, yet it does not allow the difference between the rich and the poor to reach an uncontrollable limit where the rich live in luxury and the poor live in misery, hunger and deprivation. Islam in fact stands for socio-economic justice and ensures fair and equitable distribution of wealth and income.

**Elimination of Exploitation**

Elimination of economic exploitation of the weak by the strong is another element of Islamic economic system. Many steps have been taken by Islam in this direction. Riba or usury is one of the worst instruments of human exploitation and this has been abolished root and branch. Other means of human exploitation such as bribery, gambling, speculative transactions, fraudulent practices, prostitution, embezzlement, etc. have also been prohibited in Islamic society. Interest of the weaker classes of the society like women, orphans, slaves, labourers consumers, etc. have been protected through detailed legislation by Islam.

The women were treated as chattel and were denied the status of human being before emergence of Islam. Islam restored their human status and gave them equal social and economic rights along with men. In the economic field, for example, women have been given rights to own property, to acquire property and to dispose it off at their discretion. They are given right of inheritance from their parents, their husbands, their

children and near relatives. They are allowed to work to earn their livelihood through any dignified profession or vocation of their choice. The orphans are another economically exploited class in society as their property is generally devoured by their guardians and near kindred. Islam has declared devouring the property of the orphans a major sin. The Qur'an warns the devourers of orphan's property in these words: "Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning fire" (4:10). The slaves were perhaps the most exploited class in human history. Islam declared the emancipation of slaves as the most pious act and enjoined upon its followers to set the slaves free and thus earn God's pleasure. The Qur'an has made emancipation of slaves an expiation of some kinds of sins of the believers. The Muslim men and women were encouraged to marry the believing maids and slaves in preference to non-believers even if the non-believers were very rich and good looking. Islamic state is obliged to financially assist the slaves for their manumission out of its Zakat revenues.

Islam has protected the labourers against the economic exploitation by the capitalist by providing that fair wages should be fixed before employing the labourers and that they should be promptly paid their wages before their sweat dries up. To eliminate the exploitation of the tenants by the landlords, Islam almost abolished Jagirdari (feudal) system. Interests of consumers have been protected by ordering ban on certain exploitive business malpractice like hoarding, monopoly, speculation, and short-weighting and short-measuring.

### **Principle of moderation**

Islam prescribes policy of moderation to its followers in every walk of life and enjoins upon them to avoid extremes. In economic system the believers are recommended the principle of moderation in earning of wealth as well as in expenditure of money. The believers should be neither too greedy for wealth so as to spend all their times and energies for acquiring it through all legal or illegal means nor they should be too lazy and lethargic to earn wealth through lawful means for their lawful needs. Similarly they should be neither too miser in spending wealth for their needs and needs of the poor around them nor they should be too extravagant to squander wealth on luxuries and illegal and immoral acts. Rather they should follow middle course in earning wealth by lawful means and in spending wealth on their needs and needs of the poor in the way of Allah. Moderation is the best policy in the sight of Islam.

The Qur'an and the traditions of Prophet Muhammad (PBUH) on moderation are:

- 1) And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded. (Al-Qur'an 17:29)



- 2) And those who, when they spend, are neither prodigal nor grudging; (Al-Qur'an 25:67)
- 3) Abu Hurairah reported that the Messenger of Allah said: Moderation in expenditure is half of livelihood, and love for people is half of wisdom, and good questioning is half of learning. (Bukhari)
- 4) Matref-b-Abdullah reported that the messenger of Allah said: The best of affairs is their mean.

## **II-Means of fair and equitable distribution**

For fair, just and equitable distribution of wealth, Islam prescribes positive as well as prohibitive measures. Positive measures include Zakat, laws of inheritance and other compulsory and voluntary contributions (Sadaqat). Prohibitive measures comprise abolition of interest, prohibition of hoarding, and above all prohibition of all immoral, unfair, unjust and unlawful means of acquiring wealth which, in fact, are the major cause leading to concentration of wealth in few hands. However in this section we will discuss positive means of distribution only as the prohibitive measures are unlawful means which will be discussed separately.

### **Zakat and other compulsory contributions**

Zakat is the first such measure which helps the state and the Muslim community in fair distribution of wealth. It is collected from the rich and is distributed or spent on the poor and the needy. Other compulsory levies collected by the state also help the cause of elimination of poverty and fair distribution. Such levies and collections are in the form of taxes and compulsory contributions. Taxes collected by modern Islamic state also enable such state to spend for the poor.

Another levy is Sadaqat-ul-Fitr which has been prescribed by the Prophet on every well-to-do Muslim who possesses property equal to the Nisab of Zakat. It is to be paid for all the members of the family, even for servants and slaves, according to the rate fixed by the Prophet per head, before the prayer of Eid which is celebrated after the fasting month of Ramadan every year.

### **Laws of inheritance and will**

Law of inheritance followed by a community plays a vital role in setting the pattern of distribution of wealth among its members. Those communities who adopt law of primogeniture, which makes the eldest son to inherit the whole of the property of his father, have concentration of wealth in few hands. Those communities who confine the inheritance to only male children and exclude the females also have a narrow base of

distribution. Only those communities who confer the inheritance on a larger number of heirs without any discrimination between males and females have broad-based pattern of distribution.

Islamic law of inheritance is perhaps the only such law in the world which conceives a very broad-based distribution pattern. This law not only makes the male and female children of the deceased his legal heirs but also includes among his legal heirs his spouse or spouses and his parents. In case the deceased leaves no children and no parents, his estate goes to his brothers and sisters and sometimes even to his distant kindred. In case a deceased person leaves behind him no near or distant relatives, his property may go to the community or the state for benefit of all the members or the citizens.

Similarly law of will or bequest prescribed by Islam helps the cause of distribution of wealth. According to this law, a Muslim is allowed to bequest his property up to one-third of it in the favour of some charity, institution or a person other than his legal heirs. The law of will generally inspires rich and well-to-do Muslims to bequeath some fortune in the path of God for charitable causes like relief of the poor, education and medical relief, etc. This law has helped, in Islamic society, the establishment of waqfs, trusts, hospitals, educational institutions. This law, thus promotes jihad against poverty, misery, disease, ignorance and illiteracy and in this way it helps transfer of wealth from the rich to the poor.

### **Monetary atonements**

Monetary atonements have been prescribed by the Qur'an for certain sins and faults such as failure to keep fasts of Ramadan, unintentional murder, failure to fulfil intentional oaths, putting away wife by Zihar, etc. Those who commit some sins, offences or omissions intentionally or unintentionally have been enjoined upon by the Qur'an to make prescribed charity in expiation of these sins. These prescribed monetary atonements are a channel of flow of wealth from the well-to-do to the poor people.

### **Charity and alms-giving**

If Zakat and other compulsory charities fail to satisfy the needs of the poor, the state can either impose taxes or motivate the rich to donate voluntarily and generously to help eradicate poverty and want.

Voluntary charities to earn the pleasure of God Almighty are rewarded in this world as well as in the next one. They also help in flow of wealth from the rich of the community to the poor and the needy. Thus the cause of distributive and social justice is achieved through this voluntary measure.

The Qur'an commands the believers: Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo! Allah loves the beneficent. (Al-Baqarah 2:195) The Prophet of Islam said:

- Verily charity appeases wrath of the Lord and removes pangs of death. (Tirmizi)
- Surely the shade of the believer on the Resurrection Day will be his charity. (Ahmad)

Islam does not prescribe any limit for charity. The Holy Qur'an says: And they ask you what they ought to spend. Say: That which is surplus" (2:219). Thus a believer is encouraged to spend all of his wealth in the path of God which is over and above his needs.

### **Feeding the poor**

Feeding the poor is one of the voluntary charities and is a very common practice among the generous and God fearing Muslims.

Rewards for this act are very numerous and both the Qur'an and the Prophet of Islam exhort the believers to feed the poor and the needy. This measure is also a good step to mitigate want and misery from the Islamic society.

The Qur'an exhorts the believers: "And feed with food the needy wretch, the orphan and the prisoner, for love of Him" (76:8). The Prophet said: The best charity is to satisfy a hungry belly. (Baihaqi)

### **Good Loan to Allah**

It is Grace of Allah, the Almighty God, that any expense incurred by a Muslim in His path on charity or alms for the poor is regarded by Him as goodly loan to Him and He undertakes to repay it manifold. The rich are inspired to give loan to God in the form of helping the poor people and to earn many times big reward for this.

According to Abul A'la Mududi: "Good loan" is that which is lent without any idea of personal gain or interest but is given with the sole intention to please God.

The Holy Qur'an says: If ye lend unto Allah a goodly loan, He will double it for you and will forgive you, for Allah is Responsive, Clement, (At-Taghabun 64:17)

### **Circulation of Wealth encouraged**

The Holy Qur'an says: They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (O Muhammad) of a painful doom. On the day when

it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them): Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard. (At-Taubah 9:34-35) That which Allah giveth as spoil unto His messenger from the people of the townships, it is for Allah and His messenger and for the near of kin and the orphans and the needy and the wayfarer, that it become not a commodity between the rich among you. (Al-Hashr 59:7)

Hoarding of wealth has been condemned by Islam with threats of severe punishment whereas circulation of wealth has been encouraged. This measure not only forces the hoarded wealth to come out of coffers of the rich but also ensures its flow into investment channels ultimately helping its natural distribution.

### **III-Prohibited means of earning**

Following means of earning income have been declared haram (forbidden) to a follower of Islam:

#### **Interest (Riba)**

Islam has strictly prohibited riba (usury or interest) to its followers. According to the Qur'an, Riba, which is generally translated into usury, decreases one's wealth whereas Zakat increases it. Charging of Riba in the sight of the Qur'an (2:279) tantamount to declaring of war against Allah and His messenger; while in the words of Prophet Muhammad (PBUH), a dirham of usury a man devours with knowledge is greater (in sin) than thirty six fornications. During the times of the Prophet, Riba was not only charged on money loans but was also charged on exchange of commodities in barter transactions. So the Prophet prohibited Riba in both the forms. Some modern economists have tried to distinguish bank interest from Riba and have held that bank interest is not prohibited. But majority of the Muslim scholars are unanimous in holding that Riba in every form is prohibited including bank interest.

#### **Bribery**

Bribery eats justice and gives birth to many socio-economic evils. Islam has not only prohibited bribery but has also condemned both the parties to its transaction to Hell in the next world. Bribery is a major sin and a culpable crime in an Islamic state. Therefore, earning wealth through bribery is absolutely illegal (Haram). Let us see what the Qur'an and the Sunnah say about it.

- And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that ye may knowingly devour a portion of the property of others wrongfully. (2:188)
- Abdullah-b-Amr reported that the Messenger of Allah cursed the bribe-taker and bribe-giver. (Abu Daud, Ibn Majah)

### **Devouring wealth of orphans**

The orphans are the weakest and the most exploited class in human society. They are generally the easiest targets of those near relatives and guardians to whose care they are left. Unscrupulous persons do not feel any moral compunction and devour the property of the orphans with impunity. Such persons have been warned by the Qur'an as follows:

- Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! That would be a great sin. (An-Nisa 4:2)
- Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame. (An-Nisa 4:10)

### **Earning through dealing in wine and gambling**

Wine-drinking has been prohibited by the Qur'an and denounced as a great sin. The Prophet of Islam has declared manufacture, purchase, sale and transportation of wine illegal and unlawful. According to the Prophet, every intoxicant is unlawful (Haram) and thus, by implication, consumption of and trade in narcotics, wine, opium, heroin, etc. is illegal. Therefore, income generated through transactions connected with narcotics is forbidden.

Earning through gambling and games of chance is also prohibited by Islam. The word used by the Qur'an for gambling is 'maisir' which literally means 'getting something too easily' or getting a profit without working for it'. Gambling can briefly be defined as wagering money or other valuable things upon the outcome of an event or making money upon some chance. Thus it is a game of chance by which you either win or lose.

Gambling and all games of chance have been strictly prohibited by the Qur'an. According to the Qur'an, gambling, as wine-drinking, is devil's handiwork through which he seeks to cast enmity among the people and turns them away from remembrance of God.

**Embezzlement**

Embezzlement means betraying of trust and unlawfully appropriating property belonging to others. Acquisition of wealth through embezzlement of public money or individual's property has been strictly forbidden to a believer in Islam. The Qur'an says: O ye who believe! Betray not Allah and His messenger, nor knowingly betray your trusts. (Al-Anfal 8:27)

**Hoarding, monopoly and black-marketing**

Business of monopoly and hoarding of necessities of life has been condemned by Islam. Especially holding back or storing up of food grains, eatables and other articles of daily use for getting higher prices in times of scarcity and crises is absolutely unlawful (Haram). In times of scarcity and non-availability of food items, hoarding of such items becomes the worst type of human exploitation and hence a major crime and great sin. Making undue profits from such business of exploitation and black-marketing is illegal.

Hoarding has been condemned by the Qur'an and Prophet Muhammad (PBUH) as follows:

- 1) And let not those who hoard up that which Allah hath bestowed upon them of His bounty think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection. Allah's is the heritage of the heavens and the earth, and Allah is Informed of what ye do. (3:180)
- 2) Ibn Omar reported that the Messenger of Allah said: Whoever stores up food-grains for forty days, intending thereby a dear price, becomes free from Allah and Allah is free from him. (Razin)
- 3) Abu Omamah reported that the Messenger of Allah said: Whoso stores up food-grains for forty days, and then gives it in charity, it will not be an expiation for his sins. (Razin)

**Short weighing and short measuring**

Business malpractices such as wrong measuring and wrong weighing have been very common in the nations of old as of today. This device of spurious weights and measures is adopted by unscrupulous traders to harm the interests of customers and earn undue profits. The practice of short measuring and short weighing while giving and over-measuring and over-weighing while taking has been condemned by the Qur'an and the Sunnah of the Prophet of Islam as under:

- 1) And unto Midian (We sent) their brother Shuaib. He said: O my people! Serve Allah. Ye have no other God save Him! And give not short measure and short weight. Lo! I see you well-to-do, and lo! I fear for you the doom of a besetting Day. O my people! Give full measure and full weight in justice, and wrong not people in respect of their good. And do not evil in the earth, causing corruption. (Al-Qur'an 11:84-85)
- 2) Woe unto the defrauders: Those who when they take the measure from mankind demand it full, but if they measure unto them or weigh for them, they cause them loss. Do such (men) not consider that they will be raised again unto an awful Day: The day when (all) mankind stand before the Lord of the Worlds? (Al-Qur'an 83:1-6)
- 3) Ibn Abbas reported that the Messenger of Allah said to the owners of measurement and weight: You have been certainly entrusted with two affairs about which the former nations before you were destroyed. (Tirmizi)
- 4) Ibn Abbas reported: Treachery does not appear in a nation but Allah throws fear into their hearts, nor fornication becomes wide-spread in a nation but death becomes frequent in them, nor does a nation decrease weight and measure but provision is cut off from them, nor does a nation pass order unjustly but murder becomes prevalent among them, nor do a nation break a treaty but the enemy becomes powerful over them. (Malek)

### **Prostitution and immoral professions**

Fornication and adultery have been banned by Islam and declared a major crime in an Islamic state. Therefore, earning income from prostitution and adultery is strongly prohibited. By implication, all professions and vocations which directly or indirectly promote adultery in society such as obscenity, pornography, blue films, dancing, and sex-songs become unlawful (Haram). The verses of the Qur'an and Ahadith of the Prophet of Islam concerning prostitution and adultery are:

- 1) And come not near unto adultery. Lo! It is an abomination and an evil way. (Al-Qur'an 17:32)
- 2) And of mankind is he who payeth for mere pastime of discourse, that he may mislead from Allah's way without knowledge, and maketh it the butt of mockery. For such there is a shameful doom. (Al-Qur'an 31:6)
- 3) Rafe-bin-Khadiz reported that the Messenger of Allah said: Price of dog is impure, earning of a prostitute is impure, and earning of a cupper is impure. (Muslim)

- 4) Abu Mas'ud al Ansari reported that the Messenger of Allah forbade the price of dogs, earning of prostitutes and fore-telling of a sooth-sayer. (Bukhari, Muslim)
- 5) Abu Hurairah reported that the Messenger of Allah prohibited the price of dogs and earning of singing girls. (Sharhi Sunnat)

### **Theft and Robbery**

Theft and robbery have been declared major offences by Islam and earning through such profession or practice is absolutely illegal and immoral. The Qur'an prescribes deterrent punishments for stealing (5:38) and robbing (which is like rebellion 5:33).

### **Begging**

Begging is a curse for humanity and is below one's dignity and self respect. It tantamounts to lack of trust in God and lack of confidence in one's ability to earn through hard work. Begging is therefore, unlawful in Islam and adoption of it as a profession is strictly forbidden. Prophet Muhammad (PBUH) in his various Ahadith is reported to have said: "Man will continue to beg of men till he will come on the Day of Resurrection without any piece of flesh in his face" (Bukhari, Muslim). The upper hand is better than the lower, and the upper hand is that which gives and the lower is that which begs (Bukhari, Muslim). Begging are scratches with which a man scratches his face .... (Abu Daud). Whoever begs while he has got sufficient means begs of Hellfire (Abu Daud). Begging is unlawful for him who has food for a day or for a night and a day (Abu Daud). Begging is not lawful for the solvent, nor for one who is stout and strong, except for one who has got pressing poverty or destroying debt. And whoso begs of men to increase his wealth will have scratches on his face on the Resurrection Day and hot stone of Hell to devour (Tirmizi).

### **Other unlawful means**

Islam has prohibited earning of income through profession of singing and dancing. Income of magician, soothsayer, foreteller and a painter of life portraits is also unlawful. Earning of income through unfair trade practices like fraud, deception, misrepresentation and sale of defective things or the things which are yet not in possession of the seller is strictly prohibited. Speculation and forward transactions are also un-Islamic. The Prophet's Ahadith are:

- 1) Jaber reported that the Messenger of Allah forbade Mukhabarah, Muhaqalah and Muzabanah. Muhaqalah is a man's selling corn for one hundred Farq or wheat, and Muzabanah is to sell dry dates upon the heads of date trees for one hundred Farq.



- And Mukhabarah is to let out land for one-third or one-fourth (of produce). (Muslim)
- 2) Abu Hurairah reported that the Holy Prophet forbade the sale by stone-throwing and the sale of unpossessed things. (Muslim)
  - 3) Abu Hurairah reported that the Holy Prophet passed by a heap of corn. He thrust his hands therein but his fingers touched moisture. He asked. O owner of corn! What is this? He replied: Rain fell in it, O Messenger of Allah. He enquired: Have you not done so over the corn so that people may see it? Whoso acts with deceit is not of me. (Muslim)
  - 4) Waselah-b-Asqa's reported: I heard the Messenger of Allah say: Whoso sells a defective thing without disclosing it continues to be in the wrath of Allah. (Ibn Majah)
  - 5) Abu Huzaifah reported that the Holy Prophet prohibited price of blood, price of dogs and earnings of a prostitute. And he cursed the devourer of usury and its giver, the tattooer and the tattooed and the painter (of life-pictures). (Ibn Majah)

#### **IV-Miscellaneous subjects**

##### **Labour**

The term labour in Economics is used in a very wide sense. Any work whether manual or mental which is undertaken for a monetary consideration is called labour. Thus it includes labour of highly educated professionals like scientists, engineers, doctors, economists, professors, lawyers, judges, accountants, diplomats, administrators, as well as that of ordinary workers in factories, agricultural farms, government departments, private sector, etc.

In view of its importance in the production of wealth, Islam has laid great emphasis on human labour. Al-Qur'an, the revealed book of Islam, promulgates the fundamental principle regarding role of labour when it says: "There is nothing for man but what he strives for" (53:39). According to this verse, there is no royal road or easy way to success. The way to progress and success in the world is through struggle and effort. The harder a man or a people work, the higher reward they are likely to get. According to Prophet Muhammad (PBUH), "God loves those who work and strive for their livelihood" and "to search lawful earning is obligatory after the compulsory things (like prayer, fasting, belief in God)".

Both physical and intellectual labour has been emphasized in Islam. The Qur'an refers to manual labour when it talks of construction of boat by Prophet Noah,

manufacture of coats of mail by Prophet David, tending of sheep by Prophet Moses and building of wall by Zul-Qurnain. The holy Book also refers to intellectual labour when it relates the story of Prophet Joseph who was appointed incharge of treasures of Egypt by its king.

Dignity and honour is attached to labour and work in Islam while the sources of unearned income and easy gains like usury, games of chance, etc. are despised and forbidden. Work is so much dignified and honourable that the Prophets who are the noblest of the human beings had engaged themselves in labour and work for earning their livelihood. The Qur'an mentions the example of Prophet David and Prophet Moses who respectively worked as ironsmith and shepherd. Prophet of Islam himself pastured sheep. He did not consider any work as menial or below dignity.

Rights of labourer and worker include: that a labourer should be treated as a human being and not as a beast of burden; that dignity and respect should be attached to labour and work; that reasonable wages should be fixed at the time of employment, and that wages should be promptly paid.

### **Trade**

Islam recognizes role of trade in acquiring fortune and greatness. There are many verses of the Qur'an about trade and sale. The Prophet of Islam also highlighted importance of trade. The Prophet himself adopted the profession of trade during his youth and worked as agent of Khadijah, a wealthy lady of Makkah, who was much impressed by his honesty, fair dealing and trust-worthiness and who later on became his wife. His companions Abu Bakr and Usman traded in cloth whereas Umar carried on trade in corn. The Prophet issued instructions to his followers to be honest and trust-worthy in their commercial dealings as the trustworthy merchant will be with the prophet, the truthful and the martyrs on the Day of Judgment. His followers not only carried on maritime and land trade throughout the then known world but also became the torch bearers of Islam to the darkest corners of the world causing the spread of message of Allah.

### **Tenancy (Muzara'a)**

Cultivation of land can be done in two ways: Either the owner of the land may cultivate his land himself, or he may give his land for cultivation to another person on the basis of share in produce or fixed rental in cash. If land is given by the owner to another person for cultivation, it is called tenancy or Muzara'a. Tenancy is of two types: one is share-tenancy in which the tenant and the landlord share the produce of the land in agreed proportions, and the other is cash-tenancy in which the tenant pays the fixed rent of the land to the land owner in cash.

The Qur'an directly does not throw any light on the subject of tenancy but it indirectly mentions the cultivation of land when it enjoins upon the believers to pay the due (Zakat or Ushr) on the produce of the land on the harvest day. However, the traditions of Prophet Muhammad (PBUH) throw a lot of light on both types of tenancy and lay down comprehensive rules.

Prophet Muhammad (PBUH) in his traditions has discouraged both forms of tenancy and has enjoined upon his followers to give their spare agricultural land to their brother Muslims gratis i.e. free of any charge. Views of Muslim jurists regarding permission of tenancy, however, differ. According to some, both forms of tenancy are prohibited while according to others, both are allowed by Islam. The balanced view is that share tenancy is allowed but lease or rental of land i.e. cash tenancy is strictly forbidden as it tantamount to taking of usury or interest because the landlord charges his rent even though there is no produce or the produce is insufficient to meet the expenses.

### **Debt or Loan**

Indebtedness has been discouraged by Islam as it ruins the individuals as well as nations. This can be easily known from the severe warnings that have been given in case of debts left unsatisfied. All the sins of a martyr are forgiven except debt. The Prophet did not offer funeral prayer of a debtor who did not leave behind provision for payment of his debts. The greatest of sins with which a man shall meet Allah on the Day of Judgment is his debt outstanding at death for payment of which he leaves nothing. Keeping in view these warnings, great precaution should be taken in contracting debt. Loan should not be obtained except in case of an extreme hardship to satisfy a genuine need.

Since the verbal agreements regarding loans lead to disputes, feuds and litigations, the revealed book of Islam has made it obligatory on both the parties, creditor as well as debtor, to reduce the contract of debt into writing in the presence of two witnesses (2: 282) and settle terms and conditions regarding its payment. Writing down of contracts of loan is so much important that the Prophet of Islam is reported to have said that those who lend money to others without any document or evidence are not helped by Allah when they cry for help in case of non-recovery of such loan.

The lender can ask for some security in the shape of an asset or property from the debtor as a guarantee of repayment of loan. It is technically called mortgage or 'Rahn'. The creditor is, however, strictly prohibited to make any profit out of mortgaged property because it would be usury. But he is allowed to drink the milk of or ride on the animal which is a pledge if he incurs expenses of its fodder.

In the absence of any stipulation regarding interest in the contract, the repayment of debt voluntarily with excess amount is lawful. It is not riba. According to Jaber, the Prophet owed him some debt and when he paid it back he paid excess.

If a debtor is in straitened circumstances and is not in a financial position of repaying his debt, then the creditor should postpone his demand to the time when the financial position of the debtor improves and he is able to repay it. However, if the creditor remits the debt as almsgiving, it would earn him high rewards from God.

If a poor person dies with unpaid debt leaving no property for its discharge, Islamic state is responsible for its payment provided the debt is genuine and the Islamic state is financially in a position to do so. It can repay such debts from its Zakat funds also. The Prophet, as first head of the Islamic state, accepted this responsibility when the state under him attained sound financial position.

## CHAPTER-27

# SOCIAL ORDER

### Basic Concepts

#### Islamic brotherhood and unity

Islam believes and also stands for universal brotherhood of all Muslims all over the world. It preaches unity among Muslims and wants to see them as they were a solid structure. Al-Qur'an, the revealed book of Islam, calls upon the believers, "And hold fast, all of you together, to the cable of Allah, and do not separate" (3:103). It also enjoins upon them: "And obey Allah and His Messenger and dispute not with one another lest you falter and your strength depart from you ....." (8:46). The Qur'an tells the believers that they are naught else than brothers (49:10). Therefore they must make peace when there is some dispute between two brothers or two groups of brothers. Prophet Muhammad (PBUH) said: "A Muslim is brother to a Muslim. He does neither wrong him, nor puts him to disgrace, nor he hates him. Every Muslim's blood, property and honour are sacred to a Muslim". "Spread peace among you, eat together and be not separate, because blessing is with united body".

Let us reproduce some more traditions of Prophet Muhammad (PBUH) to further explain the concept of brotherhood and unity among his followers.

- 1) God's messenger is reported as saying: "The believers are like a single man; if his eye is affected he is all affected, and if his head is affected he is all affected." (Muslim)
- 2) Abu Musa al-Ash'ari reported the Prophet as saying: "Believers are to one another like a building whose parts support one another." He then interlaced his fingers. (Bukhari, Muslim)
- 3) Nu'man-b-Bashir reported that the Messenger of Allah said: You will see the believers in their mutual kindness, love and sympathy just like one body. When a limb complains, the whole body responds to it with wakefulness and fever. (Bukhari, Muslim)

## Friendship

Second concept is that of friendship. Prophet Muhammad (PBUH) is reported to have said: "Man is upon the religion of his friend and there is no good in friendship with one who does not see for you what he sees for himself". The Almighty Allah has prohibited friendship with the unbelievers, idol-worshippers, polytheists, evil-doers such as drunkards adulterers, corrupt and wicked. Friendship with hypocrites and those non-Muslims who are working against Islam and against the interest of Muslims has also been prohibited. According to a saying, the liars, the illiterate, the foolish, the niggardly and the great transgressors should not be made friends, nor the proud, the flatterers, and the wicked be made friends.

The Qur'an advises the believers (the Muslims) not to take disbelievers for their friends (3:28, 5:57) nor to take the Jews and Christians for their friends (5:51). However, this injunction is not applicable if these people live peacefully with the Muslims (60:8).

Let us reproduce some verses of the Holy Qur'an and some traditions of Prophet Muhammad (PBUH) to illustrate Islam's concept of friendship.

- 1) Let not the believers take disbelievers for their friends in preference to believers. Whoso doth that hath no connection with Allah unless (it be) that ye but guard yourselves against them, taking (as it were) security. Allah biddeth you beware (only) of Himself. Unto Allah is the journeying. (Al-Qur'an 3:28)
- 2) O ye who believe! Take not for intimates others than your own folk, who would spare no pains to ruin you; they love to hamper you. Hatred is revealed by (the utterance of) their mouths, but that which their breasts hide is greater. We have made plain for you the revelations if ye will understand. (Al-Qur'an 3:118)
- 3) And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise. (Al-Qur'an 9:71)
- 4) Imran-b-Khettan reported: I came to Abu Zarr and found him alone within the mosque covered with a black garment. Then I enquired: O Abu Zarr! Why is this loneliness? He said: I heard the Messenger of Allah say: Loneliness is better than a bad companion, and a good companion is better than loneliness; and the dictation of good is better than silence, and silence is better than dictation of evil. (Baihaqi)
- 5) Abu Musa reported that the Messenger of Allah said: A good and bad companion was like the bearer of musk and one who pumps but filth. As for the bearer of musk, he will either give you a share or you will get perfumed air from him, or you will purchase something from him and for one who pumps out filth, he will either burn your clothes or you will feel filthy smell from him. (Bukhari, Muslim)

## Equality

Concept of equality preached by Islam has won for it a larger number of conversions especially from the down trodden classes like serfs, slaves and harijans than any other idea or principle. Let us explain and discuss the concept of equality as held by Islam.

- 1- In an Islamic society all are equal as human beings. None is superior to the other on account of race, language, colour, place of birth or tribe. This is because all human beings come of the same human stock and are children of one parents. The Qur'an says: "O mankind! Be careful of your duty to your Lord who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a Watcher over you." (4:1).

Division of human beings into tribes and nations was ordained by the Creator for the purpose of recognition, otherwise nobody is superior to the other except on basis of piety. In one of its well known verses the revealed book of Islam states this fact: "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you.... (49:13)". Thus this verse places all the human beings on the equal level and makes the pious and righteous superior to the wicked and evil doers on the basis of virtuous conduct.

- 2- In the legal field also, Islam treats all the people equal. In the sight of law, all the citizens of the state are equal. They enjoy equal rights and in case of violation of law they are given equal punishment. In cases of retaliation, murder, theft and adultery all are given equal treatment in respect of punishment. Similarly in civil matters and in case of rewards for actions, all are equal.
- 3- However in the moral and religious field, Islam makes distinction between the people and gives superiority to those who are good, pious, God fearing, observers of all religious practices and bearers of good moral character over impious, evil doers, bad characters, persons of loose morals, disbelievers and non-practicing believers. The Holy Qur'an says:
  - Say: The evil and good are not alike even though the plenty of the evil attract thee. (5:Al-Maidah:100)
  - And the blind man and the seer are not equal, neither are those who believe and do good works (equal with) the evil-doer. Little do ye reflect! (40:Al-Mu'min:58)

- Or do those who commit ill-deeds suppose that We shall make them as those who believe and do good works, the same in life and death? Bad is their judgement! (45:Al-Jathiyah:21)
- O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! The noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is knower, Aware. (49:Al-Hujurat:13)

In his famous sermon delivered on the occasion of farewell pilgrimage, Prophet Muhammad (PBUH) addressed the people as under; "O people, be aware: your God is one. No Arab has any superiority over a non-Arab, nor any non-Arab has any superiority over an Arab, and no white one has any superiority over a black one, and no black one any superiority over a white one except on the basis of taqva (piety). The most honourable among you in the sight of Allah is he who is the most pious and righteous of you". Again, according to another tradition, the Prophet said: "You are all the children of Adam, and Adam was created from the dust. Let the people give up boasting of their ancestors, otherwise they will stand more degraded than a mean insect in the sight of Allah". There is yet another Hadith; "Allah does not see you outward appearances and your possessions but He sees your hearts and your deeds."

- 4- In the economic field, Islam establishes equity, fairness and justice in the production of wealth, and in ownership of means of livelihood. However it recognizes that like other natural things there is no equality among human beings as regards the earning of income and possession of worldly wealth. This inequality has been presented by the Qur'an as a part of Divine Economic order. The Qur'an does not consider these inequalities in the distribution of Divine sustenance as punishment or reward and does not try to eliminate them, because no two individuals have been blessed with hundred percent equal mental and physical abilities.

However disparities in economic field are not allowed by Islam to take dangerous proportions. Islam stands for fair and equitable distribution of wealth and its system of social security and social justice comes into play when gap between the rich and the poor widens beyond certain limits.

### **Enjoining good and forbidding wrong**

Next comes enjoining good and forbidding wrong. This concept is rather most important. The followers of Islam have been directed to enjoin good and forbid wrong. It is because of the fact that they are the last Ummah (community) and their prophet, the Prophet Muhammad (PBUH), is the final prophet. No prophet is to come after



Muhammad (PBUH) and so the mission of the prophets regarding enjoining good and forbidding wrong will have to be performed by the followers of Muhammad (PBUH). According to the Qur'an, the last revealed book of Allah, Muslims are the best community that has been raised by Allah for the mankind and it is their duty that they enjoin good conduct and forbid the mankind from doing wrong. (3:110)

The Holy Qur'an motivates the believers to stand up for enjoining good and for forbidding wrong in many of its verses. It says: And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful. (Al-Imran 3:104)

Prophet Muhammad (PBUH) has highlighted the merits of enjoining good and forbidding wrong in the following traditions:

- Hudhaifa reported the Prophet as saying: "By Him in whose hand my soul is, you must enjoin what is reputable and forbid what is disreputable, or God will certainly soon send punishment from Himself to you. Then you will make supplication and not receive an answer." (Tirmizi)
- Abu Bakr as-Siddiq said: I heard God's Messenger say: "When people see something objectionable and do not change it, God will soon include them all in His punishment."
- Abu Sa'id Al-Khudri reported God's Messenger as saying: "If any of you sees something objectionable he should change it with his hand, but if he cannot do it with his hand he should do it with his tongue, and if he cannot do it with his tongue he should do it in his heart, that being the weakest form of faith. (Muslim)
- Jabir reported God's Messenger as saying that God who is great and glorious revealed to Gabriel that he should overthrow such and such a city with its inhabitants, and he (Gabriel) said: "My Lord! Among them is Thy servant so and so who has not disobeyed Thee by as much as the glance of an eye." He replied: "Overturn it on him and on them, for his face never once showed anger on my behalf." (Mishkat)

### **Conduct and Manners**

Please see Chapter 18

### **Human Rights**

Please see chapter 20 and 21

## **CHAPTER-28**

# **MORAL CODE**

### **Basic Concepts**

In this chapter we will explain some of the basic concepts which play key-role in founding the social and moral edifice of Islam. Without comprehending these concepts such as – good and evil, right and wrong, Halal (permitted) and Haram (forbidden), reward for good deeds and punishments for evil deeds – we can hardly be motivated to do pious acts, to adopt virtues and to shun vices, to observe good manners, and to discharge our obligations to others. A comprehensive discussion of these basic concepts would be made in the light of the Qur'an, the revealed book of Islam, and the traditions of Muhammad (PBUH), the Prophet of Islam.

### **Good and Evil**

Islam enjoins upon its followers to do good and refrain from evil. Things or actions which are good and which are bad have been clearly demarcated by the Qur'an and Hadith. The doers of good actions have been promised rewards whereas doers of evil actions have been threatened with awful punishment.

According to Holy Qur'an, the man may have many justifications for his actions but he knows what he is. This knowledge "he knows what he is" is in fact human conscience which Almighty God has bestowed upon everyone. Conscience is a lamp which is enkindled in every human mind and which guides the man about what is right and what is wrong and what is good and what is evil. If this lamp switches off due to continuous and prolonged wicked acts, then the voice or opinion of the people around one would help him to know what is right and what is wrong. It is said: you are good if the people say that you are good; and you are bad if the people say that you are bad.

Righteousness and sin have been explained by the Prophet of Islam in a very precise but vivid way. When asked by a companion about righteousness and sin, the Prophet replied: Righteousness is good character, and sin is that which revolves in your heart about which you do not want people to know.

Some of the verses of the Qur'an and traditions of Muhammad (PBUH) which highlight the concept of good and evil are:

- 1) Whoso interveneth in a good cause will have the reward thereof, and whoso interveneth in an evil cause will bear the consequence thereof. Allah overseeth all things. (Al-Qur'an 4:85)
- 2) Whoso bringeth a good deed will receive tenfold the like thereof, while whoso bringeth an ill deed will be awarded but the like thereof; and they will not be wronged. (Al-Qur'an 6:160)
- 3) The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! He, between whom and thee there was enmity, (will become) as though he was a bosom friend. (Al-Qur'an 41:34)
- 4) Al-Nawwas b. Sam'an told that he asked God's Messenger about righteousness and sin and he replied: "Righteousness is good character, and sin is that which revolves in your heart about which you do not want people to know." (Muslim)
- 5) Huzaifah reported that the Messenger of Allah said: Don't be silly by saying: If people do good, we will do good; and if they do wrong, we will do wrong; but accustom yourselves to do good if the people do good and not to do wrong if they do wrong. (Tirmizi)
- 6) Ali Said that the following was inscribed on the sword of the Holy Prophet: Pardon one who does harm to you, join him who cuts you off; do good to one who does evil to you, and speak the truth although it be against yourself. (Ihya)

### **Truth and Falsehood or Right and Wrong**

Truth and falsehood are being taken as English equivalents of Arabic words 'Haq' and 'Batil'.

Truth and falsehood, like good and evil, are basic human values which cannot be defined so easily. Islam, therefore, elaborates the concepts of truth and falsehood without defining the same in words. Truth is light while falsehood is darkness, and as darkness vanishes when the light comes, the falsehood disappears when the truth comes. Falsehood, according to Islam, is a great sin while truthfulness is a great virtue. Hence Islam enjoins upon its followers to shun falsehood and be truthful. Truth is to be rewarded while falsehood is to be punished. Truth is found in six things i.e. in words, in motives, in intentions, in determination, in obedience, in action, and in religious duties. Truthful is he who is true in all these things.

**Halal and Haram (legal and illegal)**

Islamic conception of Halal and Haram governs all the economic activities of man especially in the field of production of wealth and consumption of wealth as well as consumption of food items. Certain means of earning livelihood and wealth have been declared unlawful such as interest, bribery, gambling and games of chance, speculation, short weighing and short measuring, business malpractices, etc. Unlawful means of earning are strictly forbidden and a follower of Islam is permitted to earn only through lawful and fair means. Similarly in the field of consumption certain items of food are unlawful such as dead animals, blood, swine flesh and animals slaughtered in the name of other than that of Allah. Even expenses on certain items such as drinks, narcotics, debauchery, prostitution, pornogaphy, things that promote obscenity and vulgarity, lotteries and gambling are strictly disallowed.

**Virtue and Sin**

Man is best of God's creation and he has been endowed with soul, faculty of reason and power of thinking. He has been shown two ways-one is right which leads to success and reward, the others is bad which leads to failure and punishment. Therefore, man has been given conscience, freedom of choice and freedom of action. The right or straight way is the virtue and the bad way is the sin. In religious sense, to follow guidance of God revealed through His messengers and books is virtue and to disregard it and follow some other crooked way is sin. Prophet Muhammad (PBUH) is reported to have explained the meaning of virtue and sin in remarkably precise but vivid manner. When he was asked what is virtue and what is vice, the Prophet said: Virtue is good conduct and vice is what raises doubt in your mind and what you do not like that people may know it. According to another Tradition, Prophet Muhammad (PBUH), while explaining 'virtue' and 'sin' on some occasion, joined his fingers and then held them over his chest and said thrice: Ask decision to your soul, ask decision to your heart. Virtue is what the soul is pleased with, virtue is what the heart is pleased with, and sin is what kindles doubt in your soul and indecision in chest though people give you decision.

The concept of virtue and sin can be defined in another way also. Man owes two-fold duties: The duties towards God and duties toward God's creation particularly towards other human beings. These duties have been clearly laid down in the Qur'an and Hadith. Observance of these duties is virtue whereas negligence or rejection of these duties is sin. The Jurists have generally enlisted the following deeds as virtuous and good and eligible for reward:

(1)- To believed in God, God's Messengers (From Adam to Muhammad), the Holy Scriptures revealed by God for man's guidance, God's angels, and the Hereafter. (2)- To

worship God alone without assigning any partner unto Him. (3)- To observe daily prayers, to pay Zakat, to fast for the month of Ramadan, to Perform Hajj-the acts which have been prescribed by Islam as fundamental articles of faith. (4)- To participate in Jihad against the aggressors physically or financially. (5)- To migrate in the path of God in case of persecution and oppression. (6)- Charity; alms-giving; providing food, clothes or shelter to the poor and the destitute in the way of God. (7)- To obey the parents, to treat the relatives, neighbours and friends kindly and to fulfil the duties prescribed by Islam toward them. (8)- To guard oneself against sins like adultery, murder, theft, drinking, gambling, leveling false allegation, blasphemy, hypocrisy, apostasy, etc. (9)- To restrain one self from the food items and things which have been declared Haram (unlawful). (10)- To earn livelihood through Halal (lawful) means and to avoid those means of earning which are Haram like usury, bribery, games of chance, embezzlement, theft, fraud, usurpation of the wealth of orphans, business malpractice, prostitution or other immoral and illegal means. (11)- To hold Prophet Muhammad (PBUH) as role model of conduct and follow his Sunnah in every act or deed or situation. (12)- To follow the conduct and behaviour of other prophets of God, rightly guided caliphs of Islam, companions of the Prophet of Islam and other righteous persons. (13)- To adopt good qualities of character and good manners recommended by Islam such as speaking truth, contentment, tolerance, austerity, humility, forgiveness, patience, steadfastness, generosity, kindness, mercy, hospitality, gratefulness, modesty, keeping promise, trustworthiness, God-fearingness, etc. (14)- To avoid traits of bad character like backbiting, hypocrisy, show, telling lie, pride, oppression, greed, miserliness, extravagance, envy, deception and fraud, anger, fornication, drinking, intolerance, etc.

The following deeds have been generally regarded sinful deeds, most of which are major sins:

(1)- To disbelieve in God, His Messengers, His Books, His Angels and the Hereafter; (2) To associate partners to Allah; (3)- To reject or ridicule or give up the observance of fundamental articles of Islam such as prayer, fasting, Zakat and Hajj; (4) To ridicule or refuse to participate in Jihad in defence of religion and country or in defence of lives of Muslim men and women and children. (5)- To disobey parents especially when they are old and poor and they need help; (6)- To commit adultery; (7) To kill a human being without any lawful cause; (8)- To drink wine or take narcotics; (9)- To indulge in gambling; (10)- To commit theft or robbery; (11)- Rebellion against God or God's Messenger; (12)- Blasphemy; (13)- To level false charge of adultery against honourable women; (14) Apostasy; (15)- Usury or interest; (16)- Usurpation of property of orphans; (17)- Bribery and corruption or earning of wealth through other unfair, illegal and immoral means; (18)- False oath or false evidence; (19)- To play deceit in weighing and in measuring or indulging in other business malpractice to earn wealth unlawfully; (20)-

To speak falsehood; (21) To oppress or persecute the weak; (22)- To play or learn sorcery or practice sooth-saying; (23)- To marry a relative within prohibited degrees; (24)- To have friendship with the unbelievers to the detriment of Islam; (25)- To eat meat of dead animals, swine, blood or animals not slaughtered in the name of Allah; (26)- To eat or take other things or foods prohibited by the Qur'an and the Sunnah; (27)- To fight against fellow Muslims; (28)- To break up promise, agreement, pact or treaty; (29)- To create dissension or disunity among the Muslims or to create mischief in the land or to disturb the peace; (31)- To make innovations in religious affairs.

### **Reward and Punishment**

To keep its followers on the right track and to make them do good deeds and abstain from evil, Islam, like other religions and systems follows policy of reward and punishment. Those who believe, perform righteous actions, worship Allah only, act upon religious injunctions and do good to others as enjoined by Islam are promised high rewards and Paradise. But those who do not believe, do evil deeds, ridicule religious injunctions and violate rights of their fellow-beings are threatened with painful doom and Hell.

About Islam's philosophy of reward and punishment, the Holy Qur'an says:

- Nay, but whosoever hath done evil and his sin surroundeth him, such are rightful owners of the fire; they will abide therein. And those who believe and do good works: such are rightful owners of the Garden. They will abide therein. (Al-Baqarah 2:81-82)
- It will not be in accordance with your desires, nor the desires of the People of the Scripture. He who doth wrong will have the recompense thereof, and will not find against Allah any protecting friend or helper. And whoso doth good works, whether of male or female, and he (or she) is a believer such will enter Paradise and they will not be wronged the dint in a date-stone. (An-Nisa 4:123-124)

### **Fear of God (Taqwa)**

The root of the word 'Taqwa' is 'Waq' which stands for saving or guarding i.e., the guarding of a thing from that which harms it. The verb is 'Ittaqa' which means "he saved or guarded himself properly". 'Muttaqi' is the nominative for this verb and it means one who guards himself against evil or one who is careful and keeps his duty well. Taqwa, and the verb and nouns connected with the root, according to Abdullah Yusuf Ali, signify: (1) fear of God which is the beginning of wisdom; (2) restraint, or guarding one's tongue, hand and heart from evil; hence righteousness, piety, good conduct. Muttaqi,

according to Muhammad Asad, is God-conscious who has awareness of Allah's all-presence and has the desire to mould his existence in the light of this awareness.

In brief, taqwa means fear of God, restraint from evil, piety, righteousness, right conduct, warding off evil, keeping duty to God. Muttaqi is the person who is fearful of God, who guards his tongue, his hand and his heart from evil; who is pious, righteous and possesses good conduct.

Once Caliph Umar asked Abi-bin-Kaab: What is Taqwa? The latter questioned him as to what he would do if he had a chance to pass through a forest full of thorns. Umar replied that he would keep his clothes closer to him and would pass through the forest with utmost care to escape from the thorns. Abi aptly replied that this utmost care if exercised in avoidance of sins is taqwa.

'Taqwa' or fear of God is the foundation of Islamic society. The merits of 'Taqwa' and the qualifications of those (Muttaqin or righteous persons) who possess it have been highlighted by the Qur'an and the Prophet of Islam along with the rewards which are due to such persons. Some of the verses of the Qur'an and traditions of Prophet Muhammad (PBUH) are:

- 1) This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil): Who believe in the unseen, and establish worship, and spend of that We have bestowed upon them; And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter. These depend on guidance from their Lord. These are the successful. (Al-Qur'an 2:2-5)
- 2) Say: Shall I inform you of something better than that? For those who keep from evil, with their Lord are Gardens underneath which rivers flow, and pure companions, and contentment from Allah. Allah is Seer of His bondmen. (Al-Qur'an 3:15)
- 3) Abu Dharr said: I asked God's Messenger to give me some instructions and he replied: I enjoin you to fear God, for that will be the best adornment for everything that concerns you ..... (Mishkat-ul-Masabih)
- 4) Abu Hurairah (Allah be pleased with him) has reported that the Messenger of Allah (peace and blessings of Allah be upon him) was asked: What is that pursuit which will stand foremost to lead a man to Paradise? He replied: Fear of Allah and good conduct. Then he was asked: What is that indulgence which will admit a man to Hell (Fire)? He answered: The mouth and sexual organ. (Tirmizi)

- 5) In his famous sermon delivered on the occasion of farewell pilgrimage, Prophet Muhammad (PBUH) addressed the people as under: "O people! Be ware: your God is one. No Arab has any superiority over a non-Arab, and no non-Arab any superiority over an Arab, and no white one has any superiority over a black one, and no black one any superiority over a white one, except on the basis of Taqva (piety). The most honourable among you in the sight of Allah is he who is the most pious and righteous of you,"
- 6) Abu Zarr reported that the Messenger of Allah said: Surely I know a verse. If people would have followed it, it would have sufficed them: "And whoso fear Allah, He will find out a way for him and He will give him provision from where he will not know. 65: (Ahmad, Ibn Majah)

### **Trust in God (Tawakkal)**

'Tawakkal' comes from 'wakl' which means to resign or to rely or to trust. Another derivative of this word is 'Wakil' which means a pleader to whom a legal suit is entrusted as an agent for pursuing in a court of law. So Tawakkal-al-Allah means to rely on Allah and entrust Him all the worldly affairs. A true Muslim absolutely submits himself to Allah and entrusts all his affairs to the Will of Allah believing that "my prayer, my sacrifice, and my life, and my death are all for Allah, the Lord of the worlds." (Al-Qur'an 6:162).

But reliance on Allah does not mean that one should not take any action and do any work and sit idle entrusting all affairs to Allah believing that Allah would provide him every thing without any effort or action on his part. This is rather sluggishness and not trust in Allah. At least Islam does not support this passive attitude to life. True reliance on Allah means that a person works hard and makes his best efforts to achieve a goal and then he entrusts the results thereof to Allah with the belief that Allah would accept his efforts and would bless him with success. The Qur'an says: "There is nothing for man but what he strives for" (53:39). Therefore a Muslim is expected to set himself wholeheartedly to action and then rely on Allah for good results.

According to a well known tradition, some companion asked the Prophet: "Should I not leave my camel free and rely on God for its safety?" The Prophet replied: "You must tie the camel and then trust in Allah." An absolute belief in the Will of God, His Omnipotence and His Ability to do everything is essential but a true believer is not supposed to resign himself to idle life and expect from God that He would do every thing for him.

The Qur'an enjoins the believer to put their trust in Allah in every situation. It says:



- 1) And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him). (Al-Imran 3:159)
- 2) If Allah is your helper none can overcome you, and if He withdraw His help from you, who is there who can help you? In Allah let believers put their trust. (Al-Imran 3:160)
- 3) They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when the revelations of Allah are recited unto them they increase their faith, and who trust in their Lord; (Al-Anfal 8:2)
- 4) And if they incline to peace, incline thou also to it, and trust in Allah. Lo! He is the Hearer, the Knower. (Al-Anfal 8:61)
- 5) Say: Naught befalleth us save that which Allah hath decreed for us: He is our Protecting Friend. In Allah let believers put their trust! (At-Taubah 9:51)

### **Purification of self (Tazkia)**

'Tazkia' is actually 'Tazkia Nafs' which means purification of self. It is internal purity as well as external purity. In other words it is purification of body as well as of mind and soul. But in religious and spiritual sense we generally understand from Tazkia Nafs the purification of one's self i.e. one's mind and soul of evils and vices. Since mind and soul cannot be purified or cleansed without cleanliness of body, so internal and external purity becomes interconnected as body and mind are connected inseparably. If both body and mind are clean, then the man is healthy. But if any of them is unclean, then the man is unhealthy and impure. Since cleanliness of body and mind is not possible without cleanliness of house, place of worship, place of work and physical environment around the people, so cleanliness of these things is also essential.

Islam emphasizes cleanliness of its followers and of everything around them so that they should be physically and mentally healthy with healthy soul.

Therefore, the followers of Islam have been enjoined to keep their bodies, minds and souls clean and also to keep their houses, places of worship and work, roads, and streets, and even their wealth and goods clean. For cleanliness of their bodies, ablution and bath have been prescribed; for cleanliness of their minds and souls, prayer, fasting and Hajj have been prescribed; for cleanliness of their goods and wealth, Zakat, Sadaqat and charity have been recommended.

The purification of self, particularly of mind and soul, from evils and vices is very difficult as it is not possible without fight and struggle against oneself, therefore this struggle has been called by the Prophet of Islam as Jihad-e-Akbar (the greatest war).

Some of the traditions of Prophet Muhammad (PBUH) which emphasise cleanliness of body, soul and environment are:

- 1) Abu Malik al-Ash'ari reported that the Messenger of Allah said: Cleanliness is half of faith. (Mishkat-ul-Masabih)
- 2) Jabar reported that the Messenger of Allah said: The key of Paradise is prayer, and the key to prayer is cleanliness. (Ahmad)
- 3) Jaber reported: The Prophet came to see us and found a man of disheveled hairs whose hairs were not arranged. Then he said: This man is not finding with what he should comb his head! And he saw a man with dirty clothes on. So he said: This man is not finding with what thing he should wash his clothes! (Ahmad, Nisai)
- 4) Abu Hurairah reported that the Messenger of Allah said: Verily Allah is pure. He does not accept but what is pure. And verily Allah ordered the believers with which He ordered the Prophets. He said: O Prophets! Eat of the pure things and do good deeds. And he said: Eat of the pure things with which We provided you. Then he mentioned about a man disheveled in hair and laden with dust, making his journey long and extending his hand towards heaven: O Lord! O Lord! While his food was unlawful, his drink unlawful, his dress unlawful and he was nourished with unlawful things. How can he be responded to for that? (Muslim)
- 5) Jaber reported that the Messenger of Allah said to a people who returned from holy war: Welcome to you all, you have come from little fight to the greatest fight. It was questioned: O Messenger of Allah! What is the greatest fight? He said fighting against passion. (Baihaqi)

### **Repentance**

Taubah is repentance which signifies retreating or turning back from sin. It is accompanied with Istighfar which means to seek forgiveness from Allah for sins, wrongs, irregularities, commissions and omissions, whether specific or general. Taubah has generally three elements, namely: to have knowledge that the act done is wrong and sinful; to repent sincerely and ask for forgiveness, and to make sincere commitment that such act would not be repeated in future. Repentance, if made with all these conditions, earns God's pleasure who forgives past sins and bestows immense rewards on His slave. However, repentance of those is not acceptable who turn back to sins again and again after repentance. Nor the repentance of those is accepted who continue doing evil deeds up till their death and offer repentance only at the time of death. The verses of Holy Qur'an and Ahadith of Prophet Muhammad (PBUH) say:

- 1) Lo! Those who disbelieve after their (profession of) belief, and afterward grow violent in disbelief: their repentance will not be accepted. And such are those who are astray. (Al-Imran 3:90)
- 2) Forgiveness is only incumbent on Allah toward those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relenteth. Allah is ever Knower, Wise. The forgiveness is not for those who do ill deeds until, when death attendeth upon one of them, he saith: Lo! I repent now; nor yet for those who die while they are disbelievers. For such We have prepared a painful doom. (An-Nisa 4:17-18)
- 3) Ayesha reported that the Apostle of Allah said: When a servant recognizes his sin and then repents, Allah will accept his repentance. (Bukhari, Muslim)
- 4) Anas reported that the Apostle of Allah said: The Almighty Allah said: O son of Adam! I will forgive you as long as you implore Me and hope in Me in spite of what you have done, and I don't care. O son of Adam! If your sins are so numerous as to reach the clouds of heaven and thereafter if you seek forgiveness from Me. I would forgive you and I don't care. O son of Adam! If you were to meet Me with an earth-full of sins and then if you were to meet Me without setting up anything with Me, I would certainly come to you with an earth-full of forgiveness. (Ahmad, Darimi, Tirmizi (Approve, Rare))

## **CHAPTER-29**

### **RIGHTS OF MINORITIES**

The non-Muslims living in the Islamic state are called Zimmis and understanding or contract governing relationship between the Islamic state and such non-Muslims is called Aqd-ul-Zimmah. The Zimmis mean protected people and they are so called because the Islamic state becomes duty-bound to protect their lives, honour and properties and also their religious freedom the very moment they submit to Islamic rule. Following rights have been granted by Islam to the Zimmis (the non-Muslim citizens) living in the Islamic state:-

#### **Religious Freedom**

Islam guarantees religious freedom to everyone. In an Islamic state, every citizen, may he or she be a Muslim or a non-Muslim, is at liberty to profess and practice his or her own religion. Thus the non-Muslim minorities enjoy complete religious freedom in an Islamic state as the state does not interfere in their religious matters and shows full tolerance to them. The Qur'an the revealed book of Islam says:

- There is no compulsion in religion ..... (2:256)
- Say: O disbelievers! I worship not that which ye worship; Nor worship ye that which I worship. And I shall not worship that which ye worship. Nor will ye worship that which I worship. Unto you your religion and unto me my religion (109:1-6)

The above mentioned verses show that there is no compulsion in the matters of religion in an Islamic state. Everybody is free to follow and practice his own religion on the basis of the Qur'anic principle: "Unto you your religion and unto me my religion." The Qur'an teaches tolerance and forbids its followers to ridicule the religion of non-Muslims and their deities. It says: "Don't abuse those whom they invoke besides Allah, lest they should, in their ignorance, abuse. Allah ...." (6:108) The Prophet of Islam enforced these principles and gave religious freedom to all of his non-Muslim subjects. In Charter of Madinah, Prophet granted full religious freedom and protection to the Jews; while in his letter addressed to the Christians of Najran, Prophet Muhammad (PBUH) gave protection to religion, life and property of the Christians.

Religious freedom not only means to profess one's religion but it also includes liberty to perform religious rites and practices. It also includes right to maintain one's places of

worship. All these rights have been bestowed by Islam on the non-Muslims living within its lands.

### **Protection of Life**

Islam holds human life as a trust of Allah and hence it attaches a great sanctity to its preservation. Al-Qur'an says "..... Whosoever killeth a human being for other than manslaughter or corruption in the land, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind....." (5:32). Islam grants, therefore, right to protection of life to all of its citizens without any discrimination.

The blood of a Zimmi is considered as much sacrosanct and sacred as that of a Muslim. In the days of Prophet Muhammad (PBUH), a Muslim killed a Zimmi. When the case was brought before the Prophet (PBUH), he ordered the execution of the murderer and remarked: "I am responsible for obtaining redress for the weak". During the reign of Caliph Ali, a Muslim was accused of murdering a Zimmi. When the charge was proved, Ali issued order for the execution of the accused. It was only when the brother of the deceased received blood money and pardoned the murderer that the caliph agreed to release him. Ali said at that time: "Whoever is our Zimmi, his blood is as sacred as our blood and his property is as inviolable as our own property". That is why the Muslim jurists hold that if a Muslim kills a non-Muslim, he will have to pay the same amount of compensation or blood money which is prescribed for the murder of a Muslim.

Prophet Muhammad (PBUH) is reported to have enjoined his followers on his death bed: "observe scrupulously the protection accorded by me to the Zimmis".

### **Protection of Property**

Islam grants protection not only to the life of the Zimmis but it also grants protection to the property and assets of such people. Prophet of Islam is reported to have declared: "If you fight against a people and overpower them, and they agree to pay a fixed indemnity of annual revenue (Jizyah) to you in order to save their lives and those of their progenies, then do not take a penny more than the fixed amount, because that will not be valid". He also declared. "Beware! Whosoever is cruel and hard on such people i.e., ("Contractees") or curtails their rights, or burdens them with more than they can endure, or realizes anything from them against their free-will, I shall myself be a complainant against him on the Day of Judgment".

According to above mentioned Traditions of the Prophet, followers of Islam have been strictly prohibited to violate the protection granted to the property of non-Muslims. They cannot get more than the agreed sum or tax from the non-Muslims. Even the

Islamic state cannot deprive a non-Muslim of his property and if it needs land or property of a non-Muslim in public interest it can acquire it only after providing the owner reasonable compensation.

### **Protection of Honour**

The honour and respect of a Zimmi is also held as sacred as that of a Muslim. The author of Durr al-Mukhtar writes: "It is imperative for Muslims to refrain from causing inconvenience to a Zimmi and to backbite him, for backbiting a Zimmi is as much prohibited as is to backbite a Muslim."

Regarding protection of honour of non-Muslim citizen in an Islamic state, Dr. Hamidullah writes: "The person, property and honour of every individual; whether indigenous or heterogeneous, are fully protected in the Islamic territory. The Sharh-al-Hidayah, which is a legal manual of current use, employs, for instance, the characteristic expression: "Defamation is prohibited, be it concerning a Muslim or a Protected (non-Muslim)".

The jurists are unanimous in declaring that, if a Muslim violates a non-Muslim woman, he will receive the same punishment as is prescribed against the violation of Muslim woman."

### **Judicial Autonomy**

Non-Muslim minorities in the Islamic State enjoy judicial autonomy in respect of disputes among themselves on the authority of al-Qur'an. While permitting the Jews to settle their disputes in accordance with Torah (their revealed book), the Qur'an addresses the Prophet of Islam in these words: "How come they unto thee for judgment when they have the Torah, wherein Allah hath delivered judgement (for them)?..... (5:43). In another verse, the revealed book of Islam grants the Christians freedom of resolving their disputes in accordance with their own law as contained in Gospel. It states: 'Let the People of the Gospel judge by that which Allah hath revealed therein. Whoso judge not by that which Allah hath revealed; such are evil livers' (5:47).

Thus, Islamic law is not applicable in case of purely personal matters of the non-Muslims. Such matters of the non-Muslims would be decided according to their personal law. It means that if anything is unlawful under Shariah for the Muslims but the same is not forbidden to the non-Muslims by their religion, the non-Muslims will be allowed to use it and the courts will decide their cases according to their personal law. For instance, marriage without witnesses or between the prohibited degrees, if allowed by their religion, will be allowed to stand.

**Social Autonomy**

In addition to the judicial autonomy, the non-Muslims also enjoy social autonomy in an Islamic state. The state protects their language, culture, religious practices, their places of worship, their mode of dress, etc. and permits them to follow their customs and social traditions. However, they were not allowed to imitate military uniform and dress of the Muslims in the Umayyid and Abbasid periods, as this imitation was discouraged not on any religious grounds but in order to protect their modes of dress, their social manners and their distinctive individualities. About social autonomy given by the Islamic state, Dr. Hamidullah writes, "In the time of the Prophet, the Jews of Madinah had their Bait al-Midras (both a synagogue and educational institute). In the treaty with the Christians of Najran (Yemen), the Prophet gave a guarantee not only for the security of the person and property of the inhabitants, but had also expressly left the nomination of bishops and priests to the Christian community itself".

**Freedom of business and eligibility to government Jobs**

The non-Muslims can adopt any business or profession or employment to earn their livelihood provided such business, profession or employment is not unlawful or immoral or against the explicit injunctions of Islam such as sale of wine or pork to Muslims, business involving usury with a Muslim or prostitution, etc. They are entitled to government jobs except for few posts like head of state, head of government, head of judiciary, head of the armed forces, head of parliament and some other key offices. The Prophet of Islam himself appointed Amr bin Umayyah-ad-Damri a non-Muslim as an ambassador to Abyssinia for interceding with the Negus in favour of the Muslim refugees. Umar, the second caliph, appointed a Greek Christian as the head of his accounts department to put in order the accounts of state revenues.

The Christians, the Jews and other non-Muslims had been enjoying prosperous positions and fabulous incomes in business and trade in the Islamic State. Most of the bankers and money changers in Syria during the reign of the Abbasid Caliphs were Jews. Most of the personal physicians of the Caliphs were the Nestorian Christians. The Jews are also reported to have maintained a colony of considerable size in Baghdad in the Abbasid period. In Muslim Spain, the Non-Muslims, particularly the Jews, held positions of eminence in the government jobs, in the business and trade, etc.

**Political Rights**

The non-Muslims living in an Islamic state generally enjoy all the socio-economic and political rights which are available to the Muslims. They enjoy right to vote and to elect their representatives and they can also contest elections for the offices of public representatives. They can form political parties and they can get the membership or

offices in political parties. And so on. Similarly, they have right to participate in social activities, national festivals, social gatherings, etc. their right of vote in the choice of the head of Islamic state has been recognized by Dr. Hamidullah, a great Muslim scholar.

### **Entitlement for Financial Assistance**

Disabled or poor Zimmis who have been forced to begging or the Zimmis who have been overtaken by a calamity are eligible for support from the Bait-ul-Mal of the Islamic state as are the poor and disabled among the Muslims. This rule was established as early as the times of Abu Bakr, the first caliph of Islam. During his reign, when the famous Muslim general Khalid bin Walid conquered Hira, he specially wrote in the treaty of peace the following terms:-

"I have stipulated that if any one of them becomes unfit to work on account of old age or some other cause, or if anyone who was formerly rich becomes so poor that his coreligionists have to support him by giving him alms, such persons will be exempt from paying the Jizyah and they, together with their dependents, will be helped from the Islamic Treasury (Bait-ul-Mal)".

### **Kind Treatment**

Islam enjoins the Muslims to treat the non-Muslims kindly and justly. The Qur'an says: "God forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: For God loveth those who are just" (60:8). The Qur'an also permits the Muslims to marry chaste women from the people of the scripture (Christians and Jews). It says: "..... The food of those who have received the scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the scripture before you (lawful for you)....." (5:5). Thus, Islam promotes social bonds between Muslims and non Muslims by allowing them to eat each other's food. Islam also strengthens relationship between the Muslims and the People of the Scripture by allowing the former to marry virtuous women of the latter.



## CHAPTER-30

## EDUCATION

Islam grants paramount importance to education and learning. Let us see what importance the revealed book of Islam and Prophet Muhammad (PBUH) attach to education.

### THE QUR'AN ON THE IMPORTANCE OF EDUCATION

1. Al-Qur'an, the religious scripture of Islam, gives so much importance to education that the very first verses of this Holy book which were revealed to Prophet Muhammad (PBUH) instructed the Prophet to 'read'. The Qur'an says:

"Read: In the name of thy Lord Who createth, Createth man from a clot. Read: And thy Lord is the Most Bounteous, Who teacheth by the pen, teacheth man that which he knew not". (96:1-5)

Thus, the Holy Qur'an, if its revelation is put in chronological order, starts with the commandment 'to read', 'teach' and 'pen' which shows the priority given to reading, teaching and pen (being the instrument of writing).

2. The importance of the writing and the pen (symbol of writing) is so much that at one place in the Qur'an (68:1-2), the Almighty Allah swears by the pen and at another place He commands the believers to reduce their contracts, agreements and their business deals into writing. The relevant verse of the Qur'an reads:

O ye who believe! When ye contract a debt for a fixed term, record it in writing. Let a scribe record it in writing between you in (terms of) equity. No scribe should refuse to write as Allah hath taught him, so let him write, and let him who incurreth the debt dictate, and let him observe his duty to Allah his Lord, and diminish naught thereof... (2:282)

3. The prayers of the Prophets and the righteous people have been mentioned in the Qur'an. The prayer of the Prophet of Islam given in the Qur'an is about the increase in knowledge. Allah commanded His messenger to pray to Him in these words: "..... My Lord! Increase me in knowledge" (Al-Qur'an 20:114). This has been the most popular prayer of the followers of Muhammad (may Allah's peace be upon him) through centuries and even the children in the Muslim homes start chanting this prayer from the very childhood.

4. Human being is the best of Allah's creation and it is because Allah has given him knowledge. It is on account of the learning and knowledge that man's superiority was established over the Angels. Allah taught Adam all the names, and then showed them to the Angels asking them to inform Him about them which they could not, but Adam did. The relevant verses of the Qur'an state: And He taught Adam all the names, then showed them to the Angels, saying: Inform me of the names of these, if ye are truthful. They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise. He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secrets of the heavens and the earth? And I know that which ye disclose and which ye hide. (2:31-33)
5. Allah blessed the Prophets with wisdom and knowledge and raised them in different communities in different ages with the mission to guide the people and teach them knowledge and books of Allah. Following verses of the Qur'an bring home this fact:-
  - 1) And He (Allah) will teach him (Jesus) the Scripture and wisdom, and the Torah and the Gospel. And will make him a messenger unto the Children of Israel. (3:48-49)
  - 2) Or are they jealous of mankind because of that which Allah of His bounty hath bestowed upon them? For We bestowed upon the house of Abraham of (of old) the Scripture and wisdom, and we bestowed on them a mighty kingdom. (4:54)
  - 3) And when he (Joseph) reached his prime We gave him wisdom and knowledge. Thus, We reward the good. (12:22).
  - 4) And unto Lot We gave judgement and knowledge, and We delivered him from the community that did abominations, Lo! They were folk of evil, lewd. (21:74)
  - 5) And We verily gave knowledge unto David and Solomon, and they said: Praise be to Allah, Who hath preferred us above many of His believing slaves! (27:15)
  - 6) He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and wisdom, though heretofore they were indeed in error manifest. (62:2)
6. Wisdom and knowledge is a great treasure, an everlasting wealth and an enormous blessing. In the following verses, the great book of Allah, the Qur'an, mentions virtues, good characteristics, points of distinction and merits of the men of learning.

- 1) He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding. (2:269)
- 2) Allah (Himself) is witness that there is no God save Him. And the Angels and the men of learning (too are witness). Maintaining His creation in justice, there is no God save Him, the Almighty, the Wise. (3:18)

### **AHADITH ON THE IMPORTANCE OF EDUCATION**

The traditions of the Prophet of Islam on the subject of education are reproduced as follows:-

1. Anas reported that the Messenger of Allah said: Search for knowledge is compulsory upon every Muslim male and Muslim female. (Ibn Majah)
2. Anas reported that the Messenger of Allah said: Whoso goes out in search of knowledge, he is in the path of Allah till he returns. (Tirmizi)
3. Sakhbarah al Azdi reported that the Messenger of Allah said: Whoever searches after knowledge, it will be expiation for his past sins. (Tirmizi)
4. Anas reported that the Messenger of Allah said: Search knowledge though it be in China. (Baihaqi)
5. Kasir-b-Qais reported: Certainly the superiority of a learned man over the pious worshipper is like the superiority of the full moon at full moon-lit night over the rest of the stars; and verily the learned are the heritage of the prophets, and the prophets left for heritage no silver or gold coins, but they left learning. So whoso acquires it, acquires a sufficient fortune. (Ahmad, Tirmizi, Abu Daud)
6. Abu Omamah al Bahili reported: Two persons were mentioned to the Messenger of Allah, one of the two is a pious worshipper and the other a learned man. Then the Messenger of Allah said: "The superiority of the learned man over the pious worshipper is like my superiority over the meanest of you. Then the Holy Prophet said: Verily Allah, His angels and the dwellers of the heavens and the earth and even an ant in its hole and even a fish certainly send blessings upon a preacher of good to the people." (Tirmizi)
7. Ibn Abbas reported that the Messenger of Allah said: To the devil, a learned theologian is stronger than a thousand pious worshippers. (Tirmizi, Ibn Majah)

8. Abu Hurairah reported that the Messenger of Allah said: When a man dies, his works also stop except three: Acts of charity which are continued; knowledge by which all take benefit, and a righteous issue who prays for him. (Muslim, Abu Daud, Tirmizi)
9. No present or a gift given by the parents to a child is superior to good education. (Tirmizi)
10. "All the things of the earth and the heavens pray for the deliverance of the learned." (Abu Daud, Tirmizi)
11. "Nearer to prophethood are the learned and the warriors: the learned, because they conveyed the message which the prophets brought and the warriors because they fought with their swords for the sake of religious law of the prophets." (Abu Naeem)
12. "Intercession of three persons will be accepted on the Day of Resurrection – The Prophets, the learned ones and the martyr." (Ibn Majah)
13. "It is better to learn any chapter of knowledge than to pray 100 Rakats of prayer." (Ibn Abdulbar, Ibn Majah)
14. "Knowledge is treasure, its keys are questions. Continue to ask about knowledge because by asking one question four persons are rewarded – petitioner, learned, listener and who loves them." (Abu Naeem)
15. "Attendance in the assembly of a learned is better than praying thousand Rakats, visiting of thousand patients, and participating in thousand funeral processions. The Companions of the Holy prophet asked the prophet if it was better than recitation of Holy Qur'an. He replied. Was the Holy Quran beneficial without knowledge." (Ibnul Jazi)
16. "It is narrated by Abdullah bin Umar that one day the Prophet (Peace be upon him) came out and saw two gatherings. In one gathering people were invoking blessings and were attentive towards it. In the other gathering people were teaching. The Prophet said that these people were praying. If He willed He might give and if He did not will He might not give. And these people were teaching and God sent him (the prophet) also as a teacher. Then, he turned towards them and sat with them." (Ibn Majah)

## **CHAPTER-31**

### **QUR'AN AND SCIENCE**

In the preceding chapter we have already studied how Islam emphasizes the importance of education and knowledge, how it highlights the merits and the excellence of the learned people, and how it enjoins upon its followers to leave no stone unturned to search for knowledge and acquire it from wherever and from whomsoever it is possible. Needles to say that the knowledge stressed by Islam is not only knowledge of religion and articles of faith but it also includes knowledge of history, social studies, sciences, arts, humanities, etc. The revealed book of Islam, the Holy Qur'an, teaches its followers, in one of its famous prayers, to pray for welfare in this world and also in the next world (2:201). Knowledge helps in achieving such welfare, and, therefore, Islam gives due importance to all sorts of knowledge, material as well as spiritual, temporal as well as religious. Here lies the importance of knowledge of sciences, arts, humanities along with knowledge of religion.

#### **The Qur'an approves science and has no clash with it**

In this chapter we shall study how the revealed book of Islam agitates the human mind to think and how the information revealed by this book about universe, about the creation of heavens and the earth, about the sun and stars, about the moon and planets, about clouds and rain, about oceans and rivers, about man and other living beings displays certain scientific truths which modern science has approved some fourteen centuries after the revelation of the Qur'an. Dr. Maurice Bucaille of France, the author of renowned book "The Bible, The Qur'an And Science" says the Holy Qur'an's concept of the creation of the world, while different from the ideas contained in the Bible, is in keeping with today's general theories on the formation of the universe. According to him, the Qur'anic descriptions also agree with the current scientific information concerning the evolution and movements of heavenly bodies. He also states that the Qur'an includes predictions about conquest of space and ideas about the water cycle in nature and the earth's relief, which were only proved scientifically many centuries later.

The Qur'an approves science and reason and it has no clash with them. That is why the Muslim thinkers and philosophers of Middle Ages were both religious scholars as well as scientists such as Razi, Ghazzali, Jabir-bin-Hayyan, Ibn-i-Sina, Ibn-i-Rushd, Ibn-i-Khaldun, Al-Beiruni and many others.

### **The Qur'an's Scientific Approach**

The Qur'an adopts scientific approach. It does not claim blind following. It appeals to human reasoning. It urges man to shun his superstitions and make use of his thinking faculties. Man must visit the land, see the signs of God within himself and around him, think and meditate about the creations of God, keenly observe the natural phenomenon and understand the purpose of his life and then decide about his belief.

Let us have a glance on the following few verses of the Qur'an which invite us to apply our minds. There are many such verses in the Qur'an but only few have been selected because of space constraints.

- Surely, in the creation of the heavens and the earth and in the alternation of the night and the day, and in the ships that sail through the sea with the things of benefit for mankind, and in the rain which Allah sends down from the sky and therewith revives the earth after its death and spreads in it all kinds of creatures, and in the change of the winds and clouds which are held between the sky and the earth; there are indeed signs for a people who use their wisdom. (2:164)
- Certainly, in the creation of the heavens and the earth and in the alternation of night and day there are signs for men of understanding. Those who remember Allah, standing, and sitting, and lying down on their sides, and meditate about the creation of the heavens and the earth (and say): Our Lord! You have not created all this as useless. Glory be to you. Give us salvation from the doom of fire. (3:190-191)
- Kindly also refer to verses 16:10-12 and 47:24.

### **Open invitation of the Qur'an to conquer the universe as everything created for service to man**

The Qur'an states again and again that everything or most of the things in the universe like heavens, the earth, the sun, the moon, the stars, the rivers, the seas, the plants, the animals and many others have been made of use to man. Hence the Qur'an gives an open invitation to man to conquer the universe and make use of every thing to his direct or indirect benefit. It says:

- Allah is He Who created the heavens and the earth, and causeth water to descend from the sky, thereby producing fruits as food for you, and maketh the ships to be of service unto you, that they may run upon the sea at His command, and hath made of service unto you the rivers; And maketh the sun and moon, constant in their courses, to be of service unto you, and hath made of service unto you the night and the day. (14:32-33)

- See ye not how Allah hath made serviceable unto you whatsoever is in the skies and whatsoever is in the earth and hath loaded you with His favours both without and within? Yet of mankind is he who disputeth concerning Allah, without knowledge or guidance or a Scripture giving light. (31:20)
- Allah it is Who hath made the sea of service unto you that the ships may run thereon by His command, and that ye may seek of His bounty, and that haply ye may be thankful; And hath made of service unto you whatsoever is in the heavens and whatsoever is in the earth; it is all from Him. Lo! herein verily are portents for people who reflect. (45:12-13)
- Kindly also refer to 22:65 and 55:33

### **Everything Created in Pairs**

God has created every living being i.e. humans, animals and plants in pairs. This is a great scientific truth which the scientists have discovered only in recent age much after the revelation of the Holy Qur'an. The Qur'an in the following verses highlights the fact of creation in pairs of everything living.

- Glory be to Him Who created all the sexual pairs, of that which the earth groweth, and themselves, and of that which they know not! (36:36)
- The Creator of the heavens and the earth. He hath made for your pairs of yourselves, and of the cattle also pairs, whereby He multiplieth you. Naught is as His likeness; and He is the Hearer, the Seer. (42:11)
- And all things We have created by pairs, that haply ye may reflect. (51:49)
- Where is every kind of fruit in pairs? (55:52)

### **Everything Created of Water**

God has created life from water. Every living being – mankind, animals, plants – has been created of water. This is again a great scientific truth which modern science has discovered only recently. It was certainly not known when the Qur'an was revealed some fourteen centuries ago. And this establishes beyond doubt that the Holy Qur'an is a divine book.

The Qur'an in its following verses brings to light this fact that everything has been created by God from water.

- Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and We made every living thing of water? Will they not then believe? (21:30)
- Allah hath created every animal of water ..... (24:25)
- And He it is Who hath created man from water, and hath appointed for him kindred by blood and kindred by marriage; for thy Lord is ever Powerful. (25:54)

After laying down in the preceding paragraphs some of the basic scientific facts about creation, let us now throw light as to how the Qur'an presents before us the creation of the universe, the heavens and the earth, sun, moon, stars, natural phenomenon, plants, animals, human beings, etc.

### **Creation of the universe and of the heavens and the earth**

In the Qur'an there are hundreds of verses which throw light on the creation of the universe, on the creation of the heavens and the earth, and on creation of all which is in the heavens and the earth. These verses also throw light on how the universe, how the heavens and the earth, and how the things therein function and Who has created them and who keeps them in order. Although the Qur'an does not reject (rather it indirectly supports) the Big Bang Theory regarding creation of the universe as a result of a big explosion, but it certainly rejects the view that the universe came into existence all of a sudden as a matter of an accident without any intended purpose. In the following verses the Qur'an tells us how Allah, the God of the universes, created the heavens and the earth and everything therein with a purpose.

- The originator of the heavens and the earth! When He decree a thing, He says unto it only: Be! And it is. (2:117)
- Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His sovereignty) for men of understanding, Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! Thou createdst not this in vain, Glory be to Thee! Preserve us from the doom of Fire. (3:190-191)
- Lo! Your Lord is Allah Who created the heavens and the earth in six days, then mounted He the Throne. He covereth the night with the day, which is in haste to follow it, and hath made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds! (7:54)



- Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and We made every living thing of water? Will they not then believe? (21:30)
- Say (O Muhammad, unto the idolaters): Disbelieve ye verily in Him Who created the earth in two Days, and ascribe ye unto Him rivals? He (and none else) is the Lord of the Worlds. He placed therein firm hills rising above it, and blessed it and measured therein its sustenance in four Days, alike for (all) who ask: Then turned He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient. Then he ordained them seven heavens in two Days and inspired in each heaven its mandate; and We decked the nether heaven with lamps and rendered it inviolable. That is the measuring of the Mighty, the Knower. (41:9-12)

### **Sun, Moon, Stars and Planets**

Creation of sun, moon, stars and planets is highlighted by the following Verses of Al-Qur'an:

- He it is who appointed the sun a splendour and the moon a light, and measured for her stages, that ye might know the number of the years, and the reckoning. Allah created not (all) that save in truth. He detaileth the revelations for people who have knowledge. (10:5)
- And verily in the heaven We have set mansions of the stars, and We have beautified it for beholders. And We have guarded it from every outcast devil, save him who stealeth the hearing, and them doth a clear flame pursue. (15:16-18)
- And He it is Who created the night and the day, and the sun and the moon. They float, each in an orbit. (21:33)
- And the sun runneth on unto a resting-place for him. That is the measuring of the Mighty, the Wise. And for the moon We have appointed mansions till the return like an old shriveled palm-leaf. It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit. (36:38-40)
- Lo! We have adorned the lowest heaven with an ornament, the planets. (37:6)

### **Day and Night, Months and Years**

- Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His sovereignty) for the men of understanding. (3:190)

- He is the Cleaver of the Daybreak, and He hath appointed the night for stillness, and the sun and the moon for reckoning, That is the measuring of the Mighty, the Wise. (6:96)
- Lo! the number of the months with Allah is twelve months by Allah's ordinance in the day that He created the heavens and the earth. (9:36)
- He it is Who appointed the sun an splendour and the moon a light, and measured for her stages, that ye might know the number of the years and the reckoning. Allah created not (all) that save in truth. He detaileth the revelations for people who have knowledge. (10:5)
- He it is Who hath appointed for you the night that ye should rest therein and the day giving sight. Lo! herein verily are portents for a folk that head. (10:67)

### **Water, Clouds, Rain and Winds**

The Qur'an in its following Verses tells us how God sends winds and clouds, how rain falls on earth and how water revives the dead earth and causes all types of vegetation and plants to grow:

- And He it is who sendeth the winds as tidings heralding His mercy, till, when they bear a cloud heavy (with rain), We lead it to a dead land, and then cause water to descend thereon and thereby bring forth fruits of every kind. Thus bring We forth the dead. Haply ye may remember. (7:57)
- And We send down from the sky water in measure, and We give it lodging in the earth, and lo! We are able to withdraw it. Then We produce for you therewith gardens of date-palms and grapes, wherein is much fruit for you and whereof ye eat. (23:18-19)
- Hast thou not seen how Allah wafteth the clouds. Then gathereth them, then maketh them layers, and thou seest the rain come forth from between them; He sendeth down from the heaven mountains wherein is hail, and smiteth therewith whom He will, and averteth it from whom He will. The flashing of His lightning all but snatcheth away the sight. (24:43)

### **Oceans and Rivers**

In the following verses, the revealed book of Islam, Al Qur'an brings in focus how the oceans and rivers were created and how they are useful for human beings:

- Allah is He Who created the heavens and the earth, and causeth water to descend from the sky, thereby producing fruits as food for you, and maketh the ships to be of service unto you, that they may run upon the sea at His command and hath made of service unto you the rivers; (14:3)
- And He it is Who hath constrained the sea to be of service-that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye (mankind) may seek of His bounty, and that haply ye may give thanks. And he hath cast into the earth firm hills that it quake not with you, and stream and roads that ye may find a way. (16:14-15)
- And two seas are not alike: this, fresh, sweet, good to drink, this (other) bitter, salt. And from them both ye eat fresh meat and derive the ornament that ye wear. And thou seest the ship cleaving them with its prow that ye may seek of His bounty, and that haply ye may give thanks. (35:12)
- He hath loosed the two seas. They meet. There is a barrier between them. They encroach not (one upon the other) Which is it, of the favours of your Lord, that ye deny? there cometh forth from both of them the pearl and coralstone. Which is it, of the favours of your Lord, that ye deny? (55:19-23)

### **Creation of Man**

God created mankind from a single soul and that single soul (Adam) was created of potter's clay of black mud altered. From that single soul was created its mate (Eve) and from them twain (Adam and Eve) was created a multitude of men and women. This fact is brought home by the Holy Qur'an, in its various verses. The Qur'an in these verses also tells us how drop of fluid in mother's womb develops into a living baby and how a baby gets its birth into this world. How an infant attains full strength and enters into youth and how he grows into old age which is the most abject time of life. Thus speaks the Qur'an:

- O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. (4:1)
- He it is Who did create you from a single soul, and therefrom did make his mate that he might take rest in her. And when he covered her she bore a light burden, and she passed (unnoticed) with it, but when it became heavy they cried unto Allah, their Lord, saying: If Thou givest unto us aright we shall be of the thankful. (7:189)

- O mankind! If ye are in doubt concerning the Resurrection' then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make (it) clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then (give you growth) that ye attain your full strength. And among you there is he who dieth (young), and among you there is he who is brought back to the most abject time of life, so that, after knowledge, he knoweth naught. (22:5)
- Verily We created man from a product of wet earth; Then placed him as a drop (of seed) in a safe lodging; Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, and then produced it as another creation. So blessed be Allah, the Best of creators! Then lo! After that ye surely die. (23:12-15)

### **Creation of Animals**

He is God who has created cattle and animals and provides them sustenance. God has made them subservient unto man who uses them as beasts of burden, rides over them and also eats their meat. The Qur'an in its following verses brings these facts into light:

- There is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples like unto you. We have neglected nothing in the Book (of Our decrees). Then unto their Lord they will be gathered. (6:38)
- And the cattle hath He created, whence ye have warm clothing and uses, and whereof ye eat; And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture. And they bear your loads for you unto a land ye could not reach save with great trouble to yourselves, Lo! Your lord is Full of Pity, Merciful. And houses and mules and asses (hath He created) that ye may ride them, and for ornament. And he createth that which ye know not. (16:5-8)
- Allah hath created every animal of water. Of them is (a kind) that goeth upon its belly and (a kind) that goeth upon two legs and (a kind) that goeth upon four. Allah createth what He will. Lo! Allah is Able to do all things. (24:45)

### **Plants, Crops, Gardens, Fruits**

In the following Verses, the Qur'an tells us how God creates plants, vegetation, crops, gardens, fruits from the earth by irrigating it with rain water, springs and flowing streams:

- Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better). (2:22)
- He it is Who produceth gardens trellised and untrellised, and the date-palm, and crops of divers flavour, and the olive and the pomegranate, like and unlike. Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals.' (6:141)
- And He it is who spread out the earth and placed therein firm hills and flowing streams, and of all fruits He placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought. And in the Earth are neighbouring tracts, vineyards and ploughed lands, and date-palms, like and unlike, which are watered with one water. And We have made some of them to excel others in fruit. Lo! Herein verily are portents for people who have sense. (13:3-4)
- Have they not seen how We lead the water to the barren land and therewith bring forth crops whereof their cattle eat, and they themselves? Will they not then see? (32:27)

### **Conclusion**

We have described above only few of the creations of God and that too in a summary way. There are in the universe innumerable and countless things which we do not know. In the creation of these things and in their existence and functioning there are many scientific truths which the man may not discover or know till the very end of himself and of the world.

## CHAPTER-32

# INTERNATIONAL RELATIONS

### Division of the World

Muslim political thinkers, in the light of the teachings of the Qur'an, divide the world into three types of countries or lands: (1) Dar-ul-Islam (Muslim lands); (2) Dar-ul-Sulh (lands or countries having peace with Muslim lands) and (3) Dar-ul-Harb (countries at war with Muslim countries).

Dar-ul-Islam comprises Muslim country or countries where Muslims live and, therefore, friendly relations exist between them. Dar-ul-Sulh are generally those non-Muslim countries with which the Islamic state has concluded treaties and hence the relations with such countries are governed by the terms of the treaty. Dar-ul-Harb are those non-Muslim countries which have no treaty relations with the Islamic state. Relations with such countries would normally depend on their attitude towards their Muslim minorities and towards the Islamic state.

The concept of Islamic country, hostile country and allied country has been developed perhaps from verse 92 of chapter 4 of the Holy Qur'an which prescribes punishment for the offence of murder. It reads:

"It is not for a believer to kill a believer unless (it be) by mistake. He who hath killed a believer by mistake must set free a believing slave, and pay the blood-money to the family of the slain, unless they remit it as a charity. If he (the victim) be of a people hostile unto you, and he is a believer, then (the penance is) to set free a believing slave. And if he cometh of a folk between whom and you there is a covenant, then the blood-money must be paid unto his folk and also a believing slave must be set free. ...." (4:92)

Thus the above mentioned verse clearly refers to three types of regions or people. If the murdered believer has been killed by mistake by a believer, of course in Islamic region, then the murderer will free a believing slave and would pay blood-money to the family of the murdered. If the murdered hails from a hostile country or hostile nation, then the penalty would be to set free a believing slave. And if the murdered is from an allied nation or country with which Islamic state has treaty relationship, then blood-money would be paid to that nation and a believing slave would be set free. This verse,

in a way, approves the division of the world into above mentioned three categories which is made by the Islamic Jurists.

### **Principles of foreign policy of Islamic state**

Fundamental principles laid down by Islam for the guidance of the Islamic state in its foreign policy, as briefly stated, are: Promotion of international peace and security; promotion of brotherhood and friendship; establishment of justice and equity in international dealings, and promotion of cooperation between nations.

We shall now discuss relations of the Islamic state with Muslim countries and its relations with non-Muslim countries along with some other relevant topics.

### **Relations with Muslim countries**

All Muslims, wherever they live, are one community and are brothers-in-faith. They form one brotherhood bound by the ties of common religion and so geographical boundaries or other artificial barriers cannot separate one brother from the other. Islam has established on very strong footing the solidarity and fraternity among all the Muslims and has abolished all the distinctions on the basis of race, colour, language, blood or nationality. The concept of Islamic brotherhood makes all the Muslims, men and women, to whatever nation, race, colour, rank or status they may belong, equal in rights and obligations.

The above-mentioned teachings of the Qur'an and the Sunnah are not only applicable to the Muslims at individual level but are also applicable to the Muslim countries at international level. A Muslim country, therefore, would regard other Muslim countries as brothers and would extend every sort of help to his brothers in every field of life such as defence, economic development, education, finance, social sector, etc. The Islamic state would live in peace with the other Islamic state or states and would resolve its differences peacefully with her Muslim sister through mutual negotiations or through arbitration. If there is war or any dispute between two brotherly Muslim countries, it is the bounden duty of the other Muslim countries to arrange reconciliation and peace between the two. But if the aggressor among the combatants is not ready to reconcile, the other Muslim countries would help the one wronged by the aggressor till the aggressor is forced to come to terms.

The verses of the Qur'an and traditions of Muhammad which establish Islamic brotherhood and teach the Muslims to remain united and solve their disputes mutually are:

- And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, wise. (9:71)
- And if two parties of believers fall to fighting, then make peace between them. And if one party of them doth wrong to the other, fight ye that which doth wrong till it return unto the ordinance of Allah; then, if it return, make peace between them justly, and act equitably. Lo! Allah loveth the equitable. The believers are naught else than brothers. Therefore make peace between your brethren and observe your duty to Allah that haply ye may obtain mercy. (49:9-10)
- Nu'man-bin-Bashir reported that the Messenger of Allah said: You will see the believers in their mutual kindness, love and sympathy just like one body. When a limb complains, the whole body responds to it with wakefulness and fever. (Bukhari, Muslim)
- Abu Zarr reported that the Messenger of Allah said: Whose departs from the united body even a hand's breadth has indeed shaken off the rope of Islam from his neck. (Ahmad, Abu Daud)

### **Relations with non-Muslim countries**

Relations between the Islamic state and a non-Muslim allied state (Mu'ahid) would be governed strictly in accordance with the terms of treaty or alliance or pact executed between them. Terms of the agreement would be fulfilled in all circumstances and at all cost by the Islamic state and all the rights and obligations flowing from the treaty relationship would be duly honoured.

Islam is a religion of peace and it preaches brotherhood and fraternity. So the relations of an Islamic state with non-Muslim countries would be based on general principle of 'friendship towards all and malice towards none' and 'peace with all and war against none'. Those non-Muslim countries which are not allied with Islamic state through any treaty or covenant need not feel uneasy about the foreign policy of the Islamic state as the policy of such state is not based on any aggressive designs. Rather the foreign policy of an Islamic state is based on friendship and cooperation in all matters of common interest. It would cooperate with those countries which are promoting the cause of peace, justice and human welfare. The Qur'an, the revealed book of Islam, enjoins upon its followers: ".....Help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression ....." (5:2). Acting upon this principle, the Islamic state would extend its cooperation to all the like-minded states who are working in the domain of international peace and security and are also working to



achieve human betterment through cooperation in the field of economic development, education, science and technology and social sectors.

Islam enjoins justice and fairness in human dealings. The Islamic state would base its foreign relations with aligned and non-aligned non-Muslim countries on the values of justice and equity.

### **Fulfillment of Treaties**

Islam attaches as much importance to treaties, pacts and alliances in international relations as is the importance attached by it to the promises, covenants and pledges in individual and personal human relationships. The Qur'an enjoins upon its followers to fulfill their promises and pledges. According to the Qur'an, the fulfillment of a covenant is a great human virtue and so it showers its admiration very liberally upon those who honour their given word at all costs. Similarly, Prophet Muhammad (PBUH), in his words and deeds, has enjoined upon the believers to fulfill their promises and agreements in individual as well as collective dealings.

The Islamic state, like individuals, is duty-bound to fulfill its treaties, alliances and words of honour given by it to foreign countries. It is one of the fundamental principles of the foreign policy pursued by an Islamic state to abide by its international commitments in all circumstances and at every cost. To comply with the terms and obligations of a treaty amounts to keeping duty to Allah. The Holy Qur'an enjoins the Islamic state to honour its pledges even with its enemy states and not to be the first one in breaking a pledge as it is great sin. The Islamic state can break a treaty or pledge only when the other party to the treaty or pledge has been the first to break it.

Islam gives so much importance to the sanctity of treaties that sometimes even the obligations of Muslim brotherhood can be overridden to honour the given words. We read in the Qur'an "..... And those who believed but did not leave their homes, ye have no duty to protect them till they leave their homes, but if they seek help from you in the matter of religion then it is your duty to help (them) except against a folk between whom and you there is a treaty. Allah is Seer of what ye do". (8:72). According to this verse, it is the bounden duty of the Islamic state to help its Muslim brothers living in another state who are being oppressed and who ask for such help. However, help cannot be given to them if they are citizens of a state with which the Islamic state has made a treaty. Thus observance of international obligations in such a situation would be more imperative for the Islamic state than honouring its religious ties with the oppressed Muslim minority. In the following verses the Holy Qur'an emphasizes the fulfillment of treaties in international relations:

- Those of them with whom thou madest a treaty, and then at every opportunity they break their treaty, and they keep not duty. If thou comest to them in the war, deal with them so as to strike fear in those who are behind them, that haply they may remember. And if thou fearest treachery from any folk, then throw back to them (their treaty) fairly. Lo! Allah loves not the treacherous. (8:56-58)
- Excepting those of the idolaters with whom you have a treaty, and who have since abated nothing of your right nor have supported anyone against you. (As for these), fulfil their treaty to them till their term. (9:4)
- Please also refer to verses 9:7 and 9:12 of the Qur'an

Traditions of Prophet Muhammad (PBUH) which enjoined the Muslims to fulfil their promises, covenants, pledges and treaties are:

- Anas reported: Hardly did the Messenger of Allah address us without saying: There is no faith in him who has got no trust, and no religion for him who has got no promise. (Baihaqi)
- Bara'a-bin-A'jeb reported that the Messenger of Allah made treaty with the Quraish on the Day of Hudaibiyah over three things: On conditions that whoso of the polytheists would come to him, he would return him to them, but whoever of the Muslims comes to them, they would not return him; and on condition that he would come to Makkah next year and would stay there for three days, and would not enter there except by sheathing lances, swords and bows and like that. Then Abu Jandal came to him while he was bound in fetters. So he returned him to them. (Bukhari, Muslim)
- Solaim-bin-A'mer reported that there was a treaty between Muawiyah and the Byzantines and he was going towards their lands till when the covenant came to an end, he attacked them. A man came riding on a horse (or a pack horse) and said: Allah is greatest, Allah is greatest, fidelity and no treachery. They reconnoitered when lo! he was Amr-b-Abasah. Muawiyah asked him about that. He said: I heard the Messenger of Allah say: Whoso has got a treaty between him and a people must not loosen the treaty, nor make it tight till its term expires or he is thrown to them on an equal footing. He said: Then Muawiyah returned with the people. (Tirmizi, Abu Daud)

### **Help to oppressed Muslims living in non-Muslim Countries**

We have already studied the aims and objectives of jihad and have also analyzed the reasons for which the Muslims are permitted to wage Jihad. Thus we know that one of

the noble causes for which Jihad is waged is the help to oppressed and persecuted Muslims living in non-Muslim lands. In other words one of the aims of Jihad is that the persecuted Muslims living in Dar-ul-Harb be helped and be liberated from the oppression of the non-Muslims. The Qur'an inspires its followers to help such Muslims when it enjoins: How should ye not fight for the cause of Allah and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from out this town of which the people are oppressor! Oh, give us from Thy presence some protecting friend! Oh, give us from Thy presence some defender! (4:75).

However, help can be given only to those persecuted Muslims who are living in such countries with whom the Islamic state has no alliance or treaty of peace and friendship. But if a treaty exists between the Islamic state and a non-Muslim country which is oppressing its Muslim minority, then the Islamic state is not permitted to help the oppressed Muslims. The Qur'an has issued very clear directions on this point in its verses 72 and 73 of chapter 8. The question arises that in such case what should be done? The answer is that the Islamic countries should use their good offices because of their treaty relations in persuading the concerned non-Muslim country to stop persecution of its Muslim minority. The non-Muslim country should be pressurized to treat its Muslim citizens kindly, grant them fundamental human rights and civil liberties, and accept their genuine demands. But if the non-Muslim country does not give up its oppression, the Islamic countries can break their treaties after a due ultimatum and can directly intervene in favour of their oppressed brothers to help them out of the miserable plight.

## **CHAPTER-33**

### **PROPHETHOOD**

Prophethood is the institution which Allah, the God of the universe, has established for guidance of the mankind to His right and straight path. According to an eminent scholar of Islam, prophethood is superior to level of humanity in the same way as humanity is above animal nature. It is a divine gift and is not achieved by effort, labour or search. "This is the bounty of Allah which He bestows on whom He wants". (Al-Qur'an 62:4). "Allah knows best with whom to place His message" (Al-Qur'an 6:124). Again the Qur'an says ".....But We have made it a light whereby We guide whom We want of Our slaves ....." (42:52). However, the holders of this divine gift are the persons of most excellent conduct, the most pious, the most righteous, the most God-fearing.

The Prophet is a person who is given the gift of Prophethood. He is a human being who is sent by Allah to a tribe or a nation or mankind for their guidance. If he is given a book or Shariah (law), he is called Messenger. So all the Prophets are not Messengers whereas all the Messengers are Prophets. However, the Qur'an has not made such distinction and has used the title Prophet or Messenger interchangeably for the same person.

The Qur'an (2:38-39) tells us that when God expelled Adam from Paradise, He announced that He would send His guidance to the children of Adam and those who follow it will have no fear (and would be rewarded) but those who reject it will be punished and thrown in Hell. True to His word, God sent many Prophets for the guidance of mankind, right from Adam (the first human and the first Prophet) to Muhammad (PBUH) the last Prophet. Their total number is not known. However, it is commonly known among the Muslims, on the basis of a tradition attributed to Prophet Muhammad, that their number is one hundred and twenty four thousand. But the Qur'an has mentioned the names of only twenty five Prophets besides Adam. Some of these Prophets were given books like Moses who was given Torah, David who was given Psalms, Jesus who was given Gospel and Muhammad who was given the Qur'an. Some scrolls were given to Prophet Abraham also.

The Jews believe, quoting Bible in support thereof, that Prophet is born only in the children of Israel. But the Qur'an rejects their claim and says that God has, in fact, raised Prophets in every nation, in every community and in every people. Prophets earlier to

Muhammad (PBUH) were, however, sent to their tribes or nations, but Muhammad (PBUH), the last Prophet of God, was sent to the whole of humankind.

There is an interesting controversy among the scholars whether only men have been sent as Prophets or some women have also been blessed with this honour. It is mostly believed that only men have been appointed as Prophets, but some scholars have differed with this view and have held that women have also received this honour.

The Muslims believe in all the Prophets, without making any distinctions among them, and in all the books sent by God for guidance of humankind.

Now let us highlight some of the facts and peculiar features which the Qur'an has brought in focus about the Prophets and the Prophethood.

### **1. The Prophets were sent to every nation**

Allah has sent messengers to every nation to warn them. The Qur'an says: And for every nation there is a messenger ..... (10:47). God says in the Qur'an: And verily We have raised a messenger in every nation..... (16:36). "By Allah, We verily sent messenger to the nations before you..... (16:63). Addressing Prophet Muhammad (PBUH), God says: Verily, We have sent you with Truth as bearer of good news and a warner, and there is not a nation but a messenger has passed among them- (Al-Qur'an 35:24). Again, God says: "Had We willed We would have raised a warner in every town". (Al-Qur'an 25:51): The messengers were raised from their own nations and they were sent with the language of their people. The Qur'an says: And We have not sent any messenger except with the language of his own people so that he might make the message clear to them .....(14:4). God never destroyed a township unless He sent a messenger to warn the residents thereof. The Qur'an says: And never did We destroy a town, but it had its warners for reminder to them, as We have never been unjust (26:208-209)

### **2. They were human beings**

God has always sent human beings as His messengers to warn their people. All the messengers of God who came before Muhammad (PBUH) were human beings. They lived ordinary lives like common people. They ate food, walked in the streets, married and had children like a normal man. The Prophets neither claimed nor they were anything more or other than the ordinary men whom God had inspired to guide the people to the right path. They were neither divine beings nor angels nor supermen. Prophet Muhammad (PBUH) was also a human messenger like all other messengers sent by God from Adam to Jesus.

But it is unfortunate that all the messengers sent by God including Prophet Muhammad (PBUH) were ridiculed and rejected by the disbelievers on the ground as to why God sent human beings as His messengers instead of angels or any superhuman creatures. According to the disbelievers, no mortal human being could be a messenger of God; only an angel or some being super or superior than a human could be appointed by God as His messenger. However, the Qur'an rejects this opinion of the disbelievers and unequivocally declares that all the Prophets were human beings and they were sent to the human beings. According to the Qur'an, had the angels been living in the earth then God would have sent an angel as messenger. Please refer to the following verses of the Holy Qur'an: 10:3, 11:27, 12:109, 13:38, 14:11, 16:43, 17:93-95, 18:110, 21:7-8, 23:23-25, 23:31-34, 25:7-10, 25:20,

It is, however, interesting to note that after the demise of the Prophets, some of their followers also start claiming that the Prophets were not human beings because they were messengers of God. Some people made their Messengers sons of God (as the Jews in case of Uzair and Christians in case of Jesus), some made them God (as the Christians in case of Jesus), some people made them as incarnations of God (as Hindus in case of Rama if Rama was really a Messenger), and yet some others claimed that their prophets were made of light and not of clay as ordinary men.

### **3. They had no superhuman powers**

The Messengers sent by Allah for the guidance of their people were human beings only with the difference that they were inspired to convey Allah's message in original state without any addition or deletion, or any modification or change. However, the ignorant people in each age have been thinking that the messengers had superhuman powers. According to them, the Prophets had the authority to benefit or harm people; they were masters of good and evil; they had control over the destinies of people; they could change the fate of the people; they had some say in the reward and punishment on the Day of Judgement; they could intercede with God in favour of the sinners; they had the knowledge of the unseen; they did not die, and above all they were innocent of sin and hence infallible. These ideas about the Prophets have been very common among the people through all ages. Even during the times of Prophet Muhammad (PBUH), people had such wrong notions about the messengers of God. So the people asked Prophet Muhammad (PBUH) to perform extra ordinary and supernatural acts. (as the Qur'an tells us in its Chapter 17, verses 90-93).

The Qur'an has refuted all the above mentioned notions about the extra-ordinary powers of the messengers of God as follows:

- 1) The Prophets had no power to benefit or harm themselves or any other persons. Kindly refer to verses 7:188, 10:49-50, 72:20-22.
- 2) They had no extra-ordinary powers. Please refer to Al-Qur'an verse 6:50
- 3) No Prophet would have any say in the reward and punishment on the Day of Judgement. God is the Master of the Day of Judgement. Please refer to Al-Qur'an 1:3, 2:48.
- 4) Every soul is to die and the Prophets are no exception to it. Refer to Al-Qur'an 3:144 and 3:185.
- 5) No Prophet, not even Prophet Muhammad (PBUH), had any say in the decisions of Allah about the fate of the men. As recorded in some authentic Ahadith (Traditions) reported in Bukhari, Nisai and Tirmizi, Prophet Muhammad invoked God's curse upon his enemies when he lay wounded during the battle of Uhud exclaiming, "how can those people prosper who hurt 'their Prophet?," whereupon verses 3:128-129 were revealed.
- 6) No Prophet is empowered even to guide a person dearest to him to the right path if God does not will. According to several well reported traditions, Prophet Muhammad tried his best to persuade his dying uncle Abu Talib, whom he loved extremely as Abu Talib had brought him up like his own son and had protected him from his enemies throughout his life, to renounce the pagan beliefs of his ancestors and embrace Islam, but he did not succeed. So the following verse of the Qur'an was revealed: Verily, you (O Muhammad) cannot give guidance to whom you love but Allah gives guidance to whom He wants. And Allah knows them very well who receive guidance. (28:56)

#### **4. Were the Prophets infallible?**

Whether the Prophets are innocent, infallible and incapable to commit an error or sin is a very touchy issue. Those credulous believers who virtually deify the Prophets and consider them more or super than human beings claim that the Prophets are innocent and infallible, so they cannot commit even a small error what to speak of a sin. However, the view of the Holy Qur'an is contrary to it. According to the Qur'an, a messenger of God is a human being and like other human beings he is also likely to commit an error or sin. But since he is in God's protection, so he does not fall in sin. A few examples from the Qur'an are given to illustrate this view:

- 1) The Qur'an tells us about Adam (who was the first human and also a Prophet) that he disobeyed God and, therefore, was expelled from Paradise. Then he realized his mistake and asked for pardon. Please refer to 2:29-39, 7:19-25
- 2) The Qur'an (11:45-47) tells about Prophet Noah that he prayed to God for safety of his disbelieving son, upon which God admonished him.
- 3) Prophet Joseph, son of Prophet Jacob, might have committed a great sin had Allah not protected him and shown him His argument in time (Al-Qur'an 12:23-24).
- 4) Prophet Jonah (Younus) left his place, after warning his people of the coming doom, before getting God's permission. He was devoured by a fish at the command of Allah. Soon he realized his mistake and prayed to God for forgiveness. Allah pardoned him and delivered him out of the stomach of the fish. The incident has been briefly referred in the following verses of the Qur'an: Chapter 21 verses 87-88.
- 5) Addressing Prophet Muhammad (PBUH), God says: "Verily, We have given you a clear victory (in the form of Treaty of Hudaibiyah). That Allah may forgive you your sins of the past and of the future, and may complete His favour on you and may guide you on the straight path." (Al-Qur'an 48:1-2). At another place (40:55), the Qur'an addresses him and says: "So have patience (O Muhammad): Surely, Allah's promise is true. And ask forgiveness for your sins, and hymn the praises of your Lord at the fall of the night and in the early hours of the morning."

The following Hadith about intercession on the Day of Judgement highlights some human errors committed by the Prophets other than Prophet Muhammad who would be approached to intercede for the people:

Anas reported that the Messenger of Allah said: The believers will be detained on the Resurrection Day till they will be perplexed on that account. They will say: If intercession is made for us to our Lord, we may find comfort in our place. So they will come to Adam and say: Thou art Adam, father of men. Allah created thee with His hand, and accommodated thee in His Paradise, and made the angels prostrate for thee, and taught thee the knowledge of everything. So intercede for us near thy Lord till we find ease in this place of ours. He will say: I am not here for you. (He will remember his sin which he committed by eating from the tree though he was prohibited therefrom). Go to Noah, the first Prophet Allah sent to the people of the world. So they will come to Noah who will say: I am not here for you (and he will remember his sin he



committed by asking his Lord without knowledge); but go to Abraham, the friend of the Merciful. They will then come to Abraham who will say: I am not here for you (and he will remember about three falsehoods he spoke), but go to Moses, a servant to whom Allah revealed the Torah, with whom Allah spoke and whom he drew near to whisper. Then they will come to Moses. He will say: I am not here for you (and he will remember his sin he committed by killing a soul), but go to Jesus, servant of Allah and His Apostle, and Spirit of Allah and His word. So they will come to Jesus. He will say: I am not here for you, but go to Muhammad servant of Allah whom Allah has forgiven of his past and future sins. So they will come to me. I shall seek permission of my Lord for His presence, and it will be granted to me. (Bukhari, Muslim)

## **5. Had They Knowledge of the Unseen**

Answer to this question is obviously: No. In fact, no human being, no creature, no angel, even no Prophet has knowledge of the unseen. Nobody knows what is in the heaven and in the earth, what is in the hearts of men, when a man would die, what would happen tomorrow, when the Last Day would come. Only God has the knowledge of the unseen. He knows the secrets of the heavens and the earth. He knows what the men hide in their breasts. Only he knows what would happen tomorrow. He knows when the Doomsday would come. He knows when the men would be raised after death. Only Allah has the knowledge of the visible and invisible things. However Allah may give some of the knowledge of the unseen to any of His chosen messengers whom he will. And when God gives some of His knowledge of the unseen to any of His chosen messengers, then He puts guards before him and behind him. Following Verses of the Qur'an highlight these facts: 3:179, 6:50, 6:59, 7:188, 27:65, 31:34, 67:25-26, 72:26-27,

After discussing the incident of false allegation against Ayesha, the wife of the Prophet, in the light of the verses 11-20 of Chapter 24 of the Holy Qur'an, Syed Abul 'Ala Maududi writes:

"Furthermore, there was another aspect of goodness in it also. The Muslims came to understand fully that the Holy Prophet (may Allah's peace and blessings be upon him) had no knowledge of the unseen. He knew only that which Allah taught him. Beside that his knowledge was the same as that of a common man. For one full month he remained in great anxiety with regard to Hadrat 'A'ishah."

## **6. Prophets and Intercession**

it is a general principle that God will not accept intercession on the Day of Judgment as the Holy Qur'an says "And guard yourself against the Day when no one shall be of any benefit to the other, nor will intercession be accepted from anyone....." (2:48). So as a

matter of fact, no Angel, no human being, no pious person and even no prophet has power of intercession with God on behalf of the guilty and the sinners. When Prophet Noah's son, who was non-believer and sinner, was drowning in the deluge, Prophet Noah tried to intercede but God rejected his prayer (al-Qur'an 11:45-46). Prophet Muhammad (PBUH) was enjoined by Allah not to ask forgiveness for disbelievers and hypocrites as Allah will not forgive them even if he asks forgiveness for them seventy times (9:80). Prophet Abraham tried to plead with Allah on behalf of the wrong-doing folk of Prophet Lot but of no avail. The wife of Prophet Noah and the wife of Prophet Lot would enter Hell and their husbands will avail them naught against Allah (Al-Quran 66:10).

However, God is the Most Merciful. He is millions rather billions of times more merciful than any of His most merciful creatures. Therefore, God has provided exception to the above mentioned general principle. God out of His mercy would give permission to the Prophets and the angels, even to the martyrs, the learned and the pious persons to intercede for some individuals, and as to whose favour the intercession would be accepted that would also be determined by God. The Holy Qur'an brings this fact home when it says: On that Day no intercession will avail except that of him whom the Beneficent has granted permission and whose word is acceptable to Him. (20:109)

## **7. Prophets and Miracles**

A miracle is Mu'jizah which comes from the root Ijaz meaning a thing which makes one unable or lacking in strength for. Mujizah is an act in the nature of extraordinary or super human act not within ordinary comprehension of man. Human mind is unable to explain scientifically how it happened and so it becomes helpless and thus believes in the ability and power of the person who performs this extraordinary act. In the Qur'an, it is generally termed by the word Ayat (sign) and it can be done only by a Prophet of God. Such like acts or acts of lesser magnitude, if done by a saint or a pious man, are called Karamah.

It is a natural law that fire burns. If a man is thrown in fire and he is not burnt then it is a miracle. Similarly a dead man cannot be brought back to life according to natural law. But if a person brings a dead man to life then it is a miracle of that person.

The Qur'an tells us that miracles were given to the Prophets by Allah so they could show them to the people to convince them of Allah's sovereignty and of their Prophethood. Some of the miracles mentioned in the Qur'an which were given to the Prophets before Muhammad (PBUH) are briefly described as under.

When Prophet Abraham broke the idols of his people whom they worshipped, they threw him into a big fire. God commanded the fire to be cool and peace for Abraham and so Abraham came out of it safe and sound (Al-Quran 21:68-71).

Prophet Salih was given a she-camel as a token and he asked his people, the tribe of Thamud to let her feed in Allah's earth, let her take water on the day fixed for her and do no harm to her lest Allah's torment seize them. But the evil-doers hamstrung her and thus invited Allah's torment (Al-Quran 11:64-65).

God sent Moses with His tokens to Pharaoh to get the release of the children of Israel, but Pharaoh rejected the tokens as a mere magic. The Qur'an tells us: "(Pharaoh) said: if you have come with a token, then present it, if you are of the truthful. Then Moses threw his staff and all of a sudden it was real serpent. And he drew out his hand, and lo! It was white for the beholders. The chiefs of the people of Pharaoh said: This indeed is an expert wizard (7:106-109).

Prophet Jesus, son of Mary, was given many miracles. First of all, his very birth without a father is a great miracle in the history of man as none else except Adam (who was born without father and mother) was born in this way. Then he spoke to the mankind while a little child in the cradle. About the other miracles Jesus himself spoke to his people: I make for you out of clay the likeness of a bird, and I breath into it and it is a bird, by Allah's leave. And I heal him who was born blind, and the leper, and I bring the dead into life, by Allah's leave. And I tell you what you eat and what you store in your houses..... (Al-Qur'an 3:49).

Muhammad was given the Qur'an, whom Dr. Ahmad deedat calls the ultimate miracle. This is ever living miracle and people would read it, hear it and learn its wisdom and knowledge till the Last Day. This miracle is much better than the miracles given to the previous Prophets. Supernatural or a physical miracle given to a Prophet disappears when the prophet dies and only those people can see that miracles who happen to be present on the spot where the miracle is performed. But the Qur'an is a miracle which will live up to the Doomsday and people living in any age and in any corner of the world can enjoy its blessings provided they have thinking minds and reflecting hearts. They can touch this miracle, feel its heat, read it, hear it, reflect over its themes and can achieve betterment in this world and in the next world. Thus the Qur'an is, without a shadow of doubt, a miracle of miracles. And thus speaks Allah, the Almighty God of universe:

It is not enough (miracle) for them that We have sent down to you the Book (the Qur'an) which is recited to them? Verily, in it is a mercy and a reminder for people who believe. (Al-Qur'an 29:51)

## **8. Religion of all the Prophets was Islam**

According to the Qur'an, Islam is not the new religion and neither Prophet Muhammad (PBUH) invented or founded this religion. Islam is in fact the same religion which all the Prophets of God before Muhammad (PBUH) preached, right from Adam to

Jesus, whether mentioned in the Qur'an or not. God gave to Muhammad the same religion which He had given to prophets like Noah, Abraham, Ismael, Isaac, Jacob, Moss and Jesus. It is the same religion which Abraham commended to his sons and later on Jacob enjoined upon his sons saying: The Qur'an tells us that Abraham who was the forefather of the Prophets like Moses and Jesus and Muhammad, was neither a Jew nor a Christian but an upright Muslim (3:67-68). The source of revelation is the same God Who sent messages through Angel Gabriel to all the Prophets and the mission of all the Prophets was the same i.e. to proclaim to the mankind Oneness of God and bring them to the worship of God alone without assigning partners unto Him. Thus all the Prophets were Muslims and the Qur'an tells us that the name given to the followers of all prophets is Muslim (22:78). These truths have been confirmed by the following verses of the Holy Qur'an:

2(131-133), 2(136), 3(67-68), 3(85), 6(161), 12(38), 21(25), 22(78), 41(43), 42(13),

### **9. All the Prophets received Revelation from God**

Revelation, in its wider sense, means a communication from God, direct or indirect, by which God reveals His will to his chosen people. In a rather narrow religious sense, revelation is confined only to direct messages which the Prophets from Adam to Muhammad received from God through Angel Gabriel.

The Qur'an (42:51) tells us the three ways through which God communicates with the mortals: "And it is not (vouchsafed) to any human being that Allah should speak to him except by inspiration or from behind a veil or that He sends a messenger (an angel) who reveals by His permission what He wills....."

All the Prophets sent by God received guidance and messages of God through revelation. Generally they received Allah's messages and instructions through angels, particularly angel Gabriel. However, to Prophet Moses, God spoke behind a veil. Sometimes God inspired the Prophets by showing vision or dream. Books and Scrolls were also given to some of the Prophets through revelation. For all these methods of revelation (or Wahi) please refer to the following verses of the Qur'an:

2(97), 3(3-4), 3(44), 4(163), 16(43), 16(64), 17(86), 20(11-13), 26(192-194), 28(30), 37(104-106), 48(27),

Following are the verses of the Qur'an which bring to light this fact that no mortal being including a Prophet can see God. 2(55-56), 6(103), 7(143), 42(51)

## **10. Allah's covenant with the Prophets**

The Qur'an (3:81-82) tells us that Allah made covenant with the Prophets when He gave them scriptures that they would believe in and help a messenger (Prophet Muhammad) who would come after them and would confirm their scriptures. The relevant verses of the Qur'an are:

"And (remember) when Allah made covenant with the Prophets, saying: Now that I have given you of the Book and wisdom; and afterward there comes to you a messenger, confirming what is with you, you will have to believe in him and help him. Then He said: Do you agree and take this my covenant as binding on you? They said: We agree. He said: Then bear witness and I will be witness with you. So if anyone turns back after this, such people are miscreants". (3:81-82)

From these verses of the Qur'an it is abundantly clear that all the Prophets preceding Muhammad (PBUH) accepted the covenant of God and so they, and by implication their followers, are bound to believe in Muhammad (PBUH) and help him. That is why the previous prophets particularly Prophet Moses and Prophet Jesus foretold the coming of Prophet Muhammad and enjoined upon their followers to believe in him.

## **11. They were Bringers of good news, Warners and Witnesses**

According to the Qur'an, all the Prophets and messengers of Allah were bringers of good news and warners. They were raised to give good news of success and of reward in the form of Paradise in the Hereafter to those who believe in Allah and do good deeds, and warn those who reject belief and do evil deeds of evil consequences and of punishment of Hell in the Hereafter (life after death). Addressing Prophet Muhammad (PBUH) the Qur'an says: "undoubtedly. We have sent you with the truth as bearer of good news and a warner....." (2:119). "verily, We have sent you with truth as bearer of good news and a warner, and there is not a nation but a warner has passed among them (35:24). In its Chapter 4, Verses 163 and 164, the Qur'an mentions the names of certain messengers and then in Verse 165, it says: (All these were sent to mankind) Messengers of good news and of warning, in order that mankind may have no argument against Allah after the messengers.....

The Holy Qur'an also brings out another role of the Prophets in some of its verses that they would be witnesses on the Day of Judgement. When all the mankind will be called for final judgement about their good and bad deeds, the prophets would be asked to give evidence in respect of their people (Ummah). The Qur'an says:

- How will it be when We bring from each nation a witness, and We bring you (Muhammad) a witness against these people (4:41).

- And (you think of) the Day when We shall raise up from each nation a witness of their own against them, and We shall bring you (O Muhammad) as a witness against these people (16:89).

## **12. All the Prophets were ridiculed and initially rejected by their people**

The Qur'an tells us that all the Prophets were ridiculed, mocked at and derided by their people. They were called magicians, poets, madmen, soothsayers, etc. They were rejected, persecuted and oppressed. The Qur'an tells Prophet Muhammad (PBUH): "Messengers have been ridiculed before you, but those who scoffed were (ultimately) surrounded by the very thing that they used to mock at" (6:10). "Messengers indeed were denied before you, but they patiently bore with the denial and the persecution till Our help reached them". (6:34). Please also refer to the following verses of the Qur'an: 3(21), 13(32), 15(10-11), 23(23-25), 25(7-9), 25(37), 51(52), 52(29-30), 68(1-2).

## **CHAPTER-34**

### **SOME PROPHETS OF GOD**

When Adam disobeyed God and ate of the forbidden tree at the evil suggestion of Iblees, (Satan or Devil) God expelled him from the Paradise. But on account of His mercy, God promised to send guidance for the children of Adam and said, according to the Qur'an 2:38-39: "Whoso follows My guidance there shall no fear come upon them neither they shall grieve. But they who disbelieve, and deny Our revelations, such are rightful owners of the Fire. They will abide therein." So God sent Prophets and Messengers for the guidance of mankind, the exact number of which is not known from any authentic source. They were indeed in thousands if not in millions. The Qur'an has mentioned the names of only 25 Prophets (besides Adam) and tells us that Allah raised Prophets among every nation. The names of the Prophets mentioned by the Qur'an are: Al-Yasa (Elisha), Ayub (Job), Daud (David), Dhul-Kifl, Haroon (Aaron), Hud, Ibrahim (Abraham), Idris (Enoch), Iliyas (Elias), Isa (Jesus), Ishaque (Isaac), Ismail (Ishmael), Luut (Lot), Muhammad, Musa (Moses), Nuh (Noah), Salih, Shuaib, Sulaiman (Solomon), Uzair (Ezra), Yaqub (Jacob), Yahya (John), Yunus (Jonah), Yusuf (Joseph) and Zakriya (Zachariah). Some of these Prophets were given books such as Abraham (who was given some scrolls), Moses who was given Torah, David who was given the Psalms, Jesus who was given the Gospel and Muhammad who was given the Qur'an. In this chapter, however, we would discuss the stories of only those Prophets who have been mentioned so often in the Qur'an along with their nations, besides Prophet Muhammad (PBUH) about whom we have already written an independent Chapter.

#### **PROPHET NOAH (PBUH)**

Centuries after Adam, when the people had gone astray from the One true God and His right path, God sent Noah to the people living in ancient Iraq for their guidance. According to the Bible (Old Testament, Genesis), Noah was son of Lamech and he was of the ninth generation of Adam. According to a tradition, he was the first messenger of Allah who was given Shariah (Law). The Qur'an has related the story of Prophet Noah in its various Chapters. It has named its Chapter No. 71 after Prophet Noah, called Surah Noah. Noah lived among his people for 950 years and preached to them Oneness of God, worship of True God alone, and renunciation of idol worship. But his rebellious people disobeyed him except a few poor persons. When he got disappointed, Allah asked him to build a big ship (later on called Noah's Ark), place in it a pair of some species of animals and birds and embark on it with his family and followers. Then Allah's command of

deluge (a big flood) came. Thus Prophet Noah's arrogant people including his son were drowned. Noah and his family and his believers were saved. The ark rested on the mount Judi and the water was called off by Allah. The Bible says that the whole world was covered by the flood. It has also given details about the size of the Noah's ark. However, the Qur'an has not given such details. It has only concentrated on the moral aspects of Noah's story. Flood of Noah according to Maulana Abdul Majid Darya Abadi's research took place in 3232 B.C. Let us now know what the Qur'an says about Prophet Noah.

1- Prophet Noah (PBUH) has been mentioned by the Qur'an in its dozens of verses. Specially verses 7(59-64), 11(25-48), 23(23-30), 26(105-122), and 71(1-28) relate his story. However a detailed a/c of Prophet Noah has been given by the Qur'an in verses 25 to 48 of its Chapter 11 which tells us how he conveyed Allah's message to his people, how the chiefs of his people ridiculed him and challenged him to bring upon them the doom with which he had threatened them, how Allah commanded him to make a ship, how Allah caused abundant water to come down from sky (i.e. the rain) and gush forth from earth, how Noah's rebellious nations including his disobedient son were drowned, and how Noah and his family along with his followers and species of animals were saved in the ship.

The Qur'an says: And We sent Noah unto his folk (and he said): Lo! I am a plain warner unto you. That ye serve none, save Allah. Lo! I fear for you the retribution of a painful Day. The chieftains of his folk, who disbelieved, said: We see thee but a mortal like us, and we see not that any follow thee save the most abject among us, without reflection. We behold in you no merit above us-nay, we deem you liars. He said: O my people! Bethink you, if I rely on a clear proof from my Lord and there hath come unto me a mercy from His presence, and it hath been made obscure to you, can we compel you to accept it when ye are averse thereto? And O my people! I ask of you no wealth therefor. My reward is the concern only of Allah, and I am not going to thrust away those who believe-Lo! they have to meet their Lord-but I see you a folk that are ignorant. And, o my people! Who would deliver me from Allah if I thrust them away? Will ye not then reflect? I say not unto you: "I have the treasures of Allah" nor "I have knowledge of the Unseen," nor say I: "Lo! I am an angel!" Nor say I unto those whom your eyes scorn that Allah will not give them good-Allah knoweth best what is in their hearts-Lo! then indeed I should be of the wrong-doers. They said: O Noah! Thou hast disputed with us and multiplied disputation with us; now bring upon us that wherewith thou threatenest us, if thou art of the truthful. He said: Only Allah will bring it upon you if He will, and ye can by no means escape. My counsel will not profit you if I were minded to advise you, if Allah's will is to keep you astray. He is your Lord and unto Him ye will be brought back. Or say they (again): He hath invented it? Say: If I have invented it, upon me be my crimes, but I am innocent of (all) that ye commit. And it was inspired in Noah, (saying): No one of



thy folk will believe save him who hath believed already. Be not distressed because of what they do. Build the ship under Our eyes and by Our inspiration, and speak not unto Me on behalf of those who do wrong. Lo! they will be drowned. And he was building the ship, and every time those chieftains of his people passed him, they made mock of him. He said: Though ye make mock of us, yet we mock at you even as ye mock; And ye shall know to whom a punishment that will confound him cometh, and upon whom a lasting doom will fall. (Thus it was) till, when Our commandment came to pass and the oven gushed forth water, We said: Load therein two of every kind, a pair( the male and female), and thy household, save him against whom the word hath gone forth already, and those who believe. And but a few were they who believed with him. And he said: Embark therein! In the name of Allah be its course and its mooring. Lo! my Lord is Forgiving, Merciful. And it sailed with them amid waves like mountains, and Noah cried unto his son-and he was standing aloof-O my son! Come ride with us, and be not with the disbelievers. He said: I shall betake me to some mountain that will save me from the water. (Noah) said: This day there is none that saveth from the commandment of Allah save him on whom He hath had mercy. And the wave came in between them, so he was among the drowned. And it was said: O earth! Swallow thy water and, O sky! Be cleared of clouds! And the water was made to subside. And the commandment was fulfilled. And it (the ship) came to rest upon (the mount) Al-Judi and it was said: A far removal for wrongdoing folk! And Noah cried unto his Lord and said: My Lord! Lo! my son is of my household! Surely Thy promise is the Truth and Thou art the Most Just of Judges. He said: O Noah! Lo! he is not of thy household; lo! he is of evil conduct, so ask not of Me that whereof thou hast no knowledge. I admonish thee lest thou be among the ignorant. He said: My Lord! Lo! in Thee do I seek refuge (from the sin) that I should ask of Thee that whereof I have no knowledge. Unless Thou forgive me and have mercy on me I shall be among the lost. It was said (unto him): O Noah! Go thou down (from the mountain) with peace from Us and blessing upon thee and some nations (that will spring) from those with thee. (There will be other) nations unto whom We shall give enjoyment a long while and then a painful doom from Us will overtake them. (11:Hud:25-48)

2- Some other information given by the Qur'an about Prophet Noah is as under:

- Verse 33 of Surah 3 tells us that Allah preferred Adam and Noah and the Family of Abraham and the Family of Imran above many peoples.
- Verses 14 and 15 of Surah 29 tell us that Noah lived with his people for nine hundred and fifty years (for most of the time preaching them Allah's message). As they did not heed, Allah drowned the wrongdoers and saved Noah and his followers in the ship which was made a portent for the other nations.

- Verse 10 of Surah 66 tells us that the wife of Noah betrayed him and so she would be sent to Hell despite that she had lived with Noah as his wife.
- Chapter 71 of the Qur'an which has been named after Noah provides us with some more details about Noah and his people. The people of Prophet Noah did not accept Noah's teachings although he preached to them day and night. They disobeyed him and followed the wealthy and the proud persons among them. They did not believe in Allah and did not agree to worship Him Alone. Rather they continued worshipping the idols and their false gods such as Wadd, Suw'a, Yaghuth, Ya'uq and Nasr. Disgusted with their rebellious attitude, Prophet Noah invoked Allah to destroy the sinners and the wrongdoers of his people. His invocations were accepted by Allah Who drowned the wrong-doers because of their sins.

3- The Qur'an, in verse 10 of its Surah 66, gives example of the wife of Noah for the disbelievers who, despite being wife of a great Prophet of Allah, would go to Hell as she betrayed him. In verse 46 of Surah 11, the Qur'an calls son of Noah of evil act. On the basis of these two statements, some commentators (whom I should call notorious) allege Noah's wife of immoral conduct, which is a blasphemy. Betrayal of Noah's wife of him according to most of the scholars, means that she betrayed her husband in his Prophetic mission. She neither sincerely believed in him nor she actively supported him in fulfillment of his duty of conveying God's message to his people.

### **PROPHET H'UD (PBUH)**

He was sent as a messenger of God to his tribe or people called A'ad. They lived in the southern part of the Arabian Peninsula, in the area along with Persian Gulf extending from Yemen to Iraq called Al-Ahqaf. The tribe was called after their ancestor Aad who was grandson of Prophet Noah's son Sam. The A'ad people were very strong and tall in stature, had fertile lands, lived in stone-built very beautiful houses, and had a lot of wealth and agricultural produce. According to Allama Sulaiman Nadvi, the climax of the power and prestige of these people was the period around 2200 B.C. One of their kings named Shaddad, who was proud and rebellious to God, is reported to have built a big paradise containing big gardens, buildings and fountains. However, when the paradise was completed, he died on its doorsteps and could not enter it as a punishment from God.

Allah sent Prophet Hud to these rebellious people who preached to them to believe in God, worship Him alone, shun the false deities and obey their Prophet. But the arrogant people rejected Prophet's message. So God sent His torment on them and destroyed these people.

According to most of the scholars, Prophet Hud is not mentioned in the Bible. However, some scholars identify him with Eber son of Sulh mentioned in the Book of Genesis of Old Testament. Now let us see what the Qur'an says about him.

1- Prophet Hud (PBUH) has been mentioned by the Holy Qur'an in several of its verses. Particularly verses 7(65-72), 11(50-60), 26(124-140), 46(21-26), 54(18-21), 69(4-8), and 89(6-8) relate his story. But a somewhat detailed account of Hud, his message to his people A'ad, refusal of his people to obey him, and God's punishment on his people has been given by the Qur'an in its Surah 11 (verses 50-60) which has been named after him. It reads as under:

And unto (the tribe of) A'ad (We sent) their brother, Hud. He said: O my people! Serve Allah! Ye have no other God save Him. Lo! ye do but invent! O my people! I ask of you no reward for it. Lo! my reward is the concern only of Him who made me. Have ye then no sense? And, O my people! Ask forgiveness of your Lord, then turn unto Him repentant; He will cause the sky to rain abundance on you and will add unto you strength to your strength. Turn not away, guilty! They said: O Hud! Thou hast brought us no clear proof and we are not going to forsake our gods on thy (mere) saying, and we are not believers in thee. We say naught save that one of our gods hath possessed thee in an evil way. He said: I call Allah to witness, and do you (too) bear witness, that I am innocent of (all) that ye ascribe as partners (to Allah). Beside Him. So (try to) circumvent me, all of you, give me no respite. Lo! I have put my trust in Allah, my Lord and your Lord. Not an animal but He doth grasp it by the forelock! Lo! my Lord is on the straight path. And if ye turn away, still I have conveyed unto you that wherewith I was sent unto you, and my Lord will set in place of you a folk other than you. Ye cannot injure Him at all. Lo! my Lord is Guardian over all things. And when Our commandment came to pass We saved Hud and those who believed with him by a mercy from Us; We saved them from a harsh doom. And such were A'ad. They denied the revelations of their Lord and flouted His messengers and followed the command of every forward potentate. And a curse was made to follow them in the world and on the Day of Resurrection. Lo! A'ad disbelieved in their Lord. A far removal for A'ad, the folk of Hud! (11:Hud:50-60)

2- The story of Hud and his people has again been repeated in verses 65 to 72 of its Chapter 7 and in verses 124 to 140 of its Chapter 26 by the Holy Qur'an with a little difference of words. In verses 65 to 72 of Surah 7, Hud reminds his people that Allah has made them viceroys after Noah's people and has given them good physique and other blessings. So they should serve Allah alone. Instead of obeying him and forsaking their false gods, his people challenged him to bring upon them the doom wherewith he had threatened them. So Allah's torment came and He saved Hud and his followers and cut the root of those who denied Allah's revelations and disbelieved. In verses 124 to 140 of Chapter 26, Hud mentions the blessings of Allah on his people like sons, cattle, gardens

and watersprings and invites them to serve Allah but in vain. However he mentions two qualities of his people that they build monuments on every high place for just fun and they make strong fortresses as if they will live therein for ever. These qualities may look great to materialistic civilization of modern times from archeological point of view. But to a Prophet and a pious person these are useless ventures. So verses 6 to 8 of Chapter 89 call the people of Hud as A'ad of Iram, a city of lofty pillars, like of whom were not created in the cities of the world.

3- In some other verses the Qur'an provides us the following further information about Prophet Hud and his people, the tribe of A'ad: verses 21 to 26 of Surah 46 tell us that Hud's people A'ad lived in Al-Ahqaf. When Allah's doom in the shape of a dense cloud came forth to their valleys they took it a cloud which would bring them rain. But in fact that was a windstorm in which was a painful torment. Verses 18 to 21 of Surah 54 tell us that the furious wind sent on tribe of A'ad was sweeping men away as if they were uprooted trunks of palm-trees. This wind continued blowing on them for seven nights and eight days. (69:4-8).

### **PROPHET SALIH (PBUH)**

Some two or three centuries after Prophet Hud, God sent Prophet Salih to the tribe or people known as Thamud. They were so called after their ancestor Thamud who was a great grandson of Noah's son Sam. They lived in the north-western part of Arabia known in those days as valley of Al-Qura'a, rocky fertile land. They were closely related to A'ad and are also known as Second A'ad. Like A'ad people, they were wealthy, arrogant, and rebellious to God. They cut rocks and built splendid houses, castles and temples. They disbelieved in God, worshipped stone idols and oppressed the poor and the weak.

Prophet Salih preached to the people belief in one God and good conduct. He asked them to renounce idols worship, to serve Allah alone and obey him. But they rejected the teachings of Salih and mocked at him. They asked him to produce a miracle in the form of a pregnant she-camel which should come out of mountain. So Salih prayed to God and God produced she-camel by splitting asunder a mountain. Salih told his people that it was Allah's she-camel so they should leave her to feed and inflict no harm on her. Instead of admiring this miracle and believing in Allah and Allah's messenger Salih, they hamstrung the she-camel and killed her. So at Allah's command, Saleh gave his people a three days ultimatum for repentance and reform. But instead of submitting to Allah and His messenger, nine miscreants of the city on behalf of the people plotted to kill Salih and his family secretly by night. Therefore, Allah sent His torment and destroyed the Thamud. Prophet Muhammad (PBUH) showed his companions the ruined area of Thamud when he led an expedition to Tabuk in 8 A.H.

Prophet Salih is not mentioned in the Bible. Let us see what the Qur'an says about him.

1- There are several verses in the Holy Qur'an about Prophet Salih (Peace be upon him) and his people, the tribe of Thamud. Particularly verses 7(73-79), 11(61-68), 26(141-159), 27(45-53), 54(23-31), 85(17-20) and 91(11-15) relate his story. However, verses 73 to 79 of Surah 7 provide us some details about his account. These are reproduced as under:

And to (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Serve Allah. Ye have no other God save Him. A wonder from your Lord hath come unto you. Lo! this is the camel of Allah, a token unto you; so let her feed in Allah's earth, and touch her not with hurt lest painful torment seize you. And remember how He made you viceroys after A'ad and gave you station in the earth. Ye choose castles in the plains and hew the mountains into dwellings. So remember (all) the bounties of Allah and do not evil, making mischief in the earth. The chieftains of his people, who were scornful, said unto those whom they despised, unto such of them as believed: Know ye that Salih is one sent from his Lord? They said: Lo! In that wherewith he hath been sent we are believers. Those who were scornful said: Lo! in that which ye believe we are disbelievers. So they hamstrung the she-camel, and they flouted the commandment of their Lord, and they said: O Salih! Bring upon us that thou threatenest if thou art indeed of those sent (from Allah). So the earthquake seized them, and morning found them prostrate in their dwelling-places. And Salih turned from them and said: O my people! I delivered my Lord's message unto you and gave you good advice, but ye love not good advisers. (7:Al-A'raf:73-79)

The same story appears in verses 61 to 68 of Surah 11 and verses 141 to 159 of Surah 26 with a little difference.

2- Further information given to us by the Qur'an in its other verses about Salih and his people is as under:

- Verses 45 to 53 of Surah 27 tell us that there were nine persons in the tribe of Thamud who were ring leaders of the mischief makers. They said to each other: "Swear by Allah that we will attack Salih and his family in the night, then we will say to his guardian: We did not witness the killing of his family." Thus they devised a plot against Salih. Allah also devised a scheme and destroyed them and their nation utterly and saved Salih and his followers.
- In verses 147 to 149 of Surah 26 Prophet Salih reminds Thamud of the favours of Allah, namely: They are blessed with gardens and springs, corn fields and palm-trees, and the skill with which they carve house out of mountains.

**PROPHET ABRAHAM (PBUH)**

About 2000 or 1800 B.C. (exact dates not known) Abraham was born in Urr, an ancient city of Iraq, among the Chaldean people. The Chaldeans believed in Sabaeen religion and were polytheists who worshipped idols and heavenly bodies such as sun, moon and stars. Abraham's father Aazar was a maker as well as a worshipper of idols and was in charge of a big temple. Abraham received enlightenment in very young age when he rejected worship of sun, moon, stars and idols and expressed his disgust against the worship of things and beings other than Allah, the One God of the whole universe. When enlightened and commissioned as Prophet of God, Abraham started preaching to his people worship of One True God (monotheism) instead of many false deities (polytheism). He argued with his father and the idolaters as to why they worshipped idols when they know that the idols can neither cause them any harm nor any benefit. At this the idolaters turned against him and his father particularly got offended and threatened that he would stone Abraham to death if Abraham did not abstain from condemning the idols. So Abraham left his father's home.

One day when the people had gone to attend their annual festival, Abraham entered their temple and broke to pieces all the idols except the biggest one. When the people returned and came to know what had happened, they called Abraham and asked him as to who has done mischief with their idols. Abraham told them to refer to the biggest idol, but they admitted that the idols could not speak. Meanwhile the king of Iraq, Namrud came to know of the incident and he called Abraham to his court. Namrud claimed to be god, so he questioned Abraham about his God. Although Namrud was confounded by Abraham's reply, but he did not accept Abraham's concept of God. Therefore he and his people prepared a blazing fire and threw Abraham into it. However, Allah made the fire cool for Abraham and he came out of it safe and sound. After this incident Abraham left his country and with his wife Sarah (who was his cousin) and Lot (who was his nephew and who also believed in his prophethood) he went to Syria.

Abraham lived in Syria for few years and then migrated to Canaan (Palestine). Even in Canaan he could not stay for a longer period because of famine in the land. He then decided to migrate to Egypt the men of whose king took away his wife Sarah. But when the king came to know of the truth, he not only returned Sarah to Abraham with respect but also gifted him a lady named Hajrah. Abraham married Hajrah and returned to Canaan with his wives.

Abraham was blessed with his first born son, Ismail, by Hajrah. Afterwards he settled his wife Hajrah and his infant son Ismail in valley of Faran, a desert and uncultivated land. When Ismail grew into a young boy of 12 or 13 years, Abraham saw in a dream that he was sacrificing him. Ismail obediently submitted to his father's desire. Thus both

the father and the son surrendered before the will of Allah and the father made his only son lay down on forehead in the valley of Mina near Makkah ready for sacrifice, God appreciated his act and redeemed Ismail by a big sacrifice of a lamb. Then Abraham built Kaabah with the help of his son Ismail who later became ancestor of the Arabs and forefather of Prophet Muhammad (PBUH). Abraham's act of sacrifice of his son Ismail pleased Allah so much that Allah blessed Abraham another son Isaac by his barren wife Sarah, and Isaac was blessed with Jacob, who became father of Israelites and in whose line many Prophets were born including Moses, David, Solomon, Zacharia, John and Jesus.

Abraham was blessed with sons at fairly old age. He was 86 when Ismail was born and was 99 when Isaac was born. Allah made Abraham a Prophet and His friend (Kalil-ul-Allah) and raised many Prophets from among his descendants. Therefore, Abraham is called Father of the Prophets (Abul Anbiya). Besides his sons Ismail and Isaac who were Prophets, the Qur'an has named Jacob, Joseph, Shuaib, Moses, David, Solomon, Job, Jonah, Elisha, Ezra, Zacharia, John, Jesus and Muhammad as Prophets among his descendants. Allah also made Abraham Leader of mankind (Imam-un-Nas). Qur'an calls him a great monotheist (Hanif) who single-mindedly devoted himself to the worship of One God. He has been called a great Muslim and his religion has been named Islam. Three great religions of the world – Judaism, Christianity and Islam – highly respect Abraham and take pride in tracing their origin to Abraham's faith. These religions were given to the world respectively by Moses, Jesus and Muhammad, who as stated above were descendants of Abraham. Many articles of Islam, particularly rituals connected with Pilgrimage and animal sacrifice, are associated with actions of Abraham, his son Ismail and his wife Hajarah. Abraham preached his belief in One God and his religion of Islam (complete submission to the will of God) wherever he went such as Iraq, Syria, Palestine and Egypt. He, therefore, can be called a Prophet sent not only to his native land Iraq but also to many other lands. The Qur'an has showered Allah's blessings on him and has honoured him by naming one of its Chapters, Chapter 14 called Surah Ibraheem, after his name.

Let us now see what the Qur'an says about him.

1- Allah tried Abraham with His commands, and he fulfilled them. So Allah appointed him a leader for mankind (Al-Quran 2:124). He was thankful to Allah for His bounties, so Allah chose him and guided him to a straight path (16:121). Allah preferred the Family of Abraham above peoples of the world (3:33). Allah also bestowed upon his family the Scripture and Wisdom – He bestowed upon them a mighty kingdom (4:54).

2- Allah sent revelation to Abraham as He sent revelation to other Prophets (Al-Qur'an 3:84, 4:163). He was a Prophet and Allah gave him Scriptures (Al-Qur'an 19:41, 53:36-

37, 87:19). His Religion was Islam and he preached Islam to his sons (Al-Qur'an 2:130-132, 2:135, 3:95).

3- He alongwith his elder son Ismail built Kaabah (the House of God) at Makkah and purified it for those who go around it and those who meditate therein and those who bow down and prostrate themselves. Then both prayed to Allah for raising a messenger in their children who should recite to them Allah's revelations and purify them and teach them Scripture and Wisdom. They also prayed to Allah for making the region (where Ismail had been settled and God's house had been built) a region of security and bestowing upon its people fruits for sustenance (al-Qur'an 2:125-129 and 14:37). God commanded Abraham to proclaim unto mankind the pilgrimage of the House, i.e. Kaabah. (Al-Qur'an 22:27).

4- Abraham was not a Jew, nor a Christian, nor a polytheist (or idolater) but an upright Muslim who had submitted himself whole-heartedly and single-mindedly to One God, Allah the All-Mighty-(Al-Qur'an 2:135, 3:67, 6:161, 16:120, 16:123).

5- Allah blessed him with sons-Ismael and Isaac in his old age (Al-Qur'an 14:39). Allah raised many Prophets from his seed such as Ismael, Isaac, Jacob, Joseph, Moses, Aaron, David, Solomon, Job, Jonah, Elias, Elisha, Zachariah, John and Jesus (Al-Qur'an 6:84-86). Finally Allah raised Muhammad (PBUH), His last Messenger from the offspring of Ismael, Abraham's elder son.

6- Abraham rejected worship of idols and heavenly bodies and argued with his father, Azar, about idol-worship. The Qur'an in its Chapter 6 verses 74 to 80, says:

(Remember) when Abraham said unto his father Azar: Takest thou idols for gods? Lo! I see thee and thy folk in error manifest. Thus did We show Abraham the kingdom of the heavens and the earth that he might be of those possessing certainty: When the night grew dark upon him he beheld a star. He said: This is my Lord. But when it set, he said: I love not things that set. And when he saw the moon uprising, he exclaimed: This is my Lord. But when it set, he said: Unless my Lord guide me, I surely shall become one of the folk who are astray. And when he saw the sun uprising, he cried: This is my Lord! This is greater! And when it set he exclaimed: O my people! Lo! I am free from all that ye associate (with Him). Lo! I have turned my face toward Him Who created the heavens and the earth, as one by nature upright, and I am not of the idolaters. His people argued with him. He said, Dispute ye with me concerning Allah when He hath guided me .....

Abraham's detailed arguments with his father about idol-worship have also been reported by the Qur'an in verses 41 to 48 of Surah 19.



7- Abraham's debate with Namrud, the king of Iraq, about God has been reported by the Qur'an (2:258) as follows:

Bethink thee of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom; how, when Abraham said: My Lord is He who giveth life and causeth death, he answered: I give life and cause death. Abraham said: Lo! Allah causeth the sun to rise in the East, so do thou cause it to come up from the West. Thus was the disbeliever abashed. And Allah guideth not wrong-doing folk.

8- Allah showed Abraham how He would raise the dead. The Qur'an, in its verse 2:260 says:

And when Abraham said (unto his Lord): My Lord! Show me how Thou givest life to the dead, He said: Dost thou not believe? Abraham said: Yea, but (I ask) in order that my heart may be at ease. (His Lord) said: Take four of the birds and cause them to incline unto thee, then place a part of them on each hill, then call them, they will come to thee in haste. And know that Allah is Mighty, Wise. (2:Al-Baqarah:260)

9- Abraham rejected the worship of idols by his father and his people and broke their idols, they threw him into fire, Allah made the fire cool for him, and rescued him (from Iraq) to the blessed land (Palestine). These events have been described by the Qur'an as under:

And We verily gave Abraham of old his proper course, and We were Aware of him, When he said unto his father and his folk: What are these images unto which ye pay devotion? They said: We found our fathers worshippers of them. He said: Verily ye and your fathers were in plain error. They said: Bringest thou unto us the truth, or art thou some jester? He said: Nay, but your Lord is the Lord of the heavens and the earth, who created them; and I am of those who testify unto that. And, by Allah, I shall circumvent your idols after ye have gone away and turned your backs. Then he reduced them to fragments, all save the chief of them, that haply they might have recourse to it. They said: Who hath done this to our gods? Surely it must be some evil-doer. They said: We heard a youth make mention of them, who is called Abraham. They said: Then bring him (hither) before the people's eyes that they may testify. He said: But this, their chief hath done it. So question them, if they can speak. Then gathered they apart and said: Lo! ye yourselves are the wrong-doers. And they were utterly confounded, and they said: Well thou knowest that these speak not. He said: Worship ye then instead of Allah that which cannot profit you at all, nor harm you? Fie on you and all that ye worship instead of Allah! Have ye then no sense? They cried: Burn him and stand by your gods, if ye will be doing. We said: O fire, be coolness and peace for Abraham, And they wished to set a snare for him, but We made them the greater losers. And We rescued him and Lot (and

brought them) to the land which We have blessed for (all) peoples. And We bestowed upon him Isaac, and Jacob as a grandson. Each of them We made righteous. (21:Al-Anbiya:51-72)

The above mentioned events have also been briefly highlighted by the Qur'an in verses 83 to 98 of its Surah 37.

10- The story of Abraham's sacrifice of his son (Ismail) has been related by the Qur'an as under:

(Abraham prayed): My Lord! Vouchsafe me (i.e. bless me) of the righteous (a son who must be righteous). So We gave him tidings of a gentle son. And when (his son) was old enough to walk with him, (Abraham) said: O my dear son, I have seen in a dream that I must sacrifice thee. So look, what thinkest thou? He said: O my father! Do that which thou art commanded. Allah willing, thou shalt find me of the steadfast. Then, when they had both surrendered (to Allah), and he had flung him down upon his face, We called unto him: O Abraham! Thou hast already fulfilled the vision. Lo! thus do We reward the good. Lo! that verily was a clear test. Then We ransomed him with a tremendous victim. And We left for him among the later folk (the salutation): Peace be unto Abraham! Thus do We reward the good. Lo! he is one of Our believing slaves. And We gave him tidings of the birth of Isaac, a Prophet of the righteous. (37:As-Saffat:101-112)

11- Abraham's abhorrence of idol worship and his concept of God has again been highlighted by the Qur'an in its verses 69-82 of Surah 26. The Qur'an says: Recite unto them the story of Abraham when he said unto his father and his folk: What worship ye? They said: We worship idols, and are ever devoted unto them. He said: Do they hear when ye cry? Or do they benefit or harm you? They said: Nay, but we found our fathers acting on this wise. He said: See now that which ye worship, ye and your fathers. Lo! they are all an enemy to me, save the Lord of the worlds, Who created me, and He doth guide me. And who feedeth me and watereth me, and when I sickin, then He healeth me. And who causeth me to die, then giveth me life (again). And who, I ardently hope, will forgive me my sin on the Day of Judgement.

12- The Qur'an (60:4-6) makes Abraham and his companions a goodly pattern (role model of conduct) for those who believe in Allah and the Last Day.

13- Miscellaneous information provided by the Qur'an about Prophet Abraham (PBUH) is as follows: Angels bring him tidings of a son (11:69-73, 15:51-56, 51:24-30). He pleads for Lot's people (11:74-76). His prayers (2:126-129, 14:35-41, 26:83-87). To fulfill his promise he prayed for his father though it was of no avail (9:113-114, 19:47, 26:86).

### PROPHET LOT (PBUH)

Lot was son of Abraham's brother Haran who had died when Lot was child. So he was brought up by his uncle Abraham. Besides Abraham's wife Sarah, he was the only person who had accepted Abraham's faith. When Abraham felt disgusted with the people of Iraq and left his country for good, Lot accompanied him. He stood with his uncle Abraham and remained with him in his journeys to Syria, Canaan and Egypt. Later on he was appointed Prophet and God sent him as His messenger to the wicked people of Sodom and Gomorrah in the plains east of the Dead Sea. The people of these cities were shamelessly addicted to the vice of homosexuality which they had innovated and which hitherto was not known among other nations of the world. They were also involved in crimes like highway robbery and doing evil acts in public assemblies. Lot tried his level best to guide the people to the right path of Allah and to make them give up vices of homosexuality and highway robbery. But it was all in vain. So before sending His torment on these wicked people, Allah sent two angels in the form of handsome youngmen. First the angels met Abraham and conveyed to him good news of birth of Isaac and then they went to Lot as guests. The news of the arrival of handsome youngmen in Lot's house spread like wild fire in the city and the wicked people rushed and gathered around the house of the Prophet. Lot offered them his daughters and asked them to spare his guests, but the wrongdoers did not agree. Meanwhile the guests realized the helplessness of Lot and disclosed to him their identity. Lot was told to escape with his family except his wife. Earthquake combined with rain of fire and stones completely destroyed the cities of Sodom and Gomorrah. Let us see how the Qur'an relates the story of Lot and his people.

1- The Qur'an tells us that God blessed Lot with judgement and knowledge and delivered him from the community that did abominations. (21:74-75)

2- The story of Prophet Lot (PBUH), the sins of his people and their destruction including the wife of Lot in a doom sent by Allah upon them, has been told by the Qur'an in its following paragraphs:

- And Lot! (Remember) when he said unto his folk: Will ye commit abomination such as no creature ever did before you? Lo! ye come with lust unto men instead of women. Nay, but ye are wanton folk. And the answer of his people was only that they said (one to another): Turn them out of your township. They are folk, forsooth, who keep pure. And We rescued him and his household, save his wife, who was of those who stayed behind. And We rained a rain upon them. See now the nature of the consequence for evil-doers! (7:Al-A'raf:80-84)

- And when Our messengers came unto Lot, he was distressed and knew not how to protect them. He said: This is a distressful day. And his people came unto him, running towards him and before then they used to commit abominations-He said: O my people! Here are my daughters! They are purer for you. Beware of Allah, and degrade me not in (the presence of) my guests. Is there not among you any upright man? They said: Well thou knowest that we have no right to thy daughters, and well thou knowest what we want. He said: Would that I had strength to resist you or had some strong support (among you)! (The messengers) said: O Lot! Lo! we are messengers of thy Lord; they shall not reach thee. So travel with thy people in a part of the night, and let not one of you turn round-(all) save thy wife. Lo! that which smiteth them will smite her (also). Lo! their tryst is (for) the morning. Is not the morning nigh? So when Our commandment came to pass We overthrew (that township) and rained upon it stones of clay, one after another, Marked with fire in the providence of thy Lord (for the destruction of the wicked). And they are never far from the wrong-doers. (11:Hud:77-83)
- And Lo! (Remember) when he said unto his folk: Lo! ye commit lewdness such as no creature did before you. For come ye not in unto males, and cut ye not the road (for travelers), and commit ye not abomination in your meetings? But the answer of his folk was only that they said: Bring Allah's doom upon us if thou art a truth-teller! He said: My Lord! Give me victory over folk who work corruption. (29:Al-Ankabut:28-30)

The above mentioned story has been repeated, with a little difference, by the Qur'an in its Surahs and verses such as 15:59-73 and 26:160-177

3- Lot's wife betrayed him and so she would enter the Hellfire (Al-Qur'an 66:10). She is an example for disbelievers. Her husband, who is a Prophet of God, will not be of any avail to her on the Day of Judgement. Lot's wife betrayed Lot which, according to the scholars, does not mean that (God forbid) she was not of good moral character. It means that she betrayed her husband in his Prophetic mission. She neither sincerely believed in him nor she actively supported him in preaching of his faith.

### **PROPHET SHUAIB (PBUH)**

Allah raised Shuaib as Prophet among his folk, called the People of Madyan (spelled as Midian also) who were descendants of Madyan, the son of Prophet Abraham by his third wife named Katura. These people are also known as Banu Katura. These people were settled in a region which was adjacent to Syria and the Sinai deserts. The area was on a prominent highway by which the traders of Hijaz traveled to Syria, Palestine and Egypt along the eastern banks of the Red Sea. A city named after Madyan, the ancestor

of the people, had also emerged in the region. With the passage of time the people had lost their faith in Abraham's religion, had become idolaters and were involved in crimes like cheating in business dealings and highway robbery.

Prophet Shuaib preached to them belief in One God and worship of Allah alone instead of idols like Baal. He also tried to persuade them to give up business malpractices such as wrong or short weighing and measuring. But instead of listening to the fair advice of their Prophet, they threatened him to stone him to death if he did not revert to their religion. So Allah sent His torment in the shape of a violent earthquake with a thundering sound. Prophet Shuaib and those few persons who believed in him were saved, but all the wrong doing people of Madyan were completely destroyed.

The story of Prophet Shuaib and his wrongdoing people, along with their crimes and their punishment has been related by the Qur'an in verses 85-93 of Surah 7, verses 84-95 of Surah 11 and verses 176-191 of Surah 26. Let us reproduce the following verses of the Qur'an to highlight the story:

And unto Midian (We sent) their brother, Shu'aib. He said: O my people! Serve Allah. Ye have no other God save Him. Lo! a clear proof hath come unto you from your Lord; so give full measure and full weight and wrong not mankind in their goods, and work not confusion in the earth after the fair ordering thereof. That will be better for you, if ye are believers. Lurk not on every road to threaten (way-farers) and to turn away from Allah's path him who believeth in Him, and to seek to make it crooked. And remember, when ye were but few, how He did multiply you. And see the nature of the consequence for the corrupters! And if there is a party of you which believeth in that wherewith I have been sent, and there is a party which believeth not, then have patience until Allah judge between us. He is the best of all who deal in judgement. The chieftains of his people, who were scornful, said: Surely we will drive thee out, O Shuaib, and those who believe with thee, from our township, unless ye return to our religion. He said: Even though we hate it? We should have invented a lie against Allah if we returned to your religion after Allah hath rescued us from it. It is not for us to return to it unless Allah should (so) will. Our Lord comprehendeth all things in knowledge. In Allah do we put our trust. Our Lord! Decide with truth between us and our folk, for Thou art the best of those who make decision. But the chieftains of his people, who were disbelieving, said: If ye follow Shu'aib then truly ye shall be the losers. So the earthquake seized them, and morning found them prostrate in their dwelling-place. Those who denied Shuaib became as though they had not dwelt there. Those who denied Shuaib they were the losers. So he turned from them and said: O my people! I delivered my Lord's message unto you and gave you good advice; then how can I sorrow for a people that rejected (truth)? (7:Al-A'raf:85-93)

### **PROPHET MOSES (PBUH)**

Moses is regarded as the founder of Judaism, the greatest Prophet and central figure in the Jewish nation. His name in Hebrew is Mosheh. The greatness of Moses lies in the fact that he brought his people, the children of Israel, out of Egypt, "the house of bondage", received from God the Ten Commandments and the Torah on Mount Sinai, and led his people in the desert wanderings for 40 years. Above all Moses was the Prophet of God and a mediator between God and the children of Israel. According to the Jews, it is through his intermediacy that God concluded a covenant with children of Israel at Mount Sinai in which God chose them to be his people and they undertook to worship God only and obey his laws. About the name of this great Hebrew Prophet, the Bible states, though the later scholars reject it, that the Pharaoh's daughter named the infant she found in the river 'Mosheh' because she said, "I drew him out of water" (Hebrew: 'Mishiti') Historically, Moses lived between 1350 and 1250 B.C. A brief account of Moses, as constructed by Encyclopedia Americana from sacred writings of the Jews, is given below:

Moses was the son of Amram and Jochebed, both of the tribe of Levi. Before his birth, the Egyptian Pharaoh had decreed that every male child born to his Hebrew slaves should be cast into the Nile River. In an effort to save her son, Jochebed placed Moses in an ark of bulrushes by the river's brink. He was found there by the pharaoh's daughter, who took pity on him. At the suggestion of Moses' elder sister, Miriam, his nursing was entrusted to "a Hebrew woman," who was none other than his own mother. After Moses was weaned, he was adopted by the pharaoh's daughter and raised in royal palace.

The Bible makes no mention of Moses' upbringing at the Egyptian court. But according to Talmudic legend, his life was saved by the angel Gabriel. While a young child, Moses took the crown from the head of the Pharaoh and placed it on his own head. To test whether Moses understood what he had done, a bowl of hot coals and a bowl of precious stones were placed before him. As Moses reached out for the jewels, Gabriel, who had made himself invisible, caught the child's hand and directed it toward the coals. Moses lifted a red-hot coal to his mouth, burning part of his lip and tongue. His life was thus saved, but from then on he was "slow of speech and slow of tongue."

At some point he learned that he was a Hebrew, and was concerned about the bondage of his people. Upon reaching adulthood, Moses "went out unto his brethren" and saw an Egyptian smiting a Hebrew slave. He killed the Egyptian and buried him in the sand. When the incident became known to the Pharaoh, Moses had to flee to escape the death penalty.

He found refuge in Midian with Jethro (Reuel), a Midianite priest, and later married his daughter, Zipporah, who bore him two sons, Gershom and Eliezer. Moses lived as a shepherd in Midian for 40 years. During his sojourn with Jethro, it is possible that he absorbed Midianite ideas about the deity.

One day, while Moses tended the flock on "the Mountain of God Horeb," the Lord appeared to him in a burning bush, which was not consumed by the flames. The Lord revealed himself to Moses as the God of his fathers, the God of Abraham, Isaac, and Jacob and stated that his name was Yahweh, or Ehye ("I am," or "I cause to be"). He commanded Moses to return to Egypt to liberate his people from bondage and lead them to "a land where milk and honey flow." Moses protested that he could not perform such a task and pleaded for release because of his slow speech. But God promised to assist him and chose Moses' brother Aaron as his spokesman. Moses then returned to Jethro and, without disclosing God's revelation, sought permission to visit his brethren in Egypt. On his way back to Egypt with his wife and children, Moses met Aaron and told him of God's words. Moses and Aaron then approached the Children of Israel, who accepted them as their leaders.

Thereupon they went to the Pharaoh and declared, "This is what Yahweh, the God of Israel, has said, 'Let my people go, so that they may keep a feast in the wilderness in honor of me.'" When the Pharaoh refused to let the Israelites leave Egypt, God inflicted ten plagues on the nation. The pharaoh remained adamant after the first nine. But the tenth plague – the death of all the firstborn of Egypt – finally broke his resistance. The angel of Death passed over the homes of the Israelites, whose doorways had been marked with lamb's blood. After a hasty nocturnal meal of the Passover lamb and matzo (unleavened bread), the Children of Israel marched out of Egypt.

The pharaoh soon changed his mind and sent his army in pursuit, trapping the Israelites on the shores of the sea of Reeds (later misinterpreted as the Red Sea). Then followed the miraculous passage through the Reed Sea, which Moses parted by stretching out his hand over it. The pursuing Egyptians were drowned when the waters returned. The Israelites traveling through the wilderness complained to Moses of hunger and thirst, and at God's command he performed miracles to provide water, manna, and quail.

Moses then led his people to Mount Sinai, where they entered into a covenant with God. While the Israelites remained at the foot of the mountain, he climbed to the peak and was met there by God, who revealed to Moses his Law-the Ten Commandments. Moses stayed with God on Mt. Sinai for 40 days and 40 nights, during which time he had nothing to eat or drink.

When Moses descended, he found the Israelites worshipping a golden calf. Enraged, he shattered the tablets containing the Ten Commandments. After the people were punished and repented, God commanded Moses to go up Mount Sinai again. Moses remained there another 40 days and 40 nights, during which time God instructed him in the law and again inscribed the Ten Commandments on two stone tablets.

Moses then led the Israelites through their wanderings in the desert for 40 years, to the border of Canaan.

According to tradition, Moses, under God's direction, wrote the Pentateuch, the first five books of the Bible (known as the "Torah of Moses"). When he reached the age of 120, God warned him that he was about to die. Thereafter, Moses appointed Joshua as his successor and gave a blessing to each of the tribes. Although not permitted to enter Canaan, he was allowed to view it from Mount Nebo, where he died.

The approach of the Qur'an to the story of Moses and his interaction with Pharaoh and with his own people, the Israelites, is a little different. The Qur'an does not describe the names of the father, mother, sister, father-in-law, wife and children of Moses, nor it describes the events of Moses' life in chronological order, nor it provides any information about the ages of persons involved in the story and about the dates of the events. Being a book containing Allah's last and universal message to humanity for its guidance, it emphasizes the moral aspect of various historical events and draws moral lessons of abiding nature to lead mankind to the right and straight path of God. The Qur'an also seeks to correct the description of events which has been willfully or unwillfully distorted in the Jewish Scriptures over a long period of time.

Prophet Moses has been held in high esteem by the Qur'an. After Prophet Muhammad, he is the most mentioned Prophet in the Qur'an. His name has been mentioned for more than 150 times and events of his life have been related at least in 25 Surahs of the Qur'an. Particularly Surah 2, 7, 10, 20, 26, 28, 37, 40, and 79 describe him in detail. Let us now see what the Qur'an says about him in brief.

1- The Holy Qur'an throws light on the childhood and early life of Moses in verses 38-40 of Surah 20 and verses 7-13 of Surah 28. The account given by the Qur'an in the latter Surah which is a bit more detailed is as follows:

And We inspired the mother of Moses, saying: Suckle him and, when thou fearest for him, then cast him into the river and fear not nor grieve. Lo! We shall bring him back unto thee and shall make him (one) of Our messengers. And the family of Pharaoh took him up, that he might become for them an enemy and a sorrow. Lo! Pharaoh and Haman and their hosts were ever sinning. And the wife of Pharaoh said: (He will be) a consolation for me and for thee. Kill him not. Peradventure he may be of use to us, or we



may choose him for a son. And they perceived not. And the heart of the mother of Moses became void, and she would have betrayed him if We had not fortified her heart, that she might be of the believers. And she said unto his sister: Trace him. So she observed him from afar, and they perceived not. And We had before forbidden fostermothers for him, so she said: Shall I show you a household who will rear him for you and take care of him? So We restored him to his mother that she might be comforted and not grieve, and that she might know that the promise of Allah is true. But most of them know not. (28:Al-Qasas:7-13)

2- Account of Moses' youth when he strikes down an Egyptian and flees to Madyan as given by the Holy Qur'an is as under: And when he reached his full strength and was ripe, We gave him wisdom and knowledge. Thus do We reward the good. And he entered the city at a time of carelessness of its folk, and he found therein two men fighting, one of his own caste, and the other of his enemies; and he who was of his caste asked him for help against him who was of his enemies. So Moses struck him with his fist and killed him. He said: This is of the devil's doing. Lo! he is an enemy, a mere misleader. He said: My Lord! I have wronged my soul, so forgive me. Then he forgave him. Lo! He is the Forgiving, the Merciful. He said: My Lord! Forasmuch as Thou hast favoured me, I will nevermore be a supporter of the guilty. And morning found him in the city, fearing, vigilant, when behold! He who had appealed to him the day before cried out to him for help. Moses said unto him: Lo! thou art indeed a mere hothead. And when he would have fallen upon the man who was an enemy unto them both, he said: O Moses! Wouldst thou kill me as thou didst kill a person yesterday. Thou wouldst be nothing but a tyrant in the land, thou wouldst not be of the reformers. And a man came from the uttermost part of the city running. He said: O Moses! Lo! the chiefs take counsel against thee to slay; therefore escape. Lo, I am of those who give thee good advice. So he escaped from thence, fearing, vigilant. He said: My Lord! Deliver me from the wrongdoing folk. And when he turned his face toward Midian, he said: Peradventure my Lord will guide me in the right road. (28:Al-Qasas:14-22)

3- The Qur'an throws light on stay of Moses in Madyan and his marriage with a daughter of his employer as under: And when he came unto the water of Midian he found there a whole tribe of men, watering. And he found apart from them two women keeping back (their flocks). He said: What aileth you? The two said: We cannot give (our flocks to drink till the shepherds return from the water; and our father is a very old man. So he watered (their flock) for them. Then he turned aside into the shade, and said: My Lord! I am needy of what-ever good thou sendest down for me. Then there came unto him one of the two women, walking shyly. She said: Lo! my father biddeth thee, that he may reward thee with a payment for that thou didst water (the flock) for us. Then, when he came unto him and told him the (whole) story, he said: Fear not! Thou hast escaped

from the wrongdoing folk. One of the two women said: O my father! Hire him! For the best (man) that thou canst hire is the strong, the trustworthy. He said: Lo! I fain would marry thee to one of these two daughters of mine on condition that thou hirest thyself to me for (the term of) eight pilgrimages. Then if thou completest ten it will be of thine own accord, for I would not make it hard for thee. Allah willing, thou wilt find me of the righteous. He said: That (is settled) between thee and me. Whichever of the two terms I fulfill, there will be no injustice to me, and Allah is Surety over what we say- (28:Al-Qasas:23-28). According to several Muslim commentators of the Qur'an, the old man who employed Moses and married his daughter to him was none else but Prophet Shauib of Madyan.

4- In its following passage, the revealed book of Islam highlights Moses' return journey to Egypt with his family, his tryst with God, his appointment as messenger of God, his receipt of miracles and his deputation to Pharaoh.

Then, when Moses had fulfilled the term, and was traveling with his housefolk, he saw in the distance a fire and said unto his housefolk: Bide ye (here). Lo! I see in the distance a fire; peradventure I shall bring you tidings thence, or a brand from the fire that ye may warm yourselves. And when he reached it, he was called from the right side of the valley in the blessed field, from the tree: O Moses! Lo! I, even I, am Allah, the Lord of the Worlds; Throw down thy staff. And when he saw it writhing as it had been a demon, he turned to flee headlong, (and it was said unto him): O Moses! Draw nigh and fear not. Lo! thou art of those who are secure. Thrust thy hand into the bosom of thy robe, it will come forth white without hurt. And guard thy heart from fear. Then these shall be two proofs from your Lord unto Pharaoh and his chiefs. Lo! they are evil-living folk. He said: My Lord! Lo! I killed a man among them and I fear that they will kill me. My brother Aaron is more eloquent than me in speech. Therefore send him with me as a helper to confirm me. Lo! I fear that they will give the lie to me. He said: We will strengthen thine arm with thy brother, and We will give unto you both power so that they cannot reach you for Our portents. Ye twain, and those who follow you, will be the winners. But when Moses came unto them with Our clear tokens, they said: This is naught but invented magic. We never heard of this among our fathers of old. And Moses said: My Lord is best aware of him who bringeth guidance from His presence, and whose will be the sequel of the Home (of bliss). Lo! wrong-doers will not be successful. And Pharaoh said: O chiefs! I know not that ye have a god other than me, so kindle for me (a fire), O Haman, to bake the mud; and set up for me a lofty tower in order that I may survey the God of Moses; and lo! I deem him of the liars. And he and his hosts were haughty in the land without right, and deemed that they would never be brought back to Us. Therefore We seized him and his hosts, and abandoned them unto the sea. Behold the nature of the consequence for evil-doers! (28:Al-Qasas:29-40)

Further details about Moses commissioning as messenger are available in verses 20:9-36 of the Qur'an

5- The Qur'an, in its following passage, tells us that Moses expressed desire to gaze upon God but he could not do so because he fell down senseless when God revealed His glory to mountain. God chose him His messenger and wrote commandments for him upon the tablets. The passage reads:

And when Moses came to Our appointed tryst and his Lord had spoken unto him, he said: My Lord! Show me (Thyself) that I may gaze upon Thee. He said: Thou wilt not see Me, but gaze upon the mountain! if it stand still in its place, then thou wilt see me. And when his Lord revealed (His) glory to the mountain He sent it crashing down. And Moses fell down senseless. And when he woke he said: Glory unto Thee! I turn unto Thee repentant, and I am the first of (true) believers. He said: O Moses! I have preferred thee above mankind by My messages and by My speaking (unto thee). So hold that which I have given thee, and be among the thankful. And We wrote for him, upon the tablets, the lesson to be drawn from all things and the explanation of all things, then (bade him): Hold it fast; and command thy people (saying): Take the better (course made clear) therein. I shall show thee the abode of evil-livers. (7:Al-A'raf:143-145)

6- Allah sent Moses as His messenger to Pharaoh to seek freedom of his people, Israelites, from slavery of Pharaoh and Pharaoh's folk. The following extract of the Qur'an enlightens us how Moses had argument with Pharaoh, how he confronted the magicians of Pharaoh, how the magicians submitted to Moses, how God drowned Pharaoh's hosts and saved Moses and his people:

And when thy Lord called Moses, saying: Go unto the wrongdoing folk, the folk of Pharaoh. Will they not ward off (evil)? He said: My Lord! I fear that they will deny me, and I shall be embarrassed, and my tongue will not speak plainly, therefore send for Aaron (to help me). And they have a crime against me, so I fear that they will kill me. He said: Nay, verily. So go ye twain with Our tokens. Lo! We shall be with you, Hearing. And come together unto Pharaoh and say: Lo! we bear a message of the Lord of the Worlds, (Saying): Let the Children of Israel go with us. (Pharaoh) said (unto Moses): Did we not rear thee among us as a child? And thou didst dwell many years of thy life among us, and thou didst that thy deed which thou didst, and thou wast one of the ingrates. He said: I did it then, when I was of those who are astray. Then I fled from you when I feared you, and my Lord vouchsafed me a command and appointed me (of the number) of those sent (by Him). And this is the past favour wherewith thou reproachest me: that thou hast enslaved the Children of Israel. Pharaoh said: And what is the Lord of the Worlds? (Moses) said: Lord of the heavens and the earth and all that is between them, if ye had but sure belief. (Pharaoh) said unto those around him: Hear ye not? He said:

Your Lord and the Lord of your fathers. (Pharaoh) said: Lo! your messenger who hath been sent unto you is indeed a madman! He said: Lord of the East and the West and all that is between them, if ye did understand. (Pharaoh) said: If thou choosest a god other than me, I assuredly shall place thee among the prisoners. He said: Even though I show thee something plain? (Pharaoh) said: Produce it then, if thou art of the truthful! Then he flung down his staff and it became a serpent manifest, And he drew forth his hand and lo! it was white to the beholders. (Pharaoh) said unto the chiefs about him: Lo, this is verily a knowing wizard, Who would drive you out of your land by his magic. Now what counsel ye? They said: Put him off, (him) and his brother, and send then into the cities summoners. Who shall bring unto thee every knowing wizard. So the wizards were gathered together at a set time on a day appointed. And it was said unto the people: Are ye (also) gathering? (They said): Aye, so that we may follow the wizards if they are the winners. And when the wizards came they said unto Pharaoh: Will there surely be a reward for us if we are the winners? He said: Aye, and ye will then surely be of those brought near (to me). Moses said unto them: Throw what ye are going to throw! Then they threw down their cords and their staves and said: By Pharaoh's might, lo! we verily are the winners. Then Moses threw his staff and lo! it swallowed that which they did falsely show. And the wizards were flung prostrate, Crying: We believe in the Lord of the Worlds, The Lord of Moses and Aaron. (Pharaoh) said: Ye put your faith in him before I give you leave. Lo! he doubtless is your chief who taught you magic! But verily ye shall come to know. Verily I will cut off your hands and your feet alternately, and verily I will crucify you every one. They said: it is no hurt, for lo! unto our Lord we shall return. Lo! we ardently hope that our Lord will forgive us our sins because we are the first of the believers. And We inspired Moses, saying: Take away My slaves by night, for ye will be pursued. Then Pharaoh sent into the cities summoners, (Who said): Lo! these indeed are but a little troop, And lo! they are offenders against us. And lo! we are a ready host. Thus did We take them away from gardens and water-springs, And treasures and a fair estate. Thus (were those things taken from them) and We caused the Children of Israel to inherit them. And they overtook them at sunrise. And when the two hosts saw each other, those with Moses said: Lo! we are indeed caught. He said: Nay, verily! for lo! my Lord is with me. He will guide me. Then We inspired Moses, saying: Smite the sea with thy staff. And it parted, and each part was as a mountain vast. Then brought We near the others to that place. And We saved Moses and those with him, every one; We drowned the others. (26:Ash-Shu'ara:10-66)

Some details of Moses encounter with Pharaoh, his contest with the magicians of Pharaoh, magicians' acceptance of faith in God, and destruction of Pharaoh and his people have also been told by the Qur'an in verses 7:103-137, 20:42-79 and 28:32-42.

7- In the following verses, the Qur'an tells us that when Moses went to meet God on another occasion, his people disobeyed his brother Aaron and started worshipping a calf which Samiri had made from golden ornaments:

And (it was said): What hath made thee hasten from thy folk, O Moses? He said: They are close upon my track. I hastened unto Thee that Thou mightest be well pleased. He said: Lo! We have tried thy folk in thine absence, and As-Samiri hath misled them. Then Moses went back unto his folk, angry and sad. He said: O my people! Hath not your Lord promised you a fair promise? Did the time appointed then appear too long for you, or did ye wish that wrath from your Lord should come upon you, that ye broke tryst with me? They said: We broke not tryst with thee of our own will, but we were laden with burdens of ornaments of the folk, then cast them (in the fire), for thus As-Samiri proposed. Then he produced for them a calf, of saffron hue, which gave forth a lowing sound. And they cried: This is your God and the God of Moses, but he hath forgotten. See they not, then, that it returneth no saying unto them and possesseth for them neither hurt nor use? And Aaron indeed had told them beforehand: O my people! Ye are but being seduced therewith, for lo! your Lord is the beneficent, so follow me and obey my order. They said: We shall by no means cease to be its votaries till Moses return unto us. He (Moses) said: O Aaron! What held thee back when thou didst see them gone astray, That thou followedst me not? Hast thou then disobeyed my order? He said: O son of my mother! Clutch not my beard nor my head! I feared lest thou shouldst say: Thou hast caused division among the children of Israel, and hast not waited for my word. (Moses) said: And what hast thou to say, O Samiri? He said: I perceived what they perceive not, so I seized a handful from the footsteps of the messenger and then threw it in. Thus my soul commended to me. (Moses) said: Then go! And lo! in this life it is for thee to say: Touch me not! and lo! there is for thee a tryst thou canst not break. Now look upon thy god of which thou hast remained a votary. Verily we will burn it and will scatter its dust over the sea. (20:Ta Ha:83-97)

Further details of disobedience of Israelites and their worship of the calf are available in the verses of the Qur'an such as (7:148-154)

8- Information about the book (Torah) and miracles (Nine signs) given to Moses is available in verses 6:92, 6:155, 7:130-136, 17:101, 53:36-37, 87:18-19 of the Holy Qur'an.

9- Some other information about various events of Moses life, behaviour of Israelites with Moses, etc. are available in the verses of the Qur'an such as 2:51-55, 2:60-61, 2:67-71, 5:20-26, 7:138-156 and 18:60-82.

### **PROPHET JESUS (PBUH)**

A brief account of Prophet Jesus, as constructed from the Gospels and other Christian resources, is as under:

Prophet Jesus Christ, in whose name Christianity was instituted, was born in 4 B.C., or a year or two earlier in Bethlehem (south of Jerusalem), Palestine. Mary the mother of Jesus (whom the Qur'an calls a saintly and pious woman and who was a virgin at that time) miraculously conceived and gave birth to Jesus. Mary and Joseph (legal father of Jesus) belonged to Bani-Israel (Israelites, the Hebrews) and lived in Nazareth of Galilee. Joseph pursued his trade as a carpenter and he and his family were devout Jews. Of Jesus' childhood and youth little is known except that he used to attend synagogue services with his parents, memorized by heart long passages from the Torah and the "Prophets" (Old Testament) and as a child he was trained to be carpenter.

Through his legal father Joseph, Jesus belonged to the tribe of Judah and the family of David, the second king of Israel, a heritage needed by the Messiah for whom the Hebrew people were waiting. In AD 26/27 his cousin John the Baptist proclaimed the coming of the promised Messiah and baptized Jesus, who then made two missionary journeys through the district of Galilee. His teaching, summarized in the Sermon on the Mount aroused both religious opposition from the Pharisees and secular opposition from the party supporting the Roman governor, Herod Antipas. When Jesus returned to Jerusalem (probably in AD 29), a week before the Passover festival, he was greeted by the people as the Messiah. And the Hebrew authorities (aided by the apostle Judas) had him arrested and condemned to death, after a hurried trial by the Sanhedrin (Supreme Jewish court) for blasphemy. The Roman procurator Pontius Pilate endeavoured to procure Jesus release, as stated by early Christian sources, by offering him to the crowd as the prisoner to be released to them for that year. But the crowd cried for the release of Barabbas known as a robber, instead of Jesus.

After baptism, Jesus had gathered 12 disciples but was forsaken by all before he was crucified. Even one of his disciples Judas betrayed him to his enemies for 30 coins. Three days after his crucifixion, there came reports of Jesus Resurrection, and later, his ascension to heaven.

Jesus is one of the most mentioned and most honoured Prophets in the Qur'an. One of the Surahs of the Qur'an has been named (Surah 19) after Mary, the mother of Jesus. The Qur'an calls Mary 'Siddiqua' a saintly and truthful woman and unequivocally states that she was preferred by God over all women of the world. Another Surah (Surah 5) has been named after the feast which Allah sent from heaven to Jesus and his disciples in response to prayer of Jesus at the request of disciples. However, the Qur'an has not

described the story of Jesus in historical setting. It has described the birth, the miracles, and the crucifixion of Jesus to reject the wrong notions of the Jews and Christian about the person and status of Jesus.

1- The miracle of birth of Jesus from a virgin mother without intervention of a biological father has been explained in detail by the Holy Qur'an as follows:

And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East, And had chosen seclusion from them. Then We sent unto her Our spirit and it assumed for her the likeness of a perfect man. She said: Lo! I seek refuge in the Beneficent One from thee, if thou art God-fearing. He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son. She said: How can I have a son when no mortal hath touched me, neither have I been unchaste? He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained. And she conceived him, and she withdrew with him to a far place. And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten! Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee, And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee. So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal. Then she brought him to her own folk, carrying him. They said: O Mary! Thou hast come with an amazing thing. O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot. Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy? He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet, And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and alms-giving so long as I remain alive, And (hath made me) dutiful toward her who bore me, and hath not made me arrogant, unblest. Peace on me the day I was born, and the day I die, and the day I shall be raised alive! Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt. It befitteth not (the Majesty of) Allah that He should take unto Himself a son. Glory be to Him! When He decreeth a thing, He saith unto it only: Be! and it is. And lo! Allah is my Lord and your Lord. So serve Him. That is the right path. (19:Maryam:16-35)

Thus the birth of Jesus, according to the Qur'an, is a miracle of God's Creative powers, Jesus is not son of God nor it befits God's Majesty that He should take unto Himself a son. The Qur'an (3:59) likened Jesus with Adam who was created by Allah from clay (without father and mother). Miracle of Jesus birth has also been briefly described by the Qur'an in verses 45 to 47 of Surah 3 and the claim of the Christians that Jesus is son of God has been clearly turned down in verse 30 of Surah 9.

2- The truth about miracles of Jesus has been explained by the Qur'an as follows:

(And remember) when the angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah). He will speak unto mankind in his cradle and in his manhood, and he is of the righteous. She said: My Lord! How can I have a child when no mortal hath touched me? He said: So (it will be). Allah createth what He will. If He decreeth a thing, He saith unto it only: Be! And it is. And He will teach him the Scripture and wisdom, and the Torah and the Gospel, And will make him a messenger unto the children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what ye eat and what ye store up in your houses. Lo! herein verily is a portent for you, if ye are to be believers. (3:Al-Imran: 45-49)

Further details of Jesus' miracles have been given by the Qur'an in verse 110 of Surah 5.

Thus the Qur'an tells us that Jesus did not perform these miracles of his own. Rather he had been given these miracles by Allah and he performed it with Allah's permission. So the performance of miracles should not lead anybody to claim that Jesus was God or God's son.

3- Jesus is slave and messenger of Allah and Allah gave him Gospel. He is neither God nor one of the three. The Qur'an rejects doctrine of Divine Trinity and Godhood of Jesus and proclaims unity or Oneness of God. Those who say Jesus is God or he is one of the three have been declared disbelievers by the Qur'an. It says:

- O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three" –Cease! (it is) better for you! Allah is only One God. Far is it removed from His transcendent majesty that he should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender. (4:An-Nisa:171)
- They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say: Who then can do aught against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? Allah's is the sovereignty of the heavens and the earth and all that is between them. He createth what He will. And Allah is Able to do all things. (5:Al-Ma'idah:17)



- And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him, and We bestowed on him the Gospel wherein is guidance and a light, confirming that which was (revealed) before it in the Torah-a guidance and an admonition unto those who ward off (evil). (5:Al-Ma'idah:46)
- They surely disbelieve who say: Lo! Allah is the third of three; when there is no God save the One God. if they desist not from so saying, a painful doom will fall on those of them who disbelieve. Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful. The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how We make the revelations clear for them, and see how they are turned away! (5:Al-Ma'idah:73-75)

4- Jesus himself never claimed that he is God and that he should be worshipped. Rather he said to the people that Allah is his Lord and also their Lord. So they should worship Allah Alone. While explaining his mission, Jesus clearly highlighted this fact. According to the Qur'an he said:

- And (I come) confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me. Lo! Allah is my Lord and your Lord, so worship Him. That is straight path. (3:Ale-Imran:50-51)
- They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O Children of Israel, worship Allah, my Lord and your Lord. Lo! Whoso ascribeth partners unto Allah, for him Allah hath forbidden Paradise. His abode is in the Fire. For evil doers there will be no helpers. (5:Al-Maidah:72)
- He (baby Jesus) spoke: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet. And hath made me blessed wherever I may be, and hath enjoined upon me prayer and almsgiving (Zakat) so long as I remain alive. (19:Maryam:30-31)
- And (remember) when Jesus, son of Mary, said: o children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One (Ahmad). (61:As-Saff:6)

5- On the Day of Judgment when Allah would remind Jesus of His favours on him and would ask him whether he had told the people to make him God, he would utterly deny. The Qur'an brings this fact into focus as under:

When Allah saith: O Jesus, son of Mary! Remember My favour unto thee and unto thy mother; how I strengthened thee with the holy Spirit, so that thou spakest unto mankind in the cradle as in maturity; and how I taught thee Scripture and Wisdom and the Torah and the Gospel; and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by my permission, and thou didst heal him who was born blind and the leper by My permission; and how thou didst raise the dead, by My permission; and how I restrained the Children of Israel from (harming) thee when thou camest unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic; And when I inspired the disciples, (saying): Believe in Me and in My messenger, they said: We believe. Bear witness that we have surrendered (unto Thee). When the disciples said: O Jesus, son of Mary! Is thy Lord able to send down for us a table spread with food from heaven? He said: Observe your duty to Allah, if ye are true believers. (They said:) We wish to eat thereof, that we may satisfy our hearts and know that thou hast spoken truth to us, and that thereof we may be witnesses. Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for us, for the first of us and for the last of us, and a sign from Thee. Give us sustenance, for Thou art the Best of Sustainers. Allah said: Lo! I send it down for you. And whoso disbelieveth of you afterward, him surely will I punish with a punishment wherewith I have not punished any of (My) creatures. And when Allah saith: O Jesus, son of Mary! Didst thou say unto mankind: Take me and my mother for two gods beside Allah? He saith: Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then Thou knewest it. Thou knowest what is in my mind, and I know not what is in Thy Mind. Lo! Thou, only Thou art the knower of Things Hidden? I spake unto them only that which Thou commandedst me, (saying): Worship Allah; my Lord and your Lord. I was witness of them while I dwelt among them, and when Thou tookest me Thou wast the Watcher over them. Thou art Witness over all things. If Thou punish them, lo! they are Thy slaves, and if Thou forgive them (lo! they are Thy slaves). Lo! Thou, only Thou art the Mighty, the Wise. (5:Al-Ma'idah:110-118)

The above verses also tell about the table spread with food sent down by Allah to Jesus who prayed for this at the request of his disciples. This is famous supper of the Christians.

6- Jesus was neither crucified nor killed, according to the Qur'an: The Qur'an says:

- And because of their saying: We slew the Messiah Jesus son of Mary, Allah's messenger—They slew him not nor crucified, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain, but Allah took him up unto Himself. Allah was ever Mighty, Wise. There is not one of the People of

the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them. (4:An-Nisa:157-159)

7- The teachings of Jesus, as briefly stated, by the Quran in verses 3:50-51, 5:72 and 19:30-31, (which have been reproduced at serial number 4 above) are: worship Allah who is my Lord and your Lord; keep your duty to Allah; do not assign partners to Allah because Allah has forbidden Paradise to those who assign partners to Him; follow and obey me; establish prayer and pay Zakat; respect your parents; I confirm Torah (i.e. law given in Torah); and I give good tidings of a messenger (Muhammad) who would come after me (therefore, believe in him and obey him).

## **CHAPTER-35**

### **BELIEFS OR CREEDS**

In this chapter, we shall not discuss various types of religions adopted by mankind like Judaism, Christianity, Islam, Zoroastrianism, Hinduism, Buddhism, Confucianism, etc. Rather we will approach the subject of belief from another angle i.e. belief in One God (Monotheism or Tauheed), belief in more than one God or plurality of gods (Polytheism or Shirk), belief in no God (Disbelief or Kufr or Atheism) and position between belief and disbelief (Hypocrisy or Nifaq). And the discussion on the subject will be made strictly in the light of what the Qur'an says.

#### **At-Tauheed or Monotheism**

##### **Concept and Meaning**

Monotheism means belief in one God which in Islamic terminology is called Doctrine of Tauheed. Judaism, Christianity and Islam, which are sometimes called simitic or western religions, claim to be monotheistic religions, although this claim in respect of Christianity is open to serious objections as its followers believe in Trinity of Gods comprising God the Father, God the Son (Jesus Christ) and the Holy Spirit. Instead of making general discussion on the subject in the light of Jewish, Christian and Muslim beliefs, we will, however, discuss it in the light of the Qur'an and Islam as under:

God is one. There is no God save Him. Islam is strictly a monotheistic faith and is committed to hold that Allah is the only God of the whole of the universe and there is no God in any form or manifestation except Allah. Unity of Godhead is the fundamental teaching of the religion of Islam. The belief in the Oneness of God is the most important of the five major and fundamental articles of faith for a follower of Islam. None can embrace Islam and enter into the brotherhood of the Muslims until and unless he declares by tongue and also truly believes in his heart that there is no God but Allah.

It is rightly said that al-Qur'an, the revealed book of Islam, teaches directly or indirectly in almost every other verse the fundamental principle of Oneness of God and condemns those who hold or worship more than One God or who associate partners unto Allah. According to the Qur'an, the Messiah, Jesus son of Mary, was only a messenger of Allah and His word which He conveyed unto Mary, and a spirit from Him. Jesus was neither son of Allah nor he was God. Thus the Qur'an rejects Christian doctrine of Trinity or three Gods (God the Father, God the Son and the Holy Ghost) in unambiguous terms.

The Qur'an also dismisses the doctrine of two-Gods held by the Zoroastrians and idea of many gods held by polytheists like Hindus.

The Qur'an tells us in detail how the Prophets of God, right from Adam to Muhammad (may Allah's peace be upon them), have been teaching the Oneness of God and how they have been enjoining their followers to believe in and worship only One God. Thus spoke Jesus, son of Mary, from the cradle: "Lo! I am the slave of Allah. He hath given me the scripture and hath appointed me a Prophet; And hath made me blessed wherever I may be, and hath enjoined upon me prayer and alms – giving so long as I remain alive, And (hath made me) dutiful towards her who bore me, and hath not made me arrogant, unblest," (Al-Qur'an 19:30-32).

In the following verses, al-Qur'an promotes on the one hand the uncompromising principle of the absolute Oneness of God as taught by all the Prophets of God and on the other hand it rejects the belief held by some religions and philosophies that there is no God or there are many gods in the universe.

- Your God is One God; there is no God save Him, the Beneficent, the Merciful. –2:Al-Baqarah: 163
- Allah! There is no God save Him, the Alive, the Eternal. –3:Al-Imran: 2
- He it is Who fashioneth you in the wombs as pleaseth Him. There is no God save Him, the Almighty, the Wise. –3:Al-Imran: 6
- Allah (Himself) is witness that there is no God save Him. And the angels and the men of learning (too are witnesses) maintaining His creation in justice, there is no God save Him, the Almighty, the Wise. –3:Al-Imran:18
- O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which he conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three" Cease! (it is) better for you! Allah is only One God. Far is it removed from His transcendent majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender. (4:An-Nisa:171)
- We sent Noah (of old) unto his people, and he said: O my people! Serve Allah. Ye have no other God save Him. Lo! I fear for you the retribution of an Awful Day. (7: Al-A'raf:59)

- And unto (the tribe of) A'ad (We sent) their brother, Hud. He said: O my people! Serve Allah. Ye have no other God save Him. Will ye not ward off (evil)? (7: Al-A'raf: 65)
- Now, if they turn away (O Muhammad) say: Allah sufficeth me. There is no God save Him. In Him have I put my trust and He is Lord of the Tremendous Throne. –9: At-Taubah: 129
- Allah has said: Choose not two gods. There is only One God. –16:An-Nahl:51
- If there were therein gods beside Allah, then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him). –21:Al-Anbiya: 22
- And We sent no messenger before thee but (We inspired him (saying)): There is no God save Me (Allah), so worship Me. –21:Al-Anbiya:25
- Allah hath not chosen any son, nor is there any god alongwith Him; else would each god have assuredly championed that which he created, and some of them would assuredly have overcome others. Glorified be Allah above all that they allege. –23:Al-Muminun:91

### Aspects or Types

According to the Muslim jurists, the Islamic doctrine of Tauheed has three aspects, namely: belief in oneness of the Lordship of Allah, belief in oneness of the worship of Allah, and belief in Oneness of the Names and Attributes of Allah. Let us discuss these aspects or types of Tauheed in a little detail.

Belief in Oneness of the Lordship of Allah is called in Islamic terminology "Tauhed-ar-Rububiyyah". It means to believe and accept that Allah is the only and One Lord of the universe. He is the creator and sustainer of the heavens and the earth and of everything therein. He is the Owner, King, Master, Organizer, Planner, and the Giver of Security. He gives life and death and He will reward the good-doers and punish the evil doers on the Day of Judgment. He has no parents, no wife, no children, no partner in His kingdom.

Belief in Oneness of the worship of Allah is called "Tauheed-al-Uluhiyyah" in Islamic terminology. It means to believe that Allah is the only God (Ilah) of the whole of universe and of all the creatures. There is no God save Him (La Ilah Illallah). He alone has the right to be worshipped. He Alone has the right to be invoked and asked for help. Prayer, sacrifice, giving charity, slaughtering of animals, Fasting and Pilgrimage should be for Him or in His Name only.

Belief in Oneness of the Names and the Attributes of Allah is called "Tauheed-al-Asma wa as-Siffat." It means to believe and accept that all the good qualities, all the best names and all the best attributes are for Allah and for none else. None can be named or qualified with the Names or Attributes of Allah. One must call Allah with the names and qualities which He Himself has mentioned for Him in the Qur'an or His messenger Muhammad has mentioned for Him in his Traditions. According to a Tradition, ninety nine attributive names of Allah have been mentioned in the Holy Qur'an. None is Allah's sharer or partner in these attributes or names.

The Holy Qur'an in its verses, most of which are concerned with Allah, elaborates and highlights all the above mentioned aspects and types of Tauheed.

### **Ash-Shirk or Polytheism**

#### **Concept and meaning**

Polytheism means belief in more than one God or belief in plurality of Gods. In Islamic terminology it is called Shirk. It implies ascribing partners to Allah in His Lordship or in His worship or ascribing Allah's attributes to others besides Allah.

In a preceding section, we have already discussed at length the concept of Oneness of God. The basic teaching of Islam is, as is that of previous revealed religions, that there is no God but Allah and only He should be worshipped. God has no partners, no associates. Al-Qur'an, the revealed book of Islam, condemns those, in the severest possible terms, who hold associates of God and attribute partners unto Him. Ascribing partners unto Allah is the greatest sin which would not be pardoned although God forgives every other sin whom He will. In the words of Jesus Christ, whoso ascribes partners unto God, for him God has forbidden Paradise. According to the Qur'an, neither idols, nor Jinn, nor any human being, nor rabbis, nor monks, nor priests, nor Jesus Christ are God or partners of God.

Following are some of the very pertinent Verses of the Qur'an in which Shirk (polytheism) has been strongly condemned and the Mushrikeen (the polytheists) have been threatened with severe punishment:

- Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will. Whoso ascribeth partners to Allah, he hath indeed invented a tremendous sin. —4:An-Nisa:48
- They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O children of Israel! Worship Allah, my Lord and your Lord. Lo! Whoso

ascribeth partners unto Allah, for him Allah hath forbidden Paradise. His abode is the Fire. For evil-doers there will be no helpers. (5:Al-Ma'idah:72)

- Yet they ascribe as partners unto Him the jinn, although He did create them, and impute falsely, without knowledge, sons and daughters, unto Him. Glorified be He and high exalted above (all) that they ascribe (unto Him): (6:Al-An'am:100)
- Attribute they as partners to Allah those who created naught, but are themselves created. And cannot give them help, nor can they help themselves! (7:Al-A'raf:191-192)
- They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One God. There is no god save Him. Be He glorified from all that they ascribe as partner (unto Him)! (9:At-Taubah:31)
- O mankind! A similitude is coined, so pay ye heed to it: Lo! those on whom ye call beside Allah will never create a fly though they combine together for the purpose. And if the fly took something from them, they could not rescue it from it. So weak are (both) the seeker and the sought! (22:Al-Hajj:73)

### Aspects or Types

The Muslim jurists have held that Shirk has the same three aspects which Tauheed has got with the only difference that in case of Tauheed they are positive while in case of shirk they are negative. Thus shirk in case of Allah's Rububiyyat means not to believe in the oneness of the Lordship of Allah, rather to hold associates with Him in His Lordship. Shirk in case of uluhiyyat of Allah means not to worship Allah Alone rather to worship others besides Him. And similarly Shirk in case of Names and Attributes of Allah means to ascribe names and attributes of Allah to others or hold others as sharers of Allah in His attributes. However, the famous and known classification of the types of shirk made by the scholars of Islam is: i) shirk-al-Akbar, ii) shirk-al-Asghar and iii) shirk-al-Khafi.

Shirk-al-Akbar means Major Shirk which, according to Dr. Mohsin Khan, has four aspects, namely: i) Shirk-al-Dua i.e. invoking or praying to other gods besides Allah; ii) Shirk-al-Ibadah i.e. worshipping others besides Allah; iii) Shirk-at-Ta'at i.e. rendering obedience to others in clear disregard of commandment of Allah, and iv) Shirk-al-Hubb i.e. to love others with a love which is only due to Allah.

Shirk-al-Asghar means Minor Shirk which comprises all acts of Ibadah (worship of Allah), all religious and righteous acts, charity, etc. which are performed, not for love of Allah or in obedience to His orders but for show off or for gaining praise or fame.



Shirk-al-Khafi is the concealed or inconspicuous Shirk. It means to feel dissatisfied or discontented what Allah has given you in terms of wealth, children, fortune, etc, or to complain and grudge against the fortune of others.

The Qur'an in its various verses, has directly or indirectly thrown light on almost all the above mentioned types of Shirk.

### **Al-Kufr or Disbelief**

Al-Kufr means not to believe, to disbelieve, to refuse, to be ungrateful, etc. It also means to cover up the Truth, to reject Allah. Kufr is the denial of the or defiance to the commandments of God. It is open denial and not the hidden or the concealed rejection as in case of a hypocrite. However, in this section we will discuss this term with reference to disbelief. Al-Kufr or disbelief means absence of belief in the existence of God or it means disbelief in all or any fundamental elements of Islamic faith which are: To believe in Allah, His messengers, His books, His angels, the Last Day or Day of Resurrection, and destiny. In the Qur'an, the word Kafir refers mostly to idol worshippers and pagans and sometimes to atheists.

Disbelief according to Dr. Mohsin Khan is of two types: The Major Disbelief (Kufr al Akbar) and the Minor Disbelief (Kufr al Asghar). The manifestations of Major Disbelief which excludes one from the fold of Islam are five, namely Kufr-al-Takzib i.e. disbelief in the Truth of Allah or in any above mentioned elements of faith or uttering a lie against Allah; Kufr-al-Iba i.e. denial to submit to Allah's commandments as Satan did (refer to Al-Qur'an 2:34). Kufr-ash-Shak i.e. to doubt or to lack conviction in elements of Faith; Kufr-al-Irad, i.e. turning away from the Truth knowingly; and Kufr-an-Nifaq which implies hypocritical disbelief.

Minor Disbelief which does not exclude one from the fold of Islam is also called Kufr-an-Nimah. It manifests itself in ungratefulness to Allah for His favours and blessings.

### **An-Nifaq or Hypocrisy**

Hypocrisy in simple dictionary meanings is pretence of virtue or simulation of virtue or goodness. It is the act or practice of simulating or feigning feeling or beliefs, especially the false appearance of piety or virtue. Hypocrisy is, in fact, concealment of true character or belief, a feigning to be what one is not. Hypocrite is a person who practices hypocrisy. Synonyms of hypocrisy are deceitfulness, dissembling, duplicity, imposture, pretence, deception, two-facedness. As a religious term, hypocrisy is of two types: Hypocrisy in belief and hypocrisy in actions and deeds.

According to the Qur'an, the revealed book of Islam, the hypocrites are those who say: We believe in Allah and the Last Day, when they believe not; they utter with their mouths a thing which is not in their hearts. When they stand up to worship they perform it languidly and to be seen of men, and remember Allah but little; swaying between this and that belonging neither to these nor to those. The likeness of a hypocrite in the view of Qur'an is that of one who worships Allah upon a narrow marge so that if good befalls him he is happy, but if a trial befalls him he falls away. Thus the tongue and the mind of a hypocrite or what he says and what he does is not one. A believer, on the other hand, is one in mind and tongue as he believes in Allah and His apostle in heart and utters the same from his tongue.

During the early period of a revolutionary or reform or religious movement, there emerges a class who joins hands with the revolutionaries and reformers and apparently acts and speaks like them. But actually it is a class of hypocrites who are, in their heart of hearts, deadly opposed to the movement being agents of the old order. Prophet Muhammad (PBUH) and his followers also faced such a class when they migrated to Madinah and were trying to establish themselves there. A group of Madinites apparently embraced Islam, professed allegiance to the Prophet, performed acts of Islamic faith like Muslims, but secretly connived with the enemies of Islam and missed no opportunity to harm the Muslims and their cause. This group of people was led by Abdullah bin Ubayy, the chief of the tribe of Banu Khazrij. They joined hands with the Jews of Madinah and pagan Quraish of Makkah and left no stone unturned to ruin Islam and the Muslims. Therefore they were called hypocrites. The Prophet and the believers were warned to be vigilant about their activities. They were condemned by Allah as disbelievers and were threatened with a painful doom.

Islam condemns hypocrisy in the severest possible terms. According to the Qur'an, the hypocrites will be in the lowest deep of Hell. The holy Prophet was exhorted to fight against the hypocrites as against the disbelievers. The Prophet was forbidden to seek forgiveness for the hypocrites as Allah would not forgive them even if the forgiveness for them is sought seventy times. The Prophet and the believers were also forbidden to offer the funeral prayer on the death of a hypocrite. Thus the sin of hypocrisy, according to Islam, is bigger than that of disbelief.

Following are the verses of the Holy Qur'an and Ahadith of Prophet Muhammad (PBUH) which explain hypocrisy, highlight the traits of hypocrites and discuss the consequences of this evil of hypocrisy.

- And of mankind are some who say: We believe in Allah and the last Day when they believe not. They think to beguile Allah and those who believe, and they beguile

none save themselves; but they perceive not. In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie. (2:8-10)

- And that He might know the hypocrite, unto whom it was said: Come, fight in the way of Allah, or defend yourselves. They answered: If we knew aught of fighting we would follow you. On that day they were nearer disbelief than faith. They utter with their mouths a thing which is not in their hearts. Allah is best aware of what they hide. Those who, while they sat at home, said of their brethren (who were fighting for the cause of Allah): If they had been guided by us they would not have been slain. Say (unto them, O Muhammad): Then avert death from yourselves if ye are truthful. (3:167-168)
- Lo! the hypocrites seek to beguile Allah, but it is Allah Who beguileth them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little; Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causeth to go astray thou (O Muhammad) wilt not find a way for him. (4:142-143)
- Lo! the hypocrites (will be) in the lowest deep of the fire, and thou wilt find no helper for them; (4:145)
- The hypocrites, both men and women proceed one from another. They enjoin the wrong and they forbid the right and they withhold their hands (from spending for the cause of Allah). They forget Allah, so He hath forgotten them. Lo! the hypocrites, they are the transgressors. Allah promiseth the hypocrites, both men and women, and the disbelievers fire of Hell for their abode. It will suffice them. Allah curseth them, and theirs is the lasting torment. (9:At-Taubah:67-68)
- Ask forgiveness for them (O Muhammad), or ask not forgiveness for them; though thou ask forgiveness for them seventy times, Allah will not forgive them. That is because they disbelieved in Allah and His messenger, and Allah guideth not wrongdoing folk. (9:80)
- And never (O Muhammad) pray for one of them who dieth, not stand by his grave, Lo! they disbelieved in Allah and His messenger, and they died while they were evil-doers. Let not their wealth nor their children astonish thee! Allah purposeth only to punish them thereby in the world, and that their souls shall pass away while they are disbelievers. (9:84-85)
- And among mankind is he who worship Allah upon a narrow marge so that if good befalleth him he is content therewith, but if a trial befalleth him, he falleth away utterly. He loseth both the world and the Hereafter. That is the sheer loss. (22:11)

- When the hypocrites come unto thee (O Muhammad), they say: we bear witness that thou art indeed Allah's Messenger. And Allah knoweth that thou art indeed His messenger and Allah beareth witness that the Hypocrites are speaking falsely. They make their faith a pretext so that they may turn (men) from the way of Allah. Verily evil is that which they are wont to do. That is because they believed, then disbelieved, therefore, their hearts are sealed so that they understand not. (63:1-3)
- Abu Hurairah reported that the Messenger of Allah said: The signs of a hypocrite are three. When he talks, he speaks falsehood; and when he promises, he breaks and when he is entrusted, commits treachery. (Bukhari and Muslim). (And Muslim add: Even though he keeps fasts, prays and thinks that he is a Muslim).
- Abdullah-b-Amr reported: That the Messenger of Allah said: Whoso has got four things in him is a true hypocrite, and whoso has got a habit therefrom in him has got in him a habit of hypocrisy till he gives it up; when he is trusted, he is unfaithful; and when he speaks, he speaks falsehood; and when he makes promise, he proves treacherous, and when he quarrels, he commits sin. (Bukhari and Muslim)
- Ibn Omar reported that the Messenger of Allah said: The parable of a hypocrite is as a goat roaming between two goats going once unto this and once unto that. (Muslim)
- Huzaifa reported: Hypocrisy existed at the time of the Messenger of Allah. As for now, it is either infidelity or faith. (Bukhari)
- Abu Hurairah reported that the Messenger of Allah said: Two traits cannot unite in a hypocrite-good conduct and knowledge of religion. (Tirmizi)

## **CHAPTER-36**

### **BELIEVERS AND NON-BELIEVERS**

Broadly speaking, the mankind can be divided on the basis of religious beliefs into two categories i.e. believers and non-believers. Believers are those who believe in Allah, the God of universe, and in His messengers and revelations; while non-believers are those who either disbelieve in God and reject His messengers and revelations or who believe in many gods or who say they do not know whether God exists or not. In the category of believers, the Jews, the Christians and the Muslims are generally included; whereas in the category of non-believers, one can include the disbelievers (pagans or Kafir), polytheists (idolaters or mushrik), hypocrites (who believe only in protecting their interest), apostates (who are turncoats), atheists, agnostics, sabaeans, etc.

In this Chapter, we will not discuss the beliefs, characteristics, history or way of living of the believers and non-believers. Rather we will discuss only what the Qur'an says about some of these communities in connection with their actions and reactions with regard to Prophet Muhammad (PBUH), his preaching of Islam and his followers (the Muslims). It is also appropriate to point out at the very outset that the Qur'an strictly uses the word believers for the Muslims only. It does not include the Jews and the Christians among the believers as they do not believe in all the messengers of Allah. The Jews reject Jesus Christ and Muhammad while the Christians reject Muhammad.

Now let us discuss what the Qur'an says about some of the communities classified by us among the categories of believers and non-believers.

#### **The Muslims**

Muslims (often called "believers" or "those who believe" by the Qur'an) are an Ummah or a religious community which adheres to Islam and follows Prophet Muhammad (PBUH) of Arabia, the last messenger of God. Islam, as we know, means submission or surrender to God and His will and the followers of this great religion are called Muslims as they submit or surrender themselves before God. God Himself has given them the name Muslims (al-Qur'an 22:78) and He Himself has chosen religion of Islam for them (5:3). About the Muslims, please also see Chapter 4, subhead "Who are the Muslims?" What the Qur'an says about them is as follows:

1. The Muslims believe in Allah, in Allah's messengers, in Allah's angels, in the books revealed by Allah for the guidance of mankind, and in the Hereafter (Akhirah). They

- believe in and honour all the Prophets of God from Adam to Muhammad (PBUH) who include Noah, Abraham, Ismail, Isaac, Jacob, Moses, David, and Jesus Christ. They make no difference between the Prophets by accepting some of them and by rejecting others. They also believe in all the books given by Allah to His messengers such as Torah given to Moses, the Psalms given to David, the Gospel given to Jesus, and the Qur'an given to Prophet Muhammad (PBUH) (Refer to Al-Qur'an 2:2-5, 2:136, 2:177, 2:285, 3:84, 4:136). Holy Qur'an is their religious Book.
2. The God of the Muslims is Allah, the One and the only Lord of the whole of universe; the Prophet of the Muslims whom they follow is Muhammad (PBUH) the last Prophet of Allah; and the book they hold as guide for them in all fields of life is the Qur'an; and the religion they practice is the religion of Islam. The God of the Muslims is God of all the humanity and all the creatures and cosmos and not of any particular locality, tribe or nation as the religious communities of old viewed their gods. The Prophet of the Muslims is the last messenger of God who was sent to all mankind unlike previous Prophets like Moses and Jesus who were sent to tribe of Israel. The Qur'an, the book of the Muslims, is word of God which is in its hundred percent original form, unaltered and uncorrupted, as God Himself is its guardian. The religion of the Muslims (al-Islam) is the religion of peace and security for the humanity and it has been the religion of all the Prophets and is the only religion acceptable to God. Allah Himself has perfected their religion al-Islam for them. (5:3).
  3. The Muslims believe in and practice all the fundamental articles of Islam. They offer prayer for the worship of God, they pay Zakat (a fixed portion of their wealth) for the cause of the poor and helpless, they keep fast and perform Hajj. They also fight in the way of Allah when they are invaded or subjected to oppression and persecution.
  4. The Muslims are a middle nation and moderate people and are not extremists (al-Qur'an 2:143). They will be witnesses against mankind on the Day of Judgement. Kaabah (the House of God) which was built by Prophet Abraham at Makkah is the direction to which they turn their faces in Prayer.
  5. Allah is the Protecting friend of the Muslims. He brings them out of darkness into light (2:257). They are advised not to take disbelievers for their friends (3:28, 5:57) nor to take the Jews and the Christians for their friends (5:51). However this injunction is not applicable if these people live peacefully with the Muslims. They are also advised not to follow the footsteps of Satan as it is open enemy of man. They are also advised not to take even their fathers and their brothers for friends if their fathers and their brothers take pleasure in disbelief (9:23).
  6. Followers of all the three revealed religions-Judaism, Christianity and Islam-hold Prophet Abraham in the highest esteem and claim to be his heirs. However,

according to the Qur'an, Abraham was neither a Jew nor a Christian but was an upright man and a Muslim. So those of mankind who have best claim to Abraham are Muhammad (PBUH) and his followers (al-Qur'an 3:65-68).

7. The Muslims are the best community which has been raised up by Allah for the guidance (and leadership) of the mankind and they enjoin good and forbid wrong (3:110). They have been advised to hold fast to the cable of Allah and not to separate and divide themselves into sects (3:102-105). They are brothers of each other. (49:10)
8. The good qualities of the Muslims (believers) which have been described by the Qur'an in its verses (8:2-4, 9:111-112, 13:19-22, 22:41, 23:1-11, 25:63-68, 47:2-3, 70:22-35) are: (1) that they fear Allah (2) they trust in Allah (3) they fight in the way of Allah (4) they turn repentant to Allah (5) they worship Allah, (6) they praise Allah, (7) they keep fast, (8) they bow down and prostrate in worship (9) they enjoin right and forbid wrong (10) they keep the limits ordained by Allah (11) they keep the pact of Allah and break not the covenant (12) they unite that which Allah has commanded should be joined (13) they spend out of that which Allah has bestowed on them (14) they overcome evil with good (15) they establish prayer (16) they pay Zakat, (17) they are humble in their prayers and they pay heed to their prayers, (18) they shun vain conversation, (19) they guard their modesty, (20) they keep their promises and their pledges, (21) they walk upon the earth modestly, (22) they say 'peace' when the foolish ones address them, (23) they spend the night prostrating and standing before their Lord, (24) they pray to their Lord to save them from Hell, (25) when they spend, they are neither extravagant nor miserly, (26) they do not invoke or call any other god with Allah, (27) they do not take life which Allah has forbidden except in course of Justice, (28) they do not commit adultery, (29) they are hard against disbelievers and merciful among themselves, (30) in their wealth they recognize right of the poor and the destitute, (31) they fear the doom of their Lord, (32) they preserve their chastity, (33) they stand by their testimony, (34) they do righteous deeds, (35) they are patient and truthful and exhort each other to truth and endurance, (36) they are better in speech than others.

For the above mentioned good qualities, the believers are promised immense reward in the Hereafter: safety from Hellfire and admission into Paradise full of blessings.

### **The Christians**

Christianity is the religion which was founded in the first century A.D. in the name and person of Jesus Christ by his disciples and followers. Subsequently this faith was adopted in many nations. The Christians claim to follow Jesus Christ, son of Mary, and they recognize the Holy Bible as their scripture which contains Gospel which was

revealed to Jesus and many other books of Old Testament. Today followers of Christianity are almost two billions i.e. about thirty percent of total world population and thus they form the largest religious community in the world. While the Christians live in almost every country, there are more than 100 countries wherein they are in majority and which can conveniently be called Christian countries. Present day Christianity exhibits three main divisions: Roman Catholic, Protestant, and Eastern Orthodox Church.

Is Christianity really founded on the teachings of Jesus Christ? This is the question which is often asked not only by non-Christian students of this religion but also by Christians themselves when they study and find wide gap between the life and message of Jesus and the teachings and practices of Christianity. In answer to this question, a Christian writer has aptly remarked: "Christianity is not the religion of Jesus. It is the religion about Jesus."

Jesus was sent as Prophet and reformer to the Israelites (the Jews) in Palestine. He himself is stated to have said: "I have come to reclaim the last sheep of House of Israel." During his short ministry he performed many miracles such as healing the lepers and the blind and reviving the dead. His birth from a virgin mother, without intervention of a biological human father, was itself a great miracle. On the basis of these miracles, the Christians believe that Jesus is son of God and he himself is God despite the fact that Jesus never put up these claims. So they worship Jesus as God. They also believe in the doctrine of original sin and atonement. According to their belief, mankind laboured under the burden of original sin which they inherited from their parents Adam and Eve who earned it by disobeying God's commandment regarding the forbidden tree in Paradise. In order to redeem mankind from this sin, God took pity and sent his only begotten son Jesus Christ who paid the ransom by embracing death on the cross. Thus these are some of the Christian beliefs. Briefly speaking, the Christianity is founded on three main beliefs: That Jesus is only begotten son of God; that Jesus is second in the Trinity of Gods-God the Father, God the Son, and the Holy Ghost or Spirit; and that Jesus was crucified to redeem mankind from original sin. These beliefs are summed up in two doctrines: Doctrine of Trinity and Doctrine of Atonement. Although these Christian beliefs do not find a clear support even in the Gospel (the book revealed to Jesus by God), but the Qur'an strongly and vehemently rejects these beliefs.

Now let us see what the Qur'an says about the Christians and their beliefs.

1. The Qur'an addresses the Christians either by the name of Ahle-Kitab (People of the Scripture) or by the name of Nisara (generally translated as Christians).
2. Unlike Gospel which laments the attitude of the disciples of Jesus who deserted him in his bad times, the Qur'an appreciates the conduct of the disciples. According to



- the Qur'an, the disciples stood with Jesus when he noticed the conspiracies of the Jews against him and when he asked for their help in the cause of Allah (3:52). Therefore Allah promised with Jesus that He would set up his followers above those who disbelieve him (the Jews) until the Day of Resurrection (3:55).
3. The Qur'an rejects the Christian doctrine of original sin and tells us that Adam and Eve asked for forgiveness of Allah after committing the blunder of eating from the forbidden tree and Allah forgave them (7:23-24). Moreover, the Quran has also laid down a general principle of justice that everyone is responsible for his own actions and no one bears the burden of another's sin (2:134, 2:286, 4:11, 6:164, 53:38). Then why Jesus should be held responsible for the sin of Adam and be crucified?
  4. The Christian Doctrine of Divine Trinity and their claim that Jesus is son of God and he is one of the three have been strongly turned down by the Qur'an in its following verses:
    - O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three –Cease"! (it is) better for you! –Allah is only One God. Far is it removed from His transcendent majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is Sufficient as Defender. –4:171
    - They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O Children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribeth partners unto Allah, for him Allah hath forbidden Paradise. His abode is the Fire. For evil-doers there will be no helpers. They surely disbelieve who say: Lo! Allah is the third of three; when there is no God save the One God. If they desist not from so saying, a painful doom will fall on those of them who disbelieve. Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving Merciful. The Messiah, son of Mary, was no other than messenger, messenger (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how We make the revelations clear for them, and see how they are turned away! Say: Serve ye in place of Allah that which possesseth for you neither hurt nor use? Allah it is Who is the Hearer, the Knower. –5:72-76. Please also refer to Verse 30 of Surah 9.
  5. In verses 157 and 158 of its Chapter 4, the Holy Qur'an rejects the claim of the Jews that they crucified and killed Jesus. According to the Qur'an, the Jews did neither crucify nor kill Jesus (although they plotted to do so), it only appeared so to them. In

fact Allah took Jesus up to Himself. Thus the Christian Doctrine of Atonement stands rejected.

6. However, the Qur'an appreciates those (Christians) who follow Jesus (in his original teachings) and admires the compassion and mercy which Allah has placed in their hearts. They invented monasticism in order to seek Allah's pleasure but could not observe it with right observance (57:27).
7. In verse 14 of its chapter 5, the Qur'an tells that Allah made covenant with the Christians but they forgot a part of that whereof they were admonished. Therefore, Allah stirred up enmity and hatred among them till the Day of Resurrection.
8. According to the Qur'an (verses 82 to 84 of its Chapter 5), the most vehement of mankind in hostility to Muslims are the Jews and the polytheists while the nearest of mankind in affection to the Muslims are the Christians. This statement of the Qur'an may not apparently appeal to the independent students of history who find that the Christians have killed millions of Muslims in their crusades of middle ages, in their wars against Turkey, in their occupation of India and Indonesia and other Muslim countries, and in the latest American led wars against Iraq and Afghanistan. But if we carefully and deeply study verses 83 and 84 we find that the Qur'an has not included in its above statement all the Christians. It has included in its statement only those Christians who are not proud, who listen to the Qur'an with their eyes overflowing with tears, and who recognize the Truth and who believe.

### **The Jews**

Judaism is the religion of ancient Hebrews and their descendants, the Jews, and is the oldest among the three great monotheistic religions, the other two being Christianity and Islam. It is closely related to the Christianity and Islam as the source of all the three religions is the revelations of God through the Prophets – Moses, Jesus and Muhammad (May Allah's peace be upon them) – all descendants of Prophet Abraham. According to the Old Testament, Judaism is based on a covenant between God and Prophet Abraham about 1800 B.C. and the renewal of covenant with Prophet Moses about 1250 B.C. The religion rests on the concept of one transcendent, omnipotent, eternal and invisible true God.

The followers of Judaism are called the Jews. The term 'Judaism' and the 'Jews' may be traced ultimately to the name of Jacob's fourth son, Judah (Yehuda), whose descendants, together with the offspring of Benjamin, formed the southern kingdom of Judah, the capital of which was at Jerusalem. The Jews also called themselves the children of Israel or Israelites from the name that Jacob, son of Isaac and grandson of Abraham, was given after his encounter with the angel (Genesis 32:29). The Jews finally

lost their kingdom few years after Jesus in 70 A.D. when Roman Emperor Titus defeated them and drove them out of Jerusalem. Since then they spread in the world having no homeland or country of their own till they forcibly carved out a country for them in Palestine under the name of Israel with the help of European and American Christian countries in 1948. And since then they are constantly at war with the Arab Muslims particularly the Palestinians whom they have deprived of their herth and home.

Since the Jews are widely spread in the world, exact statistics are not available about them. Their total population in the world is not more than 18 million, 5 million of whom live in Israel, the only Jewish country, and around 6 million live in United States. Though the eighteen million Jews form a very small portion of over six billion population of the world, the mark the Jews have made in the world is large and significant. Their name is synonymous with wealth and learning. In America and Europe their control in industry, trade, banking, press and in electronic media is much more than due on the basis of population.

The Jews recognize Moses as the founder of their religion, the greatest Prophet and central figure in their national history. The Jewish religious Scripture is called Old Testament of the Bible which comprises 39 books, of which Torah comprises 5. God's personal name in the Bible is JEHOVAH. The Jews are instructed to recite the Shema which is : "Hear, O Israel, the Lord is God, the Lord is One."

Now let us see what the Qur'an says about the Jews:

1. The Qur'an addresses the Jews by various names such as 'Bani Israel' (Children of Israel), Ahle-Kitab (People of the Book or Scripture) and 'Yahud' (the Jews). After the Muslims, the Jews are the most mentioned religious community in the Qur'an. The seventeenth Surah of the Qur'an has been named as 'Bani Israel'.
2. The Qur'an has counted many favours of Allah on the Jews, some of which are as under;
  - a) Allah chose them and preferred them over all nations (see verses 2:47, 3:33, 5:20, 44:32).
  - b) Allah promised and gave to them the land of Palestine which has been declared as blessed land (see 5:21). But they refused to conquer it (verses 5:21-26)
  - c) Allah raised many Prophets among them and blessed them with revelations like Torah, Psalms and Gospel (2:87). Famous prophets raised among them are: Moses, Aaron, David, Solomon, Jonah, Zackariah, John and Jesus.
  - d) Allah made covenants with them (2:63, 2:83, 2:84, 5:12)

- e) Allah blessed them with wealth and children and made them a strong host.
  - f) Allah liberated them from Egypt "the House of Bondage" and delivered them from Pharaoh and his people who afflicted them with dreadful torment, slaying their sons and sparing their women (2:49).
  - g) Allah brought them through the sea and rescued them and drowned their enemies, the Pharaoh and his hosts, before their eyes (2:50).
  - h) During their journey through Sinai desert under Moses, Allah caused the white cloud to overshadow them (in order to protect them from heat of the sun) and sent down on them the manna and salva (the quails) for food (2:57).
  - i) When Moses asked for water for them during his desert journey, Allah asked him to smite the rock with his staff and thus gushed out therefrom twelve springs, one for each of the twelve tribes of Israel (2:60).
  - j) Allah placed among them Prophets and made them kings and gave them what he had not given to any of His creatures (5:20).
3. The Qur'an has also described many sins of the Jews, some of which are:
- a) They broke each and every covenant of Allah and violated Allah's laws and revelations (2:63-64, 2:83-85, 2:93, 2:101)
  - b) Allah sent them many Prophets, some of which they disobeyed and some of which they murdered (2:87, 4:155)
  - c) They took the calf for god and chose it for worship during Moses' visit to Sinai for his tryst with God (2:51)
  - d) They constantly misbehaved with Moses and disobeyed his orders.
  - e) They frankly told Moses that they will not believe unless he shows them God plainly (verses 2:55-56).
  - f) They violated the law of Sabbath (2:65-66, 4:154)
  - g) They hesitated to slaughter a cow when Moses told them that it was Allah's command (2:67-71).
  - h) They tempered with the books and revelations of Allah (2:75, 2:79)
  - i) They disobeyed Saul when he asked them not to drink water of a river and hesitated to fight against Goliath and his hosts (2:249).

- j) Moses asked them to enter the holy land which Allah had ordained for them and to conquer and occupy it. But they refused saying that a giant people lived there. They even dared to tell Moses that he and his God should go and fight against those people. So Allah forbade that land to them for forty years and made them to wander in the desert (5:21-26).
  - k) The Jews leveled false and slanderous allegations about chastity of Mary, mother of Jesus, accusing her of immoral conduct (4:156, 19:27-28)
  - l) They not only disbelieved Jesus and rejected his message, but also made conspiracies against him to crucify and kill him although their conspiracies failed and Allah took him up to himself (4:157-158).
  - m) They do evil deeds and hinder the people from Allah's way (4:160).
  - n) They devour usury, take bribe and gain wealth by illicit means (4:161).
  - o) They rejected Prophet Muhammad (PBUH) and his message although they recognized him in their hearts to be a true Prophet of God. They strongly opposed him supported his enemies and even made plots to kill him.
4. Ignominy and disgrace is pitched over the Jews wherever they are found except when they grasp a rope of Allah or a rope (of protection) from men. They incurred the wrath of Allah and misery is laid upon them (3:112). Allah has also cast among them enmity and hatred till the Day of Resurrection (5:64). For their wrongdoing Allah proclaimed that He would raise against them till the Day of Resurrection those who would severely torture and chastise them (7:167). Allah punished them twice for their rebellion and corruption – once through Nebuchadnezzar of Iraq in 587 B.C. and once through Roman Emperor Titus in 70 A.D. (17:4-8). Allah dispersed them in the earth as separate nations (7:168).
  5. The Jews and the Christians say: We are sons of Allah and his loved ones. Say: Why then does Allah punish you for your sins? (5:18). And the Jews say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah (9:30).
  6. Prayer and Zakah (Obligatory Charity) is compulsory for them (2:43, 5:12). In the Islamic state they are allowed to apply the laws of Torah in their personal and mutual matters (5:42-43).
  7. Their food is lawful for Muslims and food of the Muslims is lawful for them. Their righteous women are also lawful for the Muslims (5:5)

A few verses of the Qur'an which highlight some of the above mentioned information about the Jews are given below as all the relevant verses cannot be reproduced for constraints of space:

- O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures. And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped. And (remember) when We did deliver you from Pharaoh's fold, who were afflicting you with dreadful torment, slaying your sons and sparing your women: That was tremendous trial from your Lord. And when We brought you through the sea and rescued you, and drowned the folk of Pharaoh in your sight. And when We did appoint for Moses forty nights (of solitude), and then ye chose the calf, when he had gone from you, and ye were wrongdoers. Then, even after that, We pardoned you in order that ye might give thanks. (2:47-52)
- And (remember) when We made a covenant with the Children of Israel, (saying): Worship none save Allah (only) and be good to parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor-due. Then, after that, ye slid back, save a few of you, being averse. And when We made with you a covenant (saying): Shed not the blood of your people nor turn (a party of) your people out of your dwellings. Then ye ratified, (Our covenant) and ye were witnesses (there-to). Yet ye it is who slay each other and drive out a party of your people from their homes, supporting one another against them by sin and transgression-and if they came to you as captives ye would ransom them, whereas their expulsion was itself unlawful for you. Believe ye in part of the Scripture and disbelieve ye in part thereof? And what is the reward of those who do so save ignominy in the life of the world, and on the Day of Resurrection they will be consigned to the most grievous doom. For Allah is not unaware of what ye do. (2:83-85)
- The People of the Scripture ask of thee that thou shouldst cause an (actual) Book to descend upon them from heaven. They asked a greater thing of Moses aforetime, for they said: Show us Allah plainly. The storm of lightning seized them for their wickedness. Then (even after that) they chose the calf (for worship) after clear proofs (of Allah's Sovereignty) had come unto them. And We forgave them that! And We bestowed on Moses evident authority. And We caused the Mount to tower above them at (the taking of) their covenant: and We bade them: Enter the gate, prostrate! And We bade them: Transgress not the Sabbath: and We took from them a firm covenant. Then because of their breaking of their covenant, and their disbelieving in

the revelations of Allah, and their slaying of the Prophets wrongfully, and their saying: Our hearts are hardened-Nay, but Allah hath set a seal upon them for their disbelief, so that they believe not save a few-And because of their disbelief and of their speaking against Mary a tremendous calumny; And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger-They slew him not nor crucified, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain: But Allah took him up unto Himself. Allah was ever Mighty, Wise. There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them- Because of the wrongdoing of the Jews we forbade them good things which were (before) made lawful unto them, and because of their much hindering from Allah's way: And of their taking usury when they were forbidden it, and of their devouring people's wealth by false pretences. We have prepared for those of them who disbelieve a painful doom. (4:153-161)

### **The Disbelievers**

The disbelievers are those who do not believe or disbelieve in Allah and reject Allah's messengers and His revelations such as Noah's people, Hud's people Aad, Salih's people Thamud, Lot's people, Shuaib's people, Pharaoh, etc. The Qur'an describes the characteristics of such people, their behaviour, the consequences of their disbelief and rejection of the Prophets in its several verses, some of which are as under:

- As for the disbelievers, whether thou warn them or thou warn them not, it is all one for them; they believe not. Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom. (2:6)
- Lo! those who disbelieve, and die while they are disbelievers; on them is the curse of Allah and of angels and of men combined. They ever dwell therein. The doom will not be lightened for them, neither will they be reprieved. (2:161-162)
- Allah is the Protecting Friend of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein. (2:257)
- (On that day) neither the riches nor the progeny of those who disbelieve will aught avail them with Allah. They will be fuel for fire. (3:10)

- And let not those who disbelieve imagine that the rein We give them bodeeth good unto their souls. We only give them rein that they may grow in sinfulness. And theirs will be a shameful doom. (3:178)
- Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the minions of the devil. Lo! the devil's strategy is ever weak. (4:76)
- As for those who disbelieve, lo! if all that is in the earth were theirs, and as much again therewith, to ransom them from the doom on the day of Resurrection, it would not be accepted from them. Theirs will be a painful doom. They will wish to come forth from the Fire, but they will not come forth from it. Theirs will be a lasting doom. –5:36-37
- And even so We sent not a warner before thee (Muhammad) into any township but its luxurious ones said: Lo! we found our fathers following a religion, and we are following their footprints. (And the warner) said: What! Even though I bring you better guidance than that ye found your fathers following? They answered: Lo! in what ye bring we are disbelievers. So We requited them, Then see the nature of the consequence for the rejecters! --43:23-25
- And they say: There is naught but our life of the world; we die and we live and naught destroys us save the time; when they have no knowledge whatsoever of all that; they do but guess. And when Our clear revelations are recited to them, their only argument is that they say: bring back our forefathers then if you are truthful. –45:24-25
- That is because Allah is patron of those who believe, and because the disbelievers have no patron. Lo! Allah will cause those who believe and do good works to enter Gardens under-neath which rivers flow; while those who disbelieve take their comfort in this life and eat even as the cattle eat, and the Fire is their habitation. –47:11-12

### **The Polytheists**

Polytheists are those who believe in more than one God or believe in other gods besides Allah. They worship besides Allah idols, images, sun, moon, stars, other heavenly bodies, their religious leaders, their ancestors, other human beings, even mountains, rivers, animals and plants. Majority in the world belong to this category of humans who believe in Allah as the creator of all but join in His worship many others. The Quraish, the tribe of Prophet Muhammad (PBUH) were idolaters. They assigned partners to Allah and



worshipped them. They had placed many idols (according to a tradition, three hundred and sixty) in the Kaabah, the house of God, for worship although they knew that their great grandfathers-Abraham and Ismael- had built the Kaabah for worship of Allah only. They strongly opposed Prophet Muhammad and severely oppressed him and his followers. In the following verses, the Qur'an brings in focus, the characteristic and behaviour of polytheists and idolaters and also that what should be the attitude of the believers about them:

- Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will. Whoso ascribeth partners of Allah, he hath indeed invented a tremendous sin. -4:48
- Attribute they as partners to Allah those who created naught, but are themselves created, And cannot give them help, nor can they help themselves? And if ye call them to the Guidance, they follow you not. Whether ye call them or are silent is all one to them. Lo! those on whom ye call beside Allah are slaves like unto you. Call on them now, and let them answer you, if ye are truthful! Have they feet wherewith they walk, or have they hands wherewith they hold, or have they eyes wherewith they see, or have they ears wherewith they hear? Say: Call upon your (so-called) partners (of Allah), and then contrive against me, spare me not! --7:191-195
- O ye who believe! The idolaters only are unclean. So let them not come near the Inviolable Place of Worship (Kaabah) after this their year. If ye fear poverty (from the loss of their merchandise) Allah shall preserve you of His bounty if He will. Lo! Allah is Knower, Wise. -9:28
- It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them) after it hath become clear that they are people of hell-fire. -9:113
- Say: Is there of your partners (whom ye ascribe unto Allah) one that produceth Creation and then reproduceth it? Say: Allah produceth Creation, then reproduceth it. How, then, are ye misled! Say: Is there of your partners (whom ye ascribe unto Allah) one that leadeth to the Truth? Say: Allah leadeth to the Truth. Is He Who leadeth to the Truth more deserving that He should be followed, or he who findeth not the way unless he (himself) be guided. What aileth ye? How judge ye? (10:34-35)

- O mankind! A similitude is coined, so pay ye heed to it: Lo! those on whom ye call beside Allah will never create a fly though they combine together for the purpose. And if the fly took some thing from them, they could not rescue it from it. How weak are (both) the seeker and the sought. –22:73
- Recite unto them the story of Abraham: When he said unto his father and his folk: what worship ye? They said: We worship idols and are ever devoted unto them. He said: Do they hear you when ye cry? Or do they benefit or harm you? They said: Nay, but we found our fathers acting on this wise. He said: See now that which ye worship, Ye and your forefathers! Lo! they are (all) an enemy unto me, save the Lord of the Worlds. Who created me, and He doth guide me. –26:69-78

### **The Hypocrites**

Hypocrite is a person who practices hypocrisy which in plain meaning is pretence of virtue or simulation of virtue or goodness. According to the Qur'an, the hypocrites are those who say that they believe in Allah but actually they believe not. They utter with their mouths a thing which is not in their hearts. They perform acts of worship, give charity in order to be seen of men. Synonyms of hypocrite are deceiver, defrauder, imposter, two-faced, pretender, etc. In the following verses the Qur'an highlights the characteristics of hypocrites and what has been their behaviour with Prophet Muhammad (PBUH) and his followers.

- And of mankind are some who say: We believe in Allah and the Last Day, when they believe not. They think to beguile Allah and those who believe, and they beguile none save themselves; but they perceive not. In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie. And when it is said unto them: Make not mischief in the earth, they say: We are peacemakers only. Are not they indeed the mischief-makers? But they perceive not. And when it is said unto them: Believe as the people believe, they say: Shall we believe as the foolish believe? Are not they indeed the foolish? But they know not. And when they fall in with those who believe, they say: We believe; but when they go apart to their devils they declare: Lo! we are with you; verily we did but mock. Allah (Himself) doth mock them, leaving them to wander blindly on in their contumacy. These are they who purchase error at the price of guidance, so their commerce doth not prosper, neither are they guided. Their likeness is as the likeness of one who kindleth fire, and when it sheddeth its light around him Allah taketh away their light and leaveth them in darkness, where they cannot see, - Deaf, dumb and blind, and they return not. Or

- like a rainstorm from the sky, wherein is darkness, thunder and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death. Allah encompasseth the disbelievers. The lightning almost snatcheth away their sight from them. As often as it flasheth forth for them they walk therein, and when it darkeneth against them they stand still. If Allah willed, He could destroy their hearing and their sight. Lo! Allah is Able to do all things. -2:8-20
- Lo! the hypocrites seek to beguile Allah, but it is Allah who beguileth them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little; Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causeth to go astray thou (O Muhammad) will not find a way for him. -4:142-143
  - Lo! the hypocrites (will be) in the lowest deep of the fire, and thou wilt find no helper for them; --4:145
  - Ask forgiveness for them (O Muhammad), or ask not forgiveness for them; though thou ask forgiveness for them seventy times, Allah will not forgive them. That is because they disbelieved in Allah and His messenger, and Allah guideth not wrongdoing folk. -9:80
  - And never (O Muhammad) pray for one of them who dieth, nor stand by his grave. Lo! they disbelieved in Allah and His messenger, and they died while they were evil-doers. Let not their wealth nor their children astonish thee! Allah purposeth only to punish them thereby in the world, and that their souls shall pass away while they are disbelievers. -9:84-85
  - And among mankind is he who worshippeth Allah upon a narrow marge so that if good befalleth him he is content therewith, but if a trial befalleth him, he falleth away utterly. He loseth both the world and the Hereafter. That is the sheer loss. -22:11
  - Of mankind is he who saith: We believe in Allah, but, if he be made to suffer for the sake of Allah, he mistaketh the persecution of mankind for Allah's punishment; and then, if victory cometh from thy Lord, will say: Lo! we were with you (all the while). Is not Allah best aware of what is in the bosoms of (His) creatures? Verily Allah knoweth those who believe and verily He knoweth the hypocrites. -29:10-11
  - When the hypocrites come unto thee (O Muhammad), they say: We bear witness that thou art indeed Allah's messenger. And Allah knoweth that thou art indeed His

messenger and Allah beareth witness that the Hypocrites are speaking falsely. They make their faith a pretext so that they may turn (men) from the way of Allah. Verily evil is that which they are wont to do. That is because they believed, then disbelieved, therefore, their hearts are sealed so that they understand not. And when thou seest them their figures please thee: and if they speak thou givest ear unto their speech. (They are) as though they were blocks of wood in striped cloaks. They deem every shout to be against them. They are the enemy, so beware of them. Allah confound them! How they are perverted! And when it is said unto them: Come! The messenger of Allah will ask forgiveness for you! They avert their faces and thou seest them turning away, disdainful. Whether thou ask forgiveness for them or ask not forgiveness for them, Allah will not forgive them. Lo! Allah guideth not the evil-living folk. They it is who say: Spend not on behalf of those (who dwell) with Allah's messenger that they may disperse (and go away from you); when Allah's are the treasures of the heavens and the earth: but the hypocrites comprehend not. They say: Surely, if we return to Al-Madinah, the mightier will soon drive out the weaker; when might belongeth to Allah and to His messenger and the believers; but the hypocrites know not. -63:1-8

### **The Apostates**

The Arabic word "Irtidad" which is translated into English as apostasy means turning away from one's religion or abandonment of one's religion. A 'Murtad' i.e. an apostate is a person who renounces his religion or belief. In Islamic terminology an apostate is a person who abandons Islam and either reverts to his former faith or embraces a new faith or simply remains in a state of no belief. The Qur'an condemns apostates and gives them tidings of a painful doom in the Hereafter excepting those who have been forced to disbelief but whose hearts are still content with Islam. Following are some of the verses of the Qur'an relating to apostates

- And whoso becometh a renegade and dieth in his disbelief such are they whose works have fallen both in the world and the Hereafter. Such are rightful owners of the Fire: they will abide therein. -2:217
- Lo! those who believe, then disbelieve and then (again) believe, then disbelieve, and then increase in disbelief, Allah will never pardon them, nor will He guide them unto a way. -4:137

- Whoso disbelieveth in Allah after his belief-save him who is forced thereto and whose heart is still content with Faith-but whoso findeth ease in disbelief: on them is wrath from Allah. Theirs will be an awful doom. (16:106)

### **Who is Successful?**

Who is successful of all these communities in the sight of Allah and deserves paradise in the next world? Answer to this question has been given by the Qur'an in Verse 62 of Surah 2 and in Verse 69 of Surah 5 which clearly state that whosoever believes in Allah and in the Last Day and does right deeds, shall have neither any fear nor any grief. Belief in Allah obviously includes belief in Allah's Prophets and in Allah's revealed books. Thus the non-believers such as pagans, infidels, idolators, atheists, agnosts, polytheists, disbelievers and seculars, etc. stand excluded from the list of the successful. So far as the Jews and Christians are concerned, they can qualify for success provided they complete their belief by believing in Prophet Muhammad (PBUH) and in the Qur'an along with their own Prophets and Holy Books. Thus the only community which qualifies for success on the basis of belief are the Muslims as they believe in Allah, in all of His Prophets and in revealed Books and in the last Day. However, in addition to belief, the people qualifying for success must do good deeds to earn success.

So the fulfillment of both the conditions i.e. belief and righteous deeds is essential for entitlement to success and God's Paradise. Those who do not believe or who do not complete their belief but do righteous deeds are rewarded for their such deeds in this world only as Allah does not waste the good deeds of the people who perform them.

## CHAPTER-37

### DOWNFALL OF NATIONS

The Qur'an does not deal with the subject of decline and fall of nations from the point of view of a historian. Rather it approaches this subject from the point of view of a teacher of ethics and religion. Therefore it does not discuss the political and economic reasons of downfall of the nations and civilizations of old; instead it discusses moral and religious reasons of their downfall. It tells us that God sent Prophets and warners to every nation who invited the people to believe in God and follow them. They also asked the people to worship God alone without attributing partners to Him and to do good deeds and shun evil and sinful acts. But the people did not listen to them. Instead of accepting their invitation to truth, they rejected revelations of Allah and ridiculed the Prophets. So after giving final warning to the people about the evil consequences of their rejection of God's message, God sent His torment and destroyed them completely. Here are some of the verses of the Qur'an which tell us reasons of downfall of old nations and the consequences of their misconduct.

- See they not how many a generation We destroyed before them, whom We had established in the earth more firmly than We have established you, and We shed on them abundant showers from the sky, and made the rivers flow beneath them. Yet We destroyed them for their sins, and created after them another generation. (6:Al-An'am:6)
- That is because Allah never changeth the grace He hath bestowed on any people until they first change that which is in their hearts, and (that is) because Allah is Hearer, Knower. (Their way is) as the way of Pharaoh's folk and those before them; they denied the revelations of their Lord, so We destroyed them in their sins. And We drowned the folk of Pharaoh. All were evil-doers, Lo! the worst of beasts in Allah's sight are the ungrateful who will not believe; (8:Al-Anfal:53-55)
- Even thus is the grasp of thy Lord when He graspeth the townships while they are doing wrong. Lo! His grasp is painful, very strong. (11:Hud:102)
- And when We would destroy a township We send commandment to its folk who live at ease, and afterward they commit abomination therein, and so the Word (of doom) hath effect for it, and We annihilate it with complete annihilation. (17:Bani Isra'il:16)

- And how many a community have We destroyed that was thankless for its means of livelihood! And yonder are their dwellings, which have not been inhabited after them save a little, And We, even We, were the inheritors. And never did thy Lord destroy the townships, till He had raised up in their mother (town) a messenger reciting unto them Our revelations. And never did We destroy the townships unless the folk thereof were evil-doers. (28:Al-Qasas:58-59)
- Have they not traveled in the land and seen the nature of the consequence for those who were before them? They were stronger than these in power, and they dug the earth and built upon it more than these have built. Messengers of their own came unto them with clear proofs (of Allah's Sovereignty). Surely Allah wronged them not, but they did wrong themselves. Then evil was the consequence to those who dealt in evil, because they denied the revelations of Allah and made a mock of them. (30:Ar-Rum:9-10)
- Have they not traveled in the land to see the nature of the consequence for those before them? They were more numerous than these, and mightier in power and (in the) traces (which they left behind them) in the earth. But all that they used to earn availed them not. And when their messengers brought them clear proofs (of Allah's Sovereignty) they exulted in the knowledge they (themselves) possessed. And that which they were wont to mock befell them. Then, when they saw Our doom, they said: we believe in Allah only and reject (all) that we used to associate (with Him). But their faith could not avail them when they saw Our doom. This is Allah's law which hath ever taken course for His bondmen. And then the disbelievers will be ruined. (40:Al-Mu'min:82-85)

### **Role of the rich in the downfall**

The rich and the wealthy people whose interests are attached to the existing order always try to protect the status quo and vehemently oppose those who struggle to bring change. So the Prophets of God were also opposed by the rich and well-to-do persons of their nations. They rejected Allah's message, ridiculed and oppressed Allah's messengers and persecuted those-generally poor and helpless persons-who believed and followed the Prophets. Following are some of the verses of the Qur'an which bring in focus how the rich persons rejected the Prophets and incurred Allah's wrath Who sent His torment and destroyed them and their nations:

- And when a Surah is revealed (which saith): Believe in Allah and strive along with His messenger, the men of wealth among them still ask leave of thee and say: Suffer us to be with those who sit (at home). They are content that they should be with the useless and their hearts are sealed, so that they apprehend not. (9:At-Taubah:86-87)

- And when We would destroy a township We send commandment to its folk who live at ease, and afterward they commit abomination therein, and so the Word (of doom) hath effect for it, and We annihilate it with complete annihilation. (17:Bani Isra'il:16)
- And the chieftains of his folk, who disbelieved and denied the meeting of the Hereafter, and whom We had made soft in the life of the world, said: This is only a mortal like you, who eateth of that whereof ye eat and drinketh of that ye drink. If ye were to obey a mortal like yourselves, ye surely would be losers. (23:Al-Mu'minun:33-34)
- And We sent not unto any township a warner, but its pampered ones declared: Lo! we are disbelievers in that which ye bring unto us. And they say: We are more (than you) in wealth and children. We are not the punished! (34:saba':34-35)
- And even so We sent not a warner before thee (Muhammad) into any township but its luxurious ones said: Lo! we found our fathers following a religion, and we are following their footprints. (And the warner) said: What! Even though I bring you better guidance than that ye found your fathers following? They answered: Lo! in what ye bring we are disbelievers. So We requited them. Then see the nature of the consequence for the rejecters! (43:Az-Zukhruf:23-25)

### **Term fixed for every nation**

Allah has appointed term for every nation during which a nation is provided opportunity to believe, to listen to its messenger and to improve its conduct. This fixed term can neither be extended, nor can be advanced nor put off. The Qur'an says:

- And every nation hath its term, and when its term cometh, they cannot put it off an hour nor yet advance (it). (7:Al-A'raf:34)
- And they say: When will this promise be fulfilled, if ye are truthful? Say: I have no power to hurt or benefit myself, save that which Allah willeth. For every nation there is an appointed time. When their time cometh, then they cannot put it off an hour, nor hasten (it). (10:Yunus:48-49)
- And We destroyed no township but there was a known decree for it. No nation can outstrip its term nor can they lag behind. (15:Al-Hijr:4-5)
- If Allah were to take mankind to task for their wrong-doing, He would not leave hereon a living creature, but He reprieveth them to an appointed term, and when their term cometh they cannot put (it) off an hour nor (yet) advance (it). (16:An-Nahl:61)
- No nation can outstrip its term, nor yet postpone it. (23:Al-Mu'minun:43)



### **Warning before Punishment**

Allah is not cruel to His creatures nor He punishes any people or nation without first warning them through His messengers and warners. The messengers come to them, they tell them the truth about God and also apprise the people about their guilt and sin. If the people do not take heed and do not reform themselves, then they are punished. The Qur'an says:

- And verily We have raised in every nation a messenger (proclaiming). Serve Allah and shun false gods. Then some of them (there were) whom Allah guided, and some of them (there were) upon whom error had just hold. Do but travel in the land and see the nature of the consequence for the deniers! (16:An-Nahl:36)
- And We destroyed no township but it had its warners for reminder, for We never were oppressors. (26:Ash-Shu'ara':208-209)
- And never did thy Lord destroy the townships, till He had raised up in their mother (-town) a messenger reciting unto them Our revelations. And never did We destroy the townships unless the folk thereof were evil-doers. (28:Al-Qasas:59)

### **When punishment comes, no extension is granted**

When Allah decides to punish a guilty people and sends His torment, then He does not hold it back. Then none else can avert it nor any body can grant any extension or respite. Even the profession of belief by the guilty people cannot avert the torment (40:84-85). Only exception to this rule has been the community of Prophet Jonah whom Allah Himself saved when they saw the torment, because they repented and sincerely believed (al-Quran 10:98). According to the commentators, the reason of this exception was that Prophet Jonah left the place after warning his people without Allah's permission. Following are some of the verses of the Qur'an which highlight this issue:

- Are the people of the townships then secure from the coming of Our wrath upon them as a night-raid while they sleep? Or are the people of the townships then secure from the coming of Our wrath upon them in the daytime while they play? (7:Al-A'raf:97-98)
- Say: I have no power to hurt or benefit myself, save that which Allah willeth. For every nation there is an appointed time. When their time cometh, then they cannot put it off an hour, nor hasten (it). (10:Yunus:49)
- For him are angels ranged before him and behind him, who guard him by Allah's command. Lo! Allah changeth not the condition of a folk until they (first) change that which is in their hearts; and if Allah willeth misfortune for a folk there is none that can repel it, nor have they a defender beside Him. (13:Ar-Ra'd:11)

- Then, when they saw Our doom, they said: We believe in Allah only and reject (all) that we used to associate (with Him). But their faith could not avail them when they saw Our doom. This is Allah's law which hath ever taken course for His bondsmen. And then the disbelievers will be ruined. (40:Al-Mu'min:84-85)

### **Allah repels one people by means of others**

Sometimes Allah punishes a nation directly by sending His torment in the shape of flood, earthquake, thunderstorm, hurricane, drowning in the sea, etc. but more often Allah punishes a people by inflicting defeat or disgrace upon them at the hands of another people. Following verses of the Qur'an highlight this second situation:

- So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which he willeth. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures. (2:Al-Baqarah:251)
- So when the time for the first of the two (punishments) came, We roused against you (O children of Israel) slaves of Ours of great might who ravaged (your) country, and it was a threat performed. Then We gave you once again your turn against them, and We aided you with wealth and children and made you more in soldiery. (saying): If ye do good, ye do good for your own souls, and if ye do evil, it is for them (in like manner). So, when the time for the second (of the judgements) came (We roused against you others of Our slaves) to ravage you, and to enter the Temple even as they entered it the first time, and to lay waste all that they conquered with an utter wasting. (17:Bani Isra'il:5-7)
- Those who have been driven from their homes unjustly only because they said: Our Lord is Allah-For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong. Almighty. (22:Al-Hajj:40)

### **Examples of destruction of some ancient nations**

The Qur'an tells us that some of the ancient nations which disbelieved in Allah, rejected the warners and messenger sent by Allah to them, and denied the truth and did evil deeds, were punished by Allah and completely destroyed. Examples given by the Qur'an of such nations are the nation of Noah, the tribes of Aad and Thumud, the people of Lot, the people of Midian, Pharaoh and his folk. The Qur'an says:

- Hath not the fame of those before them reached them the folk of Noah, A'ad, Thamud, the folk of Abraham, the dwellers of Midian and the disasters (which befell

- them)? Their messengers (from Allah) came unto them with proofs (of Allah's sovereignty). So Allah surely wronged them not, but they did wrong themselves. (9:At-Taubah:70)
- If they deny thee (Muhammad), even so the folk of Noah, and (the tribes of) Aad and Thamud, before thee, denied (Our messengers); and the folk of Abraham and the folk of Lot; (and) the dwellers in Midian. And Moses was denied; but I indulged the disbelievers for a long while, then I seized them, and how terrible was My abhorrence! (22:Al-Hajj:42-44)
  - Then We sent Moses and his brother Aaron with Our tokens and a clear warrant Unto Pharaoh and his chiefs, but they scorned (them) and they were despotic folk. And they said: Shall we put faith in two mortals like ourselves, and whose folk are servile unto us? So they denied them, and became of those who were destroyed. (23:Al-Mu'minun:45-48)
  - And Lot! When he said unto his folk: will ye commit abomination knowingly? Must ye need lust after men instead of women? Nay, but ye are folk who act senselessly. But the answer of his folk was naught save that they said: Expel the household of Lot from your township, for they (forsooth) are folk who would keep clean! Then We saved him and his household save his wife; We destined her to be of those who stayed behind. And We rained a rain upon them. Dreadful is the rain for those who have been warned. (27:An-Naml:54-58)
  - And unto Midian we sent Shu'eyb, their brother. He said: O my people! Serve Allah, and look forward to the Last Day, and do not evil, making mischief, in the earth. But they denied him, and the dreadful earthquake took them, and morning found them prostrate in their dwelling-place. (29:Al-Ankabut:36-37)
  - The folk of Noah denied before them, yea, they denied Our slave and said: A madman; and he was repulsed. So he cried unto his Lord, saying: I am vanquished, so give help. Then opened We the gates of heaven with pouring water. And caused the earth to gush forth springs, so that the waters met for a predestined purpose. And We carried him upon a thing of planks and nails, That ran (upon the waters) in Our sight, as a reward for him who was rejected. And verily We left it as a token; but is there any that remembereth? Then see how (dreadful) was My punishment after My warnings! (54:Al-Qamar:9-16)
  - (The Tribes of) Thamud and A'ad disbelieved in the judgement to come. As for Thamud, they were destroyed by the lightning. And as for A'ad, they were destroyed by a fierce roaring wind. Which He imposed on them for seven long nights and eight long days so that thou mightest have seen men lying overthrown, as they were hollow trunks of palm-trees. (69:Al-Haqqah:4-7)

Let us now write brief notes about these nations of the old which were destroyed for their rejection of Allah's messengers and His revelations as stated in the above mentioned verses of the Holy Qur'an.

### **Noah's Nation**

The people to whom Allah sent Prophet Noah as His messenger lived in Mesopotamian plains, the area of ancient Iraq. They worshipped idols such as Wadd, Suwa', Yaghuth, Yauq and Nasr. Prophet Noah lived among them for 950 years and preached to them day and night to believe in and worship Allah alone, but they thrust their fingers in their ears and refused to listen to his call. Instead they persisted in disbelief and followed their chiefs who were proud and arrogant and who ridiculed and rejected Prophet Noah. Very few of these people who were considered poor and low accepted Noah's mission. Digusted with their attitude, Prophet Noah invoked Allah's punishment on them, which at last came in the form of a big deluge. Naoh, his family except his son Cannan, few people who believed in Noah, and some species of animals were saved in a ship, but all others were drowned and completely destroyed.

The story of Noah's nation has been told by the Qur'an in its following Chapters and verses: 7(59-64), 10(71-73), 11(25-48), 23(23-30), 26(105-122), 54(9-16) and 71(1-28).

Kindly also refer to Prophet Noah in Chapter 34

### **A'ad, the Nation of Hud**

These people were called after their ancestor named Aad who was grandson of Prophet Noah's son Sam. The A'ad people lived in the southern part of the Arabian Peninsula, in the area alongwith Persian Gulf extending from Yemen to Iraq. Their metropolis was Ahqaf, situated in the north of Hadramaut with Oman in the east. The Aad people were very strong and tall in stature, had fertile lands, lived in stone-built beautiful houses and had a lot of wealth. Excavations made recently have found the remains of the city of Ubar (where these people lived) somewhere near to the coasts of Oman. According to Sulaiman Nadvi, the climax of power of these people was the period around 2200 B.C. One of their kings named Shaddad who was very proud and rebellious to God, is reported to have built a paradise, but he could not inaugurate it as he died on its gate.

The Aad people have also been called by the Qur'an as Aad-e-Oola, while the orientalists call them Umam-e-Samia. Power and prowess corrupted these people as it does many individuals and nations. These people became rebellious and disobedient to God and fell into idol worship. Allah sent to them Prophet Hud as His messenger who invited them to the worship of Allah alone and renunciation of idols. But they rejected the Prophet and opted to stand by their idols. So the terrible torment in the form of a big hurricane struck them for eight days and seven nights leveling their habitations to the ground.

The Qur'an has mentioned the story of these people in its following verses: 7(65-72), 9(70), 11(50-60), 26(123-140), 29(38), 46(21-26), 69(4-8), 89(6-8). Please also refer to Prophet Hud in Chapter 34.

### **Thamud, the Nation of Salih**

These people were called after their ancestor Thamud who was a great grandson of Noah's son Sam. They inhabited Hajar, the plain between Syria and the Hijaz, known in those days the Valley of Al-Qura'a, a rocky fertile land. The Egyptian archaeologists have found a large house in their ruins which are still to be seen. This house is said to be a royal palace carved out of a mountain having several rooms and a big pound. Like their kin A'ad, these people were wealthy, proud and rebellious to God. They were expert stone-carvers who carved splendid houses, castles and temples in the mountains. As the A'ad are called Aad-e-Iram, so the Thamud are called Thamud-e-Iram and also as Second A'ad. The period of these people is not exactly known. However, it is certain that they lived after A'ad and before Prophet Abraham.

Like A'ad, these people were also idolaters. They disbelieved in God, worshipped stone idols and oppressed the poor and the weak among them. Allah sent Prophet Salih to these people who called them to believe in God and shun idol-worship. But they refused to obey him. Rather they asked him to produce a miracle. So at their demand, Salih prayed to God Who produced a she-camel by splitting asunder a mountain. Instead of accepting this miracle and believing in God, one of their chiefs cut the legs of the she-camel and killed her. There were nine notorious persons among these people who devised a plan to kill Prophet Salih and his family. So God sent a terrible torment to seize these people in the form of an earthquake. Thus were destroyed the Thamud, the people of Salih.

The Qur'an mentions these people in its following verse: 7(73-79), 9(70), 11(61-68), 22(42), 26(141-159) 27(45-53), 54(23-31), 85(17-20), 91(11-15), please also refer to Prophet Salih in Chapter 34.

### **People of Abraham**

People to whom Prophet Abraham was sent have been called by some scholars as the Chaldean people who lived in ancient Iraq, then known as the Babylonian empire. These people were Sabaeen by religion and, according to Maulana Abdul Majid Daryabadi's research, they were worshippers of Allah in the beginning but later on they fell into worship of idols and heavenly bodies like sun, stars and moon. Their kings claimed to be the incarnations of Sungod and hence gods in their own right.

Abraham was sent by Allah as His messenger to these people. Abraham's father Azar was a great sculptor and dedicated to idolworship. Abraham argued with his father and his people about total inability of the idols to do anything as they were mere statues of stone. He tried to preach to the people idea of One God of the whole of universe who alone deserves to be worshipped, but his father and his people refused to listen. One day Abraham found opportunity, entered the temple and broke their idols to pieces. The people were subdued by Abraham's argument, but they did not accept his faith. Rather they thought of punishing Abraham. Meanwhile the matter reached the king Namrud who has been identified by some scholars as the famous Hamurabi who is credited having given to the ancient world the first or one of the first legal codes. Namrud had a hot conversation with Abraham about the concept of God (which the Qur'an mentions in its verse 2:258). Then he arranged a blazing fire into which Abraham was thrown. However, Allah saved Abraham and ordered the fire to be cool and security for Abraham.

The Qur'an does not tell us how this nation was destroyed. However, it counts this nation among the destroyed nations of the old (see verse 9:70, 22:42-44). Please also read Abraham in Chapter 34.

### **People of Lot**

The people of Sodom and Gomorrah to whom Allah sent Prophet Lot as His messenger were very wicked people. They indulged in the evil of unnatural sex i.e. homosexuality. According to the Qur'an, they were the first people who invented and started this evil. They preferred men to women for sexual enjoyment and hence the curse is known as sodomy after the name of their main city Sodom. Besides this evil of sodomy which they committed in public assemblies feeling no shame, they were also addicted to highway robbery. Prophet Lot tried his best to persuade his people to fear Allah and give up these evils, but like hardened criminals they refused. When Allah sent His angels in the form of beautiful men as a final test before sending His punishment, these wicked people stormed Lot's house to get the beautiful men. Lot offered his daughters, but they rejected the offer and threatened Lot with dire consequences if he did not fulfil their demand. So Allah's torment seized these people and destroyed them with rain of stones.

Please refer to the following verses of the Qur'an to know about these people: 7(80-84), 11(77-83), 15(57-77), 22(43), 26(160-175), 27(54-58), 29(26-35), 37(133-138), 54(33-39). Also read about Prophet Lot in Chapter 34.

### **People of Shuaib**

Some scholars hold that Allah sent Prophet Shuaib to two nations: the people of Madyan and the companions of Aikah (also called dwellers in the wood). The people of

Madyan were descendants of Madyan, the son of Prophet Abraham, and their metropolis Madyan is also named after their ancestor. These people were also known as Bani Katura after the name of their grand mother Katura, the third wife of Abraham. These people lived in a region adjacent to Syria and Sinai desert along the eastern bank of Red Sea. People of Aikah or dwellers in the wood lived in the rural areas close to the city of Madyan. They were known as companions of Aikah as they worshipped Aikah which, according to some scholars was the name of a tree and according to some others it was the name of an idol. Both these nations were devoted to idol worship and were given to business malpractices like short weighing and short measuring. They also indulged in highway robbery. Prophet Shuaib preached to them to give up business malpractices and idol worship. He invited them to the worship of One True God. But they threatened him with dire consequences if he did not return to their faith. So Allah sent His torment and an earthquake with a terrible sound destroyed these people.

Please read Prophet Shuaib's story in Chapter 34 and also refer to following verses of the Qur'an: 7(85-93), 9(70), 11(84-95), 15(78-79), 22(44), 26(176-191), 29(36-37), 38(13).

### **Pharaoh and his folk**

Pharaoh is the title of the kings who ruled Egypt for almost three thousand years before Christ. They belonged to various dynasties. Joseph, a great grandson of Prophet Abraham, reached Egypt as a slave at young age of seventeen in 1600 B.C. during the reign of the sixteenth Pharaoh, named Ababi I. However, God elevated him to the office of a very powerful and a very trusted minister of Pharaoh of Egypt. Then Joseph invited his father Prophet Jacob and his eleven brothers along with their families to Egypt where they permanently settled. At Joseph's request, the Pharaoh allotted the fertile land of Goshen to Israelites. But the progress of the Israelites in agriculture, trade and commerce and their prosperity aroused the jealousies of the Egyptians very soon. This gave birth to an intentional discriminatory policy of the Egyptian government against the Israelite which reduced them to the status of serfs and slaves and a cheap labour force. Some four centuries after Joseph, there came to the throne of Egypt a Pharaoh whose hatred towards Israelites was open and severe. He was Ramses-II who, according to historians, had been told by his astronomers that a child would be born among the Israelites who would put an end to his power and throne. He therefore ordered that male children of Israelites must be killed while female children should be spared for service to the Egyptians. Moses was born during this period and the Qur'an, in its Surah 20 and 28 tells us how God saved him from assassination and arranged his nursing and bringing up in the very house of the Pharaoh himself. Surah 28 also tells us how Moses killed an Egyptian, fled to Madyan, got married and was commissioned as Prophet of God.

Allah gave Moses two miracles, the miracle of rod and shining hand, and deputed him and, at his request, his brother Aaron, to the court of Pharaoh as His messengers. Both the messengers were directed to speak to Pharaoh softly and tell him to fear Allah, to return to Allah's right path, to liberate the Israelites from bondage and to let them leave Egypt.

Pharaohs and Egyptians worshipped many gods ranging from animal-gods to heavenly bodies. They had different gods for different purposes. They even counted river Nile and their kings, the Pharaohs, among their gods. Pharaoh and his people were not convinced by the preachings of Moses nor by his miracles. Rather they considered him a magician who wanted to destroy their high civilization and also wanted to deprive them of their country and lands. A contest was arranged at the orders of Pharaoh between Moses and some selected and expert magicians in which the magicians accepted their defeat and embraced faith of Moses. But Pharaoh and his courtiers were not still convinced of truth. Ultimately Moses decided to flee from Egypt along with his people. Pharaoh and his hosts chased Moses. Allah brought Moses and his people across the sea miraculously while He drowned Pharaoh and his hosts.

The Qur'an does not tell us the name of the Pharaoh who persecuted Moses and his people and who was drowned in the sea. However, it tells in detail about the nature of Pharaoh and his people and about the debates which took place between Moses and Pharaoh. It tells us that Pharaoh was an arrogant and a proud ruler who divided the people into castes. Some people he oppressed and some he exalted. Although he was a great tyrant who oppressed the Israelites severely, yet his wife (whose name according to some scholars was Aasia) was a pious lady who believed in the Truth, expressed her disgust with Pharaoh and his deeds, and prayed to God for a home in Paradise (al-Qur'an 66:11). At the time of drowning, Pharaoh expressed his belief in God, but God did not accept his belief at this belated stage and did not save him from drowning. His body was, however, saved as a portent to the wicked after him (al-Qur'an 10:90-92).

According to some of the scholars, the Pharaoh of Moses was Ramses II, and according to some others he was his son Manphetah who ruled Egypt from 1292 B.C. to 1225 B.C. Yet some other scholars say that Moses had to deal with both these Pharaohs. He was reared as child in the palace of Ramses II, while he was rejected as messenger by Manphetah who was drowned.

For further information, please read the story of Moses in Chapter 34 and also refer to the following verses of the Qur'an: 7(103-124), 7(130-136), 20(43-79), 23(45-48), 26(10-68), 28(3-6), 40(23-46), 43(46-56), 44(17-29).



## CHAPTER-38

### MAN, JINN AND ANGELS

Man, Jinn and the Angels are all creations of God. All these three creations of God are intelligent beings and are considered to possess the faculty of thinking and distinguishing between good and bad. But while the men and the jinn have been given freedom of action and of choosing for them the right or the wrong way, the angels have no such choice as they completely submit to God and obey His orders. So the men and the jinn will be held accountable for their deeds on the Day of Judgement, but the angels will face no such accountability. God created the man from potter's clay, created the jinn from smokeless fire and created the angels from light and so all these species have distinctive features and traits.

#### I-Man

##### Best of all creations

Man is regarded as the best of all creations. Allah has honoured the children of Adam and has preferred them over many of His creations. Allah created Adam out of clay and asked the angels and Iblis (who is jinn) to prostrate to him. All prostrated except Iblis. Allah declared Iblis an outcast when Iblis tried to establish his superiority over man. This shows how God preferred man to angels and Jinn. The Qur'an says:

- And (remember) when thy Lord said unto the angels: Lo! I am creating a mortal out of potter's clay of black mud altered. So, when I have made him and have breathed into him of My spirit, do ye fall down prostrating yourselves unto him. So the angels fell prostrate, all of them together, Save Iblis. He refused to be among the prostrate. He said: O Iblis! What aileth thee that thou art not among the prostrate? He said: Why should I prostrate myself unto a mortal whom Thou hast created out of potter's clay of black mud altered? He said: Then go thou forth from hence, for verily thou art outcast. (15:Al-Hijr:28-34)
- Verily We have honoured the children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment. (17:Bani Isra'il:70)

- See ye not how Allah hath made serviceable unto you whatsoever is in the skies and whatsoever is in the earth and hath loaded you with His favours both without and within? Yet of mankind is he who disputeth concerning Allah, without knowledge or guidance or a Scripture giving light. (31:Luqman:20)
- Allah it is Who appointed for you the earth for a dwelling-place and the sky for a canopy, and fashioned you and perfected your shapes, and hath provided you with good things. Such is Allah, your Lord. Then blessed be Allah, the Lord of the worlds! (40:Al-Mu'min:64)
- Surely We created man of the best stature. (95:At-Tin:4)

### **Caliph on earth**

God has appointed man a viceroy, deputy or vicegerent (called caliph in Arabic) in the earth and made serviceable to him whatsoever is in the heavens and the earth. Man has been given power in the earth and also independence of action to regulate and manage the things in the earth. This has been done with a view that God may try the man how he behaves with himself, with others and also with respect to his Creator. The Qur'an highlights the fact of appointment of man as caliph in its following verses:

- And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth. They said: Wilt Thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not. (2:Al-Baqarah:30)
- He it is Who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you. Lo! thy Lord is swift in prosecution, and lo! He is Forgiving. Merciful. (6:Al-An'am:165)

### **Everything in service of man**

The Qur'an in its following verses tells us that God has made everything in the heavens and in the earth serviceable to man, such as sun, moon, stars, day and night, water, rain, seas, rivers, mountains, plants, and animals.

- And he it is Who hath set for you the stars that ye may guide your course by them amid the darkness of the land and the sea. We have detailed Our revelations for a people who have knowledge. (6:Al-An'am:97)
- Allah is He Who created the heavens and the earth and causeth water to descend from the sky, thereby producing fruit as food for you, and maketh the ships to be of

service unto you that they may run upon the sea at His command, and hath made of service unto you the rivers. And maketh the sun and the moon, constant in their courses, to be of service unto you, and hath made of service unto you the night and the day. (14:Ibrahim:32-33)

- And the cattle hath He created, whence ye have warm clothing and uses and whereof ye eat: And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture. (16:An-Nahl:5-6)
- Allah it is Who hath made the sea of service unto you that the ships may run thereon by His command, and that ye may seek of His bounty, and that haply ye may be thankful; And hath made of service unto you whatsoever is in the heavens and whatsoever is in the earth; it is all from Him Lo! herein verily are portents for people who reflect. (45:Al-Jathiyah:12-13)

### **His birth and stages in life**

God created mankind from a single soul and that single soul (Adam) was created from clay. And from that single soul was created its mate (Eve) and from them twain (Adam and Eve) was created a multitude of men and women. These facts have been brought home by the Qur'an. The Qur'an also tells us how drop of fluid in mother's womb develops into a living baby and how a baby gets its birth into this world. It also throws light how an infant attains full strength and enters into youth and then how he grows into old age and forgets all the knowledge which he had attained. Thus speaks the Qur'an:

- O mankind! If ye are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make (it) clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then (give you growth) that ye attain your full strength. And among you there is he who dieth (young), and among you there is he who is brought back to the most abject time of life, so that, after knowledge, he knoweth naught. And thou (Muhammad) seest the earth barren, but when We send down water thereon, it doth thrill and swell and put forth every lovely kind (of growth). (22:Al-Hajj:5)
- Verily We created man from a product of wet earth; then placed him as a drop (of seed) in a safe lodging; Then fashioned We the drop a clot then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones

with flesh, and then produced it as another creation. So blessed be Allah, the Best of Creators! (23:Al-Mu'minun:12-14)

- Who made all things good which He created, and He began the creation of man from clay; Then He made his seed from a draught of despised fluid; Then He fashioned him and breathed into him of His spirit; and appointed for you hearing and sight and hearts. Small thanks give you! (32:As-Sajdah:7-9)
- He created you from one being, then from that (being) He made its mate; and He hath provided for you of cattle eight kinds. He created you in the wombs of your mothers, creation after creation, in a threefold gloom. Such is Allah, your Lord. His is the Sovereignty. There is no God save Him. How then are ye turned away? (39:Az-Zumar:6)
- He it is Who created you from dust, then from a drop (of seed), then from a clot, then bringeth you forth as a child, then (ordaineth) that ye attain full strength and afterward that ye become old men – though some among you die before – and that ye reach an appointed term, that haply ye may understand. (40:Al-Mu'min:67)
- Man is (self-) destroyed: how ungrateful! From what thing doth He create him? From a drop of seed He createth him and proportioneth him, Then maketh the way easy for him, Then causeth him to die, and burieth him; Then, when He will, He bringeth him again to life. (80:'Abasa:17-22)

### **Man's nature**

In the following verses, the Qur'an highlights the nature of man, his characteristics and the various traits of his personality and bearing:

- Beautified for mankind is love of the joys (that come) from women and offspring, and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle and land. That is comfort of the life of the world. Allah! With Him is a more excellent abode. (3:Al-Imran:14)
- Allah would make the burden light for you, for man was created weak. (4:An-Nisa:28)
- And if misfortune touch a man he crieth unto Us (while reclining) on his side or sitting or standing, but when We have relieved him of the misfortune he goeth his way as though he had not cried unto Us because of a misfortune that afflicted him. Thus is, what they do, made (seeming) fair unto the prodigal. (10:Yunus:12)

- And if We cause man to taste some mercy from Us and afterward withdraw it from him lo! he is despairing thankless. And if We cause him to taste grace after some misfortune that had befallen him, he saith: The ills have gone from me. Lo! he is exultant, boastful: (11:Hud:9-10)
- (One said)! Kill Joseph or cast him to some (other) land, so that your father's favour may be all for you, and (that) ye may afterward be righteous folk. (12:Yusuf:9)
- And He giveth you of all ye ask of Him, and if ye would count the bounty of Allah ye cannot reckon it. Lo! man is verily a wrong-doer, and ingrate. (14:Ibrahim:34)
- Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool. (33:Al-Ahzab:72)
- Now when hurt toucheth a man he crieth unto Us, and afterward when We have granted him a boon from Us, he saith: Only by force of knowledge I obtained it. Nay, but it is a test. But most of them know not. (39:Az-Zumar:49)
- Lo! man was created anxious. Fretful when evil befalleth him. And, when good befalleth him, grudging; (70:Al-Ma'arij:19-21)
- Nay, but verily man is rebellious, That he thinketh himself independent! (96:Al-'Alaq:6-7)
- Lo! man is an ingrate unto his Lord. And lo! he is a witness unto that; And lo! in the love of wealth he is violent. (100:Al-'Adiyat:6-8)

### **His deeds are recorded**

In the following verses the Qur'an tells us that every man's deeds are recorded in register or books which are called records of Deeds or Books of Deeds. God has appointed two angels called Keramen Katibeen (the honourable scribes) with every person (82:10-12). These angels record every action which an individual does, whether it is small or great and whether it is good or bad. On the Day of Judgement these actions would be shown to man and his book of deeds would be given to him. Whoever is given his book of deeds in his right hand would be lucky and would enter into Paradise while bad person would be given his book of deeds in left hand or behind his back. He would be unlucky as he would enter into Hell.

- And every man's augury have We fastened to his own neck, and We shall bring forth for him one the Day of Resurrection a book which he will find wide open. (And it will

be said unto him): Read thy book. Thy soul sufficeth as reckoner against thee this day. (17:Bani Isra'il:13-14)

- And the Book is placed, and thou seest the guilty fearful of that which is therein, and they say: What kind of a book is this that leaveth not a small thing nor a great thing but hath counted it! And they find all that they did confronting them, and thy Lord wrongeth no one. (18:Al-Kahf:49)
- Lo! We it is Who bring the dead to life. We record that which they send before (them), and their footprints. And all things We have kept in a clear register. (36:Ya Sin:12)
- And everything they do is in the books. And every small and great thing is recorded. (54:Al-Qamr:52-53)
- Lo! there are above you guardians (angels), Generous and recording, Who know (all) that ye do. (82:Al-Infitar:10-12)
- Nay, but the record of the vile is in Sijjin – Ah! What will convey unto thee what Sijjin is! – A written record. (83:Al-Mutaffifin:7-9)
- Nay, but the record of the righteous is in Illiyyin – Ah, what will convey unto thee what 'Illiyyin' is!- A written record, Attested by those who are brought near (unto their Lord). (83:Al-Mutaffifin:18-21)
- Then whoso is given his account in his right hand. He truly will receive an easy reckoning. And will return unto his folk in joy. But whoso is given his account behind his back, He surely will invoke destruction. And be thrown to scorching fire. (84:Al-Inshiqaq:7-12)
- That day mankind will issue forth in scattered groups to be shown their (record of) deeds. And whoso does good an atom's weight will see it then. And whoso does ill an atom's weight will see it then. (99:Al-Zilzal:6-8)

### **He will receive reward for his good deeds and punishment for his evil deeds**

As stated earlier, man's actions and deeds are recorded. Whoever performs good actions, believes in God, worships Him only and obeys His messengers will be rewarded in Hereafter; whereas he who disbelieves, rejects Allah's messengers and performs sinful and evil deeds will be punished. The reward of the former is Paradise full of all blessings, the punishment of the latter is Hell full of all tortures and torments. The Qur'an says:

- Nay, but whosoever hath done evil and his sin surroundeth him: such are rightful owners of the Fire, they will abide therein. And those who believe and do good works, such are rightful owners of the Garden. They will abide therein. (2:Al-Baqarah:81-82)
- And guard yourselves against a day in which ye will be brought back to Allah. Then every soul will be paid in full that which it hath earned, and they will not be wronged. (2:Al-Baqarah:281)
- Whoso bringeth a good deed will receive ten-fold the like thereof, while whoso bringeth an ill-deed will be awarded but the like thereof; and they will not be wronged. (6:Al-An'am:160)
- Whosoever doth right, whether male or female, and is a believer, him verily We shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do. (16:An-Nahl:97)
- Or do those who commit ill-deeds suppose that we shall make them as those who believe and do good works, the same in life and death? Bad is their judgement! (45:Al-Jathiyah:21)
- Lo! those who disbelieve, among the People of the Scripture and the idolaters, will abide in fire of Hell. They are the worst of created beings. (And) lo! those who believe and do good works are the best of created beings. Their reward is with their Lord: Gardens of Eden underneath which rivers flow, wherein they dwell for ever. Allah hath pleasure in them and they have pleasure in Him. This is (in store) for him who feareth his Lord. (98:Al-Bayyinah:6-8)

### **Allah does not task him beyond his capacity**

Allah does not task man beyond his capacity. It means that He does not impose greater burden of responsibility on man than man's capacity to bear. In all matters such as, religious like fasting and offering prayer, financial like payment of Zakat or charity, and physical like Jihad in Allah's path, man has not been loaded with heavier burden than what he can bear. And who knows better man's capacity to bear than God Who is the creator of man. The Qur'an says:

- Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. (2:Al-Baqarag:286)
- But (as for) those who believe and do good works – We tax not any soul beyond its scope – Such are rightful owners of the Garden. They abide therein. (7:Al-A'raf:42)

- And We task not any soul beyond its scope, and with Us is a Record which speaketh the truth, and they will not be wronged. (23:Al-Mu'minun:62)

### **Allah tries the man**

Allah has created man and has given him power and responsibility just to try and test him. Sometimes Allah tests the man by bestowing on him good fortune and prosperity and sometimes He tests man with hardship, poverty and affliction. He who remains grateful to God in prosperity as well as in misery is indeed successful in the test and such a person would be rewarded. The Qur'an tells in the following verses how God tries the man:

- And surely we shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast. Who say, when a misfortune striketh them: Lo! we are Allah's and lo! unto Him we are returning. (2:Al-Baqarah:155-156)
- Or think ye that ye will enter Paradise while yet there hath not come unto you the like of (that which came to) those who passed away before you? Affliction and adversity befell them, they were shaken as with earthquake, till the messenger (of Allah) and those who believed along with him said: When cometh Allah's help? Now surely Allah's help is nigh. (2:Al-Baqarah:214)
- Or deemed ye that ye would enter Paradise while yet Allah knoweth not those of you who really strive, nor knoweth those (of you) who are steadfast? (3:Al-Imran:142)
- He it is Who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you. Lo! thy Lord is swift in prosecution, and lo! He is Forgiving, Merciful. (6:Al-An'am:165)
- And know that your possessions and your children are a test, and that with Allah is immense reward: (8:Al-Anfal:28)
- Every soul must taste of death, and We try you with evil and with good, for ordeal. And unto Us ye will be returned. (21:Al-Anbiya:35)
- Who hath created life and death that He may try you, which of you is best in conduct; and He is the Mighty, the Forgiving: (67:Al-Mulk:2)



## II-Jinn

There is a lot of controversy among the scholars and commentators of the Qur'an about the reality and existence of Jinn as an independent specie. Some modern scholars have expressed the view that the Jinn are not a real thing, they have no existence, they are merely a figment of superstition. Their view is not based on the claim that they have searched in the world and have discovered that the jinn do not exist. Their view is simply based, without any evidence or proof, on the assumption that nothing exists in the world except what they can see with their eyes. Since they cannot see the jinn, therefore the jinn do not exist. There are some other writers who say that Jinn have no separate and independent existence, but the term sometimes refers to man's animal forces and sometimes it implies the savage and wild tribes. However, the majority of the scholars of Qur'an believe that the Jinn are a real thing having independent existence like other so many creations of God.

Let us see what the term Jinn means. The root-verb of this term is "janna" which means he "concealed" or "covered with darkness". According to classical philologists, al-jinn signifies that which is concealed from man's senses i.e. things, beings or forces which cannot normally be perceived by man, but have, nevertheless, an objective reality of their own. In other words, the Jinn although living organisms are invisible beings with whom our physical senses cannot establish contact except under very exceptional circumstances. The Qur'an in its various verses brings the following facts into our notice about the Jinn:

- The Jinn, according to the Qur'an are a separate and independent creation of God like men, angels and animals. They are living beings and are invisible to man. They cannot be regarded as belonging to human species. The Qur'an frequently addresses the Jinn and the mankind as separate entities. (please refer to 6:112, 6:128, 11:119, 46:18, 55:15, 55:39, 55:74, 72:1-5).
- The Jinn, according to the Qur'an, were created before mankind (15:27) and this fact is also affirmed by the story of Adam (the father of men) and Iblis (the Satan) which has been repeated in the Qur'an several times (refer to 2:30-39, 7:11-13, 7:19-23, 20:116-123, 38:72-85). Iblis, who belonged to the specie of Jinn (18:50), was already there when God created Adam and commanded the angels (including Iblis who, according to a tradition, had been included in angels) to prostrate before Adam. All prostrated except Iblis.
- God created the Jinn from fire while He created the man from clay according to the Qur'an (15:26-27, 55:14-15). Thus Iblis, being a Jinn, considered himself superior to man, and when God asked him why he has not prostrated to Adam at God's

command, Iblis retorted: I am better than him (Adam). You created me from fire while You created him from clay.” (15:12, 38:76).

- God has made man (Adam and his off-spring) caliph (viceroy) on the earth (Qur’an 2:30, 6:165) and man is superior to the Jinn and many of God’s other creations (Qur’an 17:70). This superiority of the man over jinn is also proved by the fact that God commanded the angels including Iblis (who was a Jinn) to prostrate before Adam (Al-Qur’an 2:34, 7:11, 15:29-33). When Iblis refused, he was declared outcast and disbeliever and was expelled from heaven (Al-Qur’an 2:34, 15:34-35).
- The Jinn have been blessed by Allah with certain extra-ordinary and super-human powers (al-Qur’an 27:39, 34:12-19). They can see the human beings while the human beings cannot see them (7:27). They can even ascend the heaven, but if they exceed certain limit they are driven away by meteorites (al-Qur’an: 15:16-18, 37:6-10, 72:8-9).
- The Qur’an has, however, rejected the notions of the pagan Arabs and other ignorant people that the Jinn are associates of God and are related to God, and thus eligible to be worshipped by the human beings (6:100, 34:40-41, 37:158, 72:6). The polytheist Arabs not only worshipped the Jinn but also believed that the Jinn had knowledge of the unseen. The Qur’an has strongly refuted this claim of the polytheists. (34:14)
- The Jinn, like men, are blessed with faculty of thinking, freedom of action, to distinguish between good and evil, and to choose between belief and disbelief. This fact is confirmed by the story of Iblis (Satan) which has been repeated at several places in the Qur’an and also by the two incidents reported by the Qur’an (46:29-32 and 72:1-2) when the Jinn listened to the Qur’an and appreciated its guidance. Among the Jinn, there are some believers and good-doers and some evil-doers (Al-Qur’an 72:11-15). Surah (chapter) 55 of the Qur’an tells us that both the men and the Jinn will be held responsible and accountable for their actions and on the Day of Judgement they will be punished for their sins (verse 39-41). Allah also sent messengers to the Jinn for their guidance as He sent messengers to mankind for their guidance (Al-Qur’an 6:130).

### **III-Angels**

It is one of the fundamental articles of faith of a follower of Islam to believe in Allah, Allah’s angels, Allah’s books, Allah’s messengers, and the Last Day (i.e. the Day of Judgement). Following are some of the facts which have been brought into light by the Qur’an (and also by Hadith) about the angels who are one of the creations of Allah:

- Allah created Angels from light. They are invisible to human eye, have no sex and are appointed to carry out Allah's commands and glorify Him. Most famous of them are: Gabriel charged with the duty of bringing revelations and messages of Allah to the Prophets; Israfil who will blow the Trumpet on the Day of Resurrection; Mickael appointed for arranging rainfall, Izrael charged to take souls. Some other angels mentioned in the Qur'an and Hadith are: Harut and Marut (sent by God to test the belief of some nation of the old), Kiraman Katibin (the respected recorders who record the deeds of human beings); Munkir and Nakeer (who would question the dead in graves); angel who brought good tidings of birth of a son to Mary the mother of Jesus; angels who brought good news about birth of Isaac to Abraham; angels who destroyed the people of Lot; angels in charge of Hell and angels who would welcome the righteous in Paradise, etc.
- About the form of angels the Qur'an tells us that the angels have been created by Allah and have wings two, three and four. (Al-Qur'an 35:1)
- They pray for the forgiveness of all who are on the earth (Al-Qur'an 42:5).
- Allah and His angels call for blessings on believers (33:43). Allah and His angels call for blessings on Muhammad (PBUH) (al-Qur'an 33:56).
- They help the believers 41(30-31).
- They record deeds of men (50:17-18, 82:10-12).
- The unbelievers call the angels females and daughters of Allah (37:149-152, 53:26-28).
- On the Day of Judgement they would deny that the human beings used to worship them (al-Qur'an 34:40-41).
- They raised objection to the creation of Adam (2:30-34)
- They are not sent except for just cause (15:7-8).
- They are witness that there is no God save Him (3:18).
- They are also witness to the Qur'an revealed to Muhammad (4:166).
- The angels sent by Allah to support Muhammad (PBUH) and his followers in Battle of Uhud (3:124-125) and in Battle of Badr (8:9 and 12).
- They prostrate to Allah and fear Him (16:49-50).
- They uphold the Throne of Allah (69:17).
- Nineteen angels are wardens of the Hell (74:30-31).

## **CHAPTER-39**

### **LIFE IN THIS WORLD**

#### **Qur'an's concept of this world and the Hereafter**

Some religions and materialistic philosophies believe in this world only and outrightly reject the idea of the next world. According to them life in this world is the only life which human beings are going to get and that also only once and therefore this life should be comfortably lived and properly enjoyed. They believe death is end of all and everything. After death there would be no life, no resurrection, no accountability of worldly deeds and no reward and punishment. Followers of such creeds generally turn down the concept of God and do not believe in the Hereafter. Their approach to life is purely materialistic. They ignore moral aspect of life and devote their entire time and energy to the attainment of material ends. They adopt all means –fair or foul- to acquire wealth, power and status in this world. For enjoyment of life in this world they generally disregard moral values, noble causes and human virtues. In their view, there is no difference between good and evil, virtue and sin and Haram (action or thing prohibited) and Halal (action or thing permitted). They desire the beauties, pleasures, luxuries and enjoyments of this world and if at all they believe in God they pray to Him to bless them with these things. Since they do not have any faith in the life after death or in the Divine Judgment of good and evil deeds and award of reward and punishment, their whole endeavour is directed to achievement of single goal which is the success in this life. And this success, according to them, is possible through wealth and power which they try to achieve through every possible mean. So God generally fulfils their desire of this world and repays them their deeds herein. The Qur'an says about them:

- ..... But of mankind is he who saith: "Our Lord! Give unto us in this world" and he hath no portion in the Hereafter. (2:200)
- Whoso desireth the life of the world and its pomp, We shall repay them their deeds herein, they will not be wronged. These are they for whom is naught in the Hereafter save the Fire. (All) that they contrive here is vain and (all) that they are wont to do is fruitless. (11:15-16)
- Whoso desireth that (life) which hasteneth away, We hasten for him therein that We will for whom We please. And afterward We have appointed for him hell; he will endure the heat thereof, condemned, rejected. (17:18)

- And they say: There is naught but our life of the world; we die and we live, and naught destroyeth us save time; when they have no knowledge whatsoever of (all) that; they do but guess. And when Our clear revelation are recited unto them, their only argument is that they say: Bring (back) our fathers if ye are truthful. (45:Al-Jathiyah:24-25)

Islam, on the contrary, believes in life of this world as well as in the life of the Hereafter. It, therefore, teaches its followers: "Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire"- (Al-Qur'an 2:201). Belief in the Hereafter is fundamental article of Islamic faith. A believer and follower of Islam according to the Qur'an, the revealed book of Islam, is he "who believeth in Allah and the Last Day and the Angels and the Scripture and the prophets ....."(2:177). Followers of Islam thus believe that God is One who alone should be worshipped and Muhammad (PBUH) is the messenger of God and al-Qur'an is the book revealed by God to Muhammad (PBUH). Muslims also believe in other Prophets of God, other revealed books of God, in the Angels of God and also in the Hereafter or life of the next world.

Islam tells us that death is not the end of all and everything. Rather it terminates the life of this world so that the life of the next world could start. After death there would start another life which would be eternal and everlasting. After destruction of everything on doomsday, a new world called next world or Hereafter would come into existence. Mankind would be resurrected and God would judge their deeds which they had done in this world in their lives before death. Those who have done good deeds and have followed Allah's guidance and His Prophets would be adjudged righteous and would be rewarded with Paradise; whereas those who have done evil deeds and have led sinful lives rejecting Allah's guidance and His Messengers would be adjudged evil doers and would be punished in Hell.

### **Comparison of life in this world with life in the Hereafter**

Life of a man in this world is very short, say 80 years on average. You would hardly hear of a man of more than 100 years except in case of very few Prophets and personalities of old who have been mentioned in the Old Testament. But life in the next world is eternal and everlasting. There would be no death in the life in the Hereafter. This world is temporary and life in this world is nothing but a sport and a play; and as for the next world, that is real life, an everlasting life. Prophet Noah lived for 950 years and still he said: The world is a hut having two doors; through one the people come in and through the other they go out. Prophet Muhammad (PBUH) said: My relation with this world is nothing except like that of a rider who wants rest under a tree, then takes rest and leaves it. The Qur'an tells us that when a man would be asked on the Day of

Resurrection how long he lived, he would tell that he lived for a day or less than that. Thus this world is an abode for rest and a provision for a time.

This world is a tilth and the Hereafter is harvest. It means that in this world you would sow your tilth of actions and in the next world you would harvest its fruit. This world is a place for doing virtuous or sinful deeds and the next world is the place where one would get reward or fruit of such deeds. If one has performed evil deeds one would get punishment in Hell but if one has done good deeds one would get reward in the form of Paradise. In spite of being a temporary abode, this world has its own attractions for the short sighted people as its rewards, though very short lived, and its enjoyments, though very temporary, are immediately and easily available. Satan (devil) promises rewards of this world and so there are numerous people who are deceived by him and follow him to have the immediate rewards and pleasures. Therefore, the love of this world is the root cause of all sins. The Qur'an tells us clearly about the things of this world which divert the attention of the people from virtuous acts and remembrance of Allah. It says: Beautified for mankind is love of the joys (that come) from women and offspring, and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle and land. That is comfort of the life of the world. Allah! With him is a more excellent abode. (3:14)

This world and the Hereafter have been compared by the Qur'an in scores of its verses. Following are some of these verses which highlight the nature of life of this world and its temporary enjoyments and attractions. However, like a true book of guidance, the Qur'an recommends its followers to prefer life of the hereafter to worldly life as it is eternal and moreover the reward of Paradise which would be given to the virtuous would be much better than the pleasures of the worldly life. The Qur'an compares the worldly life with the life in the Hereafter in its following verses:

- Say (O Muhammad): The comfort of this world is scant; the Hereafter will be better for him who wardeth off (evil). (4:An-Nisa:77)
- Naught is the life of the world save a pastime and a sport. Better far is the abode of the Hereafter for those who keep their duty (to Allah). Have ye then no sense? (6:Al-An'am:32)
- O ye who believe! What aileth you that when it is said unto you: Go forth in the way of Allah, ye are bowed down to the ground with heaviness. Take ye pleasure in the life of the world rather than in the Hereafter? The comfort of the life of the world is but little in the Hereafter. (9:At-Taubah:38)
- The similitude of the life of the world is only as water which We send down from the sky, then the earth's growth of that which men and cattle eat mingleth with it till,

when the earth hath taken on her ornaments and is embellished, and her people deem that they are masters of her, Our commandment cometh by night or by day and We make it as reaped corn as if it had not flourished yesterday. Thus do We expound the revelations for people who reflect. (10:Yunus:24)

- Allah enlargeth livelihood for whom He will, and straiteneth (it for whom He will); and they rejoice in the life of the world, whereas the life of the world is but brief comfort as compared with the hereafter. (13:Ar-ra'd:26)
- He will say: How long tarried ye in the earth, counting by years? They will say: We tarried but a day or part of a day. Ask of those who keep count! He will say: Ye tarried but a little if ye only knew. (23:Al-Mu'minun:112-114)
- This life of the world is but a pastime and game. Lo! the home of the Hereafter – that is Life, if they but knew, (29:Al-Ankabut:64)
- O my people! Lo! this life of the world is but a passing comfort, and lo! the Hereafter, that is the enduring home. (40:Al-Mu'min:39)
- And they say: There is naught but our life of the world; we die and we live, and naught destroyeth us save time, when they have no knowledge whatsoever of (all) that; they do but guess. (45:Al-Jathiyah:24)
- Know that the life of the world is only play, and idle talk, and pageantry, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it drieth up and thou seest it turning yellow, then it becometh straw. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion. (57:Al-Hadid:20)
- But ye prefer the life of the world Although the Hereafter is better and more lasting. (87:Al'A'ala:16-17)

### **World is a place of temporary enjoyment**

In the following verses the Qur'an emphasizes the fact that life in this world is very short while the life in the Hereafter is better and more lasting. It also brings home the fact that world is a place of temporary enjoyment and the Hereafter is the enduring home. The Qur'an says:

- Beautified for mankind is love of the joy (that come) from women and offspring, and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle

and land. That is comfort of the life of the world. Allah! With Him is a more excellent abode. (3:Al-Imran:14)

- He will say: How long tarried ye in the earth, counting by years? They will say: We tarried but a day or part of a day. Ask of those who keep count! He will say: Ye tarried but a little if ye only knew. (23:Al-Mu'minun:112-114)
- O my people! Lo! this life of the world is but a passing comfort, and lo! the Hereafter, that is the enduring home. (40:Al-Mu'min:39)
- But ye prefer the life of the world Although the Hereafter is better and more lasting. (87:Al-A'ala:16-17)

### **Blessing of Wealth and Children does not depend on One's good deeds**

In the following verses the Qur'an tells us that the blessing of wealth and children does not depend on one's good or bad deeds. God provides worldly goods and blessings to whom He wishes without reference to his good or bad deeds. God distributes His favours in this world among the believers and non-believers, pious and the sinners at His sweet will overlooking their deeds. This shows His mercy and Benevolence. However, in the Hereafter the people would be rewarded or punished according to their good or bad deeds.

- And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieveth, I shall leave him in contentment for a while, then I shall compel him to the doom of fire – a hapless journey's end! (2:Al-Baqarah:126)
- And strain not thine eyes toward that which We cause some wedded pairs among them to enjoy, the flower of the life of the world, that We may try them thereby. The provision of thy Lord is better and more lasting. (20:Ta Ha:131)
- Think they that in the wealth and sons wherewith We provide them. We hasten unto them with good things? Nay, but they perceive not. (23:Al-Mu'minun:55-56)
- And they say: We are more (than you) in wealth and children, we are not the punished! Say (O Muhammad): Lo! my Lord enlargeth the provision for whom He will and narroweth it (for whom He will). But most of mankind know not. And it is not your wealth nor your children that will bring you near unto Us, but he who believeth and doth good (he draweth near). As for such, their will be twofold reward for what they did, and they will dwell secure in lofty halls. (34:Saba:35:37)



- And were it not that mankind would have become one community, We might well have appointed, for those who disbelieve in the Beneficent, roofs of silver for their houses and stairs (of silver) whereby to mount, And for their houses doors (of silver) and couches of silver whereon to recline, And ornaments of gold. Yet all that would have been but a provision of the life of the world. And the Hereafter with your Lord would have been for those who keep from evil. (43:Az-Zukhruf:33-35)

### **Wealth and Children cannot save from God's punishment**

The Qur'an also tells us that the worldly wealth and the children would not save the sinners from their punishment in the Hereafter. So the argument of the wealthy persons-who do evil deeds, ridicule the religion and adopt foul means to accumulate wealth – that they are the favourites of Allah as they have been preferred in wealth and children over the pious, is false. Following are the verses of the Qur'an which highlight that the wealthy sinners would not be able to save themselves from punishment by the ransom of their wealth and children.

- (On that day) neither the riches nor the progeny of those who disbelieve will aught avail them with Allah. They will be fuel for fire. (3:Al-Imran:10)
- Lo! those who disbelieve, and die in disbelief, the (whole) earth full of gold would not be accepted from such a one if it were offered as a ransom (for his soul). Theirs will be a painful doom and they will have no helpers. (3:Al-Imran:91)
- For those who answered Allah's call is bliss; and for those who answered not His call, if they had all that is in the earth, and therewith the like thereof, they would proffer it as ransom. Such will have a woeful reckoning, and their habitation will be hell, a dire abode. (13:Ar-Ra,d:18)
- Their wealth and their children will avail them naught against Allah. Such are rightful owners of the Fire; they will abide therein. (58:Mujadilah:17)
- Though they will be given sight of them. The guilty man will long to be able to ransom himself from the punishment of that day at the price of his children. And his spouse and his brother. And his kin that harboured him And all that are in the earth, if then it might deliver him. (70:Al-Ma'arij:11-14)

### **Wealth and Children are a trial for man**

The wealth and children may be an asset or a valuable possession for a this worldly man, but for a pious believer, they are a great liability. According to the Qur'an, these things are a big trial and very difficult test for a man. Following are some of the verses of the Qur'an:

- And know that your possessions and your children are a test, and that with Allah is immense reward. (8:Al-Anfal:28)
- So let not their riches nor their children astonish thee (O Muhammad). Allah thereby intendeth but to punish them in the life of the world and that their souls shall pass away while they are disbelievers. (9:At-Taubah:55)
- O ye who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers. (63:Al-Manafiqun:9)
- Your wealth and your children are only a temptation, whereas Allah! with Him is an immense reward. (64:At-Taghabun:15)

### **Ahadith of Prophet Muhammad (PBUH)**

Traditions of Prophet of Islam have further explained the concept of life of this world. They describe the nature of worldly life and enjoin upon the believers to avoid luxurious living and enjoyments in order to earn pleasure of God in the Hereafter. Wealth and worldly goods should be acquired only to the extent of one's essential needs and that too by lawful means. Similarly wealth should be spent prudently on one's essential needs and the rest of it should be spent in the path of God for the welfare of the brother Muslims. Following are some of these traditions:

- Mustaoored-b-Shaddad reported: I heard the Messenger of Allah say: By Allah, what is this world in comparison with the next world except (like) the parable that some one of you puts his finger in sea, and then let him look what it returns with. (Muslim)
- Sahl-b-Sa'ad reported that the Apostle of Allah said: Had the world been to Allah equivalent to the value of the wing of a gnat, He would not have given a sip of drink therefrom to a polytheist. (Ahmad, Tirmizi, Ibn Majah).
- Osman reported that the Apostle of Allah said: There is no right for the son of Adam except in three things: A House to live in, a cloth to cover therewith his private parts, a slice of bread and water. (Tirmizi)
- Ibn Mas'ud reported that the Apostle of Allah slept on a mat. He awoke and then got impressions on his body. Ibn Mas'ud asked: O Messenger of Allah! would that you order us to prepare (a bed) for you and to work on it! He said: What is my relation with this world? My relation with this world is nothing except like that of a rider who wants rest under a tree and then takes rest and leaves it. (Ahmad, Tirmizi, Ibn Majah)

- Abu Omamah reported from the Prophet who said: The most enviable of my friends to me is certainly a believers who possesses small property, who is meek in prayer, who makes good his divine service and obeys Him secretly, who mixes with men without being pointed out with fingers, whose provision is barely sufficient, who is patient over that and then works with his own hand; (he said) and whose death is hastened, whose weepers are few and whose heritage is scanty. (Ahmad, Tirmizi, Ibn Majah)
- Abu Omamah reported that the Apostle of Allah said: My Lord asked me to make for me the valley of Makkah full of gold. 'No' replied I, 'but I would like to get a meal for a day and to remain hungry for another, so that when I shall be hungry, I shall be humble to Thee and remember Thee: and when I shall be satisfied with food, I shall praise Thee and be grateful to Thee. (Ahmad, Tirmizi)
- Obaidullah-b-Mehsan reported that the Apostle of Allah said: Whoso of you gets up at dawn tranquil in his mind and healthy in his physique, and having food for his day, this world is as it were taken to him with all its treasures. (Tirmizi (Rare)
- Shaddad reported: I heard the Apostle of Allah say: O people, verily this world is a present commodity from which the pious and the sinners take food. Verily the next world is a true covenant where a just and powerful king will be a judge establishing truth therein and destroying what is void. Be inhabitants of the next world and be not inhabitants of this world, for every child follows its mother. (Baihaqi)

## **CHAPTER-40**

### **LIFE AFTER DEATH**

Islam, unlike many other faiths, believes in this world as well as in the Hereafter. It wishes well-being of its followers not only in this world but also in the next world. Therefore, Islam guides them to happy and useful life in this world and prepares them for success in a longer and eternal life which would commence after death. We have not been provided much knowledge about the life after death but we can make some idea from the hints given in the Qur'an and traditions of Prophet Muhammad as to what would happen. All living beings would die. Heavens and earth and everything would be destroyed on the Doomsday. Then every living being would be resurrected. God would judge the deeds of the human beings on the Day of Judgement. He would reward the good with Paradise and punish the wicked with Hell.

#### **Death**

Death, according to some religions and all secular and materialistic philosophies, is end of life. According to them, we perish and nothing happens after that. But according to the Qur'an, death is not end of life. Rather it is a stage in the cycle of life. It is the end of this worldly life but it is the beginning of a new life or a life hereafter or life in the new or next world. The cycle of man's birth, different stages of his life, his death and resurrection has been vividly described by the Qur'an in its following verses:

- O mankind! If ye are in doubt concerning the Resurrection, then Lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make (it) clear for you. And We cause what we will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then (give you growth) that ye attain your full strength. And among you there is he who dieth (young), and among you there is he who is brought back to the most abject time of life, so that, after knowledge, he knoweth naught. And thou (Muhammad) seest the earth barren, but when We send down water thereon, it doth thrill and swell and put forth every lovely kind (of growth). That is because Allah, He is the Truth. Lo! He quickeneth the dead, and lo! He is Able to do all things; And because the Hour will come, there is no doubt thereof; and because Allah will raise those who are in the graves. (22:Al-Hajj:5-7)

"Every soul will taste of death", thus says the Holy Qur'an, the revealed book of Islam (3:185). Therefore death is inevitable. There is no escape from it. You may be

anywhere, the death will overtake you when its fixed time comes. The Holy Qur'an brings home this fact in its following verses:

- O ye who believe! Be not as those who disbelieved and said of their brethren who went abroad in the land or were fighting in the field: If they had been (here) with us they would not have died or been killed; that Allah may make it anguish in their hearts. Allah giveth life and causeth death; and Allah is Seer of what ye do. (3:Al-Imran:156)
- Those who, while they sat at home, said of their brethren (who were fighting for the cause of Allah): If they had been guided by us they would not have been slain. Say (unto them, Muhammad): Then avert death from yourselves if ye are truthful. (3:Al-Imran:168)
- Wheresoever ye may be, death will overtake you, even though ye were in lofty towers ..... (4:An-Nisa:78)

Death does not spare anybody. It makes no distinction between high and low, between rich and poor, between old and young, between pious and sinner. Death laid its hands even on the Prophets who were the most favoured and the most blessed human beings. "Sceptre and crown", as a poet says, "must tumble down" before death. No doctor, no scientist, no wise man has been able to invent a method or medicine which could help one escape death.

Death, in fact, is nothing but God's law that every living thing and every mortal being must taste it. Death affirms one's belief in God as He is God who gives life and death. The Holy Qur'an says:

- How disbelieve ye in Allah when ye were dead and He gave life to you! Then He will give you death, then life again, and then unto Him ye will return. (2:Al-Baqarah:28)
- Allah is He who created you and then sustained you, then causeth you to die, then giveth life to you again. (30:Ar-Rum:40)
- Say (unto them, O Muhammad): Allah giveth life to you, then causeth you to die, then gathereth you unto the Day of Resurrection whereof there is no doubt. But most of mankind know not. (45:Al-Jathiyah:26)

## **II-Doomsday or the Day of Judgement**

The Doomsday or the Day of Judgment or the Day of Resurrection has been mentioned hundreds of times in the Qur'an and with various names. Besides these three names, it has been called the day of requital, the last day, the day of trial, the hour, the

day of destruction, the day of grief, the day of repentance, the day of separation, the day of congregation, the day of manifestation of defects, the day of shaking, the great event, the striking calamity, the day of meeting, the promised day, etc. In a way the names denote the various aspects or attributes of the same day which would be equal to fifty thousand worldly years (Al-Qur'an 70:4)

Nobody knows about this day except God. When it would come? What would exactly happen on this day? No mortal being not even a Prophet can tell.

The Qur'an says:

- They ask thee of the (destined) Hour, when will it come to port. Say: Knowledge thereof is with my Lord only. He alone will manifest it at its proper time ..... (7:Al-Araf:187)
- Lo! Allah! With Him is the knowledge of the Hour ..... (31:Lukman:34)

However, we have been told some signs of the Hour by Prophet Muhammad (PBUH) which the Prophet described before his companions during a discussion. The relevant tradition is:

- Huzaifah-b-Osaid al Gefari reported: The Holy Prophet suddenly came to us while we were talking. He asked: What do you talk about? They replied: We are talking about the last Hour. He said: It will never come to pass till you see ten signs previous to it. He then mentioned the smoke and Dajjal, and the beast and the rising of the sun in its place of setting, and the descent of Jesus son of Mary, and Gog and Magog and three earth-sinkings-one earth-sinking in the east, one earth-sinking in the west and one earth-sinking in the Peninsula of Arabia, and the last one will be a fire that will break out from Yemen and that will drive the people to their place of gathering. And in narration: A fire shall come out from the lowest part of Aden and drive away the people to the place of gathering. And in a narration: And in the tenth (sign), there will be a tempest which shall blow off the people to the sea. (Muslim)

Although we do not know what would happen on the Last Day as we have been given but little knowledge, yet we can make some picture of the course of events with the help of the Qur'an and the traditions of the Prophet of Islam. The Trumpet would be blown for the first time with the result that every living creature would die and every thing including heavens and the earth, the sun and the moon, the stars and the planets, the mountains and the hills would be destroyed. The Trumpet would be blown for the second time and all the dead will be brought back to life and the heavens and the earth would come into existence in a changed form. The whole of mankind would be brought before God who will be the sole Judge and Sovereign on that day. He will judge between

men and those who are righteous would be rewarded by Him and those who are wicked would be punished by Him.

Let us now discuss these concepts in a little detail as follows:

### **The Doom or the Destruction**

The Doomsday would come all of a sudden, just as a twinkling of eye even sooner than it. The day would be heavy in the heavens and the earth. The sky will become as molten copper, the hills would become as flakes of wool, mountains would be broken into scattered dust and earth would be left as an empty plain with no curve nor ruggedness. Every nursing mother will forget her nursling and every pregnant one will be delivered of her burden. Every living creature will die all of a sudden. Every thing will perish in no time. All this would happen on the first blowing of the Trumpet. The Qur'an says about Doomsday:

- They ask thee of the (destined) Hour, when will it come to port. Say: knowledge thereof is with my Lord only. He alone will manifest it at its proper time. It is heavy in the heavens and the earth. It cometh not to you save unawares. They question thee as if thou couldst be well informed thereof. Say: knowledge thereof is with Allah only, but most of mankind know not. (7:Al-A'raf:187)
- And unto Allah belongeth the Unseen of the heavens and the earth and the matter of the Hour (of Doom) is but as a twinkling of the eye, or it is nearer still. Lo! Allah is Able to do all things. (16:An-Nahl:77)
- O mankind! Fear your Lord. Lo! the earthquake of the Hour (of Doom) is a tremendous thing. On the day when ye behold it, every nursing mother will forget her nursling and every pregnant one will be delivered of her burden, and thou (Muhammad) wilt see mankind as drunken, yet they will not be drunken, but the Doom of Allah will be strong (upon them). (22:Al-Hajj:1-2)

### **The Resurrection of the dead**

The Holy Qur'an tells us that after our death, God would raise us and give us life again. This would be our resurrection (of body and soul) which would happen on the Day of Resurrection, also called Day of Judgment. Every living soul would taste death and on the Day of Resurrection it would be revived to be paid recompense for its deeds done in this world. The non-believers, in every age, have been ridiculing the idea of resurrection raising silly questions before the prophets. Such questions were also raised before Prophet Muhammad (PBUH). The idea of resurrection, when they would be dead and reduced to bones and dust, looks to such people very strange. The Qur'an tells them that

Almighty God who gave them life when they were nothing would revive them after their death as their resurrection is not more difficult for the Creator of the Heavens and the Earth than their first creation. When God intends to do a thing He only says unto it: Be! And it is.

To make the non-believers understand the process of revival of the dead, the Qur'an gives example of rain again and again which revives the dead and barren land and makes it produce every kind of vegetation, plants, crops, fruits and grass to provide food to the humans and the animals. Besides, the Qur'an gives us some practical examples how the Prophets and pious persons were actually shown the process of revival of the dead. To Prophet Jesus Christ, God gave miracle that he could raise the dead with God's leave (al-Qur'an 3:49, 5:110), while Prophet Abraham was shown the revival of the birds when he had killed them (al-Qur'an 2:260), and some other man (reportedly Uzair, the Prophet of Jews) was himself given death and was revived thereafter (al-Qur'an 2:259), The Holy Qur'an in the following verses also highlights how resurrection of the dead would take place:

- And they swear by Allah their most binding oaths (that) Allah will not raise up him who dieth. Nay, but it is a promise (binding) upon Him in truth but most of mankind know not. That He may explain unto them that wherein they differ, and that those who disbelieved may know that they were liars. And our word unto a thing, when We intend it, is only that We say unto it: Be! And it is. (16:An-Nahl:38-40)
- And they say: When we are bones and fragments, shall we, forsooth, be raised up as a new creation? Say: Be ye stones or iron. Or some created thing that is yet greater in your thoughts! Then they will say: Who shall bring us back (to life). Say: He Who created you at the first. Then will they shake their heads at thee, and say: When will it be? Say: it will perhaps be soon; A day when He will call you and ye will answer with His praise, and ye will think that ye have tarried but a little while. (17:Bani Isra'il:49-52)
- And man saith: When I am dead, shall I forsooth be brought forth alive? Doth not man remember that We created him before, when he was naught? (19:Maryam:66-67)
- And Allah it is who sendeth the winds and they raise a cloud; then We lead it unto a dead land and revive therewith the earth after its death. Such is the Resurrection. (35: Al-Fatir:9)
- And the trumpet is blown and lo! from the graves they hie unto their Lord. Crying: Woe upon us! Who hath raised us from our place of sleep? This is that which the Beneficent did promise, and the messengers spoke truth. (36:Ya Sin:51-52)



## **The Judgement**

After the resurrection, the people would be brought before God, the Almighty Lord of the universe and the Master of the Day of Judgement, Who would judge between them. Every soul on that day will find itself confronted with all that it has done of good and all that it has done of evil. No intercession will be accepted for evil-doers nor any compensation or ransom will be accepted from such people though it is earthful of gold.

On the Day of Judgment, Book of Records would be set up, the Prophets and the witnesses would be called, mankind would look as drunken (although actually not), the voices would be hushed and God would Judge between the men to reward the virtuous and punish the wicked.

The righteous will be given their statements of deeds in their right hand, while the sinners would be given their statements in their left hands. The former will be happy while the latter would be gloomy as the former would be successful and hopeful of reward while the latter would be fearful of the punishment. The sinners would desire to be sent back to the world so that they may do good deeds to earn their salvation but they would not be allowed.

The Prophets would be called upon as witnesses on their communities of followers. The records prepared by Kiram-al-Katibeen (the two angels deputed by God with each human being to prepare record of his life deeds) would be produced. Earth would also record her evidence. Even the tongues, hands and feet of a man would give evidence against him.

Then the virtues and sins of the people would be weighed in the Balance. If the virtues of a person outweigh his sins, he will be successful as he will enter the Paradise; but if his sins are heavier than his virtues, he will be adjudged guilty and will enter the Hell. It is this fact which the Qur'an brings to light in verse 102-103 of its Chapter 23 and in verses 6 to 11 of its Chapter 101.

When the trial is finalized, evidence is recorded and deeds are weighed, God would pass His Judgement which would be final in the sense that no appeal or revision would lie against it. The righteous will be rewarded and the wicked would be ordered to be punished.

It is said that after the Judgement, everybody will have to cross the "Pulsarat" which is a bridge over the Hell and is called the Great Path. This bridge is sharper than knife and thinner than hair. Underneath the bridge there would be raging Hell-fire. The Path over the Bridge will be enveloped in complete darkness. Only the believers and the good-

doers will be able to pass it with the light of their good deeds, while the non-believers and sinners will fall down in the Hell.

The Holy Qur'an presents a picture of the Day of Judgement in its following verses:

- And (bethink you of) the Day when We remove the hills and ye see the earth emerging, and We gather them together so as to leave not one of them behind. And they are set before thy Lord in ranks (and it is said unto them): Now verily have ye come unto Us as We created you at the first. But ye thought that We had set no tryst for you. And the book is placed, and thou seest the guilty fearful of that which is therein, and they say: What kind of a book is this that leaveth not a small thing nor a great thing but hath counted it! And they find all that they did confronting them, and thy Lord wrongeth no one. (18:Al-Kahf:47-49)
- They will ask thee of the mountains (on that day). Say: My Lord will break them into scattered dust. And leave it as an empty plain. Wherein thou seest neither curve nor ruggedness. On that day they follow the summoner who deceiveth not, and voices are hushed for the Beneficent, and thou hearest but a faint murmur. On that Day no intercession availeth save (that of) him unto whom the Beneficent hath given leave and whose word He accepteth. He knoweth (all) that is before them and (all) that is behind them, while they cannot compass it in knowledge. And faces humble themselves before the Living, the Eternal. And he who beareth (a burden of) wrongdoing is indeed a failure (on that Day). And he who hath done some good works, being a believer, he feareth not injustice nor begrudging (of his wage). (20:Ta Ha:105-112)
- And We set a just balance for the Day of Resurrection so that no soul is wronged in aught. Though it be of the weight of a grain of mustard seed, We bring it. And We suffice for reckoners. (21:Al-Anbiya:47)
- On the day when their tongues and their hands and their feet testify against them as to what they used to do, (24:An-Nur:24)
- And they esteem not Allah as He hath the right to be esteemed, when the whole earth is His handful on the Day of Resurrection, and the heavens are rolled in His right hand. Glorified is He and High Exalted from all that they ascribe as partner (unto Him). And the trumpet is blown, and all who are in the heavens, and the earth swoon away, save him whom Allah willeth. Then it is blown a second time, and behold them standing waiting! And the earth shineth with the light of her Lord, and the Book is set up, and the Prophets and the witnesses are brought, and it is judged between them with truth, and they are not wronged. And each soul is paid in full for what it did. And He is best aware of what they do. (39:Az-Zumar:67-70)

- The day when the sky will become as molten copper, And the hills become as flakes of wool, And no familiar friend will ask a question of his friend. Though they will be given sight of them. The guilty man will long to be able to ransom himself from the punishment of that day at the price of his children: And his spouse and his brother. And his kin that harboured him. And all that are in the earth, if then it might deliver him. (70:Al-Ma'arij:8-14)

### **III-Paradise and Hell**

This is a fundamental principle of law, ethics and justice that one who does good deeds must be rewarded and the one who does bad deeds must be punished. But in our life of this world it is seen many a time that those who do evil deeds go unpunished while those who do righteous deeds go unrewarded. This fact leads to the idea of next world or the Hereafter in which the wicked would receive punishment and the pious would receive reward. Reward is generally in the form of happy, comfortable, pleasant and blissful life whereas punishment is generally associated with tension, torture, calamity, grief and miserable living. Life in the former shape is heaven or paradise whereas in the latter form it is fire or hell.

Paradise and Hell are the fact which every religion of the world recognizes in one form or the other for rewarding the virtuous and punishing the sinners. The notions of Paradise and Hell are almost the same in case of Judaism, Christianity and Islam which are the revealed religions of the world. The other religions may have different notions of paradise and hell and of reward and punishment but it can be said without any fear of contradiction that almost every religion and moral system believes that the wicked must receive punishment while the righteous must be rewarded.

Only Allah, the Almighty God of the universe, knows what is the exact nature of Paradise and Hell, and what type of pleasures a righteous person would have and what type of tortures a sinner would be given. We the human beings cannot understand the Paradise and Hell and the things connected with them because we have been given but limited knowledge. Such concepts and things do not fit in the canvas of our perceptions. So the Holy Qur'an uses human language, human terms and human expressions and symbols to explain Paradise and Hell. And using the worldly language, the Prophet of Islam has explained these concepts further. Thus Paradise and Hell have been described in the Qur'an and Hadith with concrete and material things of this world so that the human mind may understand the intensity of pleasure in Paradise and severity of punishment in the Hell. Physical descriptions have been given only to impress upon the people the conceptions of Paradise and Hell in a more tangible and vivid form. What does an average man desire to have a life of enjoyment and pleasure in this world except that he must have a big beautiful house in a garden decorated with fountains, canals, flowers,

fruits? He must enjoy in the house sweet company of beautiful women decked with gold, pearls and jewels. He must have a large number of young servants to serve him. He must have fruits, honey, milk, wine, meat, cold water, fine garments for his use. He should have no worries to earn livelihood for himself and for family and he must sit in the house and should be provided everything he desires. He should not suffer from any disease and should be hale and hearty and ever young. As against it there is the concept of punishment. What type of punishment an average man is afraid of? Life of fear, want, hunger, misery, gloom, agony, anxiety, stress, horror, terror, mental torture! Prison house, torture cell, physical torture, beating, weeping, crying, tormenting prison officials, fire, boiling water, disease – all these are symbols of punishment. The Holy Qur'an and Hadith have described pleasures of the Paradise and the punishments of the Hell generally in these terms.

It is also to be noted that abiding in Paradise or stay in Paradise is permanent or eternal, whereas abiding in Hell or punishment in Hell is not eternal or permanent. This becomes clear if we look at the following verses of the Holy Qur'an:

- As for those who will be wretched (on that Day) they will be in the Fire; sighing and wailing will be their portion therein. Abiding there so long as the heavens and the earth endure save for that thy Lord willeth. Lo! thy Lord is Doer of what He will. And as for those who are glad (that Day) they will be in the Garden abiding there so long as the heavens and the earth endure save for that which thy Lord willeth; a gift unfailing (11:106-108)

The above verses show clearly that the stay of the wicked in the Hell and stay of the pious in the Paradise will be as long as the heavens and the earth exist except if Allah wills. According to the commentators, the expression "as long as the heavens and the earth endure" in the ancient Arabic usage signified time beyond count or a very long time. Thus stay in Paradise or punishment in Hell will be for very long time but Allah may reduce or cut it if He wills. Since in case of Paradise, the stay is a gift of Allah which is never ending, so the stay will neither be curtailed nor cut off. However, in case of Hell, Allah may cut off the stay if He wills as He is Doer of what He wishes. That the stay in Hell is not for ever is also approved by the following verse of the Holy Qur'an: "He (Allah) will say: Fire is your home. Abide therein for ever, save him whom Allah willeth (to deliver out of it). Lo! Thy Lord is Wise, Aware. (6:128). This fact is also supported by the Traditions of Prophet Muhammad (PBUH) reported in authentic Hadith literature. When the angels, the Prophets, and the believers have interceded and there is left no good person in the Hell having even an atom of good, Allah, the Merciful, will then bring forth from it people who never did any good. "Surely a day will come over Hell, when there shall not be a single human being in it."

According to the mystics, God being Most Merciful, mercy is the ultimate end in Divine scheme. Punishment in the Hell is for purification. The fire is a source of torment, but at the same time it is also a great purifier. In order to make a man fit for Paradise, his purification from the dross of sins and from spiritual diseases is necessary. When the evildoers will be purified by the hellfire and are made fit for spiritual advancement, they would be taken out of Hell and made to enter in Paradise.

### **Description of Paradise**

We have already studied in the preceding Section that on the Day of Judgment those who are adjudged righteous would be rewarded with Paradise, while those who are adjudged sinners would be thrown in Hell. In this Section we would describe the beauties of Paradise and the qualifications of those who would be its inmates.

Jannat or Al-Jannah is from Jann which means to cover. Hence Jannat means a place which is covered i.e. covered by the shade of trees and plants. So Jannat is normally translated as garden. Highest grade of Jannat is Ferdaus which is translated generally as Paradise. However, here we have used the word Paradise for Jannat. In Islam, a garden with a garden house having all its paraphernalia of pleasures and enjoyments has been taken to be the symbol of rewards for the virtuous.

There are eight grades or divisions of Paradise, namely: Adn, Khuld, Nayeem, Mawa, Darus Salam, Darul Qarar, Al-Muqamah and Ferdaus. Since Ferdaus is the highest heaven, the Prophet of Islam has instructed his followers to pray to Almighty Allah for this heaven. Prayer, Fasting, Zakat and Jihad will each have separate doors from where will enter the regular observers of these acts of worship.

Paradise, according to the Qur'an is a garden as wide as are the heavens and the earth. It has every conceivable blessing underneath which rivers flow. Foods of all types, fruits of all varieties, pure wine, water springs, canals with flowing honey and milk, beautiful virgins with modest gaze and lovely eyes as pure as if they were hidden eggs, handsome boys, finest robes, thrones and couches of gold, etc would be there in the Paradise in plenty.

On the Day of Judgment the righteous people would be rewarded with Paradise wherein they will enter and abide for ever. They may live then in the company of their parents, wives and children provided they are also pious and are rewarded with Paradise. They would be welcomed by Angels and would be greeted and served by beautiful females and handsome young male servants. They will wear green robes of finest silver and gold embroidery and armlets of gold. They would sit on thrones and lie in beautiful couches. They would take pure wine causing no intoxication.

The blessings of Paradise cannot be conceived in this world. The Qur'an says: No soul knoweth what is kept hid for them of joy, as a reward for what they used to do (32:17). Prophet has reportedly said: "Allah says: I have prepared for My pious slaves what an eye has not seen, nor an ear has heard, nor the heart of a man has conceived". The highest blessing of Paradise, according to the Qur'an (9:72), will be the pleasure of Allah. The greatest gift in Paradise, according to a Hadith, will be the vision of Allah.

In its following verses, the Qur'an paints a very beautiful and attractive picture of Paradise and the life of its inhabitants:

- And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruits thereof they say: This is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there for ever they abide. (2:Al-Baqarah:25)
- And vie one with another for forgiveness from your Lord, and for a Paradise as wide as are the heavens and the earth, prepared for those who ward off (evil); (3:Al-Imran:133)
- Lo! Those who believe and do good works, their Lord guideth them by their faith. Rivers will flow beneath them in the Gardens of Delight. Their prayer therein will be: Glory be to thee, O Allah! And their greeting therein will be: Peace. And the conclusion of their prayer will be: Praise be to Allah, Lord of the worlds! (10:yunus:9-10)
- And as for those who will be glad (that Day) they will be in the Garden, abiding there so long as the heavens and the earth endure save for that which thy Lord willeth: a gift unfailing. (11:Hud:108)
- Gardens of Eden which they enter, along with all who do right of their fathers and their helpmates and their seed. The angels enter unto them from every gate. (Saying): Peace be unto you because ye persevered. Ah, passing sweet will be the sequel of the (heavenly) Home. (13:Ar-Ra'd:23-24)
- Save single-minded slaves of Allah; For them there is a known provision, Fruits. And they will be honoured. In the Gardens of delight. On couches facing one another; A cup from a gushing spring is brought round for them. White, delicious to the drinkers, Wherein there is no headache nor are they made mad thereby. And with them are those of modest gaze, with lovely eyes, (Pure) as they were hidden eggs (of the ostrich). (37:As-Saffat:40-49)

- O my slaves! For you there is no fear this day, nor is it ye who grieve; (ye) who believed Our revelations and were self-surrendered. Enter the Garden, ye and your wives, to be made glad. Therein are brought round for them trays of gold and goblets, and therein is all that souls desire and eyes find sweet. And ye are immortal therein. This is the Garden which ye are made to inherit because of what ye used to do. Therein for you is fruit in plenty whence to eat. (43:Az-Zukhruf:68-73)
- Lo! Those who kept their duty will be in a place secure amid gardens and water-springs, attired in silk and silk embroidery, facing one another. Even so (it will be). And We shall wed them unto fair ones with wide, lovely eyes. They call therein for every fruit in safety. They taste not death therein, save the first death. And He hath saved them from the doom of Hell, A bounty from thy Lord. That is the supreme triumph. (44:Ad-Dukhan:51-57)
- A similitude of the Garden which those who keep their duty (to Allah) are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey; therein for them is every kind of fruit, with pardon from their Lord. (47:Muhammad:15)
- Those are they who will be brought nigh. In gardens of delight; A multitude of those of old. And a few of those of later time. On lined couches. Reclining therein face to face. There wait on them immortal youths. With bowls and ewers and a cup from a pure spring. Wherefrom they get no aching of the head nor any madness. And fruit that they prefer. And flesh of fowls that they desire. And (there are) fair ones with wide, lovely eyes, like unto hidden pearls. Reward for, what they used to do. There hear they no vain speaking nor recrimination, (naught) but the saying: Peace, (and again) Peace. (56:Al-Waqi'ah:11-26)

### **Description of Hell**

Those who disbelieve Allah and Allah's messengers and scorn Allah's revelations, those who do evil deeds and commit sins, those who transgress limits prescribed by Allah and violate Divine Laws, those who do not worship Allah alone and hold partners unto Him, those who follow the Satan and rebel against God, will be thrown into Hell after their deeds are judged on the Day of Judgment as they are the rightful owners of fire. They will dwell there for ever; their's will be a shameful doom.

Hell is full of fire and all horrible and terrible things – which human mind can imagine – to punish the wrong – doers. When their skins are consumed by fire, they will be provided fresh skins to taste the torment. Theirs will be bed of hell, and over them coverings of hell; sighing and wailing will be their portion and they will be abiding therein

so long as the heavens and the earth endure or God wills. They will be made to drink a festering water which one can sip but can hardly swallow. Death would come to them from every side while yet they cannot die. Garments of fire will be cut out for them; boiling fluid like molten lead will be thrown on their head. Wrong-doers from the humankind and the Jinn will enter Hell. It is so spacious that it would not be filled to its full and would cry for more, till the Almighty puts down His foot and it says "enough, enough."

There is intensely hot fire in the Hell having rising flames as high and big as mountains. According to the Traditions, the fire of Hell was prepared in thousands of years. It was burnt for one thousand years till it became red. Then it was burnt for another one thousand years till it became white. And again it was burnt for another one thousand years till it became black. In this state it is now in the process of burning. There are seventy thousand valleys in Hell, in each valley seventy thousand hillocks, and in each Hillock seventy thousand snakes and seventy thousand scorpions. There is one valley called valley of Grief (Jabal-ul-Hazn) from which the Hell itself seeks refuge seventy times a day. Those who work for show will enter into it. The Hell is so deep that if a stone is thrown from the top it will take seventy years to reach its bottom. The fire of this world is one-seventieth part of the Hell-Fire. There are pus, impure blood and other dirty things in Hell to such an extent that if a drop therefrom would come to this world, all its inhabitants would die out of its stink.

There are seven grades or divisions of Hell. These are: Jahannam (Hell); Zat-al-Lahb (the Flaming Fire 70:15Q); Hutma (Crushing Disaster 104:4Q); Saeer (Burning Fire 4:55Q); Saqr (Scorching Fire 74:26Q); Jaheem (Fire 26:91Q), and Haviyah (Abyss of Fire 10:6Q). These grades or divisions are for different kinds of sinners and would be allocated to them in proportion of their sins.

The inmates of fire will have their food of fire, dress of fire, drink of fire, beddings of fire and coats of heated tar with heavy chains. They shall not taste therein cold nor drink but boiling water or paralyzing cold. They will neither be in a state of life nor death. The man who will receive the slightest punishment in Hell will wear a pair of shoes of fire which will boil his brain like the boiling of water in a cauldron.

Following verses of the Qur'an draw a horrible picture of Hell and of the life of those who would be thrown into it because of their sins and evil deeds:

- And whoso disobeyeth Allah and His messenger and transgresseth His limits, He will make him enter Fire where such will dwell for ever; his will be a shameful doom. (4:An-Nisa:14)



- Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is ever Mighty, Wise. (4:An-Nisa:56)
- Theirs will be bed of Hell, and over them coverings (of Hell). Thus do We requite wrong-doers. (7:Al-A'raf:41)
- As for those who will be wretched (on that day) they will be in the Fire; sighing and wailing will be their portion therein. Abiding there so long as the heavens and the earth endure save for that which thy Lord willeth Lo! thy Lord is Doer of what He will. (11:Hud:106-107)
- Hell is before him, and he is made to drink festering water. Which he sippeth but can hardly swallow, and death cometh unto him from every side while yet he cannot die, and before him is a harsh doom. (14:Ibrahim:16-17)
- These twain (the believers and the disbelievers) are two opponents who contend concerning their Lord. But as for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be pored down on their heads. Whereby that which is in their bellies, and their skins too, will be melted; And for them are hooked rods of iron. Whenever in their anguish, they would go forth from thence they are driven back therein and (it is said unto them): Taste the doom of burning. (22:Al-Hajj:19-22)
- And those who disbelieve are driven unto Hell in troops till, when they reach it and the gates thereof are opened, and the warders thereof say unto them: Came there not unto you messengers of your own, reciting unto you the revelations of your Lord and warning you of the meeting of this your Day? They say: Yea verily. But the word of doom for disbelievers is fulfilled. It is said (unto them): Enter ye the gates of Hell to dwell therein. Thus hapless is the journey's end of the scorers. (39:Az-Zumar:71-72)

## CHAPTER-41

### STORIES OF AL-QUR'AN

#### 1- Adam and Iblees

The Qur'an, in its various passages, throws light on the story of Adam (the father of humankind) and Iblees (a jinn who had been included among the angels) in an interesting manner. Briefly speaking the story told by the Qur'an is that Allah intended to create Adam out of potter's clay and appoint him viceroy (caliph) in the earth. The angels objected to it as they perceived that such a creation (having a large freedom of action) would (create a big disorder in the earth and would) shed blood. According to a tradition their this perception was based on their past experience of previous Adams (humanbeings) or adam-like creations who had been given independence of thought and action and who had made mischief in the earth. However, the angels were satisfied when Allah taught Adam the names of various things, showed them to the angels and they could not tell their names but Adam did. Then Allah asked the angels to prostrate to Adam. All did save Iblees. When Iblees was asked why he had not obeyed, he said that he was created from fire while Adam was created from mud and therefore he was superior. At this God declared him outcast and expelled him from heaven. However, Iblees challenged that if he is given respite, he would beguile Adam and his off-spring from the right path of God. Allah accepted this challenge and gave him reprieve till the Day of Judgement. So the first action which Iblees took in this way was taken against Adam whom God had allowed to live in Paradise with his wife and eat everything he wished except fruit of a particular tree. Iblees approached Adam and his wife and made them eat fruit of the forbidden tree and thus got them expelled from Paradise for their disobedience to God's commandment.

Here are some of the passages of the Holy Qur'an which tell various aspects of this story:

- And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt Thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not. And He taught Adam all the names, then showed them to the angels, saying: Inform me of the names of these if ye are truthful. They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise. He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I

- know the secret of the heavens and the earth? And I know that which ye disclose and which ye hide. And when we said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever. And We said: O Adam! Dwell thou and thy wife in the Garden and eat ye freely (of the fruits) thereof where ye will; but come not nigh this tree lest ye become wrongdoers. But Satan caused them to deflect therefrom and expelled them from the (happy) state in which they were; and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time. Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the Relenting, the Merciful. We said: Go down, all of you, from hence; but verily there cometh unto you from Me a guidance; and whoso followed My guidance, there shall no fear come upon them neither shall they grieve. But they who disbelieve, and deny our revelations, such are rightful owners of the Fire. They will abide therein. (2:Al-Baqarah:30-39)
- And We created you, then fashioned you, then told the angels: Fall ye prostrate before Adam! And they fell prostrate, all save Iblis, who was not of those who make prostration. He said: What hindered thee that thou didst not fall prostrate when I bade thee? (Iblis) said: I am better than him. Thou createdst me of fire while him Thou didst create of mud. He said: Then go down hence! It is not for thee to show pride here, so go forth! Lo! thou art of those degraded. He said: Reprieve me till the day when they are raised (from the dead). He said: Lo! thou art of those reprieved. He said: Now, because Thou hast sent me astray, verily I shall lurk in ambush for them on Thy Right Path. Then I shall come upon them from before them and from behind them and from their right hands and from their left hands, and Thou wilt not find most of them beholden (unto Thee). He said: Go forth from hence, degraded, banished. As for such of them as follow thee, surely I will fill hell with all of you. And (unto man): O Adam! Dwell thou and thy wife in the Garden and eat from whence ye will, but come not nigh this tree lest ye become wrong-doers. Then Satan whispered to them that he might manifest unto them that which was hidden from them of their shame, and he said: Your Lord forbade you from this tree only lest ye should become angels or become of the immortals And he swore unto them (saying): Lo! I am a sincere adviser unto you. Thus did he lead them on with guile. And when they tasted of the tree their shame was manifest to them and they began to hide (by heaping) on themselves some of the leaves of the Garden. And their Lord called them (saying): Did I not forbid you from that tree and tell you: Lo! Satan is an open enemy to you? They said: Our Lord! We have wronged ourselves. If Thou forgive us not and have not mercy on us, surely we are of the lost! (7:Al-A'raf:11-23)

The above story has also been told in a bit different words but with the same theme in verses 61 to 65 of Surah 17, in verses 116 to 123 of Surah 20 and in verses 71 to 85 of Surah 38 of the Holy Qur'an.

## **2- Cain and Abel**

The story of Cain (Qaabil) and Abel (Haabil) has been told by the Qur'an in verses 27-31 of its Surah (Chapter) 5 very briefly without even mentioning the names of these two sons of Adam. Cain was elder and was a farmer while Abel was younger to him and was engaged in the profession of rearing sheep. Both the brothers offered sacrifice (or gift) to Allah. Cain offered some carn from his tilth and Abel offered a sheep. It so happened that Abel's offering was accepted whereas Cain's offering was rejected. At this Cain became very angry and he threatened Abel to kill him. But Abel did not lose his calm and only said: "Allah accepts gifts from those who are righteous. If you stretch out your hand against me to kill me, I shall not stretch out my hand to kill you as I fear Allah". However, these nice words could not pacify the wrath of Cain who attacked his younger brother Abel and killed him merely out of jealousy. He thus became a wrongdoer and a loser.

Now Cain did not know what to do with his brother's dead body. So Allah sent a raven who started digging up the ground to show him how to hide his brother's naked corpse. Seeing this Cain was ashamed and with regrets he said: "Woe unto me! Am I not able to be as this raven and so hide my brother's naked corpse!" So he became repentant.

This was the first murder of a human being. A brother had killed a brother. Since Allah had made the life of a human being very sacred, so He decreed at this human murder: "Whosoever kills a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saves the life of one, it shall be as if he had saved the life of all mankind- (Al-Qur'an 5:32). Killing an innocent human being is as big a crime as the crime of killing all humankind, and since Cain was the first one to commit this crime, he shares the burden of crime of every murder committed after him according to a tradition.

The moral of the story is that murder of a human being is a big offence and so one should not commit it for any cause whatsoever except in the course of justice.

## **3- Joseph and his brothers**

The story of Prophet Joseph has been described by the Qur'an in its Surah 12 which has been named after him and it has been called the best of the narratives (Ahsanal Qasas). According to a version, this story is stated to have been revealed to Muhammad (PBUH)

to enable him to answer a question put by the pagans of Makkah at the suggestion of the Jews that how did the Israelites go to Egypt. The story has been narrated by the Qur'an in a very very beautiful and vivid manner and it can neither be abridged successfully nor it can be reproduced with its original beauty. This is perhaps the only story of a Prophet which has been told by the Qur'an in detail and in chronological order and in one Surah. I would try to reproduce this story very briefly and would request the reader to condone my lapses.

Joseph was son of Prophet Jacob (also named Israel), grandson of Prophet Isaac and great grandson of Prophet Abraham. He had eleven brothers, ten step and one real and he lived with his parents and brothers in his ancestral home in the land of Cannan. While a child in his teens he saw a dream that eleven stars, the sun and the moon were prostrating to him. He related his dream to his father Jacob who told him that God would choose him a Prophet, give him knowledge of interpretation of dreams and perfect His favours on him. But Jacob forbade him not to mention his dream to his brothers lest they devise a plot against him. However, Joseph's handsome stature, amiable manners and the special love and affection which he enjoyed of his father had already aroused jealousy and ill-feelings in the hearts of his brothers. So they devised a plot to get rid of Joseph and, therefore, they convinced their father to let Joseph go with them on a picnic so that Joseph could enjoy sport and play. Jacob yielded to their demand unwillingly. They took Joseph out of the home and according to an already agreed scheme they threw him down to the bottom of a well. Then the brothers returned home weeping and told their father that they engaged in racing and left Joseph with their luggage when a wolf came and devoured him. It was a great shock for Jacob but he could do nothing except to remain patient and have trust in God.

Meanwhile a caravan of merchants which was going to Egypt came to the place where Joseph's brothers had thrown him in the well. They picked up Joseph and sold him as a slave in an Egyptian market. The Egyptian who purchased Joseph was a big officer (Aziz) in the court of Pharaoh. He instructed his wife (whose name was Zulaikha according to some scholars) to keep Joseph with honour as he may prove useful to them or they may adopt him as a son. But Zulaikha developed passion for young and handsome Joseph. One day she closed the door of the room and asked Joseph of evil act. But Joseph refused and ran towards the door to escape from her. At the door they found the husband of Zulaikha. Though Zulaikha strongly tried to put blame on Joseph but the enquiry revealed that Zulaikha was guilty. The news of this event spread in the town specially among ladies who started ridiculing Zulaikha for her madness for a slave. Zulaikha arranged a feast for the ladies and ordered Joseph to come before them. The ladies were so impressed by Joseph's wonderful personality that they cut their hands with the knives which had been provided to them to cut fruits.

The men in the city were, however, alarmed at the mad craving which Joseph's charm had aroused among their ladies. In order to remove Joseph from the eyes of their women, they put Joseph in a prison for few years although they were convinced of his innocence. In prison Joseph met two prisoners. One of them was king's cup-bearer and the other was king's baker. Joseph interpreted their dreams, informing the former that he would be released and telling the latter that he would be hanged. Joseph also asked the former to mention him to the king, but he forgot when he was released and reinstated in his post in the king's court. Meanwhile the king saw in a dream seven fat cows whom seven lean cows were eating, and he also saw seven green ears of corn and seven others which were dry. He asked his courtiers to interpret his dream which none could do. King's cup-bearer, however, immediately remembered Joseph and told the king that Joseph could interpret it. Joseph interpreted the dream of the king and asked him to beware of the coming famine and make arrangements to offset its impact. The king was so impressed by Joseph that he appointed him as his grand minister for treasury and stores and handed over to him full authority and power.

Soon the foretold famine seized Egypt and its neighbouring countries in its grip. Due to Joseph's wise and in-time planning, Egypt was, however, saved from the horrors of the great famine. Rather it became a market for supply of corn to the famine-hit neighbouring lands. Driven by famine, Joseph's brothers came to Egypt to buy corn. They could not recognize Joseph but Joseph at once recognized them. Joseph treated his brothers well and gave them good measure. He also inquired about the members of their family and asked them to bring their youngest brother with them next time, otherwise they would not get corn. Joseph's brothers returned home and when they opened their saddle-bags, they found that the money which they had paid for purchase of corn had been returned to them. With a lot of pleading they succeeded in convincing their father Jacob to let their youngest brother Benjamin to accompany them. But Jacob exacted a solemn promise from them to bring Benjamin back to him and to that promise he called Allah to witness.

Thus Joseph's eleven brothers including Benjamin arrived in Egypt for the second time for purchase of corn. Joseph received them with more kindness and affection which he had shown them in their first visit as they had fulfilled their pledge and had brought Benjamin with them. He secretly disclosed to Benjamin that he was his brother Joseph. When the saddle-bags of Joseph's brothers were being filled by corn, a drinking cup of the king was placed in Benjamin's saddle bag so that Benjamin should be held responsible for its theft and should be detained under Hebrew law. This was scheme of Joseph to retain his brother with him and the scheme succeeded remarkably. The request of the brothers that one of them should be detained in place of Benjamin was rejected. So Joseph's brothers returned to their home in Canaan and could not explain to

their aged father Jacob as to why they had failed to honour their pledge and bring back Benjamin to him. Loss of Benjamin added much to Jacob's grief and having hope for Allah's mercy he directed his sons to go to Egypt again and search for Joseph and his brother Benjamin.

Thus Joseph's brother again came to Egypt and this time they expressed their extreme helplessness to Egypt's grand minister Joseph. They even begged him of charity. At this Joseph's heart was so softened that he revealed his identity, forgave them all their wrongdoings and directed them to return to Cannan and bring their father Jacob and all family members to Egypt. As soon as Joseph's shirt was put on the face of Jacob, his eyesight recovered. All the family reached Egypt and Joseph provided them dwellings and fertile lands with Pharaoh's permission and settled them with honour and dignity in Egypt. Joseph's childhood dream was also fulfilled when his parents and his eleven brothers paid homage to him by falling in prostration before him. In this way the children of Israel migrated to Egypt and settled there for a very long period till their exodus from that country under Moses.

#### **4- Moses and the learned man**

The Qur'an tells the story of Moses and the learned man in verses 60-82 of its Chapter 18 i.e. Surah Al-Kahf. However, the emphasis of the Qur'an is on the moral aspects of the story and not on its form or details, as usual. The Qur'an neither provides us the name of the learned man, the name of the servant of Moses, nor it informs us as to why Moses met the learned man. However, some information regarding this story is available in Hadith literature. If this is added to the information given by the Qur'an then the following story emerges:

One day Moses was giving a sermon to the Israelites. Impressed by the profundity of his knowledge, one of the audience asked: "Is there any more knowledgeable person than you? To this question, Moses was expected to say: "Allah knows better." But he said: "None". At this Moses incurred displeasure of Allah who told him to go to a place where two rivers (or two seas) meet. There he would find a slave of Allah who knows more than him. Thus Moses set upon a long journey, accompanied by his young servant (whose name the Quranic scholars have given as Joshu'a), to meet the said learned slave of Allah (whose name has been reported as Khidher) in order to learn some knowledge from him. Moses had his meal and a fried fish with him which was being carried by his servant in a basket. When they reached the junction of the two seas, they decided to rest a while near a rock where Moses fell asleep. His servant saw that the fish miraculously slipped and made its way into the sea. But when Moses got up, the servant forgot to mention the escape of the fish to him. So they resumed their journey. After some time, Moses felt tired and hungry and so he asked his servant to give him his meal.

At this the servant remembered and told Moses what had happened to the fish they had brought to eat. Moses at once remarked that the place where the miracle of the fish had happened was in fact the place which they were looking for. So they went back to the place where Moses found Khidher. Moses said to him: "May I accompany you so that you may teach me the wisdom which Allah taught you?" Khidher replied: "You cannot bear with me as you cannot have patience regarding a matter of which you have no knowledge". However, when Moses promised to be patient and not to ask any question, Khidher agreed to take him in his company. So they proceeded. When they entered into a boat to cross the river, Khidher made a hole in it. At this Moses got annoyed and said: Have you made hole in it so that all who are in it should drown? Khidher said: Did I not tell you that you can have no patience to bear with me? At this Moses remembered his promise and kept quiet. When they went further, they met a young boy whom Khidher killed. At this Moses became angry and remarked: Have you killed an innocent person who had done no crime? Khidher reminded him of his promise and so Moses again became silent. After some time, they reached a village whose people refused to entertain them. There Khidher saw a wall which was about to fall. He repaired the wall without any remuneration. At this act of kindness to the rude people, Moses protested and said to Khidher: If you had wished you could have asked wages for the repair of this wall? Khidher declared it parting of the ways with Moses and then he revealed the mystery of the events at which Moses could not keep patience. He said: As for the boat, it belonged to the poor people who earned their livelihood through plying it on hire. I made a hole in it so that a king who was taking every good boat by force on the other side of the river may not take it considering it a defective boat. And as for the boy, his parents were believers and I feared he would be rebellious and disbeliever. I killed him so that Allah bless them with a better child in his place. And as for the wall, it belonged to orphan boys whose father was a righteous person. Beneath it there was treasure. I repaired it so that they should bring forth their treasure when they come to their strength. I did not do these acts on my own. It is the mercy of Allah on His creatures that He commanded me to perform these acts.

### **5- Solomon and the Queen of Saba**

Prophet Solomon, son of Prophet David, succeeded his father as the king of Israel which was great empire in the ancient times. Allah had bestowed many favours on him, He taught him language of the birds and subjugated winds to his control. His rule was not only on men but also on jinn, beasts and birds. His name has been mentioned in the Qur'an many times while some of the events of his life have been referred to in verses: 21:78-82, 27:15-44, 34:12-14 and 38:30-40 of the Qur'an.

The story of Solomon's meeting with the Queen of Saba (called Shehba in the Old Testament) has been narrated by the Qur'an in verses 20-44 of its chapter 27 (called



Surah An-Naml). As Solomon's rule was also on birds and he had assigned to birds various duties, he checked the attendance of the birds one day and found hoopoe missing. He said: "I will punish him with hard punishment if he does not explain his absence." A little later the hoopoe came and informed him that in Saba (region of Yemen) there was a queen (whose name has been mentioned as Bilquis in Jewish literature) ruling over the people and she had a beautiful throne. She and her people worshipped the sun instead of Allah and the Satan had debarred them from the right way. Solomon said: "I shall see whether you are speaking truth or telling lie. Go with this letter and throw it to her and come back with her reply". When the letter was dropped near Queen Bilquis and she read the letter, she said to her courtiers: "O Chiefs! There has been thrown to me a noble letter. It is from Solomon. It starts in the name of Allah and it says: Exalt not yourselves against me, but come to me as those who submit". She further said: "O Chiefs! I always consult you in my decisions. Give your opinion what I should do in this matter." They said: "We are ready to fight as we are mighty people and strong warriors. However we shall do what you command us to do." At this answer of her courtiers, she said: "War is destructive. When the kings enter a town, they ruin it and make its noble people low. We should avoid war. Let me send some presents to Solomon and see with what answer the envoys return."

When the envoys of the Queen with valuable gifts arrived in Solomon's court, Solomon rejected the gifts and said to them: "Do you want to give me wealth? Allah has given me more wealth as compared to what you have. Take back your gifts. Tell the queen and your people to surrender. Otherwise I shall send my troops who will destroy you." When the envoys returned and told the queen about Solomon's power, she decided to submit to his call. When Solomon heard that the queen had set out to appear before him, he told his courtiers that he wanted queen's throne to be brought to him before she arrived. One of the courtiers who had knowledge of the Scripture brought the throne in as little a time as twinkling of the eye. Solomon found the throne near him. Then he ordered some changes to be made in the throne as he wanted to test whether the queen would recognize it or not.

The queen came to the court with great pomp and show in the company of a large delegation. She was asked about the throne which she recognized at once and said: It looked as if it were her throne. Then she was invited in the palace to royal banquet which Solomon had hosted in her honour. The floor of the palace was paved with pieces of polished glass and crystal looking as if clear water was flowing. She thought it was really water, so she tucked up her clothes and uncovered her feet and ankles to set foot in it. Solomon told her that there was no water and the floor was made of glass. Impressed by the grandeur of Solomon's court and his control over winds, jinn, beasts and birds, she acknowledged Solomon as a man of God. She declared her belief in God,

embraced Islam and became Muslim. Some commentators of the Bible and of the Qur'an have tried to give the story a romantic touch and hold that Solomon married her and the Abyssinians claim to be their offspring, but this view has no reliable historical evidence in its support.

### **6- Zulqarnain and Yajuj Majuj**

The Qur'an relates this story in verses 83 to 98 of its Surah Al-Kahf. This story is also stated to have been revealed to Prophet Muhammad (PBUH) to provide him an answer to the question asked by the pagans of Makkah at the instance of the Jews as a test of his prophethood. The question was: Ask him of a much traveled man who reached the sunrise and the sunset regions of the earth, what was his history? In response to this question the story of Zulqarnain was revealed. It is briefly stated in the light of the Qur'an as under: Allah established power of Zulqarnain on earth and blessed him very vast resources. His expeditions to far off places in the West and the East have been briefly mentioned. In the West he found a people on whom Allah gave him power and told him that he was authorized to either punish them or show them kindness. He said that he would punish the wrongdoers only but to those who believed and performed good deeds he would give kind treatment. This shows that Zulqarnain was great king and conquerer and he believed in God and was a righteous person.

Then the Qur'an tells us about his expeditions in the East. In the East he comes to a place between the two mountains where he meets a people who complain to him about Gog and Magog who spoil their land and bring havoc upon them. So they request him to set a barrier between them and their enemies. Their offer of kharaj (aid in money) is rejected by Zulqarnain. However, he asks them to provide him labour and material and thus he builds a strong wall or barrier leveling the gap between the two mountains. The wall was strong enough to check the onslaught of the Gog and Magog as they were unable to surmount it or pierce into it. After building it, Zulqarnain declares: "This (the construction of a strong wall) is a mercy from my Lord; but when the promise of my Lord comes to pass, He will level it to the ground." His this statement also shows that he believed in God and had full trust in Him.

The Qur'an, however, does not tell us as to who was Zulqarnain, where and when he lived, which wall he built and who were Gog and Magog. About these questions there is a lot of difference of opinion among the scholars and the commentators. Some scholars say that Zulqarnain was Alexander the Great of Greece who conquered a substantial part of the world. But majority of the scholars identify him with Cyrus the Great. He was a ruler of ancient Persia in the sixth century B.C., described in the Bible as a noble king. He conquered Babylon and liberated the Jews and settled them again in Jerusalem when Jerusalem had been completely destroyed by Nebuchadnezzar, a Babylonian king, in 587

B.C. and about six hundred thousand Jews had been taken in captivity to Babylon. About the wall he built, there is also a difference of opinion. To identify the wall built by Zulqarnain, Maulana Hafiz-ur-Rahman Sevharvi in his book Qasas-ul-Qur'an, has discussed the following four walls in the region where Gog and Magog used to attack: 1) The Great Wall of China; 2) The Wall of Derbend near Bukhara; 3) Wall near Daghistan called Babul Abwab or Al-Bab; 4) Wall near Daryal pass called Caucasus Wall. And he identifies the fourth one as the wall built by Zulqarnain. The view of the Maulana is supported by many. This wall has been built with iron and molten copper and was constructed by Cyrus to protect the people from the brutal invasions of Scythian tribes.

The question that who are the Gog and Magog has also irritated many a mind throughout ages. Very interesting legends have been woven by the historians around them. However, according to most of the Muslim historians and commentators, Gog and Magog are just like other human beings having no extraordinary or superhuman physique or features or qualities. They are the two tribes from the children of Japeth, son of Noah. Hafiz Ibn Kathir in his book al-Bidaya-wal-Nihaya writes: "And Japeth is the ancestor of the Tartars. Therefore, Gog and Magog are a branch of the Tartarians and are the Mongolian tribes, and are much more strong, savage and brute than the (other) Tartars." These were the wild tribes of North Eastern Asia and their chain starts from the Northern Asia and spreads through Tibet and China and towards the west it expands up to Turkistan.

### **7- The Companions of the Cave**

The story of the companions of the cave has been related by the Qur'an in verses 9 to 26 of its Chapter 18 which is named Surah Al-Kahf after this event. According to a tradition, this story was revealed to the Prophet of Islam to provide him answer to the question of the pagans of Makkah which they had asked at the instance of the Jews. The question was: Ask him of some youth of old, what was their fate, for they have a strange story. The Jews had assured the pagans that Muhammad (PBUH) would not be able to answer this question and thus his claim of Prophethood would be exposed. However, Allah revealed the answer to His Prophet in the above mentioned verses of the Qur'an and he recited it before the Makkans. The story is briefly stated as under in the light of the Qur'an.

According to the Qur'an a few youngmen, who believed in Allah, rose up and declared. "Our Lord is One Who is the Lord of the heavens and the earth. We will not invoke any other god beside Him. Our people have adopted other deities. Since we have forsaken their deities, we should (in order to escape their oppression and persecution) take refuge in a cave." So they left their people and took refuge in the cave. There Allah lulled them to a deep sleep for a number of years. If an outsider had seen them, it would

appear to him as if they were awake, whereas in fact they were asleep. Allah turned them to the right and to the left sides. And their dog was sitting at the entrance of the cave with outstretched forelegs. After a long period, Allah raised them up. They asked one another for how long they had remained in that condition. Some of them said that they might have stayed for a day or a part of a day. But the others said that only Allah knew for how long they stayed. Then they sent a man of them with a silver coin to purchase some food for them warning him to be careful lest their cruel people discover them and put them to death or force them back into their faith. Thus Almighty Allah revealed their secret to the people so that the people should know that Allah's promise of raising them after their death and the coming of the Day or Resurrection is true.

The Qur'an has neither disclosed the exact number of the persons who took refuge in the cave nor it has told the exact number of years they stayed in the cave. It merely quotes the people about the number of the persons and the number of the years and at the end says that Allah knows best.

This story is identified by the Western writers (particularly by Gibbon) with legend of the Seven Sleepers of Ephesus. Emperor Decius, who ruled the Roman Empire from 249 to 251 A.D., was mercilessly persecuting the Christians. So during his reign seven young Christians left the city and hid themselves in a cave where they fell into sleep. After about 200 years or so, they woke up in 445 or 446 A.D. when Emperor Theodosius was ruling the Roman Empire and the whole of nation had embraced Christianity.

## CHAPTER-42

### MISCELLANEOUS SUBJECTS

#### 1- Satan is Man's biggest enemy

We have already studied in the preceding chapter that Iblees (also called Satan or devil) refused to prostrate to Adam and thus disobeyed Allah. At this Allah declared him an outcast and expelled him from Paradise. Satan, however, threw a challenge that if he was given respite, he would beguile Adam and his progeny to evil path. Allah accepted the challenge, gave him respite till the Day of Resurrection and cautioned Adam and his wife to beware of Satan who is their and their children's open enemy. The Satan first misguided Adam and Eve to eat fruit of the forbidden tree and got them expelled from Paradise, and then resolved to deflect Adam's children, the mankind, from God's right path and make them commit evil deeds. He lures mankind to evil path by making their evil deeds seem fair, by convincing them to love wealth and children to the neglect of their duty to God, by making them love lewdness and obscenity, by making false promises to them, etc. Following verses of the Qur'an throw light on this subject:

- O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is an open enemy for you. He enjoineeth upon you only the evil and the foul, and that ye should tell concerning Allah that which ye know not. (2:Al-Baqarah:168-169)
- The devil promiseth you destitution and enjoineeth on you lewdness. But Allah promiseth you forgiveness from Himself with bounty, Allah is All-embracing, All-knowing. (2:Al-Baqarah:268)
- Whom Allah cursed, and he said: Surely I will take of Thy bondmen an appointed portion: And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle's ears, and surely I will command them and they will change Allah's creation. Whoso chooseth Satan for a patron instead of Allah is verily a loser and his loss is manifest. He promiseth them and stirreth up desires in them, and Satan promiseth them only to beguile. For such, their habitation will be hell, and they will find no refuge therefrom. (4:An-Nisa:118-121)
- O Ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may

- succeed. Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from (His) worship. Will ye then have done? (5:Al-Ma'idah:90-91)
- And Satan saith, when the matter hath been decided: Lo! Allah promised you a promise of truth; and I promised you then failed you. And I had no power over you save that I called unto you and ye obeyed me. So blame me not, but blame yourselves. I cannot help you, nor can ye help me. Lo! I disbelieved in that which ye before ascribed to me. Lo! for wrong-doers is a painful doom. (14:Ibrahim:22)
  - By Allah, We verily sent messengers unto the nations before thee, but the devil made their deeds fair-seeming unto them. So he is their patron this day, and theirs will be a painful doom. (16:An-Nahl:63)
  - And when thou recitest the Qur'an, seek refuge in Allah from Satan the outcast. Lo! he hath no power over those who believe and put trust in their Lord. His power is only over those who make a friend of him, and those who ascribe partners unto Him (Allah). (16:An-Nahl:98-100)
  - And (remember) when We said unto the angels: Fall prostrate before Adam, and they fell prostrate, all save Iblis. He was of the Jinn, so he rebelled against his Lord's command. Will ye choose him and his seed for your protecting friends instead of Me, when they are an enemy unto you? Calamitous is the exchange for evil-doers! (18:Al-Kahf:50)
  - Lo! the devil is an enemy for you, so treat him as an enemy. He only summoneth his faction to be owners of the flaming Fire. (35:Al-Fatir:6)
  - But avaunt ye, O ye guilty, this day! Did I not charge you, O ye sons of Adam, that ye worship not the devil-Lo! he is your open foe! – But that ye worship Me? That was the right path. Yet he hath led astray of you a great multitude. Had ye then no sense? This is hell which ye were promised (if ye followed him). (36:Ya Sin:59-63)

## 2- Migration

Islam teaches those Muslims who are being persecuted in non-Muslim lands to migrate in the path of Allah and seek asylum in safer places where they could live in peace and practice their faith freely. There are many rewards from Allah the Almighty for those who migrate in His way and for those who offer hospitality to the immigrants. Before discussing the subject of migration further, let us first go through some of the relevant verses of the Holy Qur'an and traditions of Prophet Muhammad (PBUH).

- Lo! those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah, these have hope of Allah's mercy. Allah is Forgiving, Merciful. (2:218)
- Lo! as for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were ye engaged? They will say: We were oppressed in the land. (The angels) will say: Was not Allah's earth spacious that ye could have migrated therein? As for such, their habitation will be hell, an evil journey's end: Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way. As for such it may be that Allah will pardon them. Allah is ever Clement, Forgiving. Whoso migrateth for the cause of Allah will find much refuge and abundance in the earth, and whoso forsaketh his home, a fugitive unto Allah and His messenger and death overtaketh him, his reward is then incumbent on Allah, Allah is ever Forgiving, Merciful. (4:97-100)
- Lo! those who believed and left their homes and strove with their wealth and their lives for the cause of Allah, and those who took them in and helped them: these are protecting friends one of another. And those who believed but did not leave their homes, ye have no duty to protect them till they leave their homes; but if they seek help from you in the matter of religion then it is your duty to help (them) except against a folk between whom and you there is a treaty. Allah is Seer of what ye do. And those who disbelieve are protectors one of another-If ye do not so, there will be confusion in the land and great corruption. Those who believed and left their homes and strove for the cause of Allah and those who took them in and helped them-these are the believers in truth. For them is pardon and a bountiful provision. And those who afterwards believed and left their homes and strove along with you, they are of you; and those who are akin are nearer one to another in the ordinance of Allah. Lo! Allah is Knower of all things. (8:Al-Anfal:72-75)
- And those who became fugitives for the cause of Allah after they had been oppressed. We verily shall give them goodly lodging in the world, and surely the reward of the Hereafter is greater. If they but knew: (16:41)
- O ye who believe! When believing women come unto you as fugitives, examine them. Allah is best aware of their faith. Then, if ye know them for true believers, send them not back unto the disbelievers. They are not lawful for the disbelievers, nor are the disbelievers lawful for them. And give the disbelievers that which they have spent (upon them). And it is no sin for you to marry such women when ye have given them their dues.

- Abdullah-b-Hubshi reported that the Prophet was asked. Which of the actions is best? He said: prolonged standing (in prayer). He was questioned: Which charity is best? He said: Strivings of a man of small means. He was questioned: Which migration is best? He said: He who flees away from what Allah has prohibited him. He was questioned which Jihad is best? He said: He who fights with the polytheists with his property and his life. (Ibn Majah)

The first ever migration of the oppressed Muslims that took place was that of the Makkan Muslims who migrated to Abyssinia, a Christian country around the year 616 or 617 A.D. To escape from the persecution by the pagan Quraish, the Muslims migrated to the said country, with the permission of Prophet Muhammad (PBUH). The ruler of Abyssinia not only accorded them a kind treatment but also refused the request made by a high-powered delegation of the Quraish to extradite the Muslims refugees. The Prophet was so much pleased by the hospitality shown by the Abyssinian ruler (Negus) to his followers that he offered funeral prayer of the Negus in absentia when the latter died.

Second migration of the oppressed followers of Islam and this time in the company of the Prophet himself was from Makkah to Madinah in the year 622 A.D. This is very important event in the history of Islam as well as of the world because Muslim Calendar of Hijrah dates back from this event. The Muslims of Madinah welcomed their brothers from Makkah and showed them the hospitality which has become a model to emulate for the later generations. The Qur'an praises their hospitality and Allah showered His blessings upon the Helpers (Ansar) of Madinah and the immigrants (Muhajirin) of Makkah.

The later Muslims have never lagged behind in following the golden traditions of their predecessors in offering hospitality to the persecuted refugees. Only recently Pakistan offered its hospitality to more than three million Muslim refugees from Afghanistan when that country was invaded by the Russian communists. Pakistan has also been a long time host of the Kashmiris who migrate to this country in the event of Indian oppression.

### **3- Jizyah**

Jizyah is a highly controversial subject which has attracted most hostile criticism against Islam and early Muslims. Jizyah (or Poll-Tax as it is called by the western writers) is a tax which was charged by the Islamic state, on the authority of the Qur'an, from its non-Muslim conquered people who submitted to the Islamic rule and agreed to pay it generally under a treaty of peace. Non-Muslim writers, particularly of the modern age, call this tax as most-discriminatory, which, according to them, is charged by the Islamic state to humiliate its non-Muslim subjects. In this section, we shall discuss Jizyah in detail in the light of the Qur'an and the Sunnah and also in the light of the practice of the



early caliphs of Islam, and would try to establish how the picture of this humble levy has been wrongly painted by the Non-Muslim writers because of their prejudice against Islam.

### **Meaning and Rules of Jizyah**

Jizyah is derived from 'Jaza' which means 'recompense' or 'compensation'. It is a tax imposed by an Islamic State on its non-Muslim subjects in lieu of protection given to their lives and properties. The non-Muslims are called Zimmis or protected or covenanted people. The tax is also called 'tribute' or 'poll-tax'.

Jizyah is levied on the authority of Al-Qur'an (Chapter 9, verse 29) which commands the believers: "fight against such of those who have been given the scripture as believe not in Allah nor the Last Day, and forbid not that which Allah hath forbidden by His messenger, and follow not the religion of truth, until they pay the tribute (Jizyah) readily, being brought low".

Rules framed in respect of Jizyah in the light of the Qur'an, Sunnah of the Prophet and practice of the right-guided caliphs are as follows:-

1. Though Jizyah was initially imposed on people of scripture (Ahl-e-Kitab), later on when the non-Arab countries were conquered by the Muslims, it was imposed on all non-Muslim communities of every faith. However, it is levied on able-bodied adult male non-Muslims who are capable to participate in war but who do not join the defence forces of the Islamic State.
2. The following classes of Zimmis (protected people) are exempt from the payment of Jizyah tax:-
  - a) All females.
  - b) Males below age of puberty.
  - c) Old men.
  - d) All sick, blind or crippled.
  - e) Priests and monks.
  - f) The slaves.
  - g) Persons who join military service.
  - h) The destitute, poor and beggars.

- i) Insane and mentally retarded persons.
3. The Prophet of Islam imposed Jizyah at the rate of one dinar or 12 Dirhams per person per annum. However, during the reign of Hadrat Umar, the rates of Jizyah were raised according to the income level of the tax-payers. For the rich, the rate was fixed at 4 Dinars; for the middle class, it was fixed at 2 Dinars, and for the lower class it was retained at one Dinar. Disabled and poor Zimmis who are forced to begging or who are over-taken by a calamity are not only exempted from Jizyah but also are eligible for support from the public treasury of the Islamic State.
4. The use of force or coercive methods in the collection of Jizyah are not allowed. For recovery of Jizyah, the non-Muslims are not to be put to undue inconvenience and harassment. Caliph Umar issued a directive to Abu Ubaidah, the governor of Syria, that the collectors of Jizyah should not harm the Zimmis or unlawfully deprive them of their properties. During his journey to Syria, Umar issued following instructions about the recovery of Jizyah from the Zimmis: "Do not chastise them for if you do so, Allah Almighty would do the same to you on the Day of Judgement".
5. The early Muslims were so fair and just in respect of Jizyah that when they found themselves unable to protect and safeguard their non-Muslim subjects, they refunded the amount of Jizyah which they had realized. It is reported on the authority of Imam Abu Yusaf that before the battle of Yarmuk when the Muslims withdrew from Hims, Damascus and other advanced posts, Abu Ubaidah, the commander of Muslim army, refunded the whole amount of Jizyah collected from the people of those areas. Not accustomed to such a benevolent treatment by the conquerors, the non-Muslims prayed for the victory and return of the Muslims and said: "O Muslims! We prefer you to the Byzantines, though they are of our own faith because you keep better faith with us and are more merciful to us and refrain from doing us injustice and your rule over us is better than theirs, for they have robbed us of our goods and our homes". When Cyprus was conquered, Caliph Usman did not impose Jizyah on the non-Muslims as he was not sure whether he would be able to protect them against foreign invasion.

### **Justification of Jizyah**

Imposition of Jizyah has been unfortunately subjected to very harsh and bitter criticism, particularly by the non-Muslim scholars. By referring to the words of the relevant Qur'anic verse (9:29), they allege that Jizyah is levied on the Zimmis as a punishment for their disbelief in order to humiliate them. But this allegation is absolutely biased and unfair. In fact, the words of the Qur'anic verse mean that the infidels in the war should be forced to surrender and submit to the Muslim rule and accept to pay

tribute. Thus, the verse refers to the complete submission of the non-Muslims to the Muslim rule, which is of course inherent in the conquest of their country by the Muslim troops. That the non-Muslims should be humiliated at the time of payment of Jizyah every time, is a misconceived and incorrect interpretation of this verse. It would not be without interest to mention here the views of Imam Shafi. He says that the humiliation referred to in the Qur'an consists in the submission of the infidels to the Muslim rule and that the non-Muslims should not be admitted into the status of Zimmis except on condition of complete submission.

Muslim scholars and jurists have held the imposition of Jizyah tax on Zimmis by the Islamic state as justified on the following grounds:-

1. In the Islamic State, every adult Muslim citizen is obliged to take up arms for its defence when the state is attacked and the freedom of his faith is imperiled. Participation in Jihad or military service is compulsory for every healthy and adult Muslim in case of foreign aggression, but it is not so in case of the non-Muslim citizens who do not subscribe to the ideology of Islam and, naturally, cannot be expected to assume such a religious obligation. Since non-Muslims are exempted from the military service, they are required in all fairness, to compensate the Muslim community in sharing of civic burdens.
2. Islamic state guarantees protection to the lives and property of its non-Muslim subjects against internal as well as external danger. Moreover, their religious freedom and all civic rights are also protected. Despite the fact that such non-Muslims had either been defeated in the war or had surrendered, neither they are killed nor any war indemnities are imposed on them. Rather, peace treaties are concluded with them and they are given protection against any aggression. So Jizyah is imposed for this protection.
3. The Muslim citizens of an Islamic state pay Zakat while the non-Muslims are not required to pay it. In this situation, the non-Muslims are naturally expected to contribute to the state exchequer for sharing the financial burdens of the Islamic state.
4. Zakat is paid by every Muslim, male or female, old or minor, sane or insane, provided he possesses wealth at the level of nisab. However, Jizyah is levied only on adult male healthy non-Muslims capable to participate in a war. Women, old men, minors, sick, persons of unsound mind, poor, beggars, priests, etc. are exempted from the payment of Jizyah. Those non-Muslims who join the military service of the Islamic state are also exempted from the payment of Jizyah tax, while the Muslims are not exempt from Zakat even if they discharge the defence duties. Moreover, the rates of

Jizyah are much lower as compared to Zakat because the highest rate of Jizyah is 4 Dinar or 48 Dirhams per person per annum, while the amount of Zakat can be substantial depending on the wealth of the tax payer. For instance, a Zimmi with wealth of one million Dinar would pay Jizyah at 4 Dinar only, while a Muslim possessing that much amount shall pay Zakat at 25 thousand Dinar.

#### **4- What is Success?**

Qur'an concept of success and Islam's criterion to judge who is successful is different and innovative from the ordinary one. The normal and ordinary standard treats a person successful who is more wealthy, who is more powerful, who has more people under his command, who has more lands under his possession, who lives in a big house, who moves in a big car, who has more sons, who has a bigger tribe, or who is leading a life of luxury, ease, prosperity and plenty in comparison to other persons. But Islam does not treat such people as successful. According to Islam, successful is he who believes in Allah, in Muhammad (PBUH), and in other Prophets, in the Qur'an and Allah's other revealed books, in the Day of Judgement and Hereafter, and who establishes worship of One God, who spends in the way of God, who performs all the practices, rituals and acts prescribed by Islam, who fears Allah and wards off evil, who is pious and does noble deeds, who refrains from prohibited things (haram), who fulfills all his duties toward Allah and towards human beings, who enjoins good and forbids wrong, and above all who leads life in accordance with tenets of Islam and attains success in the Hereafter.

From the following Verses of the Qur'an one can draw a picture of the man who is successful in the sight of the Qur'an:

- Who believe in the unseen, and establish worship, and spend of that We have bestowed upon them; And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter. These depend on guidance from their Lord. These are the successful. (2:Al-Baqarah:3-5)
- And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful. (3:Al-Imran:104)
- The weighing on that day is the true (weighing). As for those whose scale (of good deeds) is heavy, they are the successful. (7:Al-A'raf:8)
- Successful indeed are the believers, Who are humble in their prayers, And who shun vain conversation, And who are payers of Zakat; And who guard their modesty-save from their wives or the (slave women) that their right hands possess, for then they are not blameworthy. But whoso craveth beyond that, such are transgressors-And

who are shepherds of their pledge and their covenant, And who pay heed to their prayers. These are the heirs, who will inherit Paradise. There they will abide. (23:Al-Muminun:1-11)

- So give to the kinsman his due, and to the needy, and to the wayfarer. That is best for those who seek Allah's countenance. And such are they who are successful. (30:Ar-Rum:38)
- Those who establish worship and pay the poor-due and have sure faith in the Hereafter. Such have guidance from their Lord. Such are the successful. (31:Luqman:4-5)

### **5- Two-Nation Theory**

From the teachings of the Qur'an about the believers and the non-believers, whom the Qur'an addresses side by side as the two opponent divisions of human beings, some jurists have attempted to infer that the Qur'an propounds the concept of two-nation theory. Since the fall of Adam from Heaven, there have always lived two nations on earth ideologically opposed to each other. The believers and non-believers, the Muslims and non-Muslims, the good and the evil, the monotheists and the polytheists, the followers of Allah and His messengers and the followers of Satan, etc. are the two nations separate and independent from each other. To highlight this concept, the following verses of the Qur'an are quoted:-

- 1) Allah is the Protecting Friend of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the fire. They will abide therein. (2:Al-Baqarah:257)
- 2) Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the minions of the devil. Lo! the devil's strategy is ever weak. (4:An-Nisa:76)
- 3) Those who disbelieve, theirs will be an awful doom; and those who believe and do good works, theirs will be forgiveness and great reward. (35:Al-Fatir:7)
- 4) That is because those who disbelieve follow falsehood and because those who believe follow the truth from their Lord. Thus, Allah coineth their similitudes for mankind. (47:Muhammad:3)
- 5) The devil hath engrossed them and so hath caused them to forget remembrance of Allah. They are the devil's party. Lo! is it not the devil's party who will be the losers? Lo those who oppose Allah and His messenger, they will be among the lowest. Allah

hath decreed: Lo! I verily shall be victorious, I and My messengers. Lo! Allah is Strong, Almighty. Thou will not find folk who believe in Allah and the last Day loving those who oppose Allah and His messenger, even though they be their fathers or their sons or their brethren or their clan. As for such He hath written faith upon their hearts and hath strengthened them with a spirit from Him, and He will bring them into Gardens underneath which rivers flow, wherein they will abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Lo! is it not Allah's party who are the successful? (58:Al-Mujadilah:19-22)

- 6) There is goodly pattern for you in Abraham and those with him, when they told their folk: Lo! we are guiltless of you and all that ye worship beside Allah. We have done with you. And there hath arisen between us and you hostility and hate for ever until ye believe in Allah only. (60:Al-Mumtahanah:4)
- 7) Say: O disbelievers! I worship not that which ye worship; Nor worship ye that which I worship. And I shall not worship that which ye worship. Nor will ye worship that which I worship. Unto you your religion, and unto me my religion. (109:Al-Kafirun:1-6)

Thus, the Qur'an addresses the believers and non-believers as two separate groups of mankind who believe in two opposing ideologies and therefore, they form two separate nations based on ideological differences.

### **6- Doctrine of necessity**

In human affairs certain situations may arise when it is not possible to comply with the laws or rules of conduct as compliance with the law or observance of the rules would mean death or destruction or irreparable loss of huge quantum. In such circumstances which are beyond human control, the urgency or necessity of the moment demands that the rigours of law should be relaxed and the hardships involved in observance of rules should be eased. Therefore, in these circumstances the doctrine of necessity is invoked which renders prohibited things permissible and difficult things easy.

In Islam the sanction or mandate for application of the doctrine of necessity is provided by the fact that "God desires for you ease and He does not desire for you hardship" (Al-Qur'an 2:185) and that "with hardship goes ease". (Al-Qur'an 94:6)

The Holy Qur'an permits the application of the doctrine of necessity in the matter of food items where there is urgent necessity (for example, starvation) and makes Haram (prohibited) food items as Halal (admissible) for consumption. God has forbidden the believers to eat carrion, and blood, and swineflesh and that which has been immolated to the name of other than God. However, if one is forced by hunger or by necessity, one is

allowed to take these prohibited eatables subject to the condition that one should not have the intention of violating the law of God and one should not take more than absolute need (please refer to verses 2:172-173, 5:3 and 6:145 of the Qur'an). Thus the doctrine of necessity can be invoked in cases of urgency and compulsion where things are out of human control subject to the following conditions:

- 1) There must be a real need or necessity and not merely an excuse or pretext. The need should be such that one faces danger of instant death or destruction if some haram (forbidden) thing is not used or if some forbidden act is not undertaken.
- 2) One must not be craving or crazy or have intention to eat what is forbidden just to break the law of God. Some people take pride and pleasure in violating a law. But this tendency must be curbed while taking advantage of permission granted by Allah under this clause.
- 3) One must not be transgressing which means that one must remain within limits and only satisfy his needs. He should not overstep or transgress the limits and should not take or consume more than what is needed for survival or existence.

Sometimes, the doctrine of necessity is applied unjustifiably in the political field. Islam condemns despotism, autocracy, fascism and dictatorship. Submission to the evil rule of tyrants, transgressors, despots and dictators is prohibited absolutely. However, in some situations the courts invoke the doctrine of necessity to justify the evil rule of tyrants and transgressors. Even some people advocate complete surrender before such rulers relying on this doctrine. But in our view this is the wrong application of doctrine of necessity. Such courts and people should not forget that struggle against tyrants and despots is Jihad. The Prophet of Islam is reported to have said that a word of truth uttered before a despot is the greatest Jihad.

### **7- Parables of the Qur'an**

In order to make its teachings more plain and clear, the Qur'an gives examples and similitudes and relates parables from everyday life of human beings so that they may understand and meditate. Allah says in the Qur'an: "And verily We have coined for mankind in this Qur'an all kinds of similitudes, that haply they may reflect. (39:27). At another place He says in the Qur'an: If We had caused this Qur'an to descend upon a mountain, thou (O Muhammad) verily had seen it humbled rent asunder by the fear of Allah. Such similitudes coin We for mankind that haply they may reflect. (59:21).

There are hundreds of such similitudes or parables in the Qur'an. For constraints of space, we provide references to only some of them as follows:

- Man who kindled fire: 2(17),
- Of gnat: 2(26),
- Of growth of charity: 2(261, 265, 276),
- Of spending for show: 2(264),
- Dog who lolls out his tongue: 7(176),
- Believers and non-believers: 11(24),
- One who stretches forth his hands towards water: 13(14),
- Similitude of Paradise: 13(35),
- Of good and bad word: 14(24-26),
- Of woman who untwists her yarn: 16(92),
- A city favoured but ungrateful: 16(112-113),
- Of two men, one proud, other humble: 18(32-44),
- A fly: 24(35-36),
- A mirage: 24(39-40),
- A spider: 29(41),
- A town to which the messengers came: 36(13-32),
- Donkey with books: 62(5),
- Owners of the garden: 68(17-33),

### **8- Qur'anic Prayers**

It is one of the fundamental teachings of the Qur'an that it is God only Who can help one in distress and Who can fulfil the needs of a person. None else can do it. Therefore, a man should call Him only for help and should pray to Him only for a favour or blessing when he needs one. Man should not spread his hands before anyone and should not beg anyone for any of his needs. It is God alone who should be begged and prayed in case of need. And when God fulfills man's needs, only He should be thanked. No one else should be made partner with God in asking for favour and in expressing thankfulness. God listens to the prayers and responds. The Qur'an says: "And when My servants question



thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright." (2:Al-Baqarah:186). At another place (40:60) the Qur'an says: "And your Lord says: Pray to Me, I will respond to your prayer....."

The way one must pray to God has also been laid down in the Qur'an. It directs:

- (O mankind!) Call upon your Lord humbly and in secret. Lo! He loveth not aggressor. Work not confusion in the earth after the fair ordering (thereof), and call on Him in fear and hope. Lo! The mercy of Allah is nigh unto the good. (7:Al-A'raf:55-56)
- Therefore (O believers) pray unto Allah, making religion pure for Him (only), however much the disbelievers be averse. (40:Al-Mu'min:14)

In the following Ahadith, Prophet Muhammad (PBUH) has also taught us the need of prayer, the efficacy of prayer and how to pray:

- Abu Hurairah reported that the Apostle of Allah said: Invoke Allah being certain of response and know that Allah does not respond to the invocation of a careless and absent mind. (Tirmizi, Rare)
- Salman al-Faresi reported that the Apostle of Allah said: Nothing but invocation averts a decree, and nothing but righteousness increases life. (Tirmizi)
- Jaber reported: There is none who invokes for anything but Allah gives him what he beseeches or withholds from him a harm like it, till he does not invoke to commit a sin or to sever a blood tie. (Tirmizi, Rare)
- Abu Hurairah reported that the Apostle of Allah said: Allah becomes displeased with one who does not invoke him. (Tirmizi)

The Qur'an, in its various verses, has described in beautiful and pleasant words, the prayers of the Prophets and the righteous persons which they had made to Allah in their happy as well as in their adverse circumstances. Although there is no restriction as to the words of the prayer or the language of the prayer, yet it is much better if one addresses his prayer to Allah in the words of the Prophets and the righteous persons and in the language of the Qur'an (i.e. Arabic). Following are some of the references to these prayers in the Qur'an:

- The greatest prayer which has been revealed to none of the Prophets except Muhammad. 1(1-7),

- Prayer of believers: 2(156), 2(201), 2(286), 3(8-9), 3(16), 3(26-27), 3(113), 23(109), 25(74),
- Of Abraham: 2(127-129), 14(35-41), 26(83-87), 60(4-5),
- Of Muhammad: 1(1-7), 3(26-27), 6(162-163), 17(80), 20(114), 23(118), 113(1-5), 114(1-6),
- Of army of Saul: 2(250),
- Of Zachariah: 3(38), 21(89),
- Of disciples of Jesus: 3(53),
- Of Adam and Eve: 7(23),
- Of Shuaib: 11(88),
- Of Joseph: 12(101),
- Of Moses: 20(25-28), 28(16), 28(24),
- Of Jonah: 21(87),
- Of Noah: 23(28-29), 71(26-28),
- Of Solomon: 27(19), 38(35),
- Of angels for believers: 40(7-9),
- Of a student for growth in knowledge: 20(25-28), 20(114),
- Of Mujahideen: 2(250), 3(147),
- Of a believer to escape the evils of Satan, witchcraft, envy etc. 113(1-5), 114(1-6),
- Of men of understanding: 3(191-194),
- Of the oppressed: 4(75),
- Of a man about children: 7(189), 25(74), 46(15),
- Of a man about parents: 17(24),
- When riding: 43(13-14),

-----The End-----

### **Books by the Author**

- What is Islam?
- A Code of the Teaching of Al-Qur'an
- Women's Right in Islam
- Taxation in Islam and Modern Taxes
- Human Rights in Islam
- A Model Islamic Constitution
- On-Muslim Minorities in an Islamic State
- Islam's Charter of Fundamental Rights and Civil Liberties
- The Woman in a Muslim Society
- An Introduction to the Islamic State and Government
- Fundaments of Islamic Economic System
- Elements of Political System of Islam
- Administration of Justice in Islam
- Nasooos-ul-Qur'an (Urdu)
- Family Planning in Islam
- Code of Islamic Laws
- Injunctions of the Holy Qur'an
- Dynamics of Islamic Jihad
- Dastoor-ul-Qur'an (Urdu)
- Social and Moral code of Islam
- Concept of God in the Qur'an
- Manifesto of the Qur'an
- A Comparative study of World Religions
- March Towards the Doomsday
- Life After Death
- Prophet Muhammad in the Holy Scriptures
- Meaning of the Magnificent Qur'an
- Message of the Magnificent Qur'an

### **About the Author**

Dr. Muhammad Sharif Chaudhry was born in a devout religious family of farmers at village Garewala in Kasur District of the Punjab on November 5, 1944. He did his matriculation from Government High School Usmanwala in 1961. and did F.A. from Government Islamia College, Lahore. In 1963. He graduated from Government College, Lahore in 1965. He got Master's in History from the University the Punjab in 1967. Even after joining service he continued his education. He did L.L.B. From the university of the Punjab in 1975. In the year 2000, at fairly advanced age of 56 he obtained Ph.D. In Comparative Religions from U.S.A. He enjoys an extremely brilliant academic career with first divisions, scholarships and merit positions.

During 1968 and 1969, Mr. Chaudhry taught History at Govt. Degree College Pattoki, District Lahore. He joined (Incometax) service of the Government of Pakistan in 1970 through Central Superior Service Examination.

As a public servant he served, with distinction in various parts including that of Deputy Commissioner, Additional Director Training, Commissioner Incometax, Director General Incometax Audit, Chief Tax Education CBR. Then he joined Ministry of Law and Justice Government of Pakistan and served as member Incometax Appellate Tribunal from where he retired on November 4, 2004. Presently he is doing legal practice as an Advocate of High Court at Lahore.

He is a prolific writer and has authored so far 28 books on Islam which cover a wide range of subjects including human rights, law, justice, defence, constitution, politics, theology, economics, taxation, family planning, etc. He also writes articles in magazines and delivers lectures as guest speaker in various institutions on current issues relating to religion, economics and taxation.

Mr. Chaudhry lives at 169-A/I, Township, Lahore Pakistan. His website address is: [www.shaufi.com](http://www.shaufi.com)