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Contemporary
Islamiat

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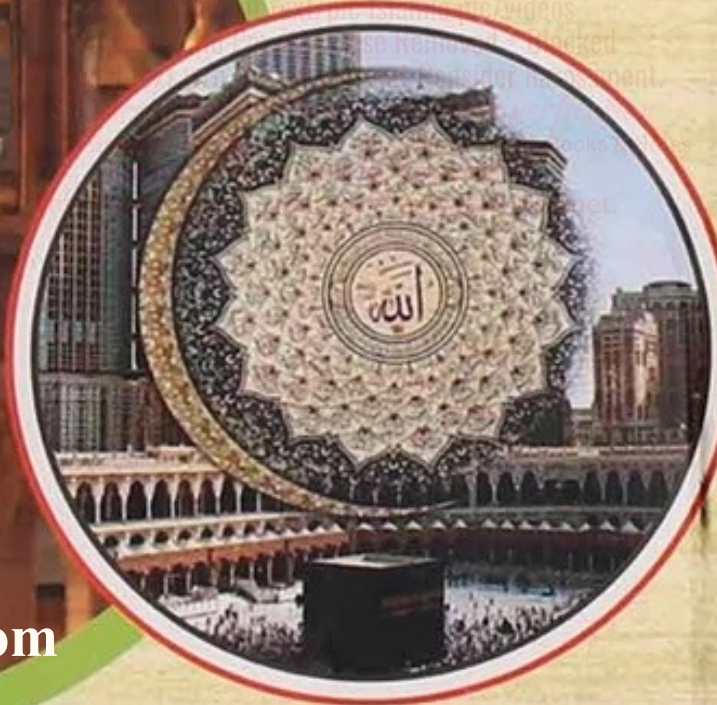
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CONCEPT OF ISLAM / BASIC TEACHINGS OF ISLAM

ISLAM: Meaning and Scope

Islam is the religion of those who believe in Allah, the one God of the universe, and who follow Muhammad (peace be upon him) of Arabia, the last of the Prophet of God. Islam is one of the three monotheistic and revealed religions.

The Arabic word Islam literally means “surrender” or “submission.” Islam, as a faith, means total and sincere surrender to God so that one can live in peace and tranquility. Peace (Salam in Arabic) is achieved through active obedience to the revealed commandments of God, for God is The Just, The Peace.

The name Islam is universal in meaning. Islam is not named after a tribe of people or an individual, as Judaism is named after the tribe of Judah, Christianity after Christ, and Buddhism after Buddha. Islam is not a name chosen by human beings; it was divinely communicated from God.

According to Quran

Quran endorses this fact as,

“ Deen with Allah is Islam. ” (Al-Quran, 3:19)

This very fact has been pointed out in another verse as :

And whosoever seeks a Deen other than Islam, it will not be accepted from him. (Al-Quran, 3:85)

Islam is a global faith, not of the East or the West. Islam is a complete way of life, implying a total submission to God. One who surrenders his or her will to God, voluntarily, is called a Muslim. It was not Muhammad but Adam who first brought Islam to humanity. Then, each Prophet and Messenger came to exhort the people to a clear understanding of God’s commandments. They offered teachings relevant to that time, until God chose the final Prophet, Muhammad, to come with the Last Testament referred to as the Qur’an.

Allah is an Arabic word, meaning “The One and Only True God,” the proper name of The One who created the heavens and the earth. For a Muslim, Allah is the greatest and most inclusive of names for God, denoting The One who is adored in worship, The One who created all that exists.

BASIC TEACHINGS OF ISLAM

1- Allah is one

“Allah is One and there is no god but God,” is the first and the foremost teaching of Islam. Oneness of God or unity of Godhead is the heart of Islam and Islam’s Holy Scripture, the Qur’an, emphasizes this theme in almost every of its second or third verse. Every follower of Islam has not

only to believe in One God in his heart but has also to express this belief by his tongue and demonstrate it through his deeds. In the technical language of the religion, the belief in One God is called Tauheed.

This concept of unity of God is beautifully expressed in Chapter 112 of the Holy Qur'an which is entitled al-Ikhlās or at-Tauheed. It reads:

“Say: He is Allah, the One! Allah, the eternally Besought of all! He begetteth not nor was begotten. And there is none comparable unto Him.”

Tauheed is belief in Allah with all His powers and attributes.

2- Muhammad is the Messenger of Allah

Muhammad (peace be upon him), the prophet of Islam, is the last of the Messengers of God who have been sent to mankind for guidance. Moreover, God sent prophets for the guidance of mankind. In the Qur'an which is the revealed book of Islam, the names of only a few messengers of God have been mentioned, the most famous among them being Adam, Nuh, Hud, Saleh, Abraham, Ismail, Isaac, Jacob, Shoab, Moses, Jesus Christ and Muhammad (may Allah's peace be upon them).

The book revealed to Muhammad (PBUH) is Al-Qur'an which is the last revealed message of God to mankind, the religion given to him is Al-Islam which is the first and last religion and was in fact given to every prophet who preceded Muhammad (PBUH). He has been called by the Qur'an as a messenger of Allah, a warner and a bringer of good news, a seal of the Prophets and witness on the Day of Judgment. He is a messenger to all mankind and his mission is universal. He is a mercy for humanity and was foretold by previous Prophets specially by Jesus. He is role model for his followers and his conduct and character has been called supreme and superb by the Qur'an. His sayings, his traditions, his practices, his conventions (collectively called the Sunnah) carry great authority for the believers, being only next to the Qur'an which is the word of God.

3- Qur'an 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. The first revelation was made on 27th of Ramadan 13 years before Hijrah and the last on 9th of Zil Hijah of 10th A.H. The period comprises 12.5 years of Prophet's life at Makkah during which 86 Surahs (chapters) were revealed and last 10 years of Prophet's life at Madinah during which 28 Surahs are reported to have been revealed.

BELIEFS

Belief (Iman) as the Foundation of Islamic Faith.

Belief is the first and the foremost article of Islamic faith. The revealed book of Islam says:

“ But righteous is he who believeth in Allah and the Last Day and the Angels, and the Scripture and the Prophets”(Al-Qur’an 2:177).

At another place the Holy Book says

His messengers and the Last Day, he verily hath wandered far astray.... (al-Qur’an 4:136).

whoso disbelieve in Allah and His Angels and His Scriptures and 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).

Iman or belief, in short, is to expressed by proclaiming the following Kalima (formula) with the tongue and affirm 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 is His servant and His messenger”.

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:

KINDS OF BELIEFS

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, no spouses. 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. 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 serve Him alone.

2. Belief in Messengers:

One must believe that *Allah* chose the finest amongst mankind to be Messengers whom He sent to His creation with specific legislations; to worship and obey Allah, and to establish His religion and His Tawheed. He ordered His Messengers to convey the Message to people, so that they would not have any proof against Allah after He sent them.

They are bearers of glad-tidings of the Pleasure of Allah and His Jannah, which is reserved for those who believe in them and their teachings. They are also sent as warners to their peoples, to warn them of the anger of Allah and His punishment which is reserved for those who disbelieve in them and their teachings.

According to Quran

"The Prophet (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in God, His Angels, His Books, and His prophets. (They say,) 'We make no distinction between one another of His prophets...'" (Quran 2:285)

"And ask (O Muhammad) those of Our prophets whom We sent before you: 'Did We ever appoint gods to be worshipped besides the Most Merciful (God)?'" (Quran 43:45)

"And, indeed We have sent prophets before you (O Muhammad), of some of them We have related to you their story, and of some We have not related to you their story..." (Quran 40:78)

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 setting pattern for their followers. The Prophets were human beings and they did not claim any share in Godhead. 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. 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 Nuh, Hud, Salih, Abraham, Lut, shoaib, Moses, Jesus.

The Merits of Belief in the Messengers

1. One would realize the mercy and love Allah has for His slaves; since He sent to them Messengers who conveyed to them His religion. They in themselves were examples whom people emulated.
2. To distinguish the believers who are truthful in their Faith from others; for it is incumbent upon one who believes in his own Messenger to believe in other Messengers who are mentioned in his Book.
3. Those of the people of the Book (Jews and Christians) who believe in their Messengers and then believe in Muhammad, may Allah exalt his mention, would receive double reward.

3. Belief in Holy Books:

One of the fundamentals of belief in Islam is belief in the holy books sent by Allah. Islam orders believers to believe in all holy books. The source of all holy books is one. All of the heavenly books explain the orders and prohibitions of Allah and the duties and responsibilities of man. The prophets whom books were not sent to conformed to the previously sent book and warned and guided their tribes and nations. Allah ordered believers to believe in all of the prophets and the revelations:

Muslims believe not only in the Quran but also the other holy books. Allah states the following:

It is He Who sent down to thee (step by step), in truth, the Book confirming what went before it; and He sent down the Torah (Of Moses) and the Gospel (of Jesus) (Aal-e-Imran,3/3.).

Allah revealed books 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.

HOLY BOOKS

Throughout centuries beginning from Hazrat Adam to the last Prophet Hazrat Muhammad (PBUH) Allah sent four books and some pages.

Pages were sent before books. They contained advice about belief and ethic. The ethical advice in the pages is present in the Quran in the perfect sense. As a matter of fact the Quran points out to this issue through the following verse:

And this is in the Books of the earliest (Revelations)—The Books of Abraham and Moses. (al-Alâ,18-19.).

After the pages Allah sent the four books. They are;

- Torah
- Psalm,
- Gospel
- The Quraan.

1. TORAH

It was given to Hazrat Moses (Musa). The Quran mentions that it was sent to the Israelites (Aal-e-Imran, 48,50,65,93 ; al-Maeda, 46,66).

2. PSALM:

It was sent to Hazrat Dawud (David).

3. GOSPEL:

It was sent to Hazrat Eesa (Jesus). Gospel as a word means good news. It tells the life story of Hazrat Eesa and gives some ethical advice. It does not have legal arrangements. Since Christians accept Torah also as a holy book, they take Torah as reference for legal arrangements. Christians call Torah as Old Testament and Gospel as New Testament. They brought together some parts from Torah, Gospel and Psalms and called it the Holy Book.

4. THE QURAN

The Quran is the last holy book sent to the last Prophet Hazrat Muhammad (PBUH) through revelation chapter by chapter and verse by verse in 23 years. With the Quran the chain of heavenly books was completed and the other books were abrogated. Allah said the following in the Quran:

This day have I perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion. (al-Maeda,3.).

The first revelation came through Hazrat Jibril (Gabriel) while Hazrat Muhammad (PBUH) was busy with contemplation and worshipping in Mount Hira.

The call of the Quran is general. The Quran calls the whole mankind to the right path. Its message is not for a certain nation but for the whole mankind. The target is the salvation and happiness of the whole mankind.

Since the Quran was revealed in 23 years, the Sahaba (Companions of the Prophet) wrote down the verses and memorized them during this period. So, the Quran was kept by the clerks of revelation and was continuously recited by hafizes (hafiz: one who memorized the whole Quran). It was recited in mosques and was conveyed to those who do not know it and they were taught to recite it. Later the copies of the Quran were duplicated, the Quran that we have today is the same Quran as the one during the time of the Messenger of Allah (PBUH). It was conveyed to us in the same form as it was revealed.

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, 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 Lut; 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.

Belief in the Hereafter:

According to Quran

Allah states in the Holy Quran,

“O mankind! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm then out of a leech-like clot, then out a morsel of flesh, partly formed and partly unformed, in order that We may manifest (Our Power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much)” (Al-Hajj, 5).

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.

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.

The formula of comprehensive belief (**Al-Imanul Mufassal**) which attests belief in all the above mentioned 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.”

FIVE PILLARS UPON WHICH THE EDIFICE OF ISLAM IS FOUNDED

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 e Omar. 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 Ramadhan”.

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

1. Iman (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 Ramadhan).
5. Hajj (To Perform Pilgrimage To Makkah).

The Five Pillars Of Islam

There are five obligatory acts of worship that every Muslim must dutifully carry out. Failure to do so is a grave sin. The edifice of Islam rests upon these five pillars. One cannot be considered a Muslim if he or she denies that any one of these acts is obligatory.

It is obligatory for every person intending to enter Islam to believe and to say, **“I testify that there is no deity except God, and that Muhammad is His Messenger.”** With this simple, important, and powerful declaration, a person is considered a Muslim. There is no initiation into the fold of Islam.

The concepts within the testimony of faith can be explained by analyzing each of three parts within the testimony. The first part “No deity...” is a negation of polytheism. It is a negation of the existence of any deity other than God, or any entity that shares in any of the divine attributes of God. The second part “...except God” is an affirmation of monotheism. God is the only one worthy of worship.

“Muhammad is God’s Messenger” is the third part of the declaration of faith. It is an affirmation of the Prophethood of Muhammad as the final Prophet and Messenger of God. This requires the unconditional acceptance of the Qur’an and the authentic sayings and traditions of Muhammad.

By believing and saying the testimony of faith, a person rejects all false objects of worship and asserts that God is the only one to be worshipped. God is without equal or partner. God promises that once a person affirms the believe ,all of his or her previous sins are forgiven. One’s previous good deeds may also be rewarded by God, The Most Forgiving.

Praying Five Times A Day (Salah)

It is required for every Muslim to perform five obligatory prayers a day. A Muslim turns toward Makkah (Mecca) when performing these prayers, facing the first house built for the worship of The One God. This house is called the Ka`bah, an empty cube-like structure which is located in what is now Saudi Arabia. It was erected by Abraham and his son Ishmael for the worship of The One and Only True God.

One must remember that Islam does not have any sacred relics or symbols. We are not worshipping the Ka`bah; we simply worship God while facing the Ka`bah. Facing the Ka`bah to pray unifies the worshippers in their prayer to The One God. These prayers take place throughout the day and night, and are a constant reminder of a person’s duty and surrender to God. The prayers are a direct link

between the worshipper and God. It is a chance to turn to God in worship, to give thanks, to ask for forgiveness, and to ask for His guidance and mercy.

Paying The Yearly Alms (Zakah)

It is a religious duty for every Muslim who is prosperous enough to accumulate and retain a sufficient amount of savings to give a portion of his or her wealth to the needy each year. These alms are called Zakah in Arabic, which literally means “purification.” All things belong to God, The Most Merciful, and wealth is held in trust by human beings.

Paying these alms is a way for people who are financially able to purify the ethically gained wealth that God has bestowed upon them. In addition, it is a means to directly distribute wealth throughout society and help the poor and needy. Zakah (alms) also purifies the soul of the giver, reduces greed, and strengthens compassion and generosity among humanity. The basic rate of these alms is two and a half percent of the wealth that has been held in savings for an entire year. These alms are levied on savings, not income.

Fasting During Ramadan (Sawm)

A physically able adult Muslim must fast during the lunar month of Ramadan.

“O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may learn self-restraint.” [Qur’an 2:183]

This month is significant because the first revelations of the Qur’an to Muhammad occurred during this month. Just as alms giving is a form of wealth purification, fasting is a form of self-purification. Fasting begins at dawn and ends at sunset, local time.

During daylight hours, a fasting person must abstain from food, drink, and marital sexual intercourse. These activities are permissible from sunset to the following dawn. Fasting teaches self-control and patience. Like prayer, fasting is a way of turning to God in sincere worship. Fasting reminds us of the conditions of the needy and gives us appreciation for the simple blessings we often take for granted, such as drinking a glass of pure water or eating food at will.

Making The Pilgrimage To Makkah (Hajj)

Every Muslim is to make the pilgrimage to the Ka`bah, in Makkah, once in a lifetime if he or she has the ability and means to do so. Muslims from all over the world gather together for the purpose of worshipping and pleasing God alone. Millions of pilgrims visit the Ka`bah and perform hajj annually.

The rite of hajj originated from the Prophet Abraham and was restored by Muhammad. The pilgrimage to Makkah compels the pilgrims to break down the racial, economic, and social barriers that may still plague their societies. It also invites each pilgrim to practice patience, self-restraint, and piety. The pilgrims wear simple garments that strip away the distinctions of class and culture.

Conclusion

In concluding remarks what can be said is that, the five pillars played a crucial role in the lives of the Muslims. By professing the creed, they affirm the monotheistic God distinct from the polytheistic practices of the Arabs and maintain the position held by Muhammad as the final prophet. By performing the salat, Muslims exercise their spirituality and deepen their faith in God. By doing the act of fasting, Muslims discipline themselves; refraining not only from food and drinks but also from any form of falsehood or misdeed. Also it breaks the boundary of the rich and the poor. By giving alms to the poor and the needy, the giver is blessed with purification of his wealth and reward for future life is granted. Pilgrimage to Mecca is once in a lifetime is very much important for a Muslim because it all starts here, in this place of mecca, the revelation of the Quran, the ministry of Prophet Muhammad, the traditional story of Allah's miraculous provision of the thirsty Hajira and Ishmail.

Through the study of the five pillars of Islam it is learnt that the practices shaped religion whether for good or for worst. The five pillars thus shaped the religion for good; it provided the key to fraternity and made no boundaries of the rich or the poor. The unprivileged are uplifted by the privileged. Thus, in Islam there is a harmonious relationship which binds them in the name of ALLAH.

IMPORTANCE OF DEEN IN HUMAN LIFE

Introduction:

Deen plays a vital role in human life and society. Its message is real and practical for it comprehends all human actions. It explains the Tawhid doctrine effectively. It tells us how to live a virtuous life, how to conduct ourselves in public or at home, how to treat parents, relatives, friends, strangers, the poor and orphans; it instructs us about economics and about our social, educational and political ends. It deals with internal and foreign affairs in peace time and during war. In short, it is complete code of life which provides guidance in all human situations.

IMPORTANCE OF DEEN IN HUMAN LIFE

1. Making life purposeful and meaningful

The concept of heaven and hell which is revealed by God to his creature imparts a sense of purpose and reason in a man's life. He knows that he has been sent to the earth for a reason. This deen guides him to reach his aim through the Quran and Sunnah of the Prophet (PBUH). A man learns the meaning of his life through the learning of the deen. And it is stated in the Quran:

“He who created death and life to test you [as to] which of you is best in deed.”

2. Relationship With Creator

The deen not only teaches us code of conducts and how to live one's life, it also creates a relationship with the Creator. This relation between the person and his God is of a slave and a master. The person believes in his God and follows His commandments to his full capacity. He tries not to disobey His commands and does maximum to please Him. This creates a great understanding between the Creator and the created. The person leaves all his worries at the behest of his Maker.

3. Power to Endure Adversities of Life

Religion provides power for facing adversities and serves as a bulwark against undesirable reactions of despair and hopelessness. A religious man, with firm belief in Allah, and of His munificence, does not find himself in utter desperation even in the worst moments of his life, because he knows well that he is under the protection of a Being who is Almighty. With faith in the fact that every problem can be solved and every deadlock can be resolved with His help, he can overcome every disappointment and hopelessness

The Holy Quran says:

"Surely those who are close to Allah, have no fear nor shall they grieve." (Surah Younus, 10:62)

According to Dr. Durant, behavior of a man who is not blessed with reliance on religion suffers from special epicurean confusion, and the life which has not the comforting support of religion, is an unbearable burden.

4. Encounter with Ideological Vacuum

Man cannot live in an ideological vacuum for long and as such his tendency towards a wrong ideology and false values becomes definite. His intellectual life is not filled with sound beliefs and healthy teachings. A superstitious and even destructive ideas may find way into his spiritual firmament and may for ever pollute his brain.

All this originates from spiritual vacuum. It is religion which can fill the ideological and intellectual vacuum with sound teachings and can save one from a tendency towards absurdities and irrationalities. Hence, true understanding of religion can play an important role in combating superstitions, though it is true that even religion itself, if not understood correctly, may promote superstitions. Deen teaches mankind to live life according to the teachings of the Quran and the Sunnah. It teaches mankind to have an ideology, a purpose, a narrative which mankind should follow if it wants to be successful in the life and the hereafter.

5. Fight against Discrimination

Religion strongly opposes every discrimination based on color, race or class, because it regards all human beings as God's creatures and every country as God's country. According to it, all enjoy God's love and kindness equally and as such, all are equal. According to the teachings of Islam, no man can be superior to another man on the basis of his color, race, descent, language or class. Islam recognizes only piety and knowledge as the touch-stones of superiority. Allah says:

"Man, we have created you from a male and a female, and we have divided you into nations and tribes, so that you may get to know one another. Surely the most honorable of you in the sight of Allah is he who is most pious."(Surah al- Hujurat, 49 :13)

Thus the role of religion in a world that has not yet been able even to solve the color problem, the question of class apart, is quite clear. Islam being the deen of Allah has ordained against discrimination. It has advised man not to differentiate between the Arab and the non-Arab, white and the black, rich and the poor, and against any racial or color discrimination. It teaches human beings to live in harmony and to follow the teaching of the Holy Prophet (PBUH) and the Quran.

6. Peace of mind and religion

God promises mercy to those who follow the guidance of the Quran: **"And this is a Book which We have revealed as a blessing; so follow it and be righteous, that you may receive mercy."** Anyone who follows the true teaching of the Holy Prophet (PBUH) gains a peace of mind and comes under the shadow of mercy of the Creator. The deen not only makes a man morally exquisite, it also makes him tranquil and serene.

7. Source of Wisdom and knowledge

Religion with its firm and sound teachings can be an effective factor in scientific progress, because its foundation has been laid on the solid bed-rock of "freedom of will" and on the fact that everybody is accountable for his own deeds.

The Holy Quran says : "Everyone is entangled in the outcome of his deeds." (Surah al-Muddath-thir 74:38)

Faith in religion teaches that limitless knowledge is the source of this cosmos, which is like a very grand book penned by an erudite scholar. Every page of it, every line and every word of it, contains a glaring truth which stimulates us to further study and contemplation

The book of deen contains unsurpassable wisdom and knowledge. It is stated in the Quran: **"Yasin, by the Quran, full of Wisdom."** The wisdom of the Quran can never mislead or misguide. Another place, the Quran says: For Allah has sent down the book and wisdom and you what you knew not." Muhammad (PBUH) was taught the wisdom of the Quran so that he may divulge it to the rest of mankind.

8. Shield against Evils

The deen makes the believers to follow in the footsteps of the Prophet (PBUH). The Quran states: **"Follow Me and follow the Rasool (PBUH).** Anyone who follows the messenger of Allah can never be misguided. He holds a firm belief in the mercy of God and does his best to avoid anything that may or can displease his God. Therefore, he strives to seek salvation from evil acts and prays to be within the shadows of mercy of God.

9. Remembrance of Allah

The deen of Islam was revealed by the Almighty Allah and it ordered the followers to worship Him alone. It ordered the Muslims to act well and to remember Him. It is stated in the Quran: "We have sent thee but so that you may worship your Lord." Therefore, the real reason for which a Muslim is sent in this world is to worship Allah. And by worshiping Allah, he remembers Him all the time, through thick and thin, or better or worse.

10. Justice and rule of law

A vital system of deen is to establish a system of balance between justice and equality. It is stated in the Quran: "We have sent down you the Book so that you might judge between men as guided by Allah." Hence, deen ordains us to do justice between men. It enjoins us not to eat the rights of another and to treat everyone with just and kindness, be it Muslims, or non-Muslims.

11. Zakat & charity Decreasing the love and lust for wealth

The deen of Islam ordains us to pay zakat in the name of Allah. It is one of the five pillars of Islam. The Prophet (PBUH) said that he who pays zakat, his money will not lesson. Indeed this is the very proof which makes one pay Zakat and charity making a Muslim think that he won't lose any money. This decreases the love and lust for wealth in the heart of the believer.

12.Strong belief in hereafter decreases materialistic lust

The deen has made it clear that every soul will taste death and whatever the person does in this life, he will be accounted for it in the hereafter. This belief makes the believer vary and critical of his

actions in this world. He doesn't go bananas for the sake of earning more wealth. And whatever he earns, he spend a chunk of it to the needy and the poor.

13. Fasting (A realization of starvation and hunger of other people)

The deen has made it mandatory for every citizen to fast in the month of Ramadan. Obviously this implies only to those people who are within the circle of eligibility. Fasting creates a sense of empathy and love for the poor and the needy. It makes one think of the hundreds and thousands of people who barely get a meal once or twice a day. This creates the rich more compassion and benevolence towards the poor.

14. Legitimate ways and means of physical and emotional satisfaction

Unlike the West, where people mingle in illicit sexual relations with each other without knowing as to who might later be the father of the child, the deen of Islam teaches us to avoid adultery and has set the limit of 100 lashes for those who commit adultery. Adultery and fornication has been prohibited in Islam. Not only fornication and adultery, other unmoral forms of love making, such as LGBT or Lesbians are not allowed in Islam as well. These are the limits set by the Creator.

15. Blessings of lawful earning and livelihood

Man is the best of all creations. Almighty allah has gifted man a beautiful physical from as well as elected conscience, intelligence and soul. Livelihood is necessary to keep the body healthy. Ahd for the benefit of the soul, Halal earnings are essential. About this Almighty Allah says: "You take the best and pure food that I allotted for you as your livelihood."(Sura Al-Baqara) Halal earning means legal earning. The income earned according to the instructions and the ways approved by Allah and His Prophet (Sm) is called Halal earning.

16. A glimpse from secular societies

Secularism teaches us to seclude religion or deen from the political, economic and social life. This attribute is against the very basic of Islam. Islam is not just a religion; it is a complete code of life. It mingles the political, economic and social life of an individual with his beliefs and faiths. Secular societies in the world don't have any such laws ordained to them as is ordained in the Quran by Allah. The deen of Islam is all-encompassing and embarks in every field on life.

17. West and industrial societies returning to religion

In the today's world of radicalization and extremism, many industrialized societies are returning to religion as they are facing identity crises and are losing the basic narrative of life. Freedom of speech is turning into hate speech and the freedom of choice has embarked mankind into a depth of tunnel never envisioned before. Terrorism is increasing, making many feel guilty and afraid of deaths, hence, making the retreat to their basic beliefs and faiths.

18. Deen as a salvation

It is the deen of Allah which tells us to follow God and his messenger. It teaches us to do good. It teaches us to respect our elders. It teaches us to love our wife. It teaches us to support our relatives and the poor. Excluding many other brilliant teachings, it makes us seek salvation from the hellfire, which will be fueled by stone and human flesh. The atrocities on the Day of Judgment remind us to seek salvation daily.

19. Modern ways and methods of treatment and religious therapy

The Islamic medicine has faithfully preserved, systematized and further developed the medical knowledge of the classical antiquity. During the post-classical era, Islamic medicine was the most advanced in the world. At the same time, the knowledge of the classical medicine was nearly lost to the medieval medicine of Western Europe, only to be regained by European physicians when they became familiar with Islamic medical authors during the Renaissance of the 12th century. The medieval Islamic physicians largely retained their authority until the rise of medicine as a part of the natural sciences, beginning with the Age of Enlightenment, nearly six hundred years after their textbooks were written. For Psychological disorders now the Salah therapy and Surah Rehman therapy are being used by clinical psychologists.

Conclusion:

To conclude, Deen provides guidance to mankind in each and every sphere of human life. It provides a clear path, leads mankind from darkness to light. It's a source of knowledge and wisdom and sets the criteria for right and wrong. Even in the establishment of justice, it provides a clear message to mankind and guards the humanity against evil.

DIFFERENCE BETWEEN DEEN AND RELIGION

Deen: Meaning and Scope

Deen is a major term which refers to destination while Religion is a pathway which leads towards a destination (Deen). Deen means absolute sovereignty (of Allah) and absolute submission of man to the absolute sovereign (Allah). Deen also indicates the concept and belief in reward and accountability in the life after death. Deen expresses a complete way of life or a code of conduct. , Deen is a far more comprehensive, all-encompassing reality. With this backdrop, it will perhaps not be entirely correct to say that Islam is not a Madhab (religion), because all of the elements of a Madhab are certainly part and parcel of Islam - it includes the articles of belief, spirituality, and the etiquettes of worship (Salah, Saum, Zakah and Hajj). Hence, it would be more accurate to say that Islam is not merely a Madhab, but an entire code of life (Deen). It not only offers whatever constitutes religion, but is endowed with the elements of a complete way of life.

Deen is an Islamic word and it is proved by the Holy Qur'an and Ahadees.

Allah says in the holy Quran Verily the Deen in the sight of Allah is only Islam

“Inn-ad-dina ind Allah hil Islam.”

The Deen in the sight of Allah (SWT) is only Islam.

As is mentioned in the Holy Qur'an;

"The Deen before Allah (accepted by Allah) is Islam" (Aal-Imran 3:19)

Deen has been approved of and favoured by Allah which means Deen is the way of life from Allah.

"Today, I have completed your Deen, and have completed my bliss upon you and accepted for you Islam as a Deen." (Al-Mai'da 5:3)

Deen is complete and applicable in all the respects of life

"Today, I have completed your Deen." (Al-Mai'da 5:3)

Deen is Pure because it is the word of Allah.

“Unquestionably, for Allah is the pure religion. (Al-Zumar 39:3)

Deen has been chosen by Allah (SWT) and only Deen is acceptable for Allah because Deen truly is the code of life.

“Indeed Allah has chosen for you this Deen” (Al-Baqara 2:132)

The basic definition of Deen is reward. Reward is always on the basis of some laws. If anyone abides by the laws, he will be given good reward and in case of their violations, he will be punished. Laws are there to support a system and the system is known by the one who has the absolute authority and command and the value of a system exists till the time it is obeyed.

Madhab and its Scope

Mazhab is a non-Islaamic word and it has not been used in the Holy Qur'an or Ahadees in the context of Islam. Madhab is derived from a word "Zahab" which means go, pass by or to walk. Thus Madhab means a manner, a pattern, a method or a belief. As per grammar, Madhab is an adverbial Noun that shows the place or time of an action.

(Tasheel, ul-adab, Filisaan ula-arb)

The fundamental difference between the two terms must be understood. Madhab, or religion, is a term used for a set of beliefs and rituals of worship. On the other hand, Deen refers to an entire way of life that pervades all aspects of life.

Only acceptable religion by Allah is Islam and no other religion (Madhab) will be accepted by Him as all these are self-made and made with human intervention while Islam is purely the word of Allah. Thus Mazaahib are self-made and against Islam, undoubtedly, they will not be accepted by Allah.

Madhab is an un-Islamic law and self-created means of establishing relation with Allah. Madhab has self-invented methods of prayers, apart from an intrusion and impulse of one's baser self-whereas, Deen is known as code of living in accordance with that of the Holy Prophet (PBUH) and striving to achieve the will of Allah.

There are five so called Madhahib;

1. Hanafi
2. Shafaye
3. Hanmbli
4. Malaki
5. Ahl e Hadees

Divine and Non-Divine Religions

Divine Religions

In religious terms, divinity or godhead is the state of things that come from a supernatural power or deity, such as a god, supreme being, creator deity, or spirits, and are therefore regarded as sacred and holy. Such things are regarded as "divine" due to their transcendental origins or because their attributes or qualities are superior or supreme relative to things of the Earth. Divine things are regarded as eternal and based in truth, while material things are regarded as ephemeral and based in illusion. Such things that may qualify as "divine" are apparitions, visions, prophecies, miracles, and in some views also the soul, or more general things like resurrection, immortality, grace, and salvation. Otherwise what is or is not divine may be loosely defined, as it is used by different belief systems.

There are majorly 3 divine religions;

1. Islam- A Divine Religion

The Qur`an makes it clear that Islam is named of all religions acceptable to God when it says:

“The true religion with God is Islam.” (Al al-Imran, 19)

“Whoever desires another religion than Islam, it shall not be accepted of him; in the next world he shall be among the losers” (Al-i Imran 85)

“Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam for your religion.” (Al-Ma`idah, 3)

In the hadiths of the Prophet, the term ‘al-deen’ is used in the same meaning as used in the Qur`an. The famous hadith referring that all the messengers are brothers possessing the same father signifies that all religions coming from divine origin have the common essential principles (see, al-Bukhari, al-Anbiya, 48; Muslim, al-Fadail, 145).

2. Christianity

In traditional Christian theology, the concept and nature of divinity always has its source ultimately from God himself. It's the state or quality of being divine, and the term can denote Godly nature or character. In Hebrew, the terms would usually be "el", "elohim", and in Greek usually "theos", or "theias". The divinity in the Bible is considered the Godhead itself, or God in general. Or it may have reference to a deity. Even angels in the Psalms are considered divine or elohim, as spirit beings, in God's form. Redeemed Christians, when taken to heaven as immortalized born-again believers, according to Biblical verses, are said to partake of the "divine nature". (Psalm 8:5; Hebrews 2:9; 2 Peter 1:4)

In the Christian Greek Scriptures of the Bible, the Greek word *theion* in the Douay Version, is translated as "divinity". Examples are below:

- Acts 17:29

"Being therefore the offspring of God, we must not suppose the divinity to be like unto gold, or silver, or stone, the graving of art, and device of man."

- Romans 1:20

"For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made; his eternal power also, and divinity: so that they are inexcusable."

3. Judaism

God in Judaism is generally understood to be the absolute one, indivisible, and incomparable being who is the ultimate cause of all existence. Judaism holds that Yahweh, the god of Abraham, Isaac, and Jacob and the national god of the Israelites, delivered the Israelites from slavery in Egypt, and gave them the Law of Moses at biblical Mount Sinai as described in the Torah. Traditional interpretations of Judaism generally emphasize that God is personal, while some modern interpretations of Judaism emphasize that God is a force or ideal.

NON-DIVINE RELIGIONS

Buddhism

The Buddha said that devas (translated as "gods") do exist, but they were regarded as still being trapped in samsara, and are not necessarily wiser than us. In fact, the Buddha is often portrayed as a teacher of the gods, and superior to them.

Since the time of the Buddha, the denial of the existence of a creator deity has been seen as a key point in distinguishing Buddhist from non-Buddhist views. The question of an independent creator deity was answered by Buddha in the Brahmajala Sutta. The Buddha denounced the view of a creator and sees that such notions are related to the false view of eternalism, and like the 61 other views, this belief causes suffering when one is attached to it and states these views may lead to desire, aversion and delusion.

Hinduism

Hinduism is characterized by extremely diverse beliefs and practices. In the words of R.C. Zaehner, "it is perfectly possible to be a good Hindu whether one's personal views incline toward monism, monotheism, polytheism, or even atheism." He goes on to say that it is a religion that neither depends on the existence or non-existence of God or Gods. More broadly, Hinduism can be seen as having three more important strands: one featuring a personal Creator or Divine Being, one that emphasizes an impersonal Absolute and a third that is pluralistic and non-absolute. The latter two traditions can be seen as nontheistic.

Jainism

Jain text claims that the universe consists of jiva (life force or souls) and ajiva (lifeless objects). According to Jain doctrine, the universe and its constituents -soul, matter, space, time, and principles of motion- have always existed. The universe and the matter and souls within it are eternal and uncreated, and there is no omnipotent creator god. Jainism offers an elaborate cosmology, including heavenly beings/devas, but these heavenly beings are not viewed as creators, they are subject to suffering and change like all other living beings, and are portrayed as mortal.

COMPARISON BETWEEN 'DEEN' AND 'MADHAB'

1. Deen is Authentic while Madhad is self-Created.

Deen is an authentic Islamic word and it is proved by the Holy Qur'an and Ahadees. Unauthentic Mazhab is a non-Islamic word and it has not been used in the Holy Qur'an or Ahadees in this context.

2. Verification of Deen is done by the Almighty Allah.

The Deen in the sight of Allah (SWT) is only Islam. "The Deen before Allah (accepted by Allah) is Islam" (Aal-Imran 3:19) while no such verification can be done in case of religion. Mazhab is Unverified there is no such proof in Mazhab rather Mazhab is Sectarianism.

3. Deen is Favored by Allah

Deen has been approved of and favoured by Allah. "Today, I have completed your Deen, and have completed my bliss upon you and accepted for you Islam as a Deen." (Al-Mai'da 5:3) There is no scope or rather an instance of Sectarianism or Mazaahib in Islam. Hence, Mazaahib is a Self-made thing and Allah (SWT) never likes Self-made things in Islam.

4. Deen is complete while Mazhab continuously evolve.

"Today, I have completed your Deen." (Al-Mai'da 5:3) Mazaahib are incomplete. There are self-made statements and proclamations in Mazaahib and this would continue till the time of Qayamah if they don't repent and get back Islam. Hence, the whole way of life in Mazaahib is self-made law which is against Islam.

5. Deen is Pure while Mazhab contains impurities created by man.

"Unquestionably, for Allah is the pure religion. (Az-Zumar 39:3) while Mazaahib are not pure. Indeed they are adulterated and have the combination of Statements, Proclamations, advices and suggestions which are self-made and are contradictory to Islamic concepts.

6. Deen has been chosen by Allah (SWT).

"Indeed Allah has chosen for you this Deen..." (Al-Baqara 2:132) while Mazhab is self-made and are self-made and are made with human-intervention.

7. Only Deen will be accepted.

And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers. (Aal-Imran 3:85) on the other hand Mazhab is Unacceptable and self-made and against Islam undoubtedly it will not be accepted.

8. Jihad in Deen

The purpose of Jihad in Deen is to establish the Deen of Allah completely.

“And fight them until there is no fitnah and [until] the religion, all of it, is for Allah. And if they cease - then indeed, Allah is Seeing of what they do.” (Al-Anfal 8:39) but the purpose of Jihad (which cannot be called as Jihad, anyways) in Mazaahib is to continue the sect based on some Personality, Individuality, Community or Region.

9. Deen as a term reflects Complete Code of Life.

Deen is a broader and wider term which is the most authentic way of life. Deen is a system of life in which human being consciously surrenders himself to the most sovereign.

10. Mazhab is a narrower term limited to individual deeds.

Madhab is merely a collection of traditions, rituals and dogmas. While Madhab is a narrower term which involves number of social customs and dogmas to celebrate life events.

11. Deen is an Objective Reality whereas Mazhab Confines to Subjective Experience.:

Religion is merely some store of subjective experience and is concerned only with the so-called private relationship between God and man. Deen is an objective reality and a system of collective life.

12. Mazhab is illogical and Mythical while Deen is based on sound logics.

Deen is never illogical and mystically based of magical concepts but believes of Mazahab are illogical and mythical, these just involve physical involvement i.e worshipping it doesn't encourage any changes in our social, emotional or even economical states. A good example of Mazhab would be Budhism, Jainism, Hinduism etc which all have something in common and that is that they achieve nothing for their well-being out of their practices similarly we've converted our religion into an analogous condition.

13. Deen is a right path to Communion with Almighty:

Every follower of a Religion is satisfied that he has established a communion with Almighty, and the objective of each individual is his own salvation. The aim of deen, on the other hand, is the welfare and progress of all mankind, and the character and constitution of a society indicates whether or not it is founded upon the Divine Law.

14. Deen is a true scale of measuring actions while Mazhab does not provide such criteria:

Religion does not afford us any objective criterion by which we could determine whether or not our actions are producing the desired results. In a social order governed by deen, development of a collective and harmonious life correctly indicates whether or not the people are pursuing the right course

15. Mazhab is hostile to Scientific Investigation contrary to Deen which itself motivated Human to explore the world :

Religion is hostile to scientific investigation and is an adversary of reason, so that it could flourish unhampered with the aid of a blind faith. Deen helps in the development of human reason and knowledge, allows full freedom to accept or reject on the basis of reason and arguments, and encourages investigation and discovery of all the natural phenomena to illumine the path of human life and its advancement in the light of Permanent Values.

16. Mazhab supports prejudices while Deen negates such behavior:

Religion follows the susceptibilities and prejudice of men and pampers them. Deen seeks to lead men to a path of life that is in harmony with the realities of life.

17. Mazhab supports new idols while Deen tend towards rational approach:

In every age, therefore, Religion sets up new idols and mumbo-jumbos in order to keep the people's attention away from the real problem of life. But deen is rational and radical: it breaks all idols, old and new, and is never variable in its principles.

18. Mazhab induces senseless fear while Deen makes man Confident:

Religion induces a perpetual sense of fear in the minds of men and seeks to frighten them into conformity. While deen treats fear as a form of polytheism and seeks to make men courageous, daring and self-reliant.

19. Mazhab followers Bow before Every Seat of Authority and Prestige whereas Deen followers bow before only Almighty:

Religion prompts men to bow before every seat of authority and prestige, religious as well as temporal. Deen encourages man to walk about with his head erect, and attain self-confidence.

20. Deen broadens the concept of both lives while Mazhab Treats the Matter with Contempt:

Religion treats the world of matter with contempt and calls upon man to renounce it. It promises paradise only in the hereafter as a reward for the renunciation of the material world. Deen, on the other hand, enjoins the conquest of matter and leads man to measurable heights of attainment. It exhorts him to seek well-being and happiness in this world as well as felicity in the life hereafter.

21. Deen encourages Active life and while Mazhab discourage it by Belief in Pre-Destination:

Religion encourages belief in fatalism (pre-destination), and this tends to dissuade man from active life and self-development. Deen gives man power to challenge fate, and provides energy for a life of activity and self-development.

22. Deen Opposes Exploitation practices whereas Mazhab denies:

Religion seeks to comfort the weak, the helpless and the oppressed with the belief that the affairs of this world are governed by the will of God and that its acceptance and resignation helps to endear them to God. This sort of teaching naturally tends to morbidity, and emboldens their religious leaders who profess to interpret the Will of God, so that they indulge in their misdeeds with perfect impunity and persuade the adherents to a complete and quiet submission. Deen, on the other hand, raises the banner of revolt against all forms of tyranny and exploitation. It calls upon the weak and the oppressed to follow the Divine Laws and thereby seek to establish a social order in which all tyrants and oppressors will be forced to accept the dictates of right and justice. In this social order, there is no place for dictators, capitalists or priests. They are all enemies of Deen.

23. Deen is the name of only Obedience of Allah and Mazhab is mixture:

Religion enjoins religious meditation in the name of worship and thus induces self-deception. Deen exhorts men to assert themselves and struggle perpetually for the establishment of the Divine Social Order, and its betterment when attained. Worship in Deen really means obedience to the Laws of Allah.

24. Deen motivated man towards attaining and enjoying natural things of beauty.:

Religion frowns and sneers at all things of arts and beauty. Deen defies those who forbid the enjoyment of the good and beautiful things of life which God has created for the enjoyment of man.

25. Deen allows all lawful amendments but Mazhab Denounces Everything:

Religion denounces everything new and declares all innovation as sin. Deen holds that the needs and demands of human life keep changing with the change in the conditions of life; change and innovation are, therefore, demanded by life itself. Only the Divine Laws are immutable.

CONCLUSION

The Qur'anic term for religion is "deen." Deen however, is not merely a synonym for religion. Deen is a broader and deeper concept than religion as it is commonly understood. Religion usually means a set of dogmas, an elaborate ritual and a host of trivial practices. Ordinary activities of life are hedged in by a number of rules and taboos. Simple acts such as eating and marrying are surrounded by a complex ceremonial. Man's conduct in everyday life is regulated in the minutest detail. Deen, as presented in the Qur'an is not a matter of ritual or ceremonial. It is concerned with the broad aim of life and the programme of action by which that aim can be attained. Deen gives full scope to man's initiative and discretion. It is meant for a free and intelligent person, a person who has the courage to think, judge and act for himself.

Deen offers broad principles which give guidance to man in the adventure of life and which enable him to attain the goal of self-realisation and social welfare.

ISLAM AS DEEN-DISTINCTIVE ASPECTS

Introduction

Islam means total submission to the will of Allah. This implies doing right, being an example to do right and having the power to see that the right prevails and at the same time eschewing wrong, being an example to eschew the wrong, and having the power to see that wrong will be defeated. Islam therefore lives, not for itself but for mankind. The literal meaning of Islam is to establish Peace and the submission to the Will of Allah to keep it. Thus Islam is actually the obedience to the will of Allah, considering Him the most sovereign.

“The Deen before Allah (accepted by Allah) is only Islam.” (Aal-Imran 3:19)

“There is greatness in bowing before Allah.” (Al-Hadith)

Islam is the only Deen which is selected by Allah and no other religion will be accepted by Him. It is the only Deen which is clear in its teachings and messages, not only for one person but for all the mankind. Its comprehensiveness and applicability makes it the complete code of life which leads to the destination (life after death).

DISTINCTIVE ASPECTS OF ISLAM

1) Islam is Deen Chosen by Allah

Islam is the only Deen chosen and selected by Allah. Allah says in Holy Qur'an;

"Today, I have completed your Deen, and have completed my bliss upon you and accepted for you Islam as a Deen." (Al-Mai'da 5:3)

“Indeed Allah has chosen for you this Deen (Islam).” (Al-Baqara 2:132)

Thus any other Deen (except Islam) will not be accepted by Allah.

2) Islam as Complete Code of Life

Islam is Deen and Deen means ‘the way of Life’. So it is the complete code of conduct; social or moral, political or legal, economy or education, peace or war, it includes each and every aspect of human life. It is the most comprehensive religion (Deen) which guides in every affair and solution to every problem even in this modern era. There is clarity in the message and teachings of Islam from birth to death and then the life after death which also makes it the most practicable and applicable religion, till the Day of Judgment.

“Unquestionably, for Allah is the pure religion. (Al-Zumar 39:3)

The ultimate worth of actions is based on intention and sincerity, as mentioned by the Prophet, who said, "Actions are by intentions, and one shall only get that which one intended."

3. Uniqueness of the Name of Islam

The name for the religion of Islam is much more than just a name because it expresses a deep spiritual meaning as well as an overall outlook on life and concept of worship. The word "Islam" is an Arabic word which means "complete submission to the will of Almighty God".

Other religions are named after their founders, such as Christianity and Buddhism; after a tribe or ethnic group, such as Judaism; or after a specific geographical region, such as Hinduism. Additionally, the name "Islam" was not thought up by its followers or applied by other people, as is the case with the names of other religions, but was revealed by Almighty God. The name of no other religion carries any significant message, or conveys the true sense of its outlook on life, as does the name "Islam". islam

4. Social and economic securities for woman specifically provided by

No other religion brought about such significant social and economic securities for women as before the advent of Islam. Not long ago in 1882, the Married Women Inheritance Act was passed in Britain for the inheritance of married women, whereas the Quran declared the economic rights for women 1437 years ago. No other religion in the world enunciated the economic and social rights for women as did Islam. Even in the US, where the majority is Christianity, women weren't allowed to vote before the 1920s. Islam gives women freedom of choice whereas in the West, a woman gets a blank freedom. Islam mandates man to be the provider and protector of women. Similarly, no other religion gives women, as a mother, the status of having heaven under her feet, as proclaimed by the Prophet.

5. Finality of Prophethood

Another distinctive feature of Islam is the finality of the Prophethood. Islam purports that Allah alone is worthy of worship and that the Prophet (pbuh) is the last Prophet of God. Without accepting this dogma one cannot enter into the faith of Islam. The Prophet himself claimed that he was the last Messenger of God and that no other Messenger would come after him. The legacy of Prophethood hence culminates henceforth. No other religion in the world has the concept of the finality of the Prophethood, be it Judaism, Hinduism, or even Christianity.

6. 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). The Qur'an further tells us that, whomsoever Allah intends to guide; He expands his bosom to accept Islam (6:125).**

7. It Is An Easy And Practical Religion

Islam is a 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 Sunnah 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, etc. in matters of performance of certain obligatory acts of devotion like performance of ablution, offering of prayers, fasting in the month of Ramadan, and 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 by taking the same.

8. No Priesthood In Islam

There is no organized church or priesthood in Islam, neither is there 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.

9. There is no distinction between world and hereafter (Equally Important)

In Islam, there is merely any difference between the importance of this life and the hereafter. Islam demands man of keeping the moderate path which leads man towards success in this world and the hereafter. The Quran asked its followers to ask their lord,

“Our Lord! Grant us good in this world and good in the hereafter.”

Both are equally important. Many religions either focus on life in the world or ignore the life of hereafter. Heck, many don't even believe in the life after death. Although in Islam, the ultimate goal is the hereafter and that this world is but a test or trial for the human beings; Islam is against asceticism.

10. Islam as a champion of moral role model

The moral role model that Islam introduced about 1400 years ago is still exemplary in the modern world. The Prophet himself is the quintessence of a moral role model and how he lived and spent his life is the foremost example of a moral role model. Although many religions brought about different perspectives on moral role model, yet none brought as many and variant aspects of laws

and conventions for the moral role model as the Prophet did. This can be supported by the fact that other religions were either based on a human, an ethnic group, or a geographic region. None had the attribute to be as broad as Islam, which is universal.

11. Universality & Continuity of the Deen

Islam is truly unique among the religions of the world because it is addressed to all of mankind. The scripture of Islam, called the Qur'an, repeatedly addresses all human beings by saying:

"O mankind!"

Additionally, in the Qur'an, Almighty God is never addressed as the God of a particular people or nation. From the very beginning of the mission of Prophet Muhammad, his followers came from a wide spectrum of individuals -- there was Bilal, the African slave; Suhaib, the Byzantine Roman; Ibn Sailam, the Jewish Rabbi; and Salman, the Persian. Since religious truth is eternal and unchanging, and mankind is one universal brotherhood, God's revelations to man have always been consistent and universal. "And We have not sent thee but as a bearer of glad tidings and a Warner of all mankind, but most men know not. And then Say 'O mankind, truly I am a Messenger to you all.'"

12. A Straightforward Concept of God

The concept of God in Islam is completely based upon Divine Revelation. Not only is the concept of God in Islam characterized by purity and clarity, but it is also not marred by myths, superstitions or man-made philosophical ideas. In the pure and straightforward teachings of Islam, Almighty God has clearly revealed His unique nature and qualities to man in the way which He wants them to be understood. While other religions have either mixed man-made doctrines with divine revelation, or ignored the divine revelation almost completely, Islam's concept of God is based totally on what God has said about Himself. Islam's concept of God can be called pure and straightforward because there is a clear distinction made between the Creator and the created.

13. Direct Relationship with God

In other religions, even the ones which claim belief in "One God", people often approach God through an intermediary, such as a saint, an angel, the Virgin Mary or Jesus. However, it is only in Islam that a person is required only to pray to God. Some people also nullify a truly proper and direct relationship with Almighty God by mistakenly believing that they have a special relationship with Him simply because they are members of a certain ethnic group, tribe or "chosen people". Additionally, in Islam there are no priests or clergy -- each worshipper, man or woman, has a direct relationship with their Merciful Creator -- Almighty God. Since God is the Owner and Sustainer of everything, as well as the only one who can provide true and complete forgiveness, it is completely futile to try to approach Him through anyone else.

14. Unique Concept of Worship

According to the teachings of Islam, everything that a human being does with the pure intention of pleasing God is an act of worship. Due to this, Islam has an all encompassing concept of worship unlike any other religion. Almighty God has revealed in the Holy Qur'an that His purpose for creating human beings was to worship Him and Him alone. Like other religions, Islam has required

acts of worship; however worship in Islam is not limited to rituals. Since Islam is an all-encompassing religion with guidance for all aspects of life.

15. Based on Authentic Sources

The preservation of the scripture of Islam -- the Holy Qur'an -- is unique among world religions. No other religion has a scripture which is both as old and as well-preserved as the one possessed by Muslims today. Even scholars who are hostile to Islam admit that the Qur'an that exists today is exactly the same as the one that existed in the time of the Prophet Muhammad. Even though many people mistakenly assume that the Qur'an (also spelled Koran) was written by Muhammad, it is actually the literal Word of God. Not only was Muhammad known by his people to be unable to read and write, but the Holy Qur'an clearly and repeatedly exclaims that it is from Almighty God - the Lord of the Universe.

16. An Eternal Message

Islam has just as much meaning and is just as applicable to people living in today's "modern world" as it did for people living 1400 years ago. Since the message of Islam is eternally true it is also very robust, and as such still has a strong spiritual impact on millions of people living in the world today. The Pure Monotheism of Islam, as well as its universal brotherhood, strong morals and positive outlook on life, is still very relevant and meaningful to modern man. The continued relevance and applicability to both the spiritual and worldly life of human beings from all around the world is just one of the many proofs of the Divine origin of the message of Islam. Unlike the teachings of other religions, the teachings of Islam don't need to be updated or watered-down in order to appeal to a human being living in today's troubled world.

17. A Complete Way of Life

Islam is not just a "religion" in the traditional sense, because it is not just confined to acts of worship, morality and other aspects of personal piety. The teachings of Islam, even though they do cover religious rituals and morality, also encompass all other aspects of life. The Prophet Muhammad's mission encompassed not only spiritual and religious teachings, but also included guidance for such things as social reform, economics, politics, warfare and family life. Thus due to the diversity and success of Muhammad's mission, Muslims have clear guidance from God and His Final Prophet on all aspects of life. This goes hand-in-hand with the Islamic belief that Almighty God does not leave human beings without guidance in their daily lives -- thus His guidance is all-encompassing. Thus Islam does not accept a secular view of government and society, but only one based on the Law of God.

18. Moderate Teachings Delivered by Islam.

The teachings of Islam, since they are divinely revealed, are balanced in all of their aspects. Even though Islam is an all-encompassing way of life, it preaches moderation and rejects extremism. On the one hand, Islam does not preach complete rejection of all worldly pleasures in view of the life hereafter; and on the other hand it does not teach that earthly life is just for pleasure and enjoyment. In Islam, wealth and worldly pleasures can be partaken of in this life as long as they are enjoyed in a way that is in obedience to God. However, Muslims are taught to keep in mind that the life hereafter is their ultimate goal, and therefore one should be charitable and not become too attached to worldly

things. By maintaining balance between man's spiritual and physical needs, the teachings of Islam are best suited for the needs of human beings in particular and society in general. It rejects asceticism and allows man to live a balanced life.

19. Differences And Contradictions Among Faiths - Their Reality

A question that arises is: if all religions were in fact founded by Messengers from God, then why is there differences in their teachings? Can the same God send down different teachings? This question is answered by Islam alone, and this, too, is a distinctive feature of this religion. Islam holds that there are two basic causes of differences between various religions. First, that varying conditions had needed varying dictates and rules, and the All-Knowing and All-Wise God had provided guidance for different ages, regions and peoples in accordance with their respective needs. Secondly, the contents of various faiths faded and wilted under the vicissitudes of time, hence they were not preserved in their original form. In some cases, the followers themselves introduced innovations and variations to suit changing needs, and the originally revealed Books continued to be interpolated for this purpose.

20. Safeguarding Of The Quran

As I have already said for a teaching to be eternal, it is not sufficient merely that it should be complete and perfect, but that there should also exist a guarantee for its perpetual preservation in its original form. The Quran amply satisfies this fundamental requirement, and the One Who sent down the Quran has proclaimed it in the clearest terms that:

“We have sent down this Book and verily We shall safeguard It.”

In other words, God Himself will safeguard it and will never allow it to be tampered with. One method of the preservation of the text has been, that in accordance with Divine Will, there have always been hundreds of thousands of people in every age who have committed the text of the Quran to memory, and this practice continues to this day. And the principle measure of safeguarding the real import and essence of the Message has been the divine practice of appointing guides, reformers and revivers in the latter ages.

21. Zakat Principle to alleviate Interest

Islam condemns the institution of interest in all its forms and strongly urges its total elimination. The motive force it presents in place of interest, to move the economic wheel, is called Zakat. Zakat is a system of taxing capital, released from the well-to-do. Apart from meeting the demands of the State, this tax is intended to meet the needs of the poor. In other words, this system not only meets the requirements of the government machinery, but also guarantees to fulfil the demands of social welfare.

All that has been done is to lay down the basic principle, leaving it to those with insight and understanding to settle the details in accordance with the conditions prevailing in a particular environment at a given time. The Quran says that in the wealth of those who possess over and beyond their basic needs, is also the share of those who are unable to meet their basic needs and are considered deprived in their environment.

22. Directions in Political Matters

It neither presents a democratic or socialist form, nor recommends kingship or dictatorship. Instead of dilating upon the methods of establishing governments, Islam enunciates the principle of conducting political and governmental affairs in a specific manner, and imposes the condition that, no matter what the form, the responsibilities of a government will always be discharged justly and fairly, with sympathy; always fulfilling and upholding basic human rights. Thus, instead of emphasizing the first segment of the commonly accepted definition of democracy, i.e.; government, by the people:, Islam emphasizes that, whatever the form of the government, it must in all events be for the people.

23. Islamic Concept of Justice

As Judaism presents God as only the God of Israel to the exclusion of everyone else, no wonder then, that it does not even in passing deal with the fundamental question of Human Rights as such.

As for Hinduism it seems outright hostile not only to the non-Hindu but also to the Hindu of a low caste, hence narrowing further the field of God's mercy to a much smaller section of the human race. Hinduism decrees: If a Brahmin is unable to return a loan to one of low caste, the other has no right to demand its return. But if one of low caste is unable to return a loan taken from a Brahmin, he is to be made to work as a labour for Brahmins till such time as he is able to pay back the loan in full.

Again, in Judaism we fail to detect a concept of justice toward one's enemy. It is said: And when your Lord gives them over to you, and you defeat them; then you must utterly destroy them; you shall make no covenant with them. The Quran enjoins, "And when you judge between people, do so fairly and justly."

"And if they incline towards peace, incline thou also towards It."

24. Social Welfare in Islam

Islam established so many warranties and institutions to assure the social cohesion. The establishment of prayers five times a day in a congregation, handshake for Salam (greetings) and Shura (mutual consultation) are some of the major establishments of Islamic society. Salam helps to increase social peace and accord. It also promotes mutual affection and kindness. Once Muhammad (p.b.u.h) said that:

"Let a Muslim show (and act upon) the affection he has for his brethren".

There are mainly five major obligations towards another Muslim brother and sister.

1. Must return a salam
2. Visit the sick person
3. Follow the funeral procession
4. Return an invitation

5. Send blessing on sneezer

Masjid is not only the place for worship but it is the platform of learning and knowledge and meeting place for Muslims. Muslims used to read and recite Online Quran to seek the abundant knowledge of social welfare in Islam.

25. A religion of human rights

Islam's contribution to human rights is best appreciated when viewed against the backdrop of world history as well as the realities of modern times. The very first charter of Human Rights was established during the lifetime of the Prophet (PBUH). Charter of Medina is still the basis of any Human Rights charter there exists today. The letter 53 written by Hazrat Ali plaque inscribed on the wall of the United Nations HQ suggests the importance that Islam has had on this world.

26. Equality and no discrimination

Social, racial, gender, and religious inequities continue to exist in the modern world. Economic and social disparities have resulted in oppression of the lower classes; racial prejudices have been the cause of subjugation and enslavement of people with darker skin; women have been weighed down by chauvinistic attitudes, and pervasive attitudes of religious superiority have led to widespread persecution of people with different beliefs. Freedom of religion was instituted in Medina; women were honored and respected as equals; racial discrimination was practically eliminated; tribal warfare was replaced with united ties of brotherhood; usury and alcohol were completely forbidden. Islam brought the fundamental basis of equality among the masses and abolished all forms of discrimination. Before Islam, there wasn't any equality among the humans and now, even if there are inequalities among the people, then it's not the fault of Islam but the fault of its weak followers who are not following the true essence of Islam. Islam proclaims complete equality among mankind, irrespective of differences of caste, creed and colour. The only criterion of honour it accepts is that of righteousness, not of birth, riches, race or colour. The Quran says,

“Verily the most honourable among you, in the sight of Allah, is he who is the most righteous among you.”

27. Motivation towards thinking and observing

Islam holds that there is no contradiction between God's word and His deed. It, thus, frees us from the traditional rivalry between science and religion, and does not require man to believe in anything beyond the laws of nature determined by Him. He urges us to ponder over nature and to put it to beneficent use, for everything has been created for the benefit of mankind. He motivates man to ponder over the abundant resources and favors that He has endowed on man. Surely, man was made to think and observe the signs of God; and only Islam has the attribute to ordain man to think of the creation of God.

28. A comprehensive system of rights and duties

No other religion has focused on the duties and rights of man as has Islam. There is merely any difference in the importance between the rights of man (Haquq-ul-Ibad) and the rights of God (Haquq-ul-Allah). The proportion at which Islam has given importance to the rights of parents, family, neighbors, minorities, laborers and animals are humongous and reflect the importance of

each through their own stance and standing. Islam teaches us to respect our parents; be kind with our family; be kind with our neighbors; take care of the minorities; pay the laborer before his sweat dries; and treat the animals with justice. No other religion has given such a comprehensive system of rights and duties as has Islam.

29. Prophecies Fulfilled

Another distinction of Islam is its many prophecies that have been fulfilled over the ages and have reinforced the faith of its followers in the existence of the All-Knowing and Living God. This process continues to this day, as witnessed by the recent discovery of the preserved body of the Pharaoh who had driven Moses and his people out of Egypt. Another fresh example of the Quranic prophecy is about the development of new means of destruction, where fire would be locked in minute particles which would stretch and agitate before exploding with a ferocity that would cause mountains to evaporate (Nuclear Bomb).

30. Quran in Living Language

A distinctive feature of Islam is that its revealed Book is in a living language. Is it not curious that the languages of all other revealed Books are either dead or no longer in general use? A living Book, it seems, had to be in a living and ever-enduring language. The Arabic language is the language of the Arabs but not just for the Arabs. The Quran was revealed in Arabic and is still sacred most when it's in Arabic instead of any other translation.

31. A Religion of Peace

Islam alone is the faith that guarantees peace in all spheres and at all levels: individual, social, economic, national. Islam alone bears a name, the literal meaning of which is 'peace', and one who becomes a Muslim, not only enters a safe haven himself but also guarantees it for others, and shuns all actions that might lead to inequity and disruption. The Holy Prophet said, "a Muslim is he whose word and deed do no harm to others." The momentous address of the Holy Prophet delivered shortly before his death, and after the performance of what has come to be called the Farewell Pilgrimage, is an eternal charter of peace for all mankind. Islam enjoins peace not only between men, but also between man and his Maker, so that not only other men remain unharmed from the word and deed of a Muslim, but he himself remains safe from God's wrath and censure, the recompense which is merited as a result of committing transgression. So, a Muslim's peace is obtained in this world and also extends to the hereafter.

32. Dignity of human beings

One of the most distinctive components of Islam is the heed it gives to the dignity of human beings. It is the contradiction of the religion such as Jainism. **Islam claims man to be the best creation in the world. It believes human beings to be the "fit of the fittest." Islam claims that the world has been made for the human beings so that they can obey and worship to the supreme will of God. Man is the creation of God's hand (Surah Suuad:75).** Such is the dignity God himself has given the human beings and this dignity of human beings is not described in any religion as brilliantly and vividly as is described by Islam.

Conclusion:

To conclude, Islam is the embodiment of the code of life which God, the Creator and Lord of the Universe has revealed for the guidance of the mankind. Islam is basically rational both ideologically and historically. The simplicity and clarity of its teachings are the key decisive factors in the progress, religious activities and propagation of Islam. These perfect principles, so pure and void of theological and intellectual sophistication, thus, so accessible and comprehensible, are in fact greatly able to permeate the human conscience.

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EFFECTS OF TAWHID ON HUMAN LIFE

TRUE BELIEF – AT-TAUHEED

Meanings of Tawhid

We have discussed the belief in detail in the preceding two chapters which a person should profess in order to be a real Muslim who would go to Paradise in the next world. In practical life this belief may be called the true belief or Tauheed (i.e. monotheism) which means belief in and worship of One God only.

God is One. There is no god except Allah (Allah is the personal name of that One God). Islam is strictly a monotheistic religion 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. None can embrace Islam and enter into the brotherhood of the Muslims until and unless he declares by tongue and affirms in his heart that there is no God but Allah.

According to Quran

It is rightly said that al-Quran, 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 to God. The Qur'an rejects polytheist's claim of many gods, Christian doctrine of Trinity i.e., three Gods (God the Father, God the Son, and the Holy Ghost) and Zoroastrian's doctrine of two Gods. The Qur'an also tells us that all the Prophets sent by Allah (Right from Adam to Muhammad) have been enjoining their people to believe in and worship one God only i.e. Allah the Almighty God of the Universe besides whom there is no other God.

In its following verses, the Qur'an promotes on the one hand the doctrine of Tauheed (Oneness of God) as taught by all the Prophets of God and on the other hand it rejects the belief that there is no God or there are many Gods:

- 1) **Your God is One God; there is no God save Him, the Beneficent, the Merciful. – (2:Al-Baqarah:163)**
- 2) **Allah! There is no God save Him, the Alive, the Eternal. – (3:Al-e-Imran: 2)**
- 3) **He it is Who fashioned you in the wombs as pleased Him. There is no God save Him, the Almighty, the wise. – (3:Al-e-Imran:6)**
- 4) **Allah (Himself) bears witness that there is no God but He, and so do the angels and the men of knowledge, standing firm on justice. There is no God save Him, the Almighty, the Wise. – (3:Al-e-Imran:18)**
- 5) **Allah has said: Take not two gods. Truly, He (Allah) is the Only One God. So you should fear Me Only. – (16:An-Nahl:51).**

According to Ahadith

Muhammad (PBUH), the Prophet of Islam, in his following Ahadith, has highlighted the importance of Tauheed:

- 1) Mu'ad bin Jabal reported that the Messenger of Allah said: Key of the Paradise is to give evidence (or to testify) that there is no God but Allah. – (Ahmad).
- 2) Abu Hurairah reported that the messenger of Allah said: Emaan (belief) has more than seventy branches. The best among them is to say: There is no God but Allah. And the lowest among them is to remove an injurious thing from the road. – (Bukhari, Muslim)
- 3) Abadah bin Samit reported. I heard the Prophet saying: whoever bears witness that there is no God but Allah and Muhammad is Allah's apostle, Allah has forbidden Hellfire for Him. – (Muslim).

KINDS OF TAUHEED

According to scholars and jurists of Islam, there are three kinds or aspects of Tauheed, namely: Tauheed ar-Rububiyyah, Tauheed al-Uluhiyyah, and Tauheed al-Asma wa as-Siffat.

- 1) **Tauheed ar-Rububiyyah:** It means belief in Oneness of the Lordship of Allah. In other words it means to believe and accept that Allah is the Only and One Lord of the whole Universe. He is the creator and sustainer of the heavens and the earth and of everything in them. He is the Owner, the King, the Master, the Organizer, the Operator, the Planner, and the Giver of Security. He gives life and death. He provides sustenance, He gives wealth and children and He will reward the good-doers and punish the evil-doers on the Day of Judgment which will surely come.
- 2) **Tauheed al-Uluhiyyah:** It means belief in Oneness of the worship of Allah. In other words it means to believe that Allah is the only God of the whole of the Universe and of all the creatures. There is no God (Ilah) in the Universe save Him. He is the only One capable of or eligible for worship. 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. None of His creations should be joined with Him in such devotional acts.
- 3) **Tauheed al-Asma WA as-Siffat:** It means belief in Oneness of the Names and the Attributes of Allah. In other words, it means to believe and accept that all the good names and all the best attributes are reserved for Allah and for none else. Since Allah is the creator of all, so none of His creation has the right or claim to any of His Names or Attributes. None of the created beings should be names after Allah's Names and none of the created beings should be bestowed with Attributes of the Creator. For example, only Allah has the knowledge of the Unseen while none else has got this knowledge. So no man or any other creature should be considered to have the knowledge of the Unseen.

EFFECTS OF TAWHID ON HUMAN LIFE

Now let us study the effects which the belief in La ilaha illallah has on the life of a man and see why he should always make a success of life and why one who denies it becomes a failure in life, both here and in the hereafter.

1. Enlarged Vision and Broadening of Mind.

A believer of Tawheed can never be narrow in outlook. He believes in a God, Who is the Creator of the heavens and the earth, the Master of the East and the West and Sustainer of the entire universe. After this belief he does not regard anything in the world as a stranger to himself. He looks on everything in the universe as belonging to the same Lord he himself belongs to. His sympathy, love and service are not confined to any particular sphere or group. His vision is enlarged, his intellectual horizon widens, and his outlook becomes as liberal and as boundless as is the Kingdom of God.

2. Highest degree of Self-Esteem

This belief produces in man the highest degree of self-respect and self-esteem. The believer knows that Allah alone is the Possessor of all power, and that none besides Him can benefit or harm a person, or provide for his needs, or give and take away life or wield authority or influence. This conviction makes him indifferent to, and independent and fearless of, all powers other than those of God. He never bows his head in homage to any of God's creatures, nor does he stretch out his hand before anyone else.

3. Sense of Modesty and Humbleness

This belief also generates in man a sense of modesty and humbleness. Believer never becomes proud, haughty or arrogant. The boisterous pride of power, wealth and worth can have no room in his heart, because he knows that whatever he possesses has been given to him by God, and that God can take away just as He can give. Along with self-respect this belief also generates in man It makes him unostentatious and unpretending. A believer never becomes proud, haughty or arrogant. The boisterous pride of power, wealth and worth can have no room in his heart, because he knows that whatever he possesses has been given to him by God, and that God can take away just as He can give. In contrast to this, an unbeliever, when he achieves some worldly merit, becomes proud and conceited because he believes that his merit is due to his own worth. In the same way pride and self-conceit are a necessary outcome and concomitant of shirk (association of others with God in His divinity), because a mushrik believes that he has a particular relation with the deities which does not exist between them and other people.

4. Piety and Righteousness as sole qualities

This belief makes man virtuous and upright. He has the conviction that there is no other means of success and salvation for him except purity of soul and righteousness of behavior. He has perfect faith in God who is above all. This belief creates in him the consciousness that, unless he lives

rightly and acts justly, he cannot succeed. No influence or underhand activity can save him from ruin.

5. It Brings Hope and Satisfaction in one's Life

The believer never becomes despondent. He has a firm faith in God Who is Master of all the treasures of the earth and the heavens, Whose grace and bounty have no limit and Whose powers are infinite. This faith imparts to his heart extraordinary consolation, fills it with satisfaction and keeps it filled with hope. Although he may meet with rejection from all sides in this world, faith in and dependence on God never leave him, and on their strength he goes on struggling. Such profound confidence can result from no other belief than belief in one God.

6. Fortitude and Patience

This Belief Produces in Man a Very Strong Degree of Determination, patience and trust in God. When he makes up his mind and devotes his resources to fulfilling the Divine Commands in order to secure God's pleasure, he is sure that he has the support and backing of the Lord of the universe. This certainty makes him firm and strong like a mountain and no amount of difficulties, impediments and opposition can make him give up his resolution.

7. A Believer In This Kalimah can Never Be Narrow In Outlook

He believes in a God Who is the Creator of the heavens and the earth, the Master of the East and the West and Sustainer of the entire universe. After this belief he does not regard anything in the world as a stranger to himself. He looks on everything in the universe as belonging to the same Lord he himself belongs to. His sympathy, love and service are not confined to any particular sphere or group. His vision is enlarged, his intellectual horizon widens, and his outlook becomes as liberal and as boundless as is the Kingdom of God.

8. This Belief Produces In Man The Highest Degree Of Self-Respect And Self-Esteem.

The believer knows that Allah alone is the Possessor of all power, and that none besides Him can benefit or harm a person, or provide for his needs, or give and take away life or wield authority or influence. This conviction makes him indifferent to, and independent and fearless of, all powers other than those of God. He never bows his head in homage to any of God's creatures, nor does he stretch out his hand before anyone else. He is not overawed by anybody's greatness. This attitude of mind cannot be produced by any other belief. For it is necessary that those who associate other beings with God, or who deny God, should bow in homage to some creatures, regard them able to benefit or harm them, fear them and place their hopes in them.

9. This Belief Makes Man Virtuous And Upright.

He has the conviction that there is no other means of success and salvation for him except purity of soul and righteousness of behaviour. He has perfect faith in God Who is above all need, is related to none and is absolutely just. This belief creates in him the consciousness that, unless he lives rightly

and acts justly, he cannot succeed. No influence or underhand activity can save him from ruin. As against this, the kafirs and the mushriks always live on false hopes.

10. The Believer Never Becomes Despondent.

He has a firm faith in God Who is Master of all the treasures of the earth and the heavens, Whose grace and bounty have no limit and Whose powers are infinite. This faith imparts to his heart extraordinary consolation, fills it with satisfaction and keeps it filled with hope. Although he may meet with rejection from all sides in this world, faith in and dependence on God never leave him, and on their strength he goes on struggling. Such profound confidence can result from no other belief than belief in one God. Mushriks, kafirs and atheists have small hearts; they depend on limited powers; therefore in times of trouble they are soon overwhelmed by despair and, frequently, they commit suicide.

11. This Belief Produces In Man A Very Strong Degree Of Determination,

Patient perseverance and trust in God. When he makes up his mind and devotes his resources to fulfilling the Divine Commands in order to secure God's pleasure, he is sure that he has the support and backing of the Lord of the universe. This certainty makes him firm and strong like a mountain and no amount of difficulties, impediments and opposition can make him give up his resolution. Shirk, kufr and atheism have no such effect.

12. This Declaration Inspires Bravery In Man.

There are two things which make a man cowardly: (i) fear of death and love of safety, and (ii) the idea that there is someone else besides God who can take away life and that man, by adopting certain devices, can ward off death. Belief in La ilaha illallah purges the mind of both these ideas. The first idea goes out of his mind because he knows that his life and his property and everything else really belong to God, and he becomes ready to sacrifice his all for His pleasure. He gets rid of the second idea because he knows that no weapon, no man or animal has the power of taking away his life. God alone has the authority to do this.

13. Psychological Consequences.

When people feel that they are connected to God, whom they believe has unlimited power and is infinitely merciful, this helps them to relax and makes them more optimistic. This may help them feel that the unfairness they see in the world will not continue forever and that distressing and apparently bad events also have a purpose. While those events may seem terrible and hurt on first glance, they may not turn out to be so bad if people are patient and examine the events more deeply. Knowing God in Islam is considered a gift by itself that will help the individual to have patience and understanding. Muslims believe that God cares for people and will help them, but they must work hard to do right and be optimistic. God is most able to help those who work hard and expect the best. This belief helps create motivation to overcome obstacles and endure bad times based on the faith that good will result because God is in control.

FALSE BELIEFS – KUFR AND SHIRK

Al-Kufr is opposite of Al-Emaan, and Ash-Shirk is opposite of At-Tauheed. In other words, Al-Kufr means not to believe in God and Ash-Shirk means to believe in more gods than one. Both these creeds are against Islam and therefore a Muslim and a believer should know them and avoid them at every cost. Sometimes these false and anti-Islam creeds are so much mixed up with Emaan and Tauheed that it is hard to distinguish them. So a Muslim should be very careful to protect himself from falling in the trap. Let us discuss both these creeds in detail.

AL-Kufrits Meanings

Al Kufr (called disbelief in English) means to disbelieve, not to believe, to refuse to believe, to be ungrateful, etc. It also means to cover up the truth. According to Islamic terminology, it means to disbelieve in God, not to believe in God, to refuse to believe in God, to deny the existence of God, or to defy the commandments of God, or to deny the favours of God, or to be ungrateful to Him. Kufr is, however, open denial or rejection of belief, not the hidden or concealed denial as in case of Nifaq or hypocrisy.

Al Kufr not only means absence of belief in God but also means disbelief in all or in any fundamental elements of Islamic faith which are: to believe in Allah, to believe in Allah's Messengers, to believe in Allah's books, to believe in Allah's Angels, to believe in the Hereafter, etc. In the Qur'an, the word Kafir refers mostly to idol worshippers, pagans, non-believers, atheists.

Verses Of The Quran

There are many verses in the Qur'an which highlight its meanings and its manifestations, and also throw light on those who indulge in it. Some of these verses are reproduced below:

- 1) As for those who disbelieve, it is alike to them whether you warn them or you warn them not; they are not going to believe. Allah has set a seal on their hearts and on their hearing, and on their eyes there is covering; for them is an awful doom. — (2:Al-Baqarah:6-7).**
- 2) And (remember) when We said to the angels: Prostrate yourselves before Adam. So they fell prostrate, all save Iblees. He refused in his arrogance and thus became one of the disbelievers. — (2:Al-Baqarah:34).**
- 3) Lo! Those who disbelieve and die while they are disbelievers, it is they upon whom is the curse of Allah and of His angels and of all mankind. They will live in it for ever, neither their punishment will be lightened nor they will be reprieved. — (2:Al-Baqarah:161-162).**
- 4) (On that Day) Those who disbelieve, neither their wealth nor their children will avail them aught against Allah; and they are such who will be fuel for the Fire. — (3: Al-e-Imran:10)**

Thus in the verses reproduced above, the Qur'an has explained kufr and given its examples. It has also discussed the consequences of adopting kufr and the fate of the kafir.

Examples Of Kufr

According to Ulema and Fuqha (scholars and jurists of Islam), following acts, claims, rituals or things are either clearly kufr or look like kufr and hence be avoided by a believer:

- a. Claim of someone that he is God or God's son or he has powers of God or he can provide sustenance or children to those who beg him of these things or his claim that he is exempt from religious injunctions or he is not required to offer daily prayers, etc.
- b. To regard someone other than Allah as the bestower of honour and disgrace, gain and loss, riches and poverty.
- c. Not to believe in God, His messengers, His books, His angels and the Last Day; or to ridicule those who believe.
- d. To criticize Allah's commandments or His messengers' orders or to find fault with them or to regard them as the stories of the old, or to consider them against expediency of the time.
- e. To reject or deny Allah's signs or His revelations or His verses, or to ridicule Allah's messengers or to regard them magicians, poets or madmen.
- f. To regard someone else than Allah as one's real patron, helper and controller of destiny and to call him for aid in difficulties and miseries.
- g. To regard someone other than Allah as Omnipotent, Omnipresent, knower of the unseen, intercessor with Allah, etc.
- h. To love the ideas and actions of the pagans, disbelievers, atheists and secular persons and to prefer them over Islamic injunctions and tenets or to feel and express pride on pagan rituals instead of Islamic customs.
- i. To misinterpret Qur'an or Hadith according to one's own wishes or wishful thinking or for the purpose of deriving any worldly benefit.
- j. To prefer customs, rituals, conventions, sayings or actions of forefathers over commandments of Allah and His messenger.
- k. To consider the regulations and restrictions imposed by Islamic Shariah regarding drinking, dress, scarf, etc. as impediment or obstruction in the way of progress.
- l. To prefer man-made laws or rules over the laws and rules made by God and His messengers.

Kinds Of Kufr

Al-Kufr or Disbelief according to scholars of Islam is of two types: Kufr-al-Akbar (The Major Disbelief) and Kufr-al-Asghar (The Minor Disbelief). The manifestations of kufr-al-Akbar (the Major Disbelief) which excludes one from the fold of Islam are five, namely:

- (1) **Kufr-al-Takzib** i.e. disbelief in the truth of Allah in any of the elements of faith or uttering a lie against Allah;
- (2) **Kufr-al-Iba** i.e. denial to submit to Allah's commandment as Satan did at Allah's commandment to prostrate before Adam;
- (3) **Kufr ar-Raib** i.e. to doubt or to lack conviction in elements of Belief;

(4) **Kufr –al-Irad** i.e. turning away from the truth knowingly;

(5) **Kufr-an-Nifaq** which implies hypocritical disbelief.

Another type of Kufr is **Kufr-al-Asghar** (the Minor Disbelief). It does not exclude one from the fold of Islam although it brings sin to him. It is also called kufr-an-Nimah. It manifests itself in ungratefulness to Allah for His favours and blessings.

ASH-SHIRK

It's Meanings.

The literal meaning of Shirk is to make one a shareek or a partner or a shareholder with other. It also means to make one an equal of other. In religious terminology, it means belief in more gods than one or belief in and worship of many gods. In English Shirk is called polytheism. It implies ascribing partners to Allah in His Lordship or in His worship or ascribing Allah's names and attributes to others.

Ash-Shirk is opposite of At-Tauheed which is belief in One God i.e. Allah. Ash-Shirk is belief in many gods along with belief in Allah or belief in many gods besides Allah. Mushrikeen (those who indulge in Shirk i.e. the polytheists), as history of religion tells us, have been worshipping sun, moon, stars, earth, angels, Jinn, animals, rivers, trees, prophets, saints, kings, graves, etc. Christians believe in and worship three Gods which is called Divine Trinity. The Zoroastrians believe in two Gods, while the Hindus believe in thirty three million gods or more but their major gods are three (Brahma, Vishnu, Shiva)

The basic teaching of Islam is, as is that of previous revealed religions, that there is only One God of the whole of universe and that is Allah who alone should be worshipped. There is no god but Allah. He has no partner, no equal, no associate. He has no parents, no wife, no son, no offspring. Al-Quran, the revealed book of Islam, condemns those, in the severest possible terms, who associate partners to God i.e., who do shirk.

VERSES OF THE QUR'AN ABOUT SHIRK

Following are some of the verses of the Qur'an which condemn shirk and threaten the Mushrikeen (the polytheists) with severe punishment:

1) Certainly Allah does not forgive that partners should be joined with Him, and He forgives all save that to whom He pleases. Whoso sets up partners with Allah, he has indeed invented the most heinous sin. — (4: An-Nisa:48)

2) Surely they (the Christians) have disbelieved who say: Allah is (one of the Trinity and) third of the three; when (the fact is that) there is no God but the One God (Allah). If they do not stop from saying so, a painful doom will fall on those of them who disbelieve. — (5: Al Maidah: 73)

3) Yet they (the polytheists) make the Jinn partners with Him (Allah), 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. — (6: Al Anam: 100)

AHADITH OF THE PROPHET ABOUT SHIRK

The Prophet of Islam, in many of his Ahadith, has condemned shirk and has declared it a major sin which takes its doer to Hell. Some of these are:

1) Jabar reported that the Messenger of Allah said: There are two things which ensure Paradise or Hell (for its doer)..... A person who died while associating partners with Allah will surely go to Hell. And a person who died while he was not associating partners with Allah, he will go to Paradise....– (Muslim)

2) Abdullah bin Masood reported that a man asked the Prophet: O messenger of Allah! Which is the greatest sin near Allah? The Prophet said: You assign partners with Allah, although He has created you. – (Bukhari, Muslim)

3) Abdullah bin Umar reported that the Messenger of Allah said: Major sins are these: To join partners with Allah, to disobey the parents, to murder a person (unjustly), and to swear false oath. – (Bukhari)

Kinds of Shirk :

According To The Muslim Ulema And Fuqua

Shirk is of three types or kinds; (1) Shirk-al-Akbar, (2) Shirk-al-Asghar, and (3) Shirk-al-Khafi.

Shirk al-Akbar:

It means major Shirk, which according to Dr. Mohsin Khan, has four aspects: (1) shirk-al-Dua: It is invoking or praying to others besides Allah. (2) Shirk al-Ibadah. It is worshipping others besides Allah. (3) Shirk-at-Ta'at i.e. rendering obedience to others in clear disregard of commandments of Allah. And (4) Shirk-al-Hubb i.e. to love others with a love which is only due to Allah.

Shirk al-Asghar:

It means minor shirk. It comprises all acts of Ibadah (worship of Allah), all religious and righteous acts, charity, Jihad, etc. which are performed, not for the love of Allah or in obedience to His orders, but for display or show off or gaining praise from people or for fame.

Shirk al-Khafi: It is the concealed or inconspicuous shirk. It means to feel dissatisfied or discontented with what Allah has given you in terms of wealth, children, fortune, etc. or to complain and grudge against the fortunes of others.

Important things to remember regarding Shirk

- 1- **Allah will not pardon Shirk, al-though He may forgive all other sins at His will. (An-Nisa:48 and 116)**
- 2- **Shirk is a major sin and God has forbidden Paradise for a sinner of Shirk. (Al-Maidah:72).**
- 3- **Although a Muslim has been commanded by Allah to do good and obey his parents, yet he has been forbidden to obey them if they force him to do shirk. – (Al-Ankbut:8)**

EXAMPLES OF SHIRK

Following beliefs, superstitions, acts and things are clearly Shirk or they convey sometimes the impression of Shirk and hence should not be done by a true believer:

- 1) To consider someone other than Allah as patron and capable of having control over your destiny, benefit or loss, etc. or capable of help in difficulties and hardships, as some people call or cry to the saints or their graves for support.
- 2) To pray to others than Allah for the fulfillment of one's needs or for the grant of wealth and offspring.
- 3) To let off or sacrifice animals in the name of others than Allah or to wear amulets (of magic) for averting evil or safe-guarding oneself or one's children from evil, etc.
- 4) To stand before others humbly with folded hands or fall prostrate or bow down as one is obliged to do before Allah.
- 5) To kiss the graves, to stand before them with folded hands or to touch them with the forehead, or to bow down before them, or to put mantles on the graves of saints or to celebrate Urs of saints or to dance for pleasing them or to make offerings to them.
- 6) To believe that there are some persons or entities among the creations of Allah who have knowledge of the Unseen and power of Intercession as Allah has.
- 7) To believe that there are persons who are omnipresent and omnipotent like Allah and who know our open and hidden things.

ISLAMIC BELIEFS & ITS IMPACT ON INDIVIDUAL & SOCIETY

Introduction

Belief is the first and the foremost article of Islamic faith. The revealed book of Islam says:

“... But righteous is he who believeth in Allah and the Last Day and the Angels, and the Scripture and the Prophets” (al-Qur’an 2:177).

At another place the Holy Book says

“whoso disbelieveth in Allah and His Angels and His Scriptures and His messengers and the Last Day, he verily hath wandered far astray.... (al-Qur’an 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 (Taqrir).

Iman or belief, in short, is to expressed by proclaiming the following Kalima (formula) with the tongue and affirm its truth with the heart:

“There is no god but Allah; Muhammad is the Apostle of Allah.”

EFFECTS OF TAWHID ON HUMAN LIFE (INDIVIDUAL)

1.Enlarged Vision

A believer of Tawhid can never be narrow in outlook. He believes in a God, Who is the Creator of the heavens and the earth, the Master of the East and the West and Sustainer of the entire universe. After this belief he does not regard anything in the world as a stranger to himself. He looks on everything in the universe as belonging to the same Lord he himself belongs to. His sympathy, love and service are not confined to any particular sphere or group. His vision is enlarged, his intellectual horizon widens, and his outlook becomes as liberal and as boundless as is the Kingdom of God.

2 It Creates Happiness and Soothes Anxiety

Religious people tend to be happier than non-believers. A research has been conducted in December 2010 Journal of American Sociological Review, which interprets that Happiness boost comes from the social joys of being part of regular services. Getting together with others at Mosque/Church/temple allows people to build social networks, closer ties and which ultimately leads to more life satisfaction. In the same way, Thinking about God can help soothe the anxiety associated with making mistakes. A study also found that nonbelievers were more stressed out when they thought of God and made mistakes.

3.Highest Degree Of Self-Esteem

This belief produces in man the highest degree of self-respect and self-esteem. The believer knows that Allah alone is the Possessor of all power, and that none besides Him can benefit or harm a person, or provide for his needs, or give and take away life or wield authority or influence. This conviction makes him indifferent to, and independent and fearless of, all powers other than those of God. He never bows his head in homage to any of God's creatures, nor does he stretch out his hand before anyone else.

4 Creates Sense of Accountability

The sense of accountability to God for all his acts and policies in this world creates in him the sense of responsibility and makes him vigilant and cautious against all kinds of evils. This sense of responsibility keeps him on guard and makes him virtuous and follower of good deeds.

5.Sense of Modesty

This belief also generates in man a sense of modesty and humbleness. Believer never becomes proud, haughty or arrogant. The boisterous pride of power, wealth and worth can have no room in his heart, because he knows that whatever he possesses has been given to him by God, and that God can take away just as He can give. And Verily God gives to whom he wishes (Quran).

6.Piety And Righteousness

This belief makes man virtuous and upright. He has the conviction that there is no other means of success and salvation for him except purity of soul and righteousness of behavior. He has perfect faith in God who is above all. This belief creates in him the consciousness that, unless he lives rightly and acts justly, he cannot succeed. No influence or underhand activity can save him from ruin.

7.Hope And Satisfaction

The believer never becomes despondent. He has a firm faith in God Who is Master of all the treasures of the earth and the heavens, Whose grace and bounty have no limit and Whose powers are infinite. This faith imparts to his heart extraordinary consolation, fills it with satisfaction and keeps it filled with hope. Although he may meet with rejection from all sides in this world, faith in and dependence on God never leave him, and on their strength he goes on struggling. Such profound confidence can result from no other belief than belief in one God.

8.Determination And Patience

This belief produces in man a very strong degree of determination, patience and trust in God. When he makes up his mind and devotes his resources to fulfilling the Divine Commands in order to secure God's pleasure, he is sure that he has the support and backing of the Lord of the universe. This certainty makes him firm and strong like a mountain and no amount of difficulties, impediments and opposition can make him give up his resolution. An atheist can never be determined and can only hope that his hard work pays off as he is otherwise only blaming himself

for the consequences. An atheist doesn't believe in fate and hence cannot be as determined and patient as a person believing in one God can be.

9.This Declaration Inspires Bravery In Man

There are two things which make a man cowardly: (i) fear of death and love of safety, and (ii) the idea that there is someone else besides God who can take away life and that man, by adopting certain devices, can ward off death. Belief in La ilaha illallah purges the mind of both these ideas. The first idea goes out of his mind because he knows that his life and his property and everything else really belong to God, and he becomes ready to sacrifice his all for His pleasure. He gets rid of the second idea because he knows that no weapon, no man or animal has the power of taking away his life; God alone has the power to do so.

10.Psychological Consequences

When people feel that they are connected to God, whom they believe has unlimited power and is infinitely merciful, this helps them to relax and makes them more optimistic. This may help them feel that the unfairness they see in the world will not continue forever and that distressing and apparently bad events also have a purpose. While those events may seem terrible and hurt on first glance, they may not turn out to be so bad if people are patient and examine the events more deeply. Knowing God in Islam is considered a gift by itself that will help the individual to have patience and understanding. Muslims believe that God cares for people and will help them, but they must work hard to do right and be optimistic. God is most able to help those who work hard and expect the best. This belief helps create motivation to overcome obstacles and endure bad times based on the faith that good will result because God is in control. "God help those who help themselves." (Quran)

11.Peace and Contentment

One can surely be at peace and contentment who believes God to be one. Those who believe God to be one and that He alone is the sustainer of this universe are satiated with what they have and cannot unlike atheist be in peace of mind. Believing in oneness of God gives man a relief, spiritually and mentally. Man lives all his worries at the mercy of God. Indeed, a true believer is one who is at peace and content with what he has and that whatever he faces is a test by God. Having such a mentality makes one burden-less and makes man feel happy with his current state of life.

12. Humility in the life of Believers

Another factor that Tawhid, or oneness of Allah brings is humility in a believer's life. A believer believes in God and hence his feet remain down to earth. He leads a humble and virtuous life. He knows that everything he has is because of the benevolence of the God Almighty. In contrast to this, an unbeliever, when he achieves some worldly merit, becomes proud and conceited because he believes that his merit is due to his own worth. In the same way pride and self-conceit are a necessary outcome and concomitant of shirk (association of others with God in His divinity), because a mushrik believes that he has a particular relation with the deities which does not exist between them and other people.

13.Salvation from Shirk

Obviously the basic foundation of Islam is to be free from committing shirk and including anyone alongside God. What Tawheed brings in an individual is the salvation from shirk. Man in the era of ignorance believed in many Gods. This was put to bed when the Prophet (PBUH) brought the true deen on Allah. What Tawheed does for a believer is that it makes man free from asking different Gods, when there only is One. Allah! There is no God but He,-the Living, the Self-Subsisting, Eternal. (Surah Al-Imran, 2)

14.Unity of Mankind

Another great impact Tawheed has on an individual is that it makes mankind unite into a single body. This initiation took place after the Prophet (PBUH) migrated to Medina where he established the system of “brotherhood”. From there onwards, Tawheed leads man to be united into a single Ummah and that attack on one Muslim individual is an attack on the whole Muslim community. Therefore, Tawheed brings unity of mankind.

15. Strengthening Taqwa

What Tawheed perhaps does the most efficiently is that it brings and increases Taqwa in a believer. Taqwa (Piety) makes man increase in his faith and his conducts towards other human being. A believer to attain salvation from the hellfire desires to attain maximum Taqwa before he departs the world. He learns and practices what he learns. This increases a man’s Taqwa and hence Tawheed increases a believer’s Taqwa when he pleads there’s no God except Allah and that He alone is the Sustainer of this universe.

16.Obedient to God

The most important effect of La ilaha illa Allah is that it makes man obey and observe God’s Law. One who has belief in it is sure that God knows everything hidden or open and is nearer to him than his own jugular vein. If he commits a sin in a secluded corner and in the darkness of the night, He knows it; He even knows our thoughts and intentions, bad or good. We can hide from everyone, but we cannot hide anything from God; we can evade everyone, but it is impossible to evade God’s grip. The firmer a man’s belief is in this respect, the more observant will he be of God’s commands; he will shun what God has forbidden and he will carry out His behest even in solitude and in darkness, because he knows that God’s ‘police’ never leaves him alone, and he dreads the Court whose warrant he can never avoid.

17.End Of Evil Doings

The belief in La ilaha illallah creates an attitude of peace and contentment, purges the mind of jealousy, envy and greed and keeps away the temptations of resorting to base and unfair means for achieving success. The believer understands that wealth is in God’s hands, and He apportions it out as He likes; that honour, power, reputation and authority -everything -is subjected to His will, and He bestows them as He will; and that man’s duty is only to endeavour and to struggle fairly. He knows that success and failure depend on God’s grace; if He wills to give, no power in the world can prevent Him from so doing; and if He does not will it, no power can force Him to.

EFFECTS OF TAWHID ON SOCIETY

1.Unity of Mankind

Tawheed makes mankind unite into a single body. This initiation took place after the Prophet (PBUH) migrated to Medina where he established the system of “brotherhood”. From there onwards, Tawheed has led man to be united into a single Ummah and that attack on one Muslim individual is an attack on the whole Muslim community. Therefore, Tawheed brings unity of mankind.

2.Belief of the institution of Prophethood

Another factor that Tawheed develops in the the society is the institution of Prophethood. With proclaiming that God is one, mankind was also endowed to believe in the institution and finality of the Prophethood. The Prophet (PBUH) was the person on whom the Quran was revealed. Believing in the finality of the Prophethood makes one a believer. What Tawheed brings to society is the belief in the hadith and sunnah of the Prophet. And so it is stated in the Quran: “Follow Me and follow the Prophet (PBUH).”

3.Equality of mankind

When a believer knows that there’s only one God, he knows that it is the same God who created every single living and dead being in this universe; that everything in this universe belongs to Him alone. Therefore, what Tawheed brings in mankind’s belief is the equality of human beings. Tawheed propels a believer to believe that every human being is equal before the eye of the God. Therefore, a believer does not think himself to be superior to other. He believes that all human beings are equal and that he, along with all other human beings, will be brought before God on the Day of Judgement.

4.Peace and tranquility by following His Orders

A society that believes God to be one knows that they all are responsible to God and that God alone is worthy of worship. Believers in a society therefore try to live there life as per the orders of the Almighty Allah. They all know that they will face death and that they will be accounted for whatever they did in this life. Therefore, a society which believes in Oneness of Allah lives its life in peace and tranquility, bowing before the true God. In the age of ignorance, people used to practice “muruwah” and would kill each other believing it to be a pious act.

5.Social solidarity as followers of the same God

Tawheed prompts its followers to follow the one true God. It makes its followers to unite into a single social unit. It makes a society to live in harmony and unity. In one of the sayings of the Prophet Muhammad, we are told that God is more merciful to His creatures than a mother to her child. God is far removed from injustice and tyranny. He is All-Wise in all of His actions and

decrees. If someone wants something from God, he or she can ask God directly without asking anyone else to intercede with God for him or her.

6.Development of Ideology of Oneness

Tawheed imbibes within a society an ideology of oneness. It makes every person in the society to follow one God and to obey his commands. This ideology is then transferred from one society to another. It is stated in Quran: “There is nothing whatever like unto Him and He is the only One that hears and sees (all things).” [42:11]. Therefore, knowing that God sees and hears everything we do, this ideology keeps mankind from breaching the Islamic code of conduct. Mankind leads a life with a common ideology and makes it motto.

Conclusion

This is not merely a metaphysical concept, it is a dynamic belief and a revolutionary doctrine. It defines the true position of man in the universe. Realizing that God alone is the ultimate goal of man is a revolution against the popular trends in human thoughts and religious doctrines, a revolution whose objective is to free the mind from doubts, liberate the soul from sin and emancipate the conscience from subjugation (to evil).

BELIEF OF RISALAT/INSTITUTION OF PROPHETHOOD AND FINALITY OF PROPHETHOOD

Muslims believe in the prophets and messengers of God, starting with Adam, including Noah, Abraham, Ishmael, Isaac, Jacob, Moses, and Jesus (peace be upon them). But God’s final message to man, a reconfirmation of the eternal message, was revealed to the Prophet Muhammad .**Muslims believe that Muhammad is the last prophet sent by God, as God has said: Muhammad is not the father of any one of your men, but he is the Messenger of God and the last of the prophets. (Al-Qur’an, 33:40)** Muslims believe that all the prophets and messengers were created human beings who had none of the divine qualities of God. The holy Quran and the holy Prophet’s Ahadith (teachings) eloquently prove that prophethood (nabuwwat and risalat) came to an end with our Prophet Muhammad (SAW). There are decisive verses to that effect. Being the last Prophet in the chain of prophethood, no one ever shall now succeed him to that status of dignity.

DISTINCTIVE QUALITIES OF PROPHETS

1. They are Chosen and selected Ones

A prophet generally comes in accordance with the prediction of the prophet who precedes him and comes as fulfilment of this prediction. Viewed thus, he is not an un-introduced personality. People are familiar with him and also await him. It is known from the Qur’an (3:39) that the Prophet John (PBUH) foretold the coming of Jesus (PBUH) all over Jerusalem. It is evident from the Qur’an

(7:157) that the predictions of the advent of Muhammad (PBUH) are mentioned both in the Old and the New Testaments. One of the primary objectives of the advent of Jesus (PBUH), according to the Qur'an (61:6), was to prophesy about the coming of an unlettered Prophet in Arabia. Hence, all Prophets, in one way or another were all foretold of their arrivals and were all chosen and selected.

2. Prophet as human being/humanity

Prophets are human beings. Thus they come in this world, eat, drink, sleep, walk about, marry and die just as all human beings do. None of them was God, His incarnation, a deity or an angel. The Qur'an has clarified at a number of places that there is no difference between them and other human beings as far as their genre is concerned. *Say:*

“Glory be to my Lord! Am I not but a Messenger who is a human being?” And nothing prevents men from professing faith when guidance is revealed to them but the excuse: “Can it be that God has sent a human being as a messenger?” Tell [them]: “Had the angels been walking about comfortably in the earth, We would have sent down to them an angel from heavens as a messenger.” (17:93-95)

3. Propagation and dawa'a of message of Allah

All the Prophets were sent on a mission to propagate the message of Allah. They were ordained to fulfill the orders bestowed upon them by the Almighty. The Quran states: **“And remember Our servants Abraham, Isaac, and Jacob: men of might and vision. We chose them for a special mission – reminding [people] about the Hereafter – and with Us they are counted among the best and the most righteous of men. And also remember Ishmael, Elisha, and Dhu al-Kifl. [We chose all of them] and all of these were the best of men. (38:45-48)**

4. They are Blessed with special knowledge

All the Prophets were blessed with special knowledge. In the Quran, it is stated regarding Prophet Moses:

“And when he had reached maturity and grown to manhood, We bestowed on him knowledge and the ability to make judgements. [This was a reward of his qualities]; thus do We reward the righteous. (28:14)”

5. On the right path

Whatever a prophet presents as the word and message of God is without any contradiction and inconsistency. Even the most ultimate of geniuses of this world like Socrates and Aristotle, Kant and Einstein, Ghalib and Iqbal, al-Razi and al-Zamakhshari cannot make such a claim about the works they have produced. However, the Qur'an has vehemently asserted about itself that there is not a semblance of contradiction in the philosophy and ideology it presents. Is it possible that for years a person should give speeches on a variety of topics in different situations and circumstances

and when these speeches are compiled from the beginning to the end they form such a harmonious and congruous discourse that it has no contradiction of views and does not reflect any effects of mood change of the speaker and also does not depict any revision or change of views. Therefore, each Prophet was guided and was on the right path.

6. Blessed and bestowed with closeness to Allah Almighty

All the Prophets were blessed and bestowed with closeness to Allah. They were taken very well care by Allah. We can see how on the occasion when the Prophet (PBUH) was hurled stones at by the people of Ta'if, where God sent down his angel who asked the Prophet whether the Prophet wanted the people of Ta'if to be destroyed or not. This example shows how much the prophets were close to Allah and how Allah blessed them with such closeness and could've easily annihilated the whole Ta'if for the Prophet (PBUH)'s sake.

7. Blessed with Revelation of God

Each and every prophet was blessed with the revelation of God Almighty. Not all were blessed in the same way. To some, it was revealed by God through a mediator such as an angel, and to some, mainly Moses, it was revealed to him directly by God. Although none had the pleasure of seeing God, all of the prophets were blessed with his revelations and none did do anything which was against the teachings of God.

8. Infallibility and Accountability by God,

The Almighty deposes guardians over them from all sides. Every single thing that emanates from them is under scrutiny, and God keeps track whether they have accurately delivered His messages in their original form. After such an arrangement, obviously the smallest of blemishes on their part stands safeguarded:

“As for those whom He chooses as His Prophets [they can say nothing of their own] because He guards them from behind and from the front that He may know if they have delivered the messages of their Lord; and He surrounds whatever is around them and keeps count of all their things. (72:27-28)

9. They possess the quality of Educators and reformers

The prophets were men of knowledge. They were bestowed with special knowledge which a common man did not know. Obviously, no prophet spoke with his own desire as everything he would say would be what God had informed him and what God desired. All the Prophets came with a special mission and were hence educators and reformers who tried to reform the society from doing evils and by bringing the individuals closer to Almighty God. All the prophets came with the mission of spreading oneness of Allah and to imbibe His teachings to the individuals.

10. Authentic and rational knowledge and authority

Since all that were revealed to the prophets was revealed by Allah himself through his arbitrators, or by himself when he talked to Moses(AS), all the revelations were indeed authentic and rational knowledge for mankind. The revelations had the complete authority over mankind and mankind

was asked to follow it. Obviously, at that time, the revelations were for didn't civilization before the Prophet's (PBUH) prophethood.

11. Worthy of obedience

And whichever messenger We sent forth, was sent so that he be obeyed by God's directive. (4:64.)

Obedying a prophet is tantamount to obeying God; hence the obligation imposed on them is not merely to follow him outwardly but from the depths of their hearts too. Thus obeying the Prophet (sws) is not merely a ritual. The Qur'an requires from a believer to obey him with the spirit of following him and with full sincerity and full reverence and devotion. If a person wants to achieve God's love, he has to obey and follow the Prophet. The Prophet (sws) has explained this reality in various ways. In one narrative, he is reported to have said: "The faith in a person does not stand validated unless he prefers me to his father, sons and all others."

12. Prophets are usually arbitrators and decision makers

Another specialty the prophets had was perhaps their way to negotiate and make crucial decisions at crucial times. This was a specialty bestowed upon them by the God. They would try to solve the problems of the people and try to bring peace. There are many examples reflecting the decisions and arbitrations of the prophets. One on them includes the fixation of the black stone in the Kaa'bah by the Prophet (PBUH) and another includes the Prophet (PBUH)'s arbitration in the Aws and Khazraj decade-long skirmishes.

13. Interpret the revelation and message of Allah

The prophets were sent down as human beings so that they could interpret the message of God more effectively and more efficiently. They were sent to guide their people to the right path. In the modern world, Muslims are at the daggers drawn to each other because every Muslim interprets the Quran and Hadith to his own liking. This depicts the significance interpreting the revelation and message of Allah has and how blessed were the prophets to have interpreted the revelation according to God's will.

14. Leadership Role models

All the prophets were sent down as a role model for their people. The people were asked follow and obey the prophets. The prophets were all innocent and did not commit any sins. They were safe from doing anything wrong and hence were a role model to follow. All the prophets were sent for a certain group of people, except the Prophet (PBUH), who was sent down as a role model for the entire universe.

15. Role as Legislator

The function has been mentioned by the Quran thus:

“ He will enjoin on them that which is right and forbid them that is wrong. He will make lawful for them all good things and prohibit for them only the foul and he will revive them of their burden and the fetters they used to wear”.

After this clarification of the Holy Quran, we learned that the Holy Prophet was ordained with legislative powers.

FINALITY OF PROPHET MUHAMMAD (S.A.W)

No one can enter the fold of Islam without verbal acceptance and inner conviction of the belief of the finality of Prophet. The importance of this belief can be seen from the Quran and Sunnah as:

According to Quran

“Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing.” (Quran) When a document is sealed, it is complete and there can be no further addition. The Holy Prophet (PBUH) closed the long line of Apostles. God’s teaching has been and will be perpetual but there won’t be any Prophet after Prophet Muhammad (PBUH).

“Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death." So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided.”

According to Hadith

Narrated Abu Huraira:

Allah's Apostle said, "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets." There is Ijma (consensus) of the Companions and scholars like Imam Ghazali, Allama Syed Abul Ala Maududi and others that whosoever does not believe in the Finality of the Prophethood of Muhammad (PBUH) is a non-Muslim. Caliph Abu Bakr even launched Apostasy movement against the false prophets like Musaylimah and Sajah.

NECESSITY OF FINALITY OF PROPHET

- 1. Universality of the message of Prophet Muhammad (SAW)**
The message of the Prophet Muhammad (PBUH) is universal. No prophets before the Prophet (PBUH) brought the message for the whole of mankind. Every other message was for a particular group or nation, not for the entire human race.
- 2. Completing the incomplete message and Sharira’h**

Prophet (PBUH) came to complete the incomplete message of the previous prophets. The Prophet (PBUH) brought about the complete deen. “This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.”

3. The amendments and changes which took place in the messages of other prophets

All the prophets were bestowed with divine revelations. Each were brought to its followers to obey God as a seldom Creator of this universe. All preached Oneness of God. But, with the passage of time, these commandments and books revealed to the prophets got amended and changes were made to them. Their original form had been lost. Thus, the Prophet came with to mission to bring Quran, whose responsibility Allah Himself has taken off.

4. Giving the complete package of din

While giving his last sermon at Khutba-Hijja-tul-Widda, the Prophet (PBUH) asked his people if he had completed the religion or not, if he shared the Islamic creed to his followers fairly or not. All the followers of the Prophet (PBUH) replied with an “AYE”, as in YES.

CHARACTERISTICS & FINALITY OF PROPHET MUHAMMAD(SAW)

The belief in the finality of Prophethood bears as much importance as other conviction of faith that reflects from its characteristics.

1. Message for the whole Universe.

The message of the Prophet Muhammad (PBUH) is universal. No prophets before the Prophet (PBUH) brought the message for the whole of mankind. Every other message was for a particular group or nation, not for the entire human race. The message of the Prophet (PBUH) is by God and it is enough for a person to seek salvation from hellfire.

2. Blessed With Kausar

“Verily, We have granted you (O Muhammad (Peace be upon him)) Al-Kauthar (a river in Paradise).”

According to their traditions and believe, they used to give the son extraordinary importance. They were counting the son as the one who continues the deeds of the father after his death. When the incident of his son’s death happened the people of Quraish though that by the demise of the great prophet peace be upon him, the cause of the prophet peace be upon him will come to an end and they were quite delighted with this matter. The honourable Quran descended and miraculously answered them in this sura and informed him that his enemies will become ‘abtar’ and the movement of Islam and Quran will never get discontinued. The glad tiding which is given in this sura was a blow upon the hopes of the opponents of Islam from one side and from other side it was a consolation to the heart of great prophet peace be upon him as after hearing that title from the enemies his pure heart got gloomy and grievous.

3. Predicted And Mentioned In Other/Previously Revealed Books

A prophet generally comes in accordance with the prediction of the prophet who precedes him and comes as fulfillment of this prediction. **Viewed thus, he is not an un-introduced personality. People are familiar with him and also await him. It is known from the Qur'an (3:39) that the Prophet John (PBUH) foretold the coming of Jesus (PBUH) all over Jerusalem. It is evident from the Qur'an (7:157) that the predictions of the advent of Muhammad (PBUH) are mentioned both in the Old and the New Testaments. One of the primary objectives of the advent of Jesus (PBUH), according to the Qur'an (61:6), was to prophesy about the coming of an unlettered Prophet in Arabia.** Hence, all Prophets, in one way or another were all foretold of their arrivals and were all chosen and selected. Similarly, the Prophet (PBUH) was informed to the previous followers of the previous prophets as well.

4. Elimination Of Shirk And Falsehood

The finality of Prophethood brings about elimination of shirk and falsehood in a man's life. Believing in the finality of the Prophethood means that a person also believes in what has been revealed to the Prophet (PBUH). Hence, by believing that Muhammad (PBUH) is the final prophet of Allah, means a person believes Muhammad to be the last Prophet and not as a son of God, like the Christians believe Jesus to son of God. This gives a believer immunity from hellfire as it has been stated that a person who reads "La ilaha illallah" is free from hellfire.

5. Completion Of Din And Institution Of Prophethood

Prophet (PBUH) came to complete the incomplete message of the previous prophets. The Prophet (PBUH) brought about the complete deen. "This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion." Believing in the finality of prophethood means that a believer knows that there won't be any more prophets to descend. The believer is then confident that the completion of deen comes with the completion of the prophethood.

6. Annulment Of Previous Shariah

One day the companions of the Prophet (PBUH) were reading some verses from the Injeel (Bible) and revered them. The companions noticed a change in Prophet's expression prompting the companions to ask as to what changed the Prophet's expressions. The Prophet (PBUH) said that even if Moses and Jesus were here today, they would have to follow the revelations imbibed in me. This goes to tell that all the previous Shariah (laws) of the previous prophets is annulled and obsolete.

7. Protection Of Book

What the finality of the prophet brought which is different to all of the other prophets is the protection of the Quran. Allah himself has proclaimed for the security of the Quran. Unlike other divine books that are now no more in their original context, the Quran was and still is in its original condition. This goes to show how during the finality of the prophethood, a new set of decrees was issued regarding the protection of the Holy Book unlike any other.

8. Protection Of Life, Character And Sunnah Of Prophet

The Holy Prophet (PBUH) ordered for those to be executed who spoke and defamed the name of the Prophet (PBUH). The Prophet (PBUH) during his initial years of prophethood lacked the power to protect his name from the vilification and abuses hurled in by the non-believers. But, as time went on and there came a time when the Prophet (PBUH) and his companions were in power, the Prophet enjoined his followers to execute anyone who would speak against the life, character and sunnah of the Prophet (PBUH)

9. Unity Of Mankind and act as Ummah

Islam makes mankind unite into a single body. This initiation took place after the Prophet (PBUH) migrated to Medina where he established the system of "brotherhood". From there onwards, Islam has led men to be united into a single Ummah and that attack on one Muslim individual is an attack on the whole Muslim community. Therefore, it was during the prophethood when this one ummah system was established and which is the reason why many of today's divided Muslim nations are not where they used to be in their glory days.

10. Perfect Role Model for the believers and humanity

All the prophets were sent down as a role model for their people. The people were asked follow and obey the prophets. The prophets were all innocent and did not commit any sins. They were safe from doing anything wrong and hence were a role model to follow. All the prophets were sent for a certain group of people, except the Prophet (PBUH), who was sent down as a role model for the entire universe.

Conclusion

In the preceding lines, the finality of prophethood of Prophet Muhammad sallallahu alayhi wasallam has been proven from the Qur'aan, the Ahaadeeth, the opinions of Sahaabah, Muhadditheen, Mufasssireen and eminent scholars of Islaam, briefly but conclusively. It leaves the reader in no doubt that for the last 1400 years there has been complete unanimity of views among the Muslims that the word "Khaatamun Nabiyyeen" means the last and final Prophet and that the door of further prophethood is absolutely closed and no prophet of any category will be born after the Holy Prophet Muhammad sallallahu alayhi wasallam – whether Legislative or non-Legislative.

A Muslim must believe that the real object of sending the Prophets, as stated in the Quran, was achieved with the advent of the Holy Prophet Muhammad Sallallahu alayhi wasallam. This was his greatest distinction and excellence that the religion Islaam was perfected and completed, and prophethood was finalized upon him. The finality of prophethood was the biggest honour bestowed on him and his Ummah by Allah.

BELIEF IN HEREAFTER (AKHIRAT)

Introduction

Belief in the Last Day, the Day of Resurrection, the Day of Reckoning, the Day of Requit is one of the fundamental beliefs of Islam. Belief in the hereafter gives meaning to life. It means our life is accountable and accountable to the highest authority that is neither biased nor ignorant. We will be rewarded or punished according to our deeds; everyone will be treated and judged the same way. Justice will be served even if it was not upheld in this world reward will be given to those who deserve them and punishment served to the criminals.

Belief in God and hereafter go hand in hand they complement each other. The inherent quality of Justice which exists in all human beings can only be fulfilled if there is akhirah. In this world true justice is not always present and some people don't get the justice they deserve but the knowledge that their God is watching and will give them justice is sufficient to wait and live their life in patience and peace.

IMPACTS OF BELIEF IN HEREAFTER ON THE LIFE OF INDIVIDUAL

1. Attaining Taqwa'a as the ultimate reward

A believer must believe in the hereafter if he is to be called a believer. Indeed, the believers can't be a Muslim if he or she does not believe in the hereafter. Believing in the hereafter increases the Taqwa of an individual. He believes that one day he will meet his creator and that everything he does is for the hereafter. And truly in the Quran it is stated that the "life in this world is but a delusion."

2. Sense of Accountability And Answerability

The concept of punishment and reward after death keeps man hopeful and makes him think before he does any act of evil. It enhances a sense of accountability and answerability in him, prompting to be very delicate and thoughtful of his actions towards every single soul. The Prophet (PBUH) asked his followers to "treat everyone with kindness, because Allah loves kindness."

3. Sense of Responsibility

The thought of Akhirah (hereafter) develops a sense of responsibility in an individual. He knows that he will be accountable for whatever he does and hence he tries to be careful of what he does.

Though human beings are prone to mistakes, it is still advised to them to be careful as every act of theirs has a repercussion and consequence of some sort. An individual is asked to be mindful of his tongue and all of his other senses, be it seeing, hearing, touching, or thinking, he has to be vary on all of these accounts.

4. It helps in Character Building

What the belief in hereafter also does is to build a character of an individual which promotes good acts and good deeds. The believer knows that he is going to face the music at some stage or another; therefore, he strives to do well. The believer tries to find good and do good. He takes care of his doings, tries not to disobey the commandments of Allah, and do his best to be in the right of conduct.

5. It develops the sense of Reformation and Correction

The Prophet said that in every century, Allah sends among the people a reformer who tries to revive Islam and brings reformation and correction to the society. What believing in the hereafter does is tantamount to what that particular reformer brings. The belief in the hereafter makes a man to reform himself first. Once he reforms himself, he tries to reform the society with the teachings of the Prophet. He tries to correct the people from doing wrongful acts and acts which they are unknown to.

6. Inclination towards Good Deeds

Another thing that hereafter imbibes in us is the inclination towards doing good deeds. As he knows that he will be accountable for his acts, therefore, he tries to do only good, keeping himself away from bad. He keeps himself preoccupied by doing good deeds and trying to avoid sinful acts. This is why the Prophet (PBUH) urged the people to often visit the graves as it would remind them of the hereafter.

7. Salvation from Evils And Wrongdoings

A believer does not commit sins when he knows that he will be facing the music on the Day of Judgment. The believer tries to stay away from the wrongdoings and seek salvation from evil acts. Man knows that he has to meet his creator and that one day all of this will come to an end. The way Quran describes the sheerness of the punishment indeed brings chills down the spine of any individual, whereas the thought of heaven makes one hopeful and gives man the drive to do good.

8. Consistency on The Right Path

A believer who continuously ponders over the hereafter is a good believer. Indeed, those who are Muslims and yet are forgetful of their final destination are the ones who are inconsistent and unequivocally on the wrong path. Those who are vary of the consequences of their wrong deeds will try their maximum to be consistent in good deeds and to be on the 'sitaarul mustaqeem' (straight path). The importance of the straight path can be gauged from the fact that during every prayer (salaat), it has been made compulsory for Muslims to ask for the straight path in the compulsion of Surah Fatiha.

9. Spending One's Wealth for the Cause of Allah

A true believer of the hereafter knows that sooner or later he'll die. He will have to face his doings on the Day of Judgment. Therefore, he commits himself on doing well. He spends in the way of Allah; he gives Zakat, and gives alms to the poor. A person who knows that his sadakat (alms giving) will not only purify his money in this world, knows also that the same money would be beneficial for him in the hereafter.

10. Non-Eternal Nature Of This World

A true believer accepts the non-eternal nature of the world. He knows that all of the creation of God will end as He, the Almighty says in the Quran:

“Everyone on it (earth) is to perish.”

Knowing of this, a man does not attach his whole heart to this world. He keeps himself in doing good and not being greedy and materialistic. Although human beings are asked to be steadfast and wavering while committing good acts, they are also told not to be ascetic or practice celibacy.

11. Elimination Of Pride And Proud

Elimination of pride and arrogance rises in a believer who knows that whatever he has is because of Allah's giving. In a hadith stated by the Prophet (PBUH): “When Allah gives, there's no one who can stop Allah from giving, and when Allah abstains, there's no one who can give (to the man).” This suggests that man should be thankful for what he has and believe that whatever he has is by the blessing of Allah. Believing in the hereafter makes man thought of what Allah has given him through His bounties and how he will be accountable for everything given to him.

12. Development of Spirit Of Sacrifice

After the Prophet lost his son, Qasim (RA), the Mushriks made fun of the Prophet. Allah revealed Surah Kahf and asked the Prophet to “do good and sacrifice”. Even in the hardest of times Allah promised His messenger that Allah will reward him with “al-Kausar” (abundance) but should also do good and sacrifice. This shows how one must have the spirit of sacrifice and how death and its connection of hereafter teach one the spirit of sacrifice.

13. It brings Patience in the character of believer

Belief in the hereafter enables us to bear trials and tribulation with patience and forbearance so that man emerges from such trials burnished like gold emerging from the furnace.

14. Check on Animalistic Tendencies

Belief in the hereafter has saved people from being careless of chastisement and has also prevented the God fearing from envying the evil doers. In fact it is this belief which prevents man from descending to the level of an animal.

IMPACTS OF BELIEF IN HERE AFTER ON SOCIETY

1. Social Control in the society

A society that believes in the hereafter and the Day of Judgment knows that it will one day cease to exist. It establishes social control in the society. The society acts in unity and adheres to its policies for all with the same importance. Every person is treated with the same importance. There's a social control over evil and wrongdoings.

2. A pious society in production

A society being consistently reminded of the hereafter is a pious society in production. The society which is pious can be reflected from the living standard of it and how much togetherness there is among its people.

3. Tolerance Obtained by recalling his responsibilities

Whatever happens, a believer of the hereafter holds steadfast and does not be unthankful for whatever he has. This collective forbearance brings inside the society a system of tolerance and makes the society tolerant against tyranny or any other kind of oppression. The society is caring and keeps in mind every person in it. The society people helps one another and live life in tolerance and destitute.

4. Rule of Law (All men are equal in the eyes of God)

There is no difference between a rich or a poor in a society that believes that it will one day perish. Every individual in the society follows the law and doesn't try to rupture it by being rebellious. A pious person would always keep reminding the society of the inevitable destination of mankind and how everyone should behave accordingly to God's manifestations.

5. Mutual care and Respect (caring of each other)

Another major factor which the hereafter brings into effect is the mutual care and respect for one another. A society which knows its final destination knows that it ought to be caring and respecting. Every person will responsible for his or her acts. Therefore, every human being will try to be humble, modest, and caring towards the other.

6. Elimination of Social Evils

All kinds of social evils are born into this world when a person forgets that he will have to answer for every last of his actions. Life after hereafter and the Day of Judgment becomes a distant future from which he feels he's far away and that he'll never die. All of this is but an illusion. Living a life of a pipe dream won't get the person anywhere. In the end, he will have to pay for his sins. Therefore, a person persistently being reminded of the hereafter seeks to eliminate all social evils in the society. The society prospers and becomes a place well-habitual.

Conclusion

The belief in the Hereafter naturally has a great influence on the life of a believer. When he knows that God is watching all his actions, his behaviour will be responsible. He will always endeavour to lead his life in consonance with the will of God and will inevitably avoid any course which will incur God's displeasure.

Furthermore, the concept of the Hereafter gives a fuller meaning and purpose to the life of the believer. One who firmly believes in this concept will not give in to greed and other such worldly failings. He will not be a materialist, for he knows that this material life will surely come to an end with death, whereas there will be a whole eternity before him in the Afterlife, during which he will certainly rejoice in having paid due attention to the spiritual side of life on this earth.

BELIEF IN GOD'S REVEALED BOOKS

Muslims believe that God revealed books to His messengers as proof for mankind and as guidance for them. Among these books is the Quran, which God revealed to the Prophet Muhammad ﷺ. God has guaranteed the Quran's protection from any corruption or distortion. God has said:

Indeed, We have sent down the Quran, and surely We will guard it (from corruption). (Al-Qur'an, 15:9)

Human beings are the servants of Allah and need guidance to carry out their various duties and responsibilities. This guidance is mentioned in Books revealed to various Prophets. So for this guidance Muslims are required to believe in the Books.

Allah says in the Holy Book:

"Those who believe in the revelation sent down to you (Mohammad) and in what was sent before you." (2:4)

There were several revealed books but only four out of them are famous.

1. The Holy Quran, revealed to the Holy Prophet (PBUH).

2. Injil or the Gospels was revealed to Isa. The Christians failed to act upon it; they distorted it and introduced the doctrine (policy) of trinity and redemption through crucification; although Isa clearly told his followers that Allah was his and their Lord. According to the Quran, Injil confirms the Torah.
3. Zubur or Psalms, revealed to David.
4. Torah was revealed to Moses for the guidance of Bani Israel. **It contained Allah's command, warning and mercy. The original book was changed. Its followers distorted the words of Allah. Allah says, "they change the words from their (right) places and forget a good part of the message that was sent."(5:13)**
5. The Holy Qur'an also mentions the Suhuf of Ibrahim.

Books were also revealed to other messengers, who were sent at different times among different nations having different languages. The preservation of the Holy Scriptures was the duty of their respective followers. The basic purpose of these books was the acknowledgment of the Oneness of Allah. These books made it clear to the people that they should believe in the prophets of their times. If anyone failed to do so, their faith in Allah would not merit any rewards.

The following holy verse testifies this,

"We have sent down the Quran Ourself and We Ourself will guard it." (15:9)

It is the living miracle of the Quran that no one ever produced even a verse like that of the Holy Quran. The Qur'an, unlike the other divine books which were meant for a particular community, is a guide book for all communities for all times to come. The Qur'an is a universal book, sent to the entire mankind for all ages.

BELIEF IN ANGELS AND ITS IMPACTS

Muslims believe in the existence of the angels and that they are honored creatures. The angels worship God alone, obey Him, and act only by His command. Among the angels is Gabriel, who brought down the Qur'an to Muhammad ﷺ.

In the Light of Hadith and Qur'an

In order to explain the existence of the angels, one must know the nature of the angels. From the Hadith we get the following information:

- 1) The angels are created from light' and are invisible.
- 2) They do not have any free will or an independent will to act on their own. That is they have only a one-dimensional nature, something like a programmed robot
- 3) They carry out without question all the Commands (laws) of Allah and do not oppose or neglect them in any way.
- 4) Like everything in the Universe, day and night they are engaged in praising and glorifying Allah and are never tired of this.
- 5) They carry out their functions honestly, efficiently and responsibly and are never guilty of shirking work.

- 6) The number of angels is only known to Allah, however four of them are well known: Gabriel (conveys Allah's revelations and messages to the Prophets); Israfil (by Allah's Command will blow into the Trumpet on the Day of Resurrection); Michael (arranges for rainfall and supply of provisions to the creatures' of Allah, with His Command); and Izrail (takes people's souls at the time of death).
- 7) Two angels, called 'Munkar' and 'Nakir' are sent to the graves to question a person after his/her death.

The Qur'an says:

Behold two (guardian angels) appointed to register (his doings): one sitting on the right and one on the left. Not a word does he (man) utter, but there is a sentinel by him ready (to register it). Surah L: 17-18

These angels are called the Noble Scribes (Karamun, Katibun). LXXXII: 10-12

And if it were Our Will We could make angels from amongst you, succeeding each other on the earth. (Surah, XLIII: 60)

Man is superior to the angels because he has a two-dimensional nature. Firstly, he is endowed with an immortal spirit, which is breathed into him by Allah. Secondly, he is endowed with the faculty of reason and an independent will of his own (free will) so that he can obey or disobey Allah's Commandments and choose his own way freely. Unlike the angels, man has a gender (sex), instincts and biological urges.

Scientific Views

The author believes there is nothing wrong in attempting to understand or to interpret the concept of angels in the light of modern knowledge. After all, Muslims and scientists are seekers of the truth and truth is the same in either domain. Some Ulema or Islamic scholars have come very close to explaining the angels in terms of scientific terminology and have given the analogy of radio-waves, cinematography and the recordings of audio and video images on video-cassettes. It is the intention of the author to make efforts in better understanding and in conceptualization of angels, which are created by Allah in terms of nature, natural laws and natural forces, which are also created by Allah.

The Qur'an mentions that angels came in -the form of humans to Prophet Ibrahim, Prophet Lut and the Hadith mentions about angel Gabriel talking to Prophet Muhammad (PBUH) in the form of human being. This is also not difficult to understand because we can create Holographic images, which are three-dimensional human figures that can talk using laser light and white light (visible light). Again, laser light and white light are electromagnetic radiation. Communication is possible by means of radio waves or microwaves, which are also electromagnetic radiation.

Effects of Belief in Angels in Human Life

Belief in angels effects human life in the following respects;

1. If a person has a valuable word or work or a talent, he tries to make it eternal in order to prevent it from being forgotten and for its appreciation by writing poems, a book or producing something in other branches of art. That feeling is present in the nature of man. It is an apparent reality that if a person with such characteristics knows that all of the things and deeds he does and all of his words and tendencies are written by “**Kiraman Katibin**” and that they record them in order to show them to him and others in the eternal realm, he will be very joyful and peaceful, his spirit will be freshened and his heart will be relieved.
2. The most important possession of man is his spirit. It is definitely the greatest torture and the most terrible pain for man that his spirit, his most valuable possession, will be destroyed and will go to non-existence when he dies. Man can be relieved from that great pain and terrible anxiety by belief in angels because belief informs him that when he dies, his most valuable possession is entrusted to Izrael, an appointed official, and that it never disappears.
3. Only the company of Munkar – Nakir can save man from the loneliness, darkness, cold, imprisonment and hopelessness of the grave that everybody without exception will enter. He talks to them. Thus, his heart and grave expand, get warm, become illuminated and windows open to the realm of spirits.
4. Man is sometimes left alone; he stays away from his beloved people and friends. He may be alone materially or spiritually. It makes his world joyful. It saves him from loneliness, wildness, destitution, violence and the agony of not being accompanied. It consoles him by saying, “**Do not worry if nobody listens to and accepts your positive ideas and beliefs in the society! Angels and spiritual beings will listen to you. They will make you earn the fruit of thawab.**”

Impact of Belief in Angels in Man’s Life

We cannot just think of angels as they relate to prophets alone in fact could give you at least five areas in the Quran or the sayings of the Prophet that indicates the involvement of angels. In one saying of Prophet Muhammad he said that “you have angels who are constantly with you, they do not leave except in the most private functions.” In other words they are with us at all times and he said one should really be generous to them, generous here in a sense of doing good things because those angels would definitely feel very happy when we are doing the right things.

We find that the Quran refers to angels as providing support and aid to the believers at the time of stress and adversity. We find reference to this in (58:22) and (8:10-12). Also we find that angles pray to God for forgiveness of those who are believers and we find that in (40:7)

“Those who sustain the Throne (of Allah) and those around it Sing Glory and Praise to their Lord; believe in Him; and implore Forgiveness for those who believe.”

"Our Lord! They Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Thy Path; and preserve them from the Penalty of the Blazing Fire!"

Another very impressive citation in the Quran in (33:43) it also talks about the angels praying for forgiveness and the welfare of humans in general and more specifically those who are pious.

Does the Muslim belief in angels have any practical implications for us and does our relationship with angels end with our deaths?

The questions are actually composed in two parts. For the first part the belief in angels is not just a matter of dogma or something to except as an article of faith but it does have practical applications just like we discussed in previous series the implication of belief in the oneness of God or belief in Prophets. This is why we find in the Quran that belief in angels is a part of righteousness. Examples are found in (2:77) and (2:285). This is a method used to help awaken our moral consciousness.

SALAT

Introduction

Salah is the second pillar upon which rests the edifice of Islam, the first pillar being the testimony of faith. Islam stresses this act of worship and sternly warns against neglecting it. Salah is the central pillar of faith. It is the key to Paradise and the first matter to be accounted for on the Day of Judgment. It is also the first of the religious obligations brought by the Prophets after faith in Allah.

Salah 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 Salah 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 Salah.

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

Islam has prescribed performance of Salahs five time 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.

It teaches punctuality and regularity and disciplines one's daily life. The Salah helps even the physical health of one as all his bodily limbs come into action, even the toes and fingers. The Salah also helps concentration of mind. It promotes cleanliness of the body as it is preceded by ablution or bath.

The Prophet of Islam not only taught the rules of Salah, 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 Salah in the light of the Qur'an and the Sunnah of the Prophet which can be understood by referring to Fiqh (jurisprudence) books.

SOCIAL IMPACTS

1. Salat As A Prime And Vital Ibadat

The Messenger of Allah (peace be upon him and his progeny) said: "The first thing that Allah made obligatory upon my Ummah was the five Salahs; and the first thing from their acts of worship that shall be taken up will be the five Salahs; and the first thing that they will be questioned about will be the five Salahs." This suggests how vital the salat is for every individual and how every individual in the society will be accountable for every single one of his Salahs.

2. Repeated Injunctions In Quran Regarding Salat

Salat has been ordered by the Almighty Allah on several occasions in the Quran. This connotes the importance Salat has on an individual and the society. One of the many verses in Quran is:

"O you, who have believed, seek help through patience and Salah. Indeed, Allah is with the patient." (2:153)

This shows how one should pray and be patient and hope for the best.

3. The Concept Of Collective Salat

The Prophet ordered his followers to pray salat collectively. He used to urge his followers to pray collectively as it has more reward than praying in seldom. The reward compared to praying in seldom is twenty-seven (27) times more than praying alone. Similarly, offering collective Salahs in the Masjid-e-Nabvi or the Kha'na Kaa'ba is more rewarding than praying alone in the two sacred masjid.

4. Salat Leads To Unity

Another benefit of the salat is that it leads to unity. Even while we pray salat, we stand together as a single unit without looking at who is standing next to us. This creates cohesion and unity. This is another reason why the Prophet ordained us to pray together.

5. Salat As A Source Of Repeated Social Interaction

Socially, the salat makes people to meet other people. This way the people interact and get to know each other. They develop mutual understanding and know when a person is in need and whom to look for when one is in need of help. This develops a social interaction in the society leading to more knowing of their surroundings and unknown people who visit from another place.

6. Salat As A Source Of Knowing Each Other And Sharing

Developing social interaction leads to further mutual understanding. It pioneers the knowledge regarding one another and develops a sense of sharing and caring towards the people. People start interacting and develop good relationships with each other. The Prophet said: "Be good to people; Allah like people who are good with others."

7. Quran Orders Namaz With Zakat Its Social Benefits

Quran states that,

"Indeed, those who believe and do righteous deeds and establish Salah and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve (2:277)."

This verse depicts the importance of namaz and zakat and how it shapes the individual and the society. Both are the basic pillars of Islam and hence the importance of both these injunctions is equally vital.

8. Salat Teaches And Leads To Following One Imam

What perhaps salat teaches which rarely teaches anyone in any other religion is how to follow and obey the imam. It teaches discipline and respect of an imam. The imam is the one who leads the Salahs and is the one to be followed. This teaches the people to respect the imam and to seek knowledge from the imam as he is the one who leads the Salah and is expected to be of the highest virtue.

9. Salat As A Source Of Social Consensus Building

During the time of the Prophet, people used to come for salah and then discuss their matter after the Salahs or before the Salahs. All matters were resolved through mutual consultations and through proper consensus. Thus, it is because of the salaah which builds social consensus in a society

10. Salat Leads To Disciplined Society

Another major factor that salat leads to is the discipline on the society. Islam and salah both teaches man to be neat and tidy. Verily, cleanliness is an element of faith. This teaches human beings to be disciplined and orderliness in the society. Standing together in the salah teaches man to be disciplined and in order.

11. It Teaches How To Follow Given Pattern And Law Collectively

Another marvelous attribute salat endorses through its practice is the following of given pattern and law collectively. The salat is to be performed in a certain way and in a certain position. It is also to be performed with wudu (ablution). Ablution is also done in a certain pattern. Hence, salat teaches man to follow a certain pattern and law collectively.

12. It Is Helpful In Establishing Government Under One Leadership

The Prophet was the one who led the Salats and was hence also the leader of his people. After the death of Prophet, there was a void as to who would become the next leader. Hazrat Umer nominated Hazrat Abu Ubaidah ibn Jaffar, who had been sent on quite a few times to different tribes as a leader to settle their disputes. Abu Ubaidah ibn Jaffar rejected the plea of Umer ibn Khattab saying that how could he become the leader the people of whom during the life of the Prophet the Prophet ordered (Abu Bakr) to lead the Salah. And hence, everyone nominated Abu Bakr for the esteemed position.

13. Salat Brings Moral Reforms

In life, a Muslim gets exposed to all sorts of environments and people, all of which have a direct impact on the personality of the person. There is no denying the fact that the current plight of the people of the world is miserable where they are more prone towards ills and lewdness compared to goodness, thus if a Muslim starts being like other people, he or she goes down the road of darkness. Thus, in order to prevent one's self from all the lewdness that is common in the world of today, a Muslim must find refuge in Salah as it will help in combating lewdness, as Allah says in Quran:

Recite, [O Muhammad], what has been revealed to you of the Book and establish Salah. Indeed, Salah prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do. (29:45)

14. It Teaches To Follow Collective Time Table

Allah Most High says:

Woe to the worshippers who are unmindful of their Salah. (Quran 107:4-5)

Saad bin Abi Waqqas said:

"I asked Allah's Messenger (SAW) about the meaning of 'unmindful,' and he replied: 'It is delaying it (the Salah) up to the end of its prescribed time.'"

Hence, praying on time is equally important. This also signifies and impacts on the society as the people become more organized and time oriented towards doing things. They all follow a collective time table and get collective breaks for Salats.

15. Elimination Of Vulgarly

Another thing the Salah does is that it eliminates vulgarity in the society. Those who establish regular Salahs and are close to Allah follow the orders of Allah and supplicate to Him only. They then avoid being vulgar and the men respect the women and the women respect the men. This increases respect towards one another, making them more modest and heedful to the teachings of Allah, which orders man to be modest and prohibits vulgarity.

16. Saying Salam To All Other People In Society

The Salah is ended by saying salam twice. Narrated ‘Abd-Allaah ibn ‘Umar that a man asked the Messenger of Allaah (peace and blessings of Allaah be upon him): “What is the best thing in Islam?” He said, “Feeding others and giving the greeting of salaam to those whom you know and those whom you do not know.” This shows how saying salaam has been shed importance in Islam and in a society.

17. Namaz Is Obligatory To All On Equal Basis

The Prophet said:

“All that stands between a man (on the one hand) and polytheism and unbelief (on the other) is his abandonment of Salah.” This shows how necessary namaz is obligatory to all. Every individual is ordered to pray namaz five times a day. If he can’t stand, then he can pray while sitting. And if he can’t sit, he can even pray while lying down. This connotes the importance and the obligation of namaz.

18. Elimination Of Mutual Differences

The salat teaches one to forget who’s standing next to him. The person may be anyone as salat teaches us to be united. There is no difference among anyone except those who are superior to other in Taqwa, Knowledge, Faith, and Jihad. These four attributes define the superiority of one person to another and only Allah can judge these qualities in a person, resulting in the elimination of mutual differences while praying.

19. Masjid As A Community Centre

In the times of the Prophet, every individual would come to the Masjid and seek answers to which he lacked knowledge. The Prophet would guide the person and hence the society prospered following the decisions made by the Prophet. This way, the Masjid became a place where everyone came to seek answers and resulted in becoming a community center for the people.

MORAL IMPACTS OF SALAT

1. It leads to a Pious Society

The society which performs salat regularly is a one which is the most near to Allah compared to the one which is ignorant of their obligation towards salat. Salat makes the people more pious and as the Prophet said that the namaz makes a man do good and abstains from doing bad. This reflects how salat increases the pieties of a society.

2. It taught the lesson of Punctuality

Allah Most High says: Woe to the worshippers who are unmindful of their Salah. (Quran 107:4-5) Saad bin Abi Waqqas said: "I asked Allah's Messenger (SAW) about the meaning of 'unmindful,' and he replied: 'It is delaying it (the Salah) up to the end of its prescribed time.'" Hence, praying on time is equally important. This also signifies and impacts on the morals of the people as they become more punctual and do things as per the time ordained by God to pray. Salah teaches punctuality. Allah Has determined specific times for the daily Salahs which may not be violated. Allah says: *"For such Salahs are enjoined on believers at stated times."*

3. Sense Of Duty And Responsibility

Salat increases in man the sense of duty and responsibility as man knows that he has to perform the salat five times a day no matter what. This prompts man to get closer to God and hence submitting himself to the complete will of God. This enhances his desire to appease God and to do as He commands. This makes the man more responsible towards the people and his family and relatives.

4. Training In Self Discipline

Another major moral attribute which salat embarks on its performer is the training of self discipline. Salat itself is a ritual which requires discipline. Therefore, those who perform salat regularly are required to be disciplined. This enhances self-discipline in the people and the people become inclined towards a good behavior.

5. It helps in Character Building

The people who perform salat are meeting people every day. They meet new people who travel by and perform salat in their area. This makes them more confident and more humble towards the new visitors. They welcome them with open hands and treat them with a character which depicts piety and faith unequal to none. Character building is hence done through the performance of salat with people of different tribes, clans, and culture.

6. It brings Self Control

Another thing that salah imposes on its performer is the act of self-control. A person who commits vulgar and dubious acts becomes more pious and implements self-restraints in his actions to please his Maker. The Prophet said that the salat stopped every man from doing wrongful acts. This is the best way from secluding oneself from sins and sinful acts.

7. Develops sense of Humility

This belief also generates in man a sense of modesty and humbleness. Believer never becomes proud, haughty or arrogant. The boisterous pride of power, wealth and worth can have no room in his heart, because he knows that whatever he possesses has been given to him by God, and that God can take away just as He can give. And Verily God gives to whom he wishes (Quran).

8. Brings Mutual Respect

The salat teaches one to forget who's standing next to him. The person may be anyone as salat teaches us to be united. There is no difference among anyone except those who are superior to other in Taqwa, Knowledge, Faith, and Jihad. These four attributes define the superiority of one person to another and only Allah can judge these qualities in a person, resulting in the elimination of mutual differences while praying.

9. Following Of Leader

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10. Cleanliness

In life, a Muslim gets exposed to all sorts of environments and people, all of which have a direct impact on the personality of the person. There is no denying the fact that the current plight of the people of the world is miserable where they are more prone towards ill and lewdness compared to goodness, thus if a Muslim starts being like other people, he or she goes down the road of darkness. Thus, in order to prevent one's self from all the lewdness that is common in the world of today, a Muslim must find refuge in Salah as it will help in combating lewdness, as Allah says in Quran: **Recite, [O Muhammad], what has been revealed to you of the Book and establish Salah. Indeed, Salah prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do. (29:45)**

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Another thing the Salah does is that it eliminates vulgarity in the society. Those who establish regular Salahs and are close to Allah follow the orders of Allah and supplicate to Him only. They then avoid being vulgar and the men respect the women and the women respect the men. This increases respect towards one another, making them more modest and heedful to the teachings of Allah, which orders man to be modest and prohibits vulgarity.

SPIRITUAL IMPACTS OF SALAT

1. Closeness To ALLAH

“They ask you when the help of Allah (swt) will come! Certainly Allah (SwT) help is always near.” (Quran) These are the words of Quran. Salat teaches us to be patient and thus relying on Allah. By relying on Allah one gets closer to Allah by putting all his responsibilities on Allah. It is also stated by the Prophet that a person who is in sajda (prostration) is the closest to Allah.

2. Obedience And Following

Salat teaches us to be obedient to Allah Almighty and to follow Allah to please Allah. It makes the human being more submissive before Allah and to put his heart out to his Creator. Salat is what teaches human beings to be thankful for God’s countless bounties.

3. Consciousness Of Being Slave To ALLAH

Salat makes a person bow to Allah and be more conscious to his doings and his acts that may become the reason for God’s anger towards him. Thus, a person who prays salat regularly knows that he is nothing and everything which he has is given by God alone. A man becomes more conscious of being a slave to Allah.

4. Sense Of Duty

Salat increases in man the sense of duty and responsibility as man knows that he has to perform the salat five times a day no matter what. This prompts man to get closer to God and hence submitting himself to the complete will of God. This enhances his desire to appease God and to do as He commands. This makes the man more responsible towards the people and his family and relatives.

5. Creating Fear Of God

Salat creates a sense of fear of God. A person who Salah consistently without skipping any Salah is indeed closer to God than a person who skips salat often. He fears God more as he is often in contact with him. He fears God as he is consistently bowing before God and fears that he might agitate God without the person’s knowing.

6. Purification Of Soul

It enriches the soul and fulfills its yearning to connect with its Lord. This gives the soul peace and contentment. It purifies the heart from the effects of indolence and sin by providing a continuous opportunity for communication with Allah and for repentance.

7. Physical Cleanliness

The Prophet said: “Consider if one of you had a river by his door in which he bathed five times a day. Would any filth remain on him?” They responded in the negative. He said: “Likewise, Allah wipes away sins with the five daily Salahs.” This stresses the meaning of Allah’s words: “Establish Salah, for verily Salah restrains from shameful and unjust deeds. And the remembrance of Allah is the greatest thing.”

8. Feeling The Spiritual Relationship Between ALLAH And Man

It emphasizes the proximity between religion and daily life. Life, from an Islamic standpoint, is to be directed to Allah. Life is an opportunity for worship and the remembrance of Allah. Praying repeatedly throughout the day, interrupting the daily activities, brings about the realization of this concept. The believer, through Salah, acquires a spiritual awareness that he takes with him throughout all of life’s endeavors.

9. Mental Satisfaction-Namaz Therapy A Modern Technique For Psychological Treatment

Salah, when done with the right awareness and intention and in moderation, can be beneficial in a number of ways. It can give people a moderate sense of optimism and a healthy dose of hope. Optimism that there is more than the tip of the iceberg to life, and hope that when things do not go the way one wants despite reasonable effort, that there are other options. It can help people cultivate a sense of gratitude. Salah gives the person a quiet moment to use the time to appreciate the positive in life and to remember that at any moment, there is so much more positive than negative to life. And that sometimes, what seems negative may be otherwise.

10. Patience and Perseverance

Salah develops in man such qualities as patience, endurance, contentment and perseverance, which are needed in the service of justice and goodness and above all, are a source of strength in face of the hardships and sufferings of life. The Holy Prophet PBUH is told to be patient in face of the hardships and evil forces.

Therefore be patient with what they say and celebrate constantly the praises of your Lord (Through prayer). (Al-Quran, 20:130)

ZAKAT

Introduction

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.

Zakat is not only a tax but also an act of worship. It 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 (prayer), 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). M.A. Mannan in his book "Islamic Economics: Theory and Practice", remarks: "Salat (prayer) rouses the feeling of equality and brotherhood between the rich and the poor, the high and the low, and Zakat puts the feeling of brotherhood on a firm footing by making the rich and the capitalists responsible for the maintenance of the poor and the needy.

The spiritual and moral values of Islam inculcated by Salat would lose their significance if men did nothing to eradicate poverty for bringing about social justice." Another eminent scholar writes: "The spiritual discipline inculcated by prayer would lose its practical significance if men did nothing to organize themselves to root out poverty and social injustice. The brotherhood of man is not realized only by bowing together of the ruler and the subject, the lord and the peasant, the factory-owner and the wage-earner shoulder to shoulder before one God, but is established on a firm foundation even outside a mosque where the king and the lord and the factory-owner are made jointly responsible for the elementary necessities of life of the subject and the peasant and the wage-earner."

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 be 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 also 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. In case of silver, it is 200 Dirhams or 52.5 tolas or 21 ounces. In case of camels, it is 5 in number. In case of cows, it is 30 and in case of 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 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.

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 Umar, horses were also subjected to Zakat when they were bred and traded on a larger scale. 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:

- Personal effects like clothes, articles or furniture, household goods except ornaments and utensils of gold and silver.
- Horses and asses for conveyance or Jihad.
- Arms or weapons for personal use.
- Cattle employed in farming or transportation of goods.
- Tools of a professional for his personal use.
- Residential house.
- Slaves and servants.
- Books.
- Food for the owner and his family.
- 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 grandfather 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. Wife and husband cannot pay Zakat to each other. Similarly, according to some jurists Zakat cannot be spent on the construction of a mosque.

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 wells. Nisab or minimum amount of produce which attracts Ushr is 5 wasqa or 948 kg.

SOCIAL IMPACTS

1. Zakat As An Economic And Financial Ibadat

A man said to the Prophet: "Tell me of such a deed as will make me enter Paradise." The people said, "What is the matter with him? What is the matter with him?" The Prophet said, "He has something to ask. (What he needs greatly) The Prophet (ﷺ) said: (In order to enter Paradise) you should worship Allah and do not ascribe any partners to Him, offer prayer perfectly, pay the Zakat and keep good relations with your Kith and kin." (See Hadith No. 12, Vol 8)

2. Zakat Starts By Giving One's Own Wealth To Other In Society

"Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve." (Al-Baqarah) Zakat begins by giving one's own wealth to the society and expecting nothing but Allah's mercy in return. Just as salat, zakat has been imposed on all the Muslims who have wealth worth more than 7.5 Tola gold.

3. Elimination Of Social Classes

Indeed with the addition of Zakat by Allah in the Islamic worships, Allah has eliminated the social class which existed in the era of ignorance. This has made Muslims to be more thoughtful of their wealth as they would be questioned for it on the Day of Judgment. The Muslims who give zakat yearly are the ones who are in God's sight the virtuous as just like salat, hajj, or fasting, zakat is equally important in the Islamic creed.

4. It Leads To The Spirit Of Sacrifice In Society

A person who works day and night and earns for his family has to give zakat if it's due on him. He has to follow the commandment of God if he wishes his money to remain pure and halal. This act teaches man the spirit of sacrifice in the society. Man sacrifices his hard earned money on the society just to please Allah. This enhances his faith as well as multiplies his rewards in the hereafter.

5. It Increases Mutual Care And Support

Zakat is made compulsory for every Muslim who earns more than a certain amount prescribed by Allah for zakat. By giving zakat to the ones in need makes the man more caring and it develops mutual care and support in the society. A time came during the reign of the Ottoman Empire when a bag was left hanging on a tree for people to collect it, but for three months the bag remained hanging on the tree.

6. It Promotes Love And Respect For Others

When a person is in need of money and is having a hard time earning it, or can't earn due to some unforeseen reasons, then a person who helps him by donating some money from his wealth earns the love and respect of the needy. This increases the honor of the person in the eyes of the needy, as well as God. Therefore, giving money to the one eligible of zakat is seen to increase the love and respect in a society.

7. It Eliminates Hate And Jealousy Between Rich And Poor

When the rich gives zakat to the poor, the poor doesn't envy the rich as both the poor and the rich know that the money which is being given by the rich, and received by the poor, is Allah's to begin with. Both of them know that Allah gives to whom He pleases. Some are being tested by endowment of money by Allah, and some by withholding of it by Allah. In both the cases, man is being test. Therefore, giving zakat is only a injunction of Allah and it erases jealousy in a society.

8. Circulation Of Wealth In Market And Society

From an economist point of view, the true purpose of zakat is that it enhances the circulation of wealth in the market and society. The money which circulates throughout the market and the society decreases poverty. This has been proven in the history as a time came in the Ottoman Empire when there was hung a bag on a tree for three months without anyone taking anything from it. This shows how effective it is.

9. It Increases Purchasing Power Of Poor

When the poor are given zakat, they get their daily requirements fulfilled and hence even store some money for using it later. This increases the purchasing power of the poor. It gives them an opportunity to buy stuff that is expensive and even live a life which they think they could never have.

10.It Strengthens National Economy And Exchange Of Capital

Zakat is a great contributor to strengthening the national economy and exchange of the capital in a state or society. It circulates the wealth from the rich to the poor and hence increases the living standard, which shows that it is strengthening the economy and the exchange capital as the rates of the materials get low and affordable for every citizen.

11.It Leads To Eliminate The Poverty And Crime

Another thing it does is that it eliminates the poverty in a society as the money earned by the rich is given to the poor. By having money and having the basic needs fulfilled, the poor does not opt for courses which would be called a crime in the society. If the poor is being treated well and given money when due, he will never resort to crime and hooliganism.

12.It Helps Underprivileged People And Socially Disable People In The Society

Obviously people in the society who are underprivileged and socially disabled have a difficulty in finding a job that suite to their physical capacity. Zakat makes them an eligible as they are given these saddening privileges by the God Almighty as a test to their resolution. These people are equally eligible to zakat as is anyone else ordained by Allah in the Quran.

13. It Eliminates The Unfair Means Of Earning

Besides doing a crime like theft or robbery, people resort to unfair means of earning if they are not given the due zakat. A poor person will always end up eating the rights of another if he is left with no other option than to do corruption. He will not care what the world thinks of him, he will do whatever he can in his power to earn a living for him and his Family.

14.It Can Eradicate Immoral Practices And Prostitution From Society

Even today in the most civilized countries where the rich elite class is ruling at the mercy of the poor, the women who can't find a suitable job end up doing prostitution and other immoral practices such as striptease and etc. These practices depict the class distinction made by Karl Marx in his book "A Manifest Destiny". If the same women who ended up doing such horrendous act was given her due share of zakat, maybe she would've kept her dignity and pride and would've found something more honourable to do with the money she had.

15.It Helps In Combating Terrorism

Studies show that those who lead a life of a destitute are more prone on joining extremist organizations who offer them money and women to please them. Such people end up deciding to go towards what they think could give them a better life. Of course many of them end up killing themselves through suicide. But, overall it can be said that if the poor who gets appealed by the leisure connoted by the extremists, and not paid their due zakat, they will end up in the hands of the radicals and the extremists who use religion as a tool for their personal interests.

16.A Support For Destitute

What zakat does is that it becomes a support for the poor and the destitute. The rich finds a way through the poor to give his mandatory zakat while the poor gets a support through the money distributed by the rich. This process decreases the gap between the rich and the poor as well.

17. Establishing A System Of Do Good And Have Good

As mentioned before, the system of zakat brings peace in a society where as a society which doesn't practice zakat is the home for crimes and other heinous acts. This propels people to do all sort of bad things in the society to seek a living. Zakat establishes a system of do good, have good. A person who does good to others will get good in return, as he gives money to the poor, Allah will do good for him as well.

18. Combating Unemployment Through Model System Of Zakat

Instead of allocating money to hold seminars or presentations to spread the word of zakat, one can accumulate the zakat money to make a firm or an organization that could help the unemployed be employed. This system would help the poor get a job and to not spend his entire life begging and hoping for zakat. This would increase employment and as a result, poverty would decrease and the living standard of the people will also increase.

MORAL IMPACTS OF ZAKAT

1. Generosity

Allah's Messenger said, "Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a baldheaded poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.'" The implications to not giving zakat itself are horrendous. Therefore, a person who gives zakat, not only does it makes him avoid the punishment of Allah, it also makes him more generous.

2. Decreasing Lust For Wealth

A person who makes a habit of giving money to the poor becomes more open-hearted and is more thoughtful of the poor. His desire for wealth starts to decrease and he starts to spend more in the name of Allah. He knows that everything he has is bestowed upon him by the Almighty Allah. Therefore, he takes each and every penny of his to be Allah's and only considers giving the needy and the poor as if it was theirs to begin with.

3. It Purifies The Heart

Morally, the effect of zakat is quite vivid as it purifies a heart and makes the person more merciful and thought of the poor. He knows that whatever he has is merely for a certain amount of time

before he will finally meet his Maker. This makes him more generous and even prompts him to spend more and more in the name of Allah. He knows that his eternal aim is to please his Lord and that by spending in His name would bring him closer to his Creator.

4. Humility

A person who consistently spends in the way of Allah automatically becomes more humble and more modest. He starts living a simple and austere life. He continuously does everything to please his God and whatever he earns, he spends it in the way of God. This humility makes him a much pious person and more near to his Creator. This act of alms-giving makes him closer to God.

5. Humanitarian Spirit And Mutual Health

A person who pays zakat knows that whatever he has, even his health, is in the hands of Allah. He cares for the people and spends his wealth for the betterment of the humanity and mutual health. A great example of such can be seen in the late philanthropist namely Abdul Sattar Edhi of Pakistan as to how he served his life for the welfare and mutual health of the people.

6. Patience And Tolerance

Obviously, the most important factor that zakat promotes is perhaps patience and tolerance. When a person pays zakat to the needy or the poor, he can tell from their faces how much it means to them. The person who earns so much yet spends so little, and when he spends and sees the reaction of the poor makes him wonder as to why he didn't spend as much as he is spending now, than what he was spending before. This makes him more thankful and patient and tolerant for whatever he has. He thinks of the blessing and favours bestowed by God unto him.

7. Moral Uplift

At the last, but not the least, a person who spends in the way of Allah knows the value of himself. He knows how God has given him so much and yet whatever he does, cannot be thought as doing enough. He knows that everything he has is God's to begin with. This increases his moral inclination towards the society and the poor. He starts becoming more morally upward. This gives him a new vibe of moral uplift.

SPIRITUAL IMPACTS OF ZAKAT

1. Satisfaction By Helping Others

A person who pays zakat gets an inside satisfaction like no other. He knows that he's fulfilling the obligations of Islam and hence does everything to please his Maker. His heart feels soothing and he feels satiated by his act. The reaction of the ones who receive the zakat itself gives a heart impounding feeling.

2. Zakat Removes Love Of Materialism Or Wealth

Zakat makes a person more generous and makes him think of the hereafter. He does not think of hoarding the money and continuously spends it in the way of God. This makes him non-materialistic and removes the love of wealth from his heart.

3. Closeness To ALLAH

When a person is following the commandments of Allah, he becomes close to Allah even more than anyone else who disobeys Him. He knows that whatever he spends, God will double the reward for it. Hence, by having such faith in God makes the person closer to his Creator.

4. Mental Satisfaction

There is no satisfaction in this world than to obeying the commandments of Allah. A person who believes in Allah and knows that he has to pay zakat gets a mental relief like no other as he knows that his actions will please God. God in return has said that he would double the reward and for sure He will, as He never lies.

5. Purification Of Wealth And Self

Another thing that zakat does is that it purifies the wealth and the person who gives it. This makes the person more pious and piety, and his wealth, more halal and good for him. The purification of wealth is only done through zakat.

6. Scarificing The Beloved Things For The Cause Of ALLAH

Spiritually, it teaches a man to sacrifice. He sacrifices his hard earned halal money in the name of Allah, just to please Allah. Of course pleasing Allah today will in the long run, become the reason for him to enter the heavens.

7. Zakat Increases One Wealth

The Prophet said: "Zakat increases ones wealth, it does not decrease it." If we call ourselves a true Muslim, we ought to believe every word what the Prophet said. Indeed, the zakat is a virtuous act which enhances the wealth instead of it decreasing. Allah said to spend in His way and He will double it, triple it, and so on.

8. Zakat Leads To Taqwa

Zakat enhances a Muslim's taqwa. Every good act done in the name of Allah enhances the taqwa of the Muslim, if the act done is replication of the ways of the Prophet. Therefore, spending money in Allah's name increases taqwa.

9. Abstaining From Evils Deeds

A person who is spending his hard earned money in the name of Allah would never want his good deeds to be obsolete. He would do his utmost best to keep them intact as long as he can. Therefore, he would try to do more good and spend his time careful of not committing any sinful act that would abolish his good deeds.

10. Consistency On Good Deeds

One good act leads to another. The same can be said when a person spends his money in Allah's name and purifies his soul and his money. The act of goodness propels a person to act in a humane and just manner contrarily to the acts done by wrongful desires.

FASTING

Introduction

The definition of fasting as prohibition of entry of anything through any of the external body orifices is figurative but is true. Food and drink through the mouth are not allowed. Smoking and other inhalants are also forbidden. Sexual relations are strictly forbidden. All these prohibitions operate during the day-light hours because fasting is not obligatory at night.

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 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 was made obligatory for Muslims in 2 A.H. before the Battle of Badar. It is compulsory for the month of Ramadhan which is the ninth month of the Islamic Lunar Calendar and has 29 or 30 days. The Ramadhan 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 Ramadhan.

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 month of Ramadhan, 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 twenty "Rakat" each.

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 fulfill the obligation of fasting..

SOCIAL IMPACTS/FUNCTIONS

1. Fasting Is A Physical Ibadat And It Was And It Is Obligatory In All Religions.

Fasting is a physical demand that demands abstaining from food and water through any means whatsoever. Man must follow the orders of God and do so as He commands. According to Britannica, other Western religions—Judaism, Hinduism, Buddhism, and Christianity —emphasize fasting during certain periods. Judaism, which developed many dietary laws and customs, observes several annual fast days, primarily on days of penitence (such as Yom Kippur, the Day of Atonement) or mourning

2. Fasting Is Followed Collectively By The Society.

Another custom or tradition which fasting embarks on its holder is that it is followed collectively by the whole society. The whole society fasts in the complete month of Ramadan. This encourages a collective effort on behalf of the ones fasting to live collectively as a society. Everyone follows the same time of initiating the fast and breaking the fast.

3. Fasting Is Prime Source Of Self Control Leading To Social Control.

Fasting is ibadah that teaches self-control. A fasting person is able to control the food instinct, perhaps the most powerful human instinct. The sense of self-control gained is extendable to other situations of temptation to evil or when facing difficulties. This leads towards social control and makes a man more tolerant as well. It makes him to control his evil desires and to stop consuming bad stuff by the order of God.

4. It Sensitize About The Hunger Of Poor People In Society.

Fasting for the whole month of Ramadan makes the people notice the poor and sensitizes them towards the poor. The rich feels the hunger through which the poor bears throughout the year. It makes him worry and concerned of the poor. It develops empathy towards the poor, a feeling which makes him more near to the poor and the needy.

5. Realization Of The Hardship Of The Poverty.

Those who live a life of luxury can never comprehend what the poor living in poverty has to face every day. The everyday calamities and hardships faced by the poor is beyond the understanding of the rich. What fasting does is that it makes the rich realize the hardships faced by the poor, thinking how a poor lives on an empty stomach throughout the day owing to the lack of money and food.

6. It Lessons Rich People Gap With Poor People.

Another remarkable attribute of fasting is that it reduces the between the rich and the poor. It makes them live a life throughout the day in the same fashion where both the rich and the poor remain deprived of food and water. Although the rich may live in a comfortable environment compared to the poor, he still can't be differentiated from the poor when it comes to feeling hunger. The rich takes more heed of the poor, making them realize the poor's struggle. It inevitably lessons the gap between rich and poor people.

7. Fasting Is Another Name Of Tolerance.

Fasting is truly another name for tolerance. It teaches every single person to be tolerance for the sake of Almighty Allah. Abu Huraira reported Allaah's Messenger (sallAllaahu alayhi wa sallam) as saying: Allaah, the Majestic and the Exalted, said: Every act of the son of Adam is for him except fasting. It is done for My sake, and I will give a reward for it. By Allaah in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allaah than the fragrance of musk. Therefore, a person bears for the sake of Allah and becomes tolerance while in practice of fasting.

8. Fasting Leads To Social Harmony

It is stated by the Prophet: "When any one of you is fasting on a day, he should neither indulge in obscene language, nor raise the voice; or if anyone reviles him or tries to quarrel with him he should say: I am a person fasting." Hence, a person who is fasting is not allowed to fight and is enjoined on doing good and avoid quarrels. This leads to social harmony in the society as well as petty quarrels lead to bloodshed and for a Muslim society, it has been ordained to live in harmony, especially in the month of Ramadan, while fasting.

9. Fasting Is A Source Of Social Purification.

Sahl b. Sa'd (Allaah be pleased with him) reported Allah's Messenger (sallAllaahu alayhi wa sallam) as saying: In Paradise there is a gate which is called Rayyan through which only the observers of fast would enter on the Day on Resurrection. None else would enter along with them. It would be proclaimed: Where are the observers of fast that they should be admitted into it? -and when the last of them would enter, it would be closed and no one would enter it. This shows how fast purifies a society of people who wishes to enter heaven through the gates of Rayyan.

10. Fasting Leads To A Healthy Society.

Fasting doesn't just bring dieting to a society; it also brings tolerance, love, care, and harmony in a society. A society becomes more healthy and cooperative when the rich and poor starts to

develop an understanding and a feeling of mutual trust. Love and care starts to develop between the masses as people avoid getting into feuds as they try to follow the commandments of Allah with more will and desire. This makes the society more healthy and compact.

11. Fasting Is A Source Of Social Cohesion And Social Interaction.

The Prophet said: “He who sleeps while his neighbor sleeps empty-stomach is not one of us.” This connotes the importance of paying heed to the rights of neighbours. Coherently, the same can be said regarding fasting. A Muslim must be varying of his surrounding neighbourhood. He must develop a social interaction and cohesion in the society to know about the needs of the people. Islam not only ordains Muslims to be mindful of their neighbours, but it also encourages them to interact and live in cohesion through fasting.

12. Fasting Is A Main Source Of Muslim Brotherhood.

Fasting teaches us to live in harmony and encourages the spirit of Muslim brotherhood. It encourages inviting a fellow brother for the breaking of fast (iftaar) and proclaims that anyone who invites a Muslim brother to break his fast would get the same reward as the visitor who came to break his fast. The more the people in an iftaar party, the merrier and better deeds he'll earn.

13. Fasting Eliminates The Bad Habits And It Is Also A Big Source Of Elimination Of Social Evils From The Society.

It is said by the Prophet that whoever does not give up lying and evil actions, Allah is not in need of his giving up his food and drink. This reflects how a person who fast must not vilify or continue his old bad habits like he was before fasting. This reflects how one must continue to try doing good and eliminate bad language from his mouth. Hence, fasting also helps in the elimination of bad habits and is also a big source of elimination of social evil from the society.

14. Fasting Also Improves The Brain Function Of A Man

Science has recently proved that fasting is a great mental therapy. It helps the mind to become strong and resilient to face any adverse circumstance. A man who fast for the complete day from dawn till dusk is ordered to abstain from nefarious speech and wicked acts which are classified as immoral in the society. This becomes a test to the testament of a believer and makes him mentally strong in order to please Allah and to not waste his fast.

15. Fasting Improves The Eating Pattern Of A Man.

Another scientifically proven fact is that fasting improves the eating pattern of a man. It makes him eat in a fix period which also helps in the immune system of the observer of fasting. His digestive system starts to function better as the body starts adjusting to a proper time when it consumes food. This makes his metabolism more active and in return, the person becomes more active and healthy, and fit.

16. Fasting Also Improve Hunger

Once your metabolism starts to function because of the fix time you consume your meal, the fasting helps to increase one's hunger, not only in the day time or in the Ramadan, but also in the normal days where the human body becomes immune to the timings of fasting and develops a system which makes the body demand for more food. This makes the person hungrier in result.

17. Fasting Help Weight Loss.

Many of people in the world exercise and consume different types of medicine to reduce weight. They even try to diet. Another benefit to fasting is that it helps reducing weight. When a believer fast, he is not consuming anything for the whole day, which in return makes him slim and lose weight.

18. Fasting Promote Longevity

It has become a known fact now that fasting helps in the overhauling of the body and refreshes it with a new inject to life. It makes the body and the mind more resilient. It develops a sense of freshness in the body and the metabolism also starts to become more active. This in the long run makes a person more fit and health, leading the person to a long and healthy life.

Spiritual Impacts of Fasting

1. Sympathy for the Poor

Fasting induces sympathy for the poor. The whole day, man realizes to live with hunger and think of the poor state of living. All this make him sympathetic and develops empathy to help and care for the poor in society.

2. Closeness To ALLAH

When a person is following the commandments of Allah, he becomes close to Allah even more than anyone else who disobeys Him. He knows that whatever he spends, God will double the reward for it. Hence, by having such faith in God makes the person closer to his Creator.

3. Mental Satisfaction

There is no satisfaction in this world than to obeying the commandments of Allah. A person who believes in Allah and knows knows that his actions will please God. God in return has said that he would double the reward and for sure He will, as He never lies.

4. Self Purification

Another thing that Fasting does is that it purifies the person. This makes the person more pious and piety. It leads man to think of his evil deeds and asks forgiveness when more closer to Allah, in the time of fasting.

5. Scarificing The Beloved Things For The Cause Of ALLAH

Spiritually, it teaches a man to sacrifice. He sacrifices his hard earned halal money in the name of Allah, just to please Allah. Of course pleasing Allah today will in the long run, become the reason for him to enter the heavens.

6. Fasting Leads To Taqwa

Fasting enhances a Muslim's taqwa. Every good act done in the name of Allah enhances the taqwa of the Muslim, if the act done is replication of the ways of the Prophet. Therefore, fasting for Allah's name increases taqwa.

7. Abstaining From Evils Deeds

When a person observes fasting, he restricts himself from doing evil deeds. Therefore, he would try to do more good and spend his time careful of not committing any sinful act that would abolish his good deeds.

8. Consistency On Good Deeds

One good act leads to another. The act of goodness propels a person to act in a humane and just manner contrarily to the acts done by wrongful desires.

HAJJ

Pilgrimage (Hajj)

Introduction

Hajj is obligatory only on those financially and physically capable (3:97).

There are obligations that take precedence over hajj like jihad, caring for parents and the family. Hajj is a unique institution found in no other religion or community. It involves worship of Allah but at the same time fulfills social and ummatic functions. In hajj Muslims, men and women, come from the entire world to worship together. This reminds them of the power and majesty of the creator to whom all people turn. The rich and the poor, the powerful and the weak, the famous and the unknown are all reminded that in front of Allah they are all the same. Hajj is also an occasion for social interaction. Trade is allowed mainly for this purpose.

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'aba (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 thee on foot and on every lean camel from every deep ravine.

” Thus the people started visiting the Holy Ka'aba for performing the pilgrimage. However, with the passage of time the rituals and practices connected with pilgrimage were corrupted. Ka'aba 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'aba 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 Sermon on the Mount. 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.

The pilgrimage comprises performance of certain acts and rites of devotion at the Holy Ka'aba and in the valleys of Mina and Arafat near Makkah. It 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.

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 fulfill these conditions and on whom Hajj becomes obligatory but they do not perform it, are great sinners.

The Pilgrimage gathers the Muslims at Makkah once in a year from all over the world irrespective of their race, colour, blood, language, place of birth, social and economic status and thus fosters brotherly love and affection among them. It is a world congress of the Muslims, a universal assemblage of the brethren-in-faith, at the House of Allah whom they love and in whose direction they have been offering their prayer since their very childhood. Thus in the social realm, the Hajj is the highest manifestation of Islamic fraternity and equality, while in the spiritual realm it contributes to the growth of soul and purifies the pilgrim of all the sins making him as he was on the day his mother gave him birth.

“The pilgrims should put on the pilgrim's 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 wished to perform 'Umrah, he might then put off Ihram and release himself from restrictions imposed by it up to the 7th of Zill-Hajjah. On the 8th, he should again put on Ihram at Makkah and go to Mina, a valley six miles from there. On the 9th 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 9th and the 10th, there in prayer, meditation and devotion. On the morning of the 10th, he should come back to Mina and should throw stones at the statues of Satan and then offer 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 (going round the Ka’aba). Then he should return to Mina and stay there for two or three days. The three days (from the 11th to the 13th of Zul-Hijjah) are called the days of “Tashriq.” During the days of Tashriq he should twice throw stones at Jamrahs.

Subjects connected with Hajj such as Tawaf, Umrah, sacrifice, Ka’aba shall be discussed in the subsequent paras.

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

SOCIAL IMPACTS

Hajj As A Practice Of Pan-Islamism And Unity

Pan-Islamism is political movement advocating the unity of Muslims under one Islamic state – often a Caliphate – or an international organization with Islamic principles. When people go to perform Hajj, they come from all over the world. They share the same procedures and rituals and praise the Almighty with countless reverence. This teaches them to be united and forget their differences.

An Expression Of Muslim Society And Culture

Hajj also is an Islamic ritual performed by no other creed or religion. Thus, it connotes the Islamic symbol and the expression of Muslim culture and society. Hajj has prescribed rites (2:196-203). The same way that the Hajj has prescribed rites, the same way it is a unique tradition in the Muslim society and culture. This shows the whole world how Hajj has been a tradition of Muslims since the advent of Prophet Abraham (AS).

Social And Cultural Assimilation And Interaction

Of course to the whole world the ritual of hajj seems like an Islamic culture joined in with unity and strength, putting aside all one's difference and all praising the divinity of Allah. But what it teaches for the Muslims is to assimilate and interact with Muslims having different culture and social traditions around the world. Even when the Prophet seized a state or a nation, he never recommended the abolishment of any culture or tradition of that particular nation which wasn't against the teachings of Islam. This makes the Muslims interact with different Muslim cultures.

Muslims Together At Their Single Centre Of Spirituality

The performance of hajj teaches Muslims to focus all their attention at the Almighty Allah through His rituals prescribed to Prophet Abraham (AS). This reflects the single centre of spirituality of the Muslims. They perform their rites together and do everything as a group. There is centrality in their behavior and their acts which shows the oneness of spirituality among the Muslims.

Hajj As A Source Of Character And Personality Building

Another thing that hajj develops within the people who perform it is the character and personality building. It builds a compassionate and resilient behavior of the people by bonding with other people. All sorts of people come to perform hajj where quarrels and skirmishes are strictly prohibited. This teaches them to build a sound and charismatic personality.

Hajj Teaches The Lesson Of Sacrifice

Muslims have to make big sacrifices for this tremendous life time spiritual journey; they have to sacrifice their money and for some time leave their family, friends, jobs and all other activities for the sake of Allah. Sacrificing a lamb or goat during Hajj teaches us to share and to give to the poor. It teaches us generosity, kindness, and the ability to share with others less fortunate. This is all in preparation for the ultimate sacrifice: sacrifice of one's soul for the sake of Allah and his Deen. One may face similar struggles as one faces during Hajj, including risking his life for the revival and especially the survival of the religion of Allah, Al-Islam.

Understanding And Sharing The Problems Of Muslim Ummah And Society

When people interact with others and share their problems with each other, they understand one another and try to resolve the prevalent issues in the Muslim Ummah and the society. They share their experiences and try to help the other tribes and nationals to bring on the same page and to make them realize their true enemy i.e. the people propagating hate and divisions among the Muslims. This collective effort to understand each other helps in developing an understanding in the Muslim Ummah.

Hajj Teaches The Equality

Hundreds of thousands of Muslims, belonging to different nationalities and races, drawn from all walks of life, the rich and the poor, 'the princes and the slaves', the doctor and the mechanic, the ruled and the ruling all gather together in Hajj as EQUALS. They all wear the same clothes; recite the same phrases "Labbaik Allahumma Labbaik", are shoulder to shoulder in similar lines during Tawaf (circumambulating; walking around) the Holy Kaaba, while performing the Sai (brisk walk) between Safa and Marwa and while pelting stones on the Satans, besides standing together at the five daily prayers.

'The ideal of a league of human races has indeed been approached by Islam more nearly than any other religion; for the league of nations founded on the basis of Muhammad's religion takes the principles of equality of all human races so seriously as to put other communities to shame' says Islam's hostile critic professor Snouck Hungronje!

9. Slaughtering The Animals And Distributing The Food To Others

The completion of hajj ushers in the practice of animal slaughtering as it was done by Prophet Abraham (AS). The slaughtering of the animals is done and distributed to others, which includes the relatives, the neighbours, and the poor. This way the slaughtering of the animals and distributing of the food teaches the Muslims to be thoughtful of others, another social act which reflects care and sympathy for the poor and the needy.

10. Hajj Teaches The Lesson Of Helping Others

From the beginning to the end of the pilgrimage by the Eid prayers and the slaughtering of animals, hajj teaches us the lesson of helping others. When we are performing hajj, we have to be careful not to be an obstacle for the others and not to be the reason behind anyone's impediments. This teaches us to be helpful to others as well, looking into the needs of the needful, making people to circumambulation in peace and harmony without any turbulence and etc.

11. During Hajj People Live Together And Live For Others

One of the foremost characteristics of Islam is not be materialistic. By not being materialistic in Islam means that one doesn't become selfish and arrogant. He doesn't think about himself only. Instead what Islam and hajj teaches us is to be heedful of other. It teaches us to live together and to live and lead one's life for others. Man was created to spread love, not hatred.

12. Hajj An Exercise Of Forebearance, Tolerance And Forgiveness

The trot between safa and marwa (al sa'ay) signifies strength and hope in times of adversity as did the mother of Ismail who was left in Makka with no water or provisions and was running between the two hillocks in fear and hope until Allah delivered her and her son from danger. This reflects how Hajj teaches us forbearance, tolerance and forgiveness.

13. End The Sectarian Violence, Terrorism And Extremism

In today's world, sectarianism has become a growing concern in the agitation among the Muslims. Terrorists and extremists have occurred from these sectarian differences and is becoming a major hurdle in the unity and harmony of the Muslims. What hajj teaches us is to put our sectarian differences aside and to live in harmony and in collective peace. It ordains all the Muslims to be united for the sake of Allah and to only bow before Allah.

14. **Conveying The Message Of Muslim Unity And Rest Of The World**

Acts of worship in Islam enhance brotherhood and unity of Muslims; prayers, Zakat, fasting and finally culminating in the Hajj; all of these help but especially Hajj due to its large and diverse gathering of Muslims all over the world promotes peace, love and unity among the Muslim brothers and sisters. This portrays a huge message to the world as to how a huge crowd of Muslims gather and perform rituals and rites together without any signs of hatred or envy towards another. This shows the world the true unity of Muslims.

15. **Hajj Teaches The Lesson Of Humanity And Morality**

Humanity and morality is another lesson which hajj educates us with, among numerous of its lessons. It prescribes in us the humbleness and moral conscience to live with each other. Muslims are brothers and the brotherhood can only be can't if we become more humble and not cross the limits of God. Hajj teaches us to follow the orders of God by following the ordained rites of hajj. This makes the Muslims to become more humane and kind with one another.

16. **Hajj As A Source Of Social Reformation**

Hajj makes different clans, tribes, and nations to interact and assimilate with each other. It becomes a source to learn and bring social reformation to the complete clan, tribe, and nation. It overhauls all the defective qualities of a nation and makes them practice new social practices which inspire them towards good.

17. **Hajj As A Source Of Friendly Relations Between Muslim Countries**

It is an annual Muslim convention attended by Muslims from different horizons, colors, races, and tongue. They exchange ideas and news and celebrate their unity in faith and diversity in culture. The pilgrimage thus constitutes a most dramatic visual illustration of how belief in One Allah leads to a union of people from different parts of the world and of different ethnic communities into the ties of brotherhood.

18. **The Hajj Sermon-A Joint Consensus And Declaration Of Islam As Religion Of Peace And Brotherhood And Global Unity**

Before the hajj culminates, there is a colossal sermon in the streets of Makkah. It is a sermon to the whole of Muslim Ummah. Not only is it addressed to the people performing hajj, it is also telecasted on the Televisions and is equally as important for them. There is a joint consensus as

everyone must listen the sermon and it obliterates the sins as well. The sermon reflects the unity of Muslims in following a single imam and sets an example of Islam as religion of peace and brotherhood and global unity among the Muslims.

MORAL IMPACTS OF HAJJ

1. Generosity

Hazrat Ibn Abaas R.A. said: “Whoever has enough money to perform Hajj and does not do so, or enough wealth making Zakaat obligatory on him, and he does not give it, he shall surely at the time of his death beg to be sent back to the world.” The fact that they shall beg to be returned to this earth is a reference to the verse in Surah Mu’minoos which is thus: “In falsehood and deception will they be until when death comes to one of them, he says: “O My Lord, send me back to life, in order that I may work righteously in the thing I neglected.’ By no mean! But is a word he says.” Before them is a partition till the day they are raised up.” Therefore, a person who wishes to perform hajj becomes generous and spends in order to fulfill the obligation of hajj.

2. Decreasing lust for wealth

A person who makes a habit of giving money to the poor becomes more open-hearted and is more thoughtful of the poor. His desire for wealth starts to decrease and he starts to spend more in the name of Allah. He knows that everything he has is bestowed upon him by the Almighty Allah. Therefore, he takes each and every penny of his to be Allah’s and only considers giving the needy and the poor as if it was theirs to begin with. He buys the animal in order to sacrifice it in the name of Allah. When he buys, he buys an animal which is of great health as to please Allah. He then distributes it to the poor, reflecting his decreasing lust for wealth.

3. It purifies the heart

Morally, the effect of hajj is quite vivid as it purifies a heart and makes the person more merciful and thoughtful of the poor. He knows that whatever he has is merely for a certain amount of time before he will finally meet his Maker. This makes him more generous and even prompts him to spend more in the name of Allah. He knows that his eternal aim is to please his Lord and that by spending in His name would bring him closer to his Creator. He performs his rituals with utter resilience and with sheer focus and tries his best to gratify his Maker.

4. Humility

A person who consistently performs his hajj rituals with the desire to please Allah and to follow His orders automatically becomes more humble and more modest. He continues doing everything to please his God. This humility makes him a much pious person and more near to his Creator. This act of worship in the holiest city of them all makes him more pious and humble by developing a sense in himself that God is All-Hearing and All-Seeing.

5. Humanitarian spirit and mutual health

Person performing hajj knows that whatever he has, even his health, is in the hands of Allah. He cares for the people and spends his wealth for the betterment of the humanity and mutual health. He comes in need of others. During and after the hajj, he doesn't forget his Creator. He looks after the people just as he did during the hajj. This increases in him the spirit of humanitarianism and the spirit to develop a sense of healthy relations with the society, morally and ethically.

6. Patience and tolerance

Obviously, the most important factor that hajj promotes is perhaps patience and tolerance. When a person sacrifices and distributes it to the needy or the poor, he can tell from their faces how much it means to them. The trot between safa and marwa (al sa'ay) signifies strength and hope in times of adversity as did the mother of Ismail who was left in Makka with no water or provisions and was running between the two hillocks in fear and hope until Allah delivered her and her son from danger.

7. Moral uplift

At the last, but not the least, a person who performs hajj strives to make himself well as he had been during the pilgrimage. He knows how God has given him so much and yet whatever he does, cannot be thought as doing enough. He knows that everything he has is God's to begin with. This increases his moral inclination towards the society and the poor. He starts becoming more morally upward. This gives him a new vibe of moral uplift.

SPIRITUAL IMPACTS OF HAJJ

1. Hajj removes Love Of Materialism Or Wealth

Hajj makes a person more generous and makes him think of the hereafter. This makes him non-materialistic and removes the love of wealth from his heart.

2. Closeness To ALLAH

When a person is following the commandments of Allah, he becomes close to Allah even more than anyone else who disobeys Him. He knows that whatever he spends, God will double the reward for it. Hence, by having such faith in God makes the person closer to his Creator.

3. Mental Satisfaction

There is no satisfaction in this world than to obeying the commandments of Allah. A person who believes in Allah and knows that he has to pay for hajj gets a mental relief like no other as he knows

that his actions will please God. God in return has said that he would double the reward and for sure He will, as He never lies.

4. Purification Of Wealth And Self

Another thing that zakat does is that it purifies the wealth and the person who gives it. This makes the person more pious and piety, and his wealth, more halal and good for him. The purification of wealth is only done through zakat.

5. Hajj Leads To Taqwa

Zakat enhances a Muslim's taqwa. Every good act done in the name of Allah enhances the taqwa of the Muslim, if the act done is replication of the ways of the Prophet. Therefore, spending money in Allah's way increases taqwa.

6. Abstaining From Evils Deeds

A person who is spending money in the name of Allah would never want his good deeds to be obsolete. He would do his utmost best to keep them intact as long as he can. Therefore, he would try to do more good and spend his time careful of not committing any sinful act that would abolish his good deeds.

7. Consistency On Good Deeds

One good act leads to another. The same can be said when a person spends his money to go to Allah's sacred home and purifies his soul and his money. The act of goodness propels a person to act in a humane and just manner contrarily to the acts done by wrongful desires.

STUDY OF SIRAH OF THE PROPHET MUHAMMAD (PBUH) AS ROLE MODEL

PROPHET MOHAMMAD (SAW) AS AN INDIVIDUAL

Introduction

Muhammad (peace and blessing be upon him) was born in Makkah in the year 570, at a time when Christianity was not yet fully established in Europe. As he grew up, he became known for his truthfulness, generosity and sincerity, so that he was sought after for his ability to arbitrate in disputes. The historians describe him as calm and meditative. Muhammad was of a deeply religious nature, and it became his habit to meditate from time to time in the Cave of Hira near the summit of Jabal al-Nur, the 'Mountain of Light' near Makkah. At the age of 40, while engaged in a meditative retreat, Muhammad received his first revelation from God through the Angel Gabriel. This revelation, which continued for twenty-three years, is known as the Quran.

1. Love for Allah

There probably is not a single soul in this world that has or had love for Allah as the Prophet had. The Prophet was the finest example of how one should love Allah and follow His commands. The Prophet ordained Muslims to pray five times a day. Indeed, it is in prayers that a man finds himself closest to Allah. The Prophet used to pray all nights that his feet would swell. When asked as to why he prayed when he already was the most pious and piety man in the world, the Prophet would rejoin saying that should he not be grateful for what Allah has given to him. The Prophet had profound love for Allah and his every act was done in accordance with the teachings of Allah and for the sake of Allah.

The Quran verily states: Allah says,

"Say (Prophet Muhammad, 'If you love Allah, follow me and Allah will love you.'" [Aal Imran : 31]

2. Courteous

The Prophet is the best example of reflecting deference and being modest in his approach to the people. He never stretched his legs while sitting among people. He did not allow people to stand paying respects. Whenever a person held his hands, he never tried to remove them. He never interrupted anybody during talks. While riding, he did not allow anyone to follow him on foot. He either gave him a lift or asked him to return. These are indeed some of his many courteous habits which inspire a Muslim to act in courtesy with another Muslim.

3. Moderate and welcoming

He never turned anyone away empty-handed from his house and always gave preference to the needy over his own needs. He was so merciful that not only people living under and around him call him as most humble and merciful, but Allah also certified it in Quran:

“That we have sent not thee (O Muhammad) but as a mercy to the whole of humankind, as a mercy to all the world” (Al-Ambiya 21:107)

If he had nothing to give, he apologized the needy persons.

4. Sublime Morals

Before prophethood, in rebuilding the Sacred House of the Ka'ba in A.D. 605, the question arose as to who should have the honor of raising the black stone, the most holy relic of that House, into its proper place. Each tribe claimed that honor. The senior citizen advised the disputants to accept for their arbitrator the first man to enter from a certain gate. The proposal was agreed upon, and the first man who entered the gate was Muhammad "Al-Ameen." His advice satisfied all the contending parties. He ordered the stone to be placed on a piece of cloth and each tribe to share the honor of lifting it up by taking hold of a part of the cloth. The stone was thus deposited in its place, and the rebuilding of the House was completed without further interruption.

5. Acceptable and Trustworthy

Historical records show that Mohammad has been admitted by friend and foe as Al Amin, or the faithful, acknowledged the sterling qualities, the spotless honesty, the noble virtues, the absolute sincerity and every trustworthiness of the apostle of Islam in all walks of life and in every sphere of human activity. Even the Jews and those who did not believe in his message, adopted him as the arbiter in their personal disputes by virtue of his perfect impartiality. Even those who did not believe in his message were forced to say "O Mohammad, we do not call you a liar, but we deny Him who has given you a book and inspired you with a message."

6. Indifference and contentment towards world

The Prophet was a person like none other. Similarly, he led a life like none other. The Prophet lived a very humble life and spent most of his earnings on the poor. Whatever he had, he was content and satisfied with it. The Prophet showed no difference between a rich and a poor. A Makkan woman named Fatimah committed a theft. When people brought the recommendation of Usamah bin Zaid who was dear to the Prophet, he told them that no recommendation was valid for Divine punishments. He further said that his daughter Fatimah would have the same punishment if she had committed this guilt.

7. Selflessness and sincerity

Muhammad worked all his life with utmost sincerity for the well-being of his fellow men. He spent all his time, his resources, and his energies on guiding the ignorant people of Arabia to the light of Islam. He was busy day and night in his mission for the betterment of humanity and suffered at the hands of the very people whom he was endeavoring to save from the fire of Hell. He was worried

about the plight of the people, who were living in complete ignorance and evil and did not know what was good or bad for themselves. He wanted to save them from a life of evil and misery and bring them to the ways of goodness and piety. Sometimes he felt sick and hurt at their bitter remarks and strong opposition but never lost hope or gave way. God often tried to comfort him on such occasions:

"Follow not the wishes of the disbelievers and the hypocrites, and ignore their persecution and put your trust in God." [Qur'aan 33:48]

8. Generous and Broad Hearted

One day a poor man brought a bunch of grapes to the holy prophet Muhammad (peace be upon Him) as a gift. The holy prophet (pbuhf) ate one, two, three and then the whole bunch of grapes by himself. He did not offer grapes to anyone present. The poor man who brought those grapes was very pleased and left. One of the companions asked, "O prophet of Allah (peace be upon Him) ! How come you ate all the grapes by yourself and did not offer to any one of us present?"

The holy Prophet (peace be upon Him) smiled and said, "I ate all the grapes by myself because the grapes were sour. If I would have offered you, you might have made funny faces and that would have hurt the feelings of that poor man. I thought to myself that it's better that I eat all of them cheerfully and please the poor man. I did not want to hurt the feelings of that poor man."

9. Attaining Honor through Humility

The Quran states:

"The (true) servants of (God) the Most Gracious are those who walk on the earth in when the ignorant address them, reply with (words of) peace." [25:63].

The Holy Prophet was very humble and his approach towards fellow human beings was very humble as well. A great example of this can be taken from the women who threw waste/garbage on the Prophet and when she later fell ill, the Prophet out of courtesy went to visit the lady pondering as to why she wasn't there to throw garbage over the Prophet. The women out of the Prophet's humility converted and became a very pious Muslim. This reflects the honor and dignity the Prophet attained through his humility.

10. A Perfect Exemplar

The Prophet was and is still the perfect example to follow. The Quran states:

Indeed in the Messenger of Allah (Muhammad SAW) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much. [33:21]

The Prophet was sent as a role model for all the humanity. Everything he did, he did it for the people of this world, so that they may follow the true path of guidance and uproot the menace of ignorance and wrongdoers. He wanted the Muslims to prosper in this life and the hereafter. If any man wants to be successful in this life and the hereafter, the Prophet is the perfect example to follow, a quintessence for all time.

11. A Hallmark of Justice

The Messenger of God (pbuh) was just and fair in every aspect of his life and in the application of the religion. A'ishah said:

‘The people of Quraish were extremely concerned about a Makhzoomi woman (i.e. the woman from the tribe of Makhzoom) who committed a theft. They conversed among themselves and said, ‘Who can intercede on her behalf with the Messenger of God (pbuh)?’

They finally said: ‘Who dares to speak to the Messenger of God (pbuh) in this matter except Usamah b. Zaid, the most beloved young man to the Messenger of God (pbuh).’ So Usamah spoke to the Messenger of God (pbuh) regarding the woman. The Messenger of God (pbuh) said:

‘O Usamah! Do you intercede (on their behalf to disregard) one of God’s castigations and punishments!’

The Messenger of God (pbuh) got up and delivered a speech, saying:

‘People before you were destroyed because when the noble among them stole, they would let him go; and if the poor and weak stole they would punish him. By God! If Fatimah, the daughter of Muhammad stole, I would cut her hand off.’ (Bukhari #3288)

12. Mercy and Kindness

He was too much worried that when truth has come to people then why people are not coming to Islam. He was so much about this that Allah has to console him about this.

“It may be that you (O Muhammad SAW) are going to kill yourself with grief, that they do not become believers (3) If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility” (Ash-Shura 26:3-4)

13. Simplicity and Contentment

He lived a very simple life and always in poverty (although having access to large amount), simple wearing and eating (mostly eating only one time a day). Living in a very small room house with no comfortable items in it. After the fall of Mecca, more than one million square miles of land lay at his feet, Lord of Arabia, still he mended his own shoes and coarse woolen garments, milked the goats, swept the hearth, kindled the fire and attended the other menial offices of the family. His love for the poor was so deep that he used to pray: **"O Allah, keep me poor in my life and at my death and raise me at resurrection among those who are poor."** (Nasai)

14. General Behavior

At the age of 40, he became prophet, not by himself but chosen by Allah. After nomination as Allah’s prophet, he became more polite, merciful and God fearing. Allah says about him clearly:

“O Prophet (Muhammad SAW)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner” (Al-Ahzab 33:45).

“And thou (standest) on an exalted standard of character” (Al-Qalm 68: 4)

15. Visionary and Sagacious Leader

One of the beautiful aspect of Prophet Muhammad's visionary and sagacious leadership is combining authority and power with mercy and gentleness. This combination is difficult to achieve. Those who are merciful and gentle may fail to become leaders, lacking firmness and decision making skills. On the other hand, those who are in leadership positions find it very difficult to behave with mercy and kindness as they exercise their power and authority. Needless to say, the leadership qualities the Qur'an promotes are not found in most Muslim political leaders today. Furthermore, the leadership that the Qur'an promotes are applicable in various walks of life not only politics, including work and home.

16. A Loving Father

Prophet Muhammad (peace and blessings be upon him) was an extraordinary and a perfect father. He (peace and blessings be upon him) was unique in every way. He (peace and blessings be upon him) treated his children with great compassion, and never neglected to direct them to the straight path and to good deeds.

Anas ibn Malik (may Allah be pleased with him), the messenger's servant for 10 continuous years, says, "I have never seen a man who was more compassionate to his family members than Muhammad (peace and blessings be upon him) ." (Muslim)

17. A Responsible and Best Husband

Prophet Muhammad (PBUH) set an example for his wives with his behavior and actions. Therefore, the head of the family should behave in the manner he expects his spouse to behave. One is reciprocated in the same manner as he acts. We see in the way the Prophet conversed with his wives that he cared about even their relatively small problems. He also considered it important to please them spiritually. He told his wives their virtues, told them that he loved them, took them on his mount, bathed together with the same vessel's water and helped his wife get on the animal by stepping on his knee.

17. Truthfulness

A'ishah said:

"The trait and characteristic which the Prophet (pbuh) hated most was lying. A man would tell a lie in the presence of the Prophet (pbuh) and he would hold it against him, until he knew that he repented." (Tirmidhi #1973)

Even his enemies attested to his truthfulness. Abu Jahl, who was one of the harshest enemies of Islam, said: 'O Muhammad! I do not say that you are a liar! I only deny what you brought and what you call people to.'

18. A Kind Teacher and Reformer

Prophet Muhammad, an unlettered who had been chosen by God as His Messenger to guide mankind (The Qur'an 7:158), sought to convey the message of God, not in a conventional

classroom, to students of a particular age group but to a variety of people in different settings. In spite of being an untrained and inexperienced teacher in the traditional sense of the word, he employed different methodologies to paraphrase and convey “the message of God” to the masses. These methods of teaching are in vogue and its effectiveness is still felt in the academic world.

19. Extremely Hardworking

Before Holy Prophet was chosen as the messenger of Almighty Allah, he was regarded as a hardworking person. This also raised the level of respect in the eyes of his employer. His Wife Hazrat Khadija also spoke about all of his merits and virtues. The fact is that Prophet Muhammad (PBUH) maintained a good balance between work and worship. In a similar manner, Muslims must also work and be consistent regarding their act of worship, furthermore, they must also work hard for earning a better livelihood. According to the companions of Prophet Muhammad (PBUH), Prophet Muhammad (PBUH) regarded work as a part of worship.

20. A Peace Maker

A commitment to peace was a way of life for our beloved Prophet. He was known for reconciling people at war and individuals in conflict. Even when he established the peace sanctuary of Madinah he developed written documents which Muslims call the first surviving written constitution of the world. It gave full religious rights and internal autonomy to its Jews and Christians. He declared in that written constitution that Muslims, Jews and other signatories of that document constitute one ummah, one nation in the modern sense of the word.

21. A Model Preacher and Worshipper

It was by preaching in secret to those of his own circle that Muhammad gained his first converts his wife, his nurse, his slave, his cousin, and a little later, the most important of his early converts Abu Bakr. The total number of disciples gained by this secret preaching amounted to thirty or forty persons so, Islam in its inception was a truly missionary religion. His preaching was first limited to the fundamental doctrines that there was one God, that mankind would rise again and be judged, everyman according to his works.

22. Strong Faith and Dependence on God

Although the Prophet (pbuh) and his companions faced severe trials from the disbelievers, he always reminded them that the end was for the believers, and that the Will of God will come to pass. When Abu Bakr and the Prophet hid in a cave after they had left their homes in order to migrate to Madeenah, the disbelievers of Makkah had sent scouts in search of them. They came so close to the cave that Abu Bakr could see their feet. Abu Bakr said:

"I looked at the feet of the pagans while we were in the cave [of Thawr]. I said, ‘O Prophet of God! If anyone of them looks down at his feet he would see us!’ The Messenger of God (pbuh) said: ‘O Abu Bakr! What do you think of two with whom God, the Exalted, is their Third?’"
(Muslim #1854)

Conclusion

Nowadays Western media is insulting Allah's prophet, but we Muslim should show patience and have faith on Allah. We should use peaceful means of protests, diplomatic dialogue, and boycott of their items. Those who are insulting prophet, will be brought to account by Allah, may be in this world otherwise surely on the Day of Judgment. We should remember what Allah says:

“Repel evil with that which is best: We are well acquainted with the things they say” (Al-Muemanoon 23:96).

Prophet said:

"You do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness." (Sahih Al-Bukhari)

DIPLOMATIC CAREER

Introduction

Muhammad (PBUH) is documented as having engaged as a diplomat during his propagation of Islam and leadership over the growing Muslim Ummah (community). He established a method of communication with other tribal or national leaders through letters, assigned envoys, or by visiting them personally. When Muhammad (PBUH) arrived in Medina in 622, local tribes, mainly the Banu Aws and Banu Khazraj, had been feuding for several decades. Muhammad (PBUH) also participated in agreements and pledges such as "Pledges of al-`Aqaba", the Treaty of Hudaibiyyah, and the "Pledge of the Tree". The following is the diplomatic career led by the Prophet (PBUH):

1. Hilf-al-Fudul

Hilf-al-Fudul was an alliance created by the various Makkans which also included the Prophet Muhammad (PBUH), in which the chiefs and members of tribes pledged to:

Respect the principle of justice

Collectively intervene in conflicts to establish justice; and

To make the pact imperative and sacred,

Later on, after proclaiming Islam, Prophet (PBUH) still acknowledged the validity of the pact, ignoring the fact that most of the members were non-Muslims as it was his habit to stand by his words.

2. Muslim Migration to Abyssinia (615-617):

Muhammad (PBUH)'s commencement of public preaching brought him stiff opposition from the leading tribe of Makkah, the Quraysh. A number of Muslims were mistreated by the Quraysh, some

reportedly beaten, imprisoned, or starved. It was then, in 615, that Muhammad (PBUH) resolved to send fifteen Muslims to emigrate to Abyssinia to receive protection under the Christian ruler, the Negus, Aṣḥama ibn Abjar.

3. Journey to Ta'if (619):

In early June 619, Muhammad (PBUH) set out from Makkah to travel to the town of Ta'if in order to convene with its chieftains. Having been beset and pursued out of Ta'if, the wounded Muhammad (PBUH) sought refuge in a nearby orchard. Muhammad (PBUH) is said to have rejected the proposition offered by an angel to destroy the valley saying that he would pray in the hopes of succeeding generations of Ta'if coming to accept Islamic monotheism.

4. Al-Aqaba Pledges (620-621):

Six men travelling from Medina came into contact with Muhammad. Five of the six men returned to Mecca the following year bringing seven others. Twelve more men pledged to obey him and to stay away from a number of Islamically sinful acts. This was known as the "First Pledge of al-`Aqaba."

Following the pledge, Muhammad decided to send a Muslim "ambassador", Mus`ab ibn `Umair, to Medina in order to teach people about Islam and invite them to it. The subsequent year there were seventy-five converts ready to obey, known as the "Second Pledge of al-`Aqaba", or the "Pledge of War".

5. Reformation of Medina (622):

Before Muslim migration in Medina, the oppressive policy of the Khazraj who at the time had assumed control over Medina, forced the Jewish tribes, Nadir and Qurayza into an alliance with the Aus who had been significantly weakened. The Prophet (PBUH) interceded as an arbitrator to help reduce the prevailing factional discord, not only as a religious preacher, but as a political and diplomatic leader who could help resolve the ongoing disputes.

6. Meethaq-e-Madinah (Constitution of Medina) and its impacts (622):

This document was a unilateral declaration by Muhammad, and deals almost exclusively with the civil and political relations of the citizens among themselves and with the outside. The signing of the constitution could be seen as indicating the formation of a united community, in ways similar to a federation of nomadic clans and tribes, as the signatories were bound together by solemn agreement. The signing of the constitution itself displayed a degree of diplomacy by Muhammad

7. Events at Hudaibiyya (628):

It was at Hudaibiyya that a number of envoys went to and fro in order to negotiate with the Quraysh. During the negotiations, Usman ibn Affan was chosen as an envoy to convene with the leaders in Mecca. Rumors spread that Usman had been killed. There on, the Prophet (PBUH) signed a pledge with his people asking them not to flee known as the "Pledge of Good Pleasure" (bay'at al-ridhwān) or the "Pledge under the Tree".

8. Correspondence with other leaders:

Muhammad (PBUH) sent out a number of letters through diplomatic channels to several heads of states, including the Great Ruler of Rome, the King of Abyssinia, and the great ruler of Persia, inviting them to Islam. Similarly, the Prophet sent letters to other head of states, including Yemen's, Oman's, and Bahrain's, whom all accepted Islam owing to the brilliant diplomatic skills of the Prophet (PBUH).

9. Deputation of Companions to Neighbouring States

Holy Prophet (PBUH) sent deputations to foreign lands for propagating the message of Islam and for establishing cordial diplomatic relations with them. Under the directives of the Holy Prophet (PBUH), some companions learnt foreign languages in order to pursue meaningful diplomacy with those states where they were sent. It is instructive to mention here that the Holy Prophet (PBUH) also deputed non-Muslims as envoys owing to their talent and suitability for the job.

Conclusion

The Holy Prophet (PBUH) made good diplomatic examples for diplomats about 1438 years ago. So, it is our responsibility that we have to follow those examples of Holy Prophet (PBUH) while solving any diplomatic or regional issue. We also have to follow life of Holy Prophet (PBUH) in establishing relations with foreign countries. Life of Holy Prophet (PBUH) is like of open book. From it any one who want to get guide can access it regardless of religion, caste or color. But as a Muslim it is our religious responsibility that we follow life of Holy Prophet (PBUH) in every aspect of life.

DIPLOMATIC SKILLS AND QUALITIES OF HOLY PROPHET (PBUH)

1. Hospitality

At a time when the envoys of the Prophet were being murdered and treated badly, the Prophet forbade his followers to treat the incoming plenipotentiaries to be treated with inhospitality. In hostile situation, the Prophet respected the envoys of his adversaries. One example can be quoted from an incident where a Quraysh envoy, namely Urwa bin Ma'sud, touched the beard of the Prophet to disparage the Prophet during negotiations. The Prophet instead bore the brunt and went off to perform ablution.

2. Trust

Abu Jahl, the fiercest enemy of the Prophet, rightly purported when he said that the Prophet was not a liar. Though he did not follow the religion of Islam, it can be concluded from his trust regarding

the Prophet that the Prophet had an utmost trustworthy nature. The Prophet used to send his envoys and trusted them to carry on his message with the same devotion as he would show when he were preaching Islam. Similarly, even the enemies trusted the Prophet for not breaking their trust and the Prophet's promise.

3. Security as a state responsibility

The law of state responsibility existed back then. This can be seen from the reparation or compensations demanded by the Prophet when his envoy was isolated by the Roman Empire on his way back from the Empire. Similarly, another example of state security is when the Prophet paid reparations to the Quraysh for the wrongdoings of his followers. Sent for a spying mission, his followers broke the law of war and were hence compensated by the release of two Quraysh prisoners.

4. Keeping in view the current political scenario and acting accordingly

The Prophet never acted out of his own. He would take the opinions of his companions before making a decision. Similarly, he would also respect the decisions and proposals of his enemies. He would keep in mind the current political scenario and act accordingly. A great example of this can be seen from the Treaty of Hudaibiyah where the Prophet had to keep in mind his political and current standing, acting rationally where it deemed most plausible. The Constitution of Medina is another example as such.

5. Promoting and ensuring unity and unification

The Prophet was against creating hurdles and disunity. One of his main successes was creating unity in Medina by bringing the Constitution of Medina into act. The charter of Medina reflects the Prophet's brilliance and prudence. The constitution created unity among the masses and the Jews and Muslims lived in harmony for some time. This brought brotherhood and unity among the Aws and the Khazraj who were at daggers drawn with each other.

6. Treaties and agreements

The most important aspect of diplomatic skills and character of the Prophet are perhaps the treaties and agreements he made in his prophethood career. The treaties which were made by the Prophet, including the Treaty of Hudaibiyah, shows, that treaties or agreements made at that era were kept. Pacta Sunt Servanda was officially deployed and anyone violating the treaty were faced with repercussions.

7. Giving gifts to envoys.

History suggests that the Prophet would deal and negotiate with different envoys a bit differently. Though he would negotiate differently pertaining to their level of relations, the Prophet would still respect and treat them equally and fairly. It was customary to give presents to the envoys and the Prophet, similarly, donated 500 dirham to Caesar's agent in Oman. He also gave a waist belt ornamented in gold and silver after blessing the Kisra's messenger.

8. Ensuring peace and avoiding confrontation

The Prophet too was a man of his word. A quintessence of this is the incident of other person who had run from Makkah to find shelter in Medina after the Treaty of Hudaibiya. The person alleged that he had accepted Islam and that he wished to live in Medina. Since what the person demanded was against the Treaty, the Prophet asked him to go back with the people who came looking for him. This reflects how the Prophet would keep his word in a treaty and try his maximum to not violate it, as violating it would be violating the boundaries of peace.

9. Establishing pluralistic society

The biggest diplomatic achievement perhaps even the modern world has hurdles overcoming is to establish a pluralistic society, as the Prophet did. Today's pluralistic society cannot be equaled to the unified society established by the Prophet 1400 years ago. He abolished slavery, made people with different ethnicity live together, and made everyone equal to another, as prescribed by him in his farewell sermon (Khutba-Hijja-tul-Widda).

10. Protection against suppression and oppression

The Prophet was against the suppression and oppression and ordained his followers to treat every person with justice and avoid inequality. The Prophet paid ransom for the slaves and made them free. Even after the wars he fought, he corresponded with his enemies and let the prisoners of war free by either demanding ransom or by asking to teach at least 10 of his people before letting them free. He was against oppression and suppression, even against those who did worse to him.

11. Respect for all religion, races and culture

The first article of the constitution was that all the inhabitants of Medina, the Muslims as well as those who had entered the pact from the Jews, Christian, and idolaters, were "one nation to the exclusion of all others." All were considered members and citizens of Medina society regardless of religion, race, or ancestry. People of other faiths were protected from harm as much as the Muslims, as is stated in another article. Any attack on other religion or tribe was considered an attack on the state and upon the Muslims as well. The Prophet said:

"Whoever kills a person who has a truce with the Muslims will never smell the fragrance of Paradise." (Saheeh Muslim)

12. The diplomatic importance of marriage of the HOLY PROPHET (PBUH)

One of the many reasons the Prophet married many times and ordered his followers to only marry a maximum of four women, is because he married women to set an example, an example as to whom should Muslims marry. Similarly, beside setting an example, there were diplomatic reasons for his marriages as well. In Arabia, no one could carry on the work of reform and upliftment unless he belonged to, or was related to some specific and respectable tribe. Thus, in the interest of his mission, the Prophet (pbuh) needed inter-tribal relationships. He wanted to weld the quarreling tribal and clannish factions into one Muslim ummah, as brethren in faith (Ikhwan fi'd-din).

13. Guest house for envoys

The Prophet's behavior consistent with the Quranic teachings is laudable when seen as to how he used to treat his guests, especially if they were envoys coming from the other states. The Prophet would give them full respect and impunity so that the envoys may address their message without any impediments. They were given a guesthouse (Dar-ul-Zeyfan), which was safe and protected at all cost, which is considered as an example of impunity of the diplomatic and consular accommodation.

14. Prophet SAW as role model for modern day diplomacy

The diplomats of the 20th century like Ambassador Robert D. Blackwill, Henry A. Kissinger Senior Fellow for U.S. Foreign Policy devised various recommendations for an effective diplomacy like a Diplomat must possess the passion for the art and craft of diplomacy and international relations. He must ensure meticulous attention to detail and be a tough and effective negotiator, know the History.

Conclusion

Holy prophet was always conscious of maintaining cordial relations between Muslims and other communities. During his teenage trade journeys to foreign countries to the end of his life, He set the most perfect standards for the conduct of diplomats. The Holy Prophet (PBUH) showed great attributes during these journeys. So as a statesman, the Holy Prophet (PBUH) exhibited excellent diplomatic skills that went a long way in establishing good and friendly relations between nascent Islamic state and foreign countries.

PEACEMAKER

Introduction

A commitment to peace was a way of life for our beloved Prophet. He was known for reconciling people at war and individuals in conflict. Even when he established the peace sanctuary of Madinah he developed written documents which Muslims call the first surviving written constitution of the world. It gave full religious rights and internal autonomy to its Jews and Christians. He declared in that written constitution that Muslims, Jews and other signatories of that document constitute one ummah, one nation in the modern sense of the word. The distinctive qualities of Prophet (PBUH) are as follows:

1. Peace the first message and meaning of Islam

The word Islam is derived from the word Silm, which means peace and Islam, meaning complete submission to will of Allah. Hence the word Islam itself is referred to as 'peace' and 'submission'. After attaining prophethood, the Holy Prophet's conquest was full of perseverance, tolerance, and peace.

Quran, states that

“We have sent you (o Muhammad) as a mercy for all mankind.”

2. Prophet (S.A.W) strived for peace throughout his life

The Prophet led a life of peace and harmony and ordered his followers to be just and kind to all of mankind and humanity. The Prophet strived for peace throughout his life and finally achieved it before eventually passing away and fulfilling his task. Be it the 12 years spent at Makkah in preaching, or be it the battles fought once settled in Medina, it was all for the purpose of achieving peace. The Prophet led an ardent and stumbling life.

3. Avoiding confrontation and establishing a pluralistic society

The charter of Medina established a pluralistic society that even the modern world lacks today. The Jews and the Muslims came to common terms, at least for the time being, and there was an environment of peace in Medina after such a long period of hostility and sour ties. Not only did it diminish the enmity between the Jews and the Muslims, what it mainly did was to establish a pluralistic society where each Muslim was enjoined to become a brother of another, forming an alliance of brotherhood. This made the Aws and Khazraj forget their enmity, which was never seen again since then.

4. Establishment of peaceful and friendly political, and diplomatic ties

The Prophet established peaceful and friendly political and diplomatic ties within and outside the Arabian Peninsula once conquering Makkah. The Prophet sent correspondence to different nations to try to convince them to join Islam. And those who didn't made treaty with the Prophet, the Prophet always would try to find peaceful ways to abstain from going to war. But when any treaty was broken, the Prophet would be the first to wage war, making the defeat of the great Byzantine Empire at the hands of the Muslims an epitome of violation of treaty.

5. Treaty and dialogue with Jews a step towards peaceful society in Madinah

Perhaps the event that changed the history of Medina and its rivalries within was the charter of Medina. The charter of Medina brought about peaceful revolution in yathrib. The Muslims were for the first time in a pact with the Jews. It was even stated by the Prophet that those who are allies of the Muslims must not be killed and he who kills an ally of the Muslims, be it a Muslim, on purpose, won't go to heaven. Such strong implications were imposed after the Charter of Medina was signed. The treaty and the dialogue with the Jews was a great step towards the peace and prosperity of the people of Medina.

6. Diplomatic and friendly ties with neighboring states

Muhammad (PBUH) sent out a number of letters through diplomatic channels to several heads of states, including the Great Ruler of Rome, the King of Abyssinia, and the great ruler of Persia, inviting them to Islam. The end result of these correspondences was that the King of Abyssinia accepted Islam, while the emperor of Rome and Persia both did not accept Islam. Similarly, the Prophet sent letters to other head of states, including Yemen's, Oman's, and Bahrain's, whom all accepted Islam all owing to the brilliant diplomatic skills of the Prophet (PBUH).

7. Prophet (S.A.W) taught the equality of humankind to restore peace

To ensure peace and harmony in the society, Islam does not distinguish between two races, or two groups of people or between two colors, and the Prophet Muhammad (saw) addressed the people signifying that concept during the last Hajj pilgrimage, saying:

"O People! Your God is one; your father is one; no preference of an Arab neither over non-Arab nor of a non-Arab over an Arab or red over black or black over red except for the most righteous. Verily the most honored of you is the most righteous."

8. Promoted the culture of immunity and forgiveness

The Prophet was a grand ambassador of the culture of impunity and forgiveness. Even in hostile situation, the Prophet respected the envoys of his adversaries. One example can be quoted from an incident is when a guy named Musaylima went to Medina in 10 AH and returned to his home town claiming himself as a messenger of God along the Holy Prophet. When the envoy reached the Prophet delivering the Prophet Musaylima's message, the Prophet exclaimed, "if you were not an envoy, I would've sentenced you to death."

9. Fixation of Blackstone

During his youth, when different clans of Quraysh had a disagreement over the right to erect the revered Hajar al-Aswad (The Black Stone) in the Holy Kaaba, and it was feared that a civil war would break out, the Holy Prophet (PBUH) resolved the issue in such a peaceful manner that history is unable to present any such example. When the matter was referred to him, the Holy Prophet (PBUH) put the Black Stone in the middle of a piece of cloth, and asked a representative of each clan to hold one of the edges of the cloth and raise it close to its place. Then the Prophet (PBUH) picked it up with his own noble hands and put it to its original place.

10. Followed policy of migration instead of war in makkah

The Prophet had to endure twelve years of brutal adversary in the form of Quraisyh and even from his kin until he could take it no more and had to eventually migrate to Medina instead of fighting his own people. This shows how the Prophet, even in difficult times, opted to find a peaceful solution than to opt for war. The prophet used Ali ibn Abi Talib as a manipulative maneuver to keep the Quraishy at bay before escaping in the middle of the night from his back door to Medina.

11. Dialogue

The Prophet (PBUH) preferred to the course of dialogue over fighting and wars. During the time when the Treaty of Hudaibiyya had Muhammad and his followers, security for a certain amount of time, Muhammad sent out a number of letters to several heads of states, including the Great Ruler of Rome, the King of Abyssinia, and the great ruler of Persia, inviting them to Islam. The end result of these correspondences was that the King of Abyssinia accepted Islam, while the emperor of Rome and Persia both did not accept Islam.

12. Avoiding confrontation-establishment of pluralistic society

The signing of the constitution of Medina could be seen as indicating the formation of a united community. The community, however, now also had a religious basis. The signing of the constitution itself displayed a degree of diplomacy by Muhammad, as although he envisioned a society eventually based upon a religious outlook, practical consideration was needed to be inclusive instead of exclusive of the varying social elements. Both the Aus and Khazraj had progressively converted to Islam.

13. Peace as priority

The Prophet said: ‘Forgive him who wrongs you; join him who cuts you off; do good to him who does evil to you, and speak the truth although it be against yourself.’ These words reflect themselves how much the Prophet opted to keep peace as a first and foremost priority. Throughout his career, he opted for peaceful solutions to every occasion. Be it the treaty of Hudaibiyya, the Migration to Medina, or the Migration to Abyssinia, all reflect the peaceful solution to the most severest circumstances faced by the Muslims.

14. Reconciliation and restoration

The Holy Prophet Muhammad said: “Anyone who goes to make peace between two persons, the angels of Allah send blessings upon him until he returns and he will be given the reward of the Night of Destiny (Laylat al-Qadr).” These words among many point towards the placate behavior of the Prophet and is a great example for the Muslims to follow. The Prophet said that a Muslim must not remain in confrontation with another Muslim for more than three days. This shows the amount of focus the Prophet and Islam focus of reconciliation and restoration of peace between the people. With his enemies, the Prophet also choose to be placate and conciliatory.

15. Sustaining political relationship

During his stay in Medina, the Prophet treated the Jewish Tribes very good, giving them all their rights and protection. But most, if not all ended up betraying him. He even had good relations with the Pagans of Makkah, even though they did not believe in his message and there was rivalry, there was still always some friendship, seen in the many Treaties. All the states the Prophet (pbuh) had met, he tried to establish good relations with it and the king. Many kings did end up accepting him. He kept close ties with Abyssinia, Oman, and Bahrain, as all the leaders of the aforementioned states accepted Islam.

16. Flexible, loving and affectionate approach

According to Islam people are like the members of one family: the old men and women are like our parents, the youth are like our brothers and sisters, and the young ones are like our children. Furthermore, in goodness, kindness, compassion and mutual help they must be like members of one body, such that when one of its members is hurting, the other members are concerned. Believers must be friends, helpers and guides to each other. They must be concerned about each other’s situation, be beneficent, benevolent and servants to each other.

17. Defensive war

It can truly be said that during his entire life, not a single war waged by Muhammad was an offensive war. Indeed, every war fought by Muhammad and his companions was a defensive war, where there was no other option than to fight for survival against the brutalities of his enemies. Many among these wars also initiated by the violation of the treaties signed by the adversary. The Prophet can therefore, be also known as a defensive war strategist, but only because war was imposed on him, not that he was into war. The example of Treaty of Hudaibiyya suggests how much the Prophet preferred peace over war, even if the treaty had little benefits for the Muslims.

18. Respect of all religions and culture which leads to peace and homogeneity

Prophet Muhammad (pbuh) was a great example and role model when it came to tolerance of other people belonging to different faiths. An example of the Prophet Muhammad's (pbuh) tolerance towards others is the constitution, or treaty of Madinah. Not only did the Christians debate with the Prophet Muhammad (pbuh) in his own mosque, saying such things as Jesus was God, and the son of God, they were also allowed to pray in his mosque. The Prophet Muhammad (pbuh) had allowed these Christians to pray in his very own mosque, a great sign of tolerance.

19. Half-al-fazul and effort to establish a peaceful society in Makkah

Hilf-al-Fudul was an alliance created by the various Makkans, which also includes the Prophet Muhammad (PBUH), in which the chiefs and members of tribes pledged to:

- a. Respect the principle of justice
- b. Collectively intervene in conflicts to establish justice; and
- c. To make the pact imperative and sacred,

Later on, after proclaiming Islam, Prophet (PBUH) still acknowledged the validity of the pact, ignoring the fact that it was a less beneficial treaty.

20. No retaliation against aggressors of Ta'if

The Prophet, was in Ta'if, a lush town of green palm trees, fruits and vegetables, bleeding from head to toe by stones hoping that perhaps the people of this town would be receptive to his message, which had been rejected by most of the Makkans for over a decade. But the people of Ta'if proved just as cruel and intolerant. Not only did they scorn his message of God's Oneness, they turned their youth against the Prophet. In the face of this misery, an angel was sent and presented him with an option: have the whole town be destroyed, by God's will, for such arrogance and hatefulness. He could have done it. He could have asked that this valley of cruel people be crushed. But he didn't. No, he told the Angel. Don't destroy the people of Ta'if. Instead he prayed for their salvation.

21. Maintenance of distinction between combatants and non-combatants

During a war, the Prophet said:

“Do not kill any old person, any child or any women”

He (PBUH) also said:

“Do not kill the monks in monasteries or don’t kill the people who are sitting in places of worship”.

The Prophet even went on to say to not mutilate the corpse, or burn the enemy alive. The Prophet made ‘just war’ rules which the West has started championing recently.

22. Conclusion of less beneficial treaties in order to maintain peace

The treaty of Hudaibiyya suggests that Muslims, for the sake of peace should take every opportunity offered by the non-Muslims in order to avail peaceful proposition. The famous incident of the treaty of Hudaibiyya, when Abu Jandal, the son of the emissary who had negotiated the peace treaty came to the Prophet to seek refuge, the Prophet sent Abu Jandal back as it was breaking the sanctity of the treaty, even when Abu Jandal was ready to accept Islam. The Prophet said that he “could not break the agreement” suggesting how he concluded the less beneficial treaties in order to maintain peace.

23. Treaty of hudabiyah-avoided war

Soon afterwards, with the rumour of Usman's slaying proven untrue, negotiations continued and a treaty was eventually signed between the Muslims and Quraysh. Conditions of the treaty included the Muslims' postponement of the lesser pilgrimage until the following year, a pact of mutual non-aggression between the parties, and a promise by Muhammad to return any member of Quraysh (a minor or woman) fleeing from Mecca without the permission of their parent or guardian, even if they be Muslim. Following the signing of the treaty, Muhammad and the pilgrims sacrificed the animals they had brought for it, and proceeded to return to Medina.

24. Security of diplomatic envoy

The Prophet’s meetings increased with the delegates after 9 AH so much that there were people coming from all around the Arabian Peninsula to listen to what the Prophet had to offer. One example is when Musaylimah acclaimed Islam and went back to his hometown and declared himself as a Prophet. When the envoy of Musaylimah came to the Prophet to bring the message of Musaylimah’s false imitation of the Prophet, the Prophet told the envoy that had he not been a diplomat, he would’ve been sentenced to death..

25. Prohibiting Killing without justification

Prophet never killed by himself or ordered to kill for himself. He only ordered such killing or fighting when somebody was going against the commands of God. He was instructed in Quran :

“... and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand” (Al-Annam 6:151)

Conclusion

The Prophet who founded a religion the very name of which means peace; the Prophet who struck at the very root of religious acrimony by requiring his followers to believe in all Prophets of God; the Prophet whose teachings if fully acted upon would bring about an era of perpetual peace in all

spheres of life; the Prophet who lit up the path to everlasting peace, communion and union with our God.

EDUCATOR

Introduction

Though the Prophet did not attend any educational institution or had never been a pupil of any teacher, the Holy Prophet was ardent advocate of the pursuit of knowledge and education. The search for knowledge was enjoined both by the Quran and the Prophet. He always commended the Muslims to acquire knowledge. "Seek knowledge even though you have to travel to China." The ink of the scholar is more sacred than the blood of the martyrs.; "He who leaves his home in search of knowledge walks in the path of God", are some of his famous sayings. The distinctive qualities of Prophet (PBUH) as a teacher are as follows:

1. Concept of education in Islam

"Read, in thy name of the Lord." These were the first words revealed to Muhammad. Certain educational institutions existed in Pre-Islamic area but they were mostly for political and rhetorical contests. Islam brought a new dimension to the concept of education in Islam.

"It taught men which it knew not." (Quran)

The Quran changed the entire concept of education as every problem of the world could be now resolved with the help of Quran. Be it the issue of women, inequality or any other issue regarding human beings, Quran has been a primary source, along with the Sunnah of the Prophet.

2. The status and respect of educated people in Islam

The Quran states that those who have knowledge, only those can comprehend the Quran to its full extent. This shows that men must always try to seek knowledge for his betterment and for his success. Once the Holy Prophet entered the Mosque before the prayer time. He found two groups in the Mosque. One group was busy with its own act of worship; some were reading the Holy Qur'an while the others were supplicating. The other group was in a corner busy learning. They learnt how to read and write and discussed the teachings of Islam and their application to their daily lives.

3. Prophet (PBUH) declared education as compulsory

The Prophet said: "The seeking of knowledge is obligatory for every Muslim." Hence, it is compulsory for every man and woman to seek knowledge by whatever means they can. By seeking knowledge, one can imply that the Prophet meant to seek the knowledge of Quran, but in reality, any education that serves humanity is need an education worth acquiring. Be it science, math, or any other human serving knowledge, Muslims are urged to seek and teach it to others.

4. Prophet (PBUH) encouraged the educational and learning activities

“O Allah, increase in my knowledge.” There are the words of Quran when it asks its followers to seek knowledge by praying to Allah Almighty to provide his servants with knowledge. The Prophet himself was a teacher and used to appreciate those would seek knowledge. The Prophet said: **"A servant of God will remain standing on the Day of Judgment until he is questioned about his (time on earth) and how he used it; about his knowledge and how he utilized it; about his wealth and from where he acquired it and in what (activities) he spent it; and about his body and how he used it."** - Al-Tirmidhi, Hadith 148

5. Prophet (PBUH) prayed for good and useful education

The only limit set to the acquisition of knowledge in Islam is that Muslims should seek useful knowledge. Our great Prophet is reported as having said: “My Lord, save me from the useless knowledge.” Useless here means that is not helpful towards anything or is simply wasted. Another aspect is that how it will help you on judgement day. Holy Prophet Mohammed nicknamed Abul Hekam as Abu Jahl (Father of Ignorance) because of his rigid attitude towards understanding the teachings, meaning of life and Islam.

6. Prophet (PBUH) exalted the status of teacher

Islam has paid considerable attention to teachers for their being the first brick in the structure of social development and perfection and the cause of guiding and developing behaviors and mentalities of individuals and communities. The Prophet cared for teachers and showed their elevated standings. Once, he passed by two circles of people; the first was supplicating to God while the other listening to a teacher. He commented, “The first is begging God who may or may not give them. The second was learning. I have been sent as teacher.” Hence, he joined the second.

7. Prophet (PBUH) as a best teacher and trainer

Prophet is the best teacher and trainer the world has ever had or will have. There is no denying that the Prophet lived his life as the perfect human whom heaven was bound by all means. The Prophet taught his followers abundance of skills, knowledge and other ways to gain from the knowledge acquired. The Prophet lived a perfect life and we as Muslims are ordered by Allah, when the Quran says to “follow Allah and his Prophet.”

8. Prophet (PBUH) exalted the status of student as well

The Prophet not only praised the teacher or the trainer, he also appreciated the efforts put in by the students. The Prophet said: “He who goes out of his home to seek knowledge is as if he has gone in the way of Allah.” It can therefore be comprehended the importance education is for its seeker. Imam Ghazali was quoted saying that every education which serves humanity is an education worth acquiring.

9. Islam as a pioneer of women's education

Before Islam, women were burnt and buried alive. The era of women discrimination was at the apex. With Islam, women finally got an equal right to that of men. One of those equal rights was the acquiring of knowledge. The Holy Prophet has asked men and women to both seek knowledge and

acquire education. One of the greatest examples of a women educator is Hazrat Ayesha, who was the teacher of at least 88 scholars.

10. Islam as a pioneer of adult education

Perhaps one of the most confusing aspects yet vividly clear is the focus of adult education by the Prophet in Islam. The Prophet asked men and women to seek knowledge but only useful knowledge. Today's society considers it a taboo to ask questions regarding adult education whereas Islam is a religion in which all sorts of issues can be discussed without any hindrance. Islam has ordered Muslim men and women to seek knowledge, and seeking adult education is one of them.

11. Schools under the Prophet:

Educational institutions in the real sense were established by the holy prophet after his migration to Medina. In the battle of Badr, the Muslims captured several Quraysh who knew the art of reading and writing. They were set free on the condition of each teaching script and grammar to 10 Muslim children. Since then literacy and education spread rapidly among the people of Medina. Schools were founded in the mosque of Medina which became both the places of worship and instruction. Thus nine mosque-schools came into being in Medina.

12. Mosques: the centre of educational activities

Islam has given central importance to mosques. At one hand it is the worship place and on the other hand, it is the seat of learning. In the days of Prophet, a number of mosque were built where education was delivered to children which resulted in increased literacy rate, during the reign of prophet. Women were also educated. In history, the use of Mosque as a centers of education was and is continued in all parts of the world to date.

13. Higher centers of learning: Suffa: the First Islamic University

There was a terrace alongside the Masjid-e-Nabvi. In Arabic, the terrace is called Suffa. There were more than 80 followers (Sahabas), who dedicated their lives in search of the knowledge of the Holy Quran and Hadith. They acquire knowledge and live there. They are called Ashab-e-Suffa. This was the first Islamic University and the practical example of disseminating the knowledge by the Prophet. Ashab-e-Suffa lived their lives in poverty where they continued to seek knowledge.

14. Islam brought educational revolution in Arabian peninsula

The basic aims of education in early Islam were firstly, to impart knowledge of the Quran and instruction in the faith, and, secondly, to mould the habits and character of the pupils in the morality of Islam. Hence, unlike the pre-Islamic system of education, the mosque schools of early Islam did not teach rhetoric's and poetry, but prescribed the reading of the Quran, Arabic grammar and the art of writing. The Quran formed the general basics for study and the pupils were required to memorize it by heart.

15. Huffaz and Quran

As education and training consisted mainly of learning by heart, memory work was the important duty of the pupils and students. Many of them learned the Holy Book by heart and became Huffaz and Qurrah.

16. Study of Foreign Language

One of the most remarkable features of the educational system under the Holy Prophet was the study of foreign language as it was necessary for correspondence with the foreign rulers and princes and to conclude the treaties with them. It was also necessary for the work of the intelligence officers whom the Prophet posted in other cities and foreign lands. Several of the secretaries of the Prophet knew foreign languages. Zaid bin Thabit had learnt Persian, Latin, Greek, and Hebrew. Abdullah bin Zubair was equally proficient in several foreign languages.

CHARACTERISTICS OF TEACHING METHODOLOGY

1. Education for all

The Prophet ordained us to seek education, be it a male or a female. The Prophet advocated education and taught both male and female. He would hold special sessions for the Muslim women. Once a woman came to the Prophet and asked him if he could hold a separate and special session for them. The Prophet was humbled to do so. The Prophet said to seek education even if one had to go to China. This shows how much importance Islam has put upon education and its seeking.

2. Keeping in view the mental and intellectual capabilities of the learners

The Prophet used to be very delicate while he would teach his students, or mainly his followers. The Prophet never rushed whenever he was teaching. These days a lot of teachers teach in a quick fashion, prompting the students to cram whatever they can in the short period of time. The Prophet had intervals in his speech. He would mind the mental and intellectual capabilities of the learners and make no distinctions between his smart students and those students who were slow to pick up what the Prophet had to preach.

3. Communicating in an easy language

It is narrated by Hazrat Aisha, that the Prophet would speak in intervals and in a slow rhythm that anyone listening to him could easily write while the Prophet spoke. This goes to show how good the Prophet was in his communication. The Prophet would use easy language so that each and every person could understand what he was trying to comprehend. The Prophet was very heedful of everyone understanding what the Prophet was trying to deliver.

4. Avoiding harshness and applying kindness

The Prophet taught in a kind manner and used to advocate kindness and mercy in his teachings. Once, a person came to the Mosque and started peeing. The sahaba (may Allah be pleased with them) saw the person peeing and rushed to strike him down. The Prophet ordained the Sahaba to not do anything to the man and to wash the ground with water.

5. Effective communication

He had amazing qualities of teaching. Mu'awiyah ibn Al-Hakam said, **“I have never seen a teacher before him (PBUH) or after him better in teaching than he.”** The Prophet was the most effective orator of all the times. He knew how to address the hearts, and thus he became the beloved one of the hearts. He first made himself loved, and then sought the ways to educate people. He used a style in his speeches that affected people and made them think, so he achieved permanent behaviour change in people by means of the best educational methods.

7. Creating ease and facilitation

The Prophet never wanted anything for his Ummah which would become a burden for them. The Prophet knew what was best for the Ummah. He would create ease and facilitation for them. Hazrat Aisha (RA) said that when given the option to choose between two affairs, the Prophet would choose the easiest and the most convenient. The Prophet used to do miswak daily and before every prayer, but made it not compulsory for his followers as he knew that it would be a burden for them.

8. Humility and humbleness

The Prophet lived a life in humility and humbleness. He also implemented humbleness in his teachings as well. Prophet was a perfect model of modesty and humbleness. He (PBUH) never spoke loudly or in an unseemly manner. In the market, he always passed by the people quietly with a smile. Whenever he heard anything undesirable in an assembly, he did not say anything out of respect for the people, but the color of his face showed his feelings and the Companions would become cautious. Aisha, may Allah be pleased with her, said that she never saw Allah's Messenger laughing so that she could see his molar teeth, for he only used to smile.

9. Conversation according to the situation

The Prophet taught by an example and would use the right words and the right time. He knew the delicacy of a matter and approached it likewise. His conversation would be according to the situation. Once, a great example is the one where the Prophet used his arbitration skills when the black stone of the Holy Kabah was being placed. He acted according to the situation and conversed in such a way that the four leaders of the clans got satiated with the conversation of the Prophet and the calamity of the black stone was put to bed.

10. Being concerned about the character building

The Prophet said: “The best among you is the one who is best in character.” The Prophet through his manners and his teachings dedicated abundance of efforts for the development of the character and morality of the people to mould them as per the teachings of Islam. He was very concerned

about the character building of his people that he would always recommend them to be patient and to do kindness. He brought “brotherhood” in Medina after establishing peace in Medina through the charter of Medina. These were some of his efforts to build a strong character of his followers.

11. Teaching with great wisdom

Perhaps what today’s teachers lack is to teach with great prudence and wisdom. Knowledge is one thing, what you do with it, is another. Indeed, the Prophet taught his followers with great wisdom. His wisdom can be comprehended from the events of Hudaibiyah where he brilliantly signed a treaty with the Quraish and in the end, ended up having his way after the treaty was violated by the Quraish.

12. Encouraging questions

The Prophet would encourage his students to ask questions and never minded whenever someone came to ask him questions. He would answer all the questions, be it for Muslim brother, or a non-Muslim. The Prophet came to spread Islam and he knew that there would be lots of questions, even some which would be aggressive and excruciating to his liking, but the Prophet was always up to his task and would encourage people to ask him questions to seek knowledge of the Quran and the teachings of Allah. He would never answer a question to whose answer he didn’t know.

13. Giving practical and living examples

One of the best methods of education is giving examples, as stories and examples more stick in the mind. For this purpose the Prophet (PBUH) highlighted the significance of the prayer with such a metaphor: “What would you say if there were a river in front of a man’s house and he bathed in it five times a day, would he remain dirty?” Those who were there replied, “No, no dirt would remain on that man”. Upon this the Prophet (PBUH) said, **“This is how it is with the five daily prayers. Allah (SWT) cleans sins by means of them.”** (Bukhari, Mawaqit, 6; Tirmidhi, Adab, 80)

14. Tolerating weird attitudes and behaviors

The Prophet would not speak in a way that would break anybody’s heart. When he was treated badly, he did not take it personally and he generalized it and then corrected it. When someone complained to him about someone, or he saw a fault in someone, he did not fling the fault in the agent’s face. When we look at our Prophet (PBUH), he would say, “what is the matter with those people that they say or do so and so!” and thus he made people realize that what is wrong is the behaviour, and he did not insult or scold people. He did not criticize the person, but rather the faulty action and he tried to correct it in the best way.

15. The students of Holy PBUH ruled the world

After the death of the Prophet, his students ruled the world for centuries by following his teaching and the Quran. The Muslim conquests brought about the collapse of the Sassanid Empire and a great territorial loss for the Byzantine Empire. The reasons for the Muslim success are hard to reconstruct in hindsight, primarily because only fragmentary sources from the period have survived. Most historians agree that the Sassanid Persian and Byzantine Roman empires were militarily and economically exhausted from decades of fighting one another.

Conclusion

When we consider the life and practices of the Prophet (PBUH), we see that if we apply his lofty methods when we are in a difficult position, the problems will be solved, our paths will be illuminated, and we will easily see the farthest horizons. If we avoid practising these methods just through negligence, we will be the losers. It is a big mistake to consider them unimportant. Those who make the methods of the Prophet into good habits for themselves will find that they act straightforwardly and become successful.

MILITARY STRATEGIST

HOLY PROPHET (PBUH) AS A MILITARY STRATEGIST

Introduction

Like other facets, the military aspects of the personality of the Holy Prophet pbuh is also unique. During his whole life, the Holy Prophet (PBUH) took part in as many as 26 wars, and in all he exhibited excellent military skills. He always led the Muslims from the front and preached that martyrdom was better than turning back in the battlefield. He was careful and cognizant of military preparedness of Muslims and made arrangements for imparting military training to Muslims during peacetime as well

1. The Concept of War

Prophet (PBUH) told us that the war is lawful only when it is fought to secure the freedom for the preaching of Islam and for the maintenance of law and order. Another essential condition is that the principles of gallantry, chivalry and nobility should never be lost sight of in the course of actual fighting.

2. Strong belief in ALLAH

The Prophet (PBUH) had a strong belief in Allah and believed in the mercy of Allah. Not a single thing did the Prophet (PBUH) do without the commandment of Allah. One of them was the wars fought against the enemies. The Prophet (PBUH) in the battle of Badr was outnumbered by 1000 to 333 but the Prophet did not lose hope and believed in Allah. He prayed and fought by the orders of Allah and was finally victorious in the battle of Badr.

3. Purity of Objective

Prophet (PBUH) has taught us that the concept of war should not be to inflict death or damage on the enemy; it is to eliminate his corruption. Hence power should be used against those sections of

the enemy only who are actively hostile or who are likely to indulge in mischief.

4. Reformation of the conduct of War

The Prophet (PBUH) reformed the whole concept of conducting a war and gradually abolished all barbaric practices which were a common feature of pagan warfare. The precepts of the Holy Prophet (PBUH) on the conduct of war are an invaluable treasure.

5. Preparation of war

The preparation included wearing armor, sharpening swords, carrying spears and getting the means of transport ready. After assembly, all the columns would move towards the enemy and would in the end come together. The Holy Prophet was the first person who prepared for battle in this war (against the Bani Quraydha).

6. Secrecy in war planning

The usage of certain methods of warfare by the Prophet that the enemy did not have any knowledge of, such as 'siege', 'acquiring intelligence', 'specifying the goals and objectives', 'mobilizing the forces for the primary objective', 'surprise attacks', 'secret (Sariya) missions', 'swiftness', 'maneuvers' and 'spiritual force and securing all the military resources' which are all principles of present-day warfare. The Prophet would maneuver them exquisitely.

7. Innovative war strategies

The types of warfare that were employed by the Holy Prophet (PBUH) in his battles had a huge impact in victory over the enemy. For instance, psychological warfare was an important means of reducing and weakening the morale of the enemy and in most of the battles, just by the enemy hearing the thunderous sounds of the Muslim army, it was enough to gain them victory. The innovations in warfare that the Prophet (PBUH) had brought led to the perplexity and reduced grandeur of the enemy and in the end led to their downfall.

8. Distinction b/w Combatants and non-Combatants

Indeed, Muhammad commanded the following uncompromising rules of war: O people! I charge you with ten rules; learn them well...for your guidance in the battlefield! Do not commit treachery, or deviate from the right path. You must not mutilate dead bodies. Neither kill a child, nor a woman, nor an aged man. Bring no harm to the trees, nor burn them with fire, especially those which are fruitful. Slay not any of the enemy's flock, save for your food. You are likely to pass by people who have devoted their lives to monastic services; leave them alone.

9. Rights of the Combatants among Enemy

Alongwith detailed instructions regarding the treatment of non-combatants, it has also been decreed that Muslim troops do not have an unlimited authority to deal with combatants as they like. There are certain bounds with which they must deal with the combatants of the enemy.

10. Prohibition of Night Assault

The Holy Prophet pbuh abolished the custom of night assault which the arabs used to deliver and laid down the rule that the enemy was not to be attacked before dawn.

“When the Prophet of Allah approached a hostile people at night , he would not attack them till dawn.”

11. Prohibition of immolation of the enemy

Before the time of the Prophet of Allah, the troops in their fury to take revenge used to burn the enemy alive. The prophet pbuh declared these barbaric practices. He observed,

“No one has the right to put anyone to the torment of fire save he Who is the creator of fire.”

12. Ban on Destruction

It is a common habit of invading armies to destroy the corps, lay waste the fields, massacre the population, burn the houses etc. Islam, however, declares these practices as evil and unlawful and prohibits them strictly.

13. Ban on the killing of Prisoners of War

Generally, a prisoner of war could be, at the discretion of the military leader, executed, freed, ransomed, exchanged for Muslim prisoners, or kept as slaves. Women and children prisoners of war cannot be killed under any circumstances, regardless of their religious convictions, but they may be freed or ransomed. Women who are neither freed nor ransomed by their people were to be kept in bondage - also referred to as malakah, however dispute exists among scholars on the term's interpretation. Islamic law does not put an exact limit on the number that can be kept in bondage.

14. Ban on the Killing of an Envoy

The Prophet pbuh prohibited the killing of ambassadors and emissaries. When Ubadah b. al Harith, the emissary of Mussaylimah, the false Prophet came and delivered his insolvent, the Prophet pbuh observed,

“Had it not been unlawful to kill the emissaries, I would have beheaded you.”

15. Prohibition of Breach of Treaty

Breach of treaty is the worst crime according to Holy Prophet pbuh. He condemned mutiny, breach of treaty and assault on the partners in the treaty on several occasions

16. Matchless Military Leadership

No military work has ever been comprehensive enough to refer to attributes which the Holy prophet pbuh possessed in full measure because these attributes were possessed by him alone and none else could ever dream of attaining them.

17. Gathering of Intelligence

The Holy Prophet would, more than anything else before the battle, try to acquire intelligence

[about the enemy] because gaining intelligence and complete information about the enemy was a requirement for the issuance of appropriate orders and commands. In order to get intelligence about the Quraysh, he sent numerous missions to different places. These missions were charged with acquiring information about the number of enemy tribes, and also (in preparation for the battles with non-Arabs) the Roman forces. The forces who were sent kept an eye on the points of entry into and exit from Makkah.

18. Military planning

Without effective military planning the personal qualities of the commander and the high standard of troop training become useless. In the military planning, the Holy Prophet pbuh was an inimitable as he stood matchless in his personal qualities. He adopted all those strategies which are necessary before and during the war. The planning includes the following stages:

1. Fixing an aim and taking all steps to achieve it.
2. Assault on the enemy
3. Gathering power
4. Proper use of resources
5. Truce
6. Initiative
7. Strengthening morale

19. Fixing the Aim and Taking steps to achieve it

During wars, the Holy Prophet pbuh fixed the aim, framed the best policy and adopted the most powerful means to achieve it. During all expeditions he invariably achieved the aims according to this strategy. The clearest example of fixing an aim is perhaps the affair of Hudaibiyah.

20. Consultation with companions

In all matters of war, except the expedition of Hudaibiyah, affecting the common interest of the Muslims, the Holy Prophet pbuh always held counsel with his illustrious companions and accepted their advice even when it was contrary to his own view, as for instance, he did on the eve of the battle of Uhud.

21. Minimum human loss

The Prophet ordered his followers to not kill the non-combatants, people who are worshipping, the kids, women, and the old people. The Prophet preferred avoiding war as much as possible. But when there was no other option left but to war, the Prophet urged his followers not to kill the above mentioned people. He also ordained from killing those who recite the Shahadah and accept Islam.

22. Loving and affectionate

In a time when everyone hated each other and the concept of Muruwah was at the apex, the Prophet came and brought love and affection among his people. This can be seen from the battles he fought and how, after the loss of 70 men in the battle of Uhud, the Prophet wept and prayed for every soldier that died in the way of Allah. He would pray for the Ummah until his feet would swell.

23. Military division

The Prophet (PBUH) organized an army comprising of the Muhājirin and the Ansār. The Ansārs were made up of the Aus and Khazraj while the Muhājirs consisted of all the different tribes and were considered among the foremost experts of warfare in the army. The Holy Prophet (PBUH) appointed a commander for each tribe and also appointed one general commander over them all.

24. Outstanding achievements

As a strategist, the Prophet had enormous achievements in the battlefield. Be it the battle of Badr, the Trench war, or the battle of Makkah, the Prophet prevailed in all of these battles and had outstanding achievements in them. His biggest achievement was perhaps when he conquered Makkah. The Prophet conquered Makkah with shedding a single blood. This is truly remarkable when you think of his achievements.

25. Army formation

In every battle, he would organize them according to the needs, natural resources, enmity, friendship and terrain. His soldiers were arranged and divided into the front-line, the rear, the right flank, the left flank and the heart of the army. The Prophet gave a lot of importance to military intelligence and information [about the enemy]. In the same way, he would send some soldiers in martyrdom-seeking missions, like the of Muhammad ibn Maslamah that was given the mission of assassinating Ka'b ibn Ashraf because of his insolence and malice against Islām, the leadership [of the Prophet] and all the Muslims.

26. Tribal bases of formation

The supreme commander made various peace pacts with some of the tribes and sought their assistance against the enemy and at the same time commissioned them to keep watch over the borders of the neighboring state (i.e. Rome), just as he had done in the Battle of Dumat al-Jundal when he sent 'Abd al-Rahmān ibn 'Auf to that area to gain the friendship of the Bani Kalb – a tribe that lived in on the border area – and also in the case of the peace treaty with Akeedar and others. The Prophet would send troops to the sensitive areas and would himself meet with the traders and travelers and would get information from them and from those who lived there.

27. The weapons

In order to remove the gravel, they used metal tools, pickaxes and large buckets and the removed gravel was poured outside to hide the front-line that would counter the enemy and the remaining areas were concealed using rocks that were brought from Mount Sala'. Then passageways from which their own troops could pass from the trench were made. In order to dig through hard ground and rock, water was first poured over it and then it was struck with the pickaxe continuously until it eventually broke up.

28. Tactics

The supreme commander would give the following instructions to the army when they set out: To

be careful not to make noise and avoid anything that would draw the attention of the enemy, like the bells worn around the necks of camels. Not to use shiny and glittery tools. Staying behind or moving ahead of the forces. Moving during the night in order to remain hidden from the enemy. Taking routes that would not bring them directly face to face with the enemy, like in the of ‘Abdullah ibn Jahash and the Conquest of Makkah. Moving swiftly in order to remain one step ahead of the enemy and arriving at the place of battle at the appropriate time.

29. Exemplary conduct with fighters

And even against combatants, Muhammad put Muslims on notice. Once, Usama bin Zaid overcame an enemy soldier in hand-to-hand combat. The soldier implored Usama for amnesty just as Usama prepared to deliver the deathblow. Usama heard but ignored the plea and killed him anyway. Learning of this, Muhammad vociferously condemned Usama’s act as repulsive to Islamic rules of war. Mind you, this combatant persecuted Muslims, helped exile them from Mecca, pursued them to murder them, and even then Muhammad required Usama to accept his amnesty plea—knowing full well the plea could be a lie.

30. Minimizing collateral damage

Prophet Muhammad is history’s first major figure to condemn collateral damage in word and deed. His advanced rules of war established 1400 years ago a yet unmatched humanitarian standard. And herein lies the solution to modern conflict. The Qur’an first describes when fighting is permitted: **permission to fight is given to those against whom war is made, because they have been wronged... Those who have been driven out from their homes unjustly only because they said, ‘Our Lord is God’ — And if God did not repel some men by means of others, there would surely have been pulled down temples and churches and synagogues and mosques... (22:40-41).**

31. Inclination towards compromise and reconciliation

The Prophet was a man of his word. A quintessence of this is the incident of other person who had run from Makkah to find shelter in Medina after the Treaty of Hudaibiya. The person alleged that he had accepted Islam and that he wished to live in Medina. Since what the person demanded was against the Treaty, the Prophet asked him to go back with the people who came looking for him. This reflects how the Prophet would keep his word in a treaty and try his maximum to not violate it, as violating it would be violating the boundaries of peace.

32. Defensive war

It can truly be said that during his entire life, not a single war waged by Muhammad was an offensive war. Indeed, every war fought by Muhammad and his companions was a defensive war, where there was no other option than to fight for survival against the brutalities of his enemies. Many among these wars also initiated by the violation of the treaties signed by the adversaries. The Prophet can therefore, be also known as a defensive war strategist, but only because war was imposed on him, not that he was into war. Instead the example of Treaty of Hudaibiyya suggests how much the Prophet preferred peace over war, even if the treaty had little benefits for the Muslims.

33. Keeping the morale of fighter high

The most important factor that distinguishes this form of military management from other types of military management that came later is the 'ethics and moral attributes' of the military command, which developed from war. It is an undisputed fact that the Prophet had all the qualities of a political, social and universal leader in himself, and that he sought help from the Almighty with complete faith that kept the morale of his warriors high. He had the attributes of faith, valor, steadfastness and insight in matters of principles and military sciences.

34. Siege tactics

As the Muslims' camp was just within the range of arrows shot from the rampart of Ta'if, the Prophet (sallallahu `alayhi wa sallam) transferred it to another side of the city. The siege continued for some twenty-five to thirty nights during which the two opponents fought tooth and nail to get the better of one another as they traded a barrage of arrows. The Prophet, used for the first time catapults in the siege of Ta'if whose ingress and egress were completely blocked. The arrows shot by the enemy took its toll on the lives of several Muslims. (Ibn Hisham, Vol. II, pp. 478-83)

35. Camouflage Tactics

Like what took place in the Battle of Bahrain against the tribe of Bani Saleem. The Prophet used camouflage tactics as well in his battles against the enemy.

35. Economic Blockade

The Tribe of Makkah - an active enemy of the mission of the prophet (Peace Be upon Him) and the state of Madinah - prevented Muslims from traveling into Makkah to Madinah). The prophet (Peace Be upon Him) countered their moves by threatening an economic blockade. When the people of Makkah learned about the threat to economic life line (from Syria), they sent an army to counter the forces of Madinah. However, the army of Makkah was defeated at Badr.

Conclusion

The Holy Prophet (PBUH) took part in as many as 26 wars, and in all he exhibited excellent military skills. He always led the Muslims from the front and preached that martyrdom was better than turning back in the battlefield. He was careful and cognizant of military preparedness of Muslims and made arrangements for imparting military training to Muslims during peacetime as well. Races of men, horses and camels were organized. Wrestling and archery competitions were held. Some Muslims were sent to Yemen for getting training in the use of weapons for subduing forts.

HUMAN RIGHTS IN ISLAM

Introduction

Islam has laid down some universal fundamental rights for humanity as a whole, which are to be observed and respected under all circumstances whether such a person is resident within the territory of the Islamic state or outside it, whether he is at peace or at war. When we speak of human rights in Islam we really mean that these rights have been granted by God; they have not been granted by any king or by any legislative assembly. The rights granted by the kings or the legislative assemblies, can also be withdrawn in the same manner in which they are conferred. The same is the case with the rights accepted and recognized by the dictators. They can confer them when they please and withdraw them when they wish; and they can openly violate them when they like. But since in Islam human rights have been conferred by God, no legislative assembly in the world or any government on earth has the right or authority to make any amendment or change in the rights conferred by God. No one has the right to abrogate them or withdraw them.

1. Right to Life

The first and the foremost basic right is the right to live and respect human life. The Holy Quran lays down:

Whosoever kills a human being without (any reason like) man slaughter, or corruption on earth, it is as though he had killed all mankind ... (5:32)

Therefore it is incumbent on every human being that under no circumstances should he be guilty of taking a human life. If anyone has murdered a human being, it is as if he has slain the entire human race. These instructions have been repeated in the Holy Quran in another place saying:

Do not kill a soul which Allah has made sacred except through the due process of law ... (6:151)

'The Right to Life' has been given to man only by Islam. Islam recognizes this right for all human beings. If a man belongs to a primitive or savage tribe, even then Islam regards him as a human being.

2. Equality of Human Beings

Islam not only recognizes absolute equality between men irrespective of any distinction of colour, race or nationality, but makes it an important and significant principle, a reality. The Almighty God has laid down in the Holy Quran: "**O mankind, we have created you from a male and female.**"

In other words all human beings are brothers to one another. They all are the descendants from one father and one mother. "

And we set you up as nations and tribes so that you may be able to recognize each other" (49:13).

This means that the division of human beings into nations, races, groups and tribes is for the sake of distinction, so that people of one race or tribe may meet and be acquainted with the people belonging to another race or tribe and cooperate with one another. This division of the human race is neither meant for one nation to take pride in its superiority over others nor it is meant for one nation to treat another with contempt or disgrace, or regard them as a mean and degraded race and usurp their rights.

3. The Security of Life and Property:

In the address which the Holy Prophet (Peace Be Upon Him) delivered on the occasion of the Farewell Hajj, he said:

"Your lives and properties are forbidden to one another till you meet your Lord on the Day of Resurrection."

The Prophet has also said about the dhimmis (the non-Muslim citizens of the Muslim state): **"One who kills a man under covenant (i.e., dhimmi) will not even smell the fragrance of Paradise."**

4. Honour and Dignity:

Every person has right to enjoy respect and honour in the society. It is not allowed to defame a person through wrong accusation. Strong punishment is provided for the acts committed against the dignity of person. An accusation not supported by proper evidence invites severe punishment. The Holy Qur'an says:

"Those who accuse chaste women of unchastity, and then are unable to produce four witnesses (in support of their accusation) flog them with eighty stripes and ever after refuse to accept from them any testimony – since it is they that are truly depraved." (24:4)

5. The Right to Co-operate and Not to Co-operate

Islam has prescribed a general principle of paramount importance and universal application saying:

"Co-operate with one another for virtue and heedfulness and do not co-operate with one another for the purpose of vice and aggression" (5:2).

This means that the man who undertakes a noble and righteous work, irrespective of the fact whether he is living at the North Pole or the South Pole, has the right to expect support and active co-operation from the Muslims. On the contrary he who perpetrates deeds of vice and aggression, even if he is our closest relation or neighbour, does not have the right to win our support and help in the name of race, country, language or nationality, nor should he have the expectation that Muslims will co-operate with him or support him.

6. Sanctity and Security of Private Life:

The Holy Quran from the English translation of the "Kanzul Iman" has laid down the injunction:

"O believers! Enter not houses other than your own, until you take permission and salute the residents thereof. This is better for you, haply you may be heedful." (24:27)

7. The Security of Personal Freedom:

Islam has laid down the principle that no citizen can be imprisoned unless his guilt has been proven in an open court. To arrest a man only on the basis of suspicion and to throw him into a prison without proper court proceedings and without providing him a reasonable opportunity to produce his defense is not permissible in Islam.

8. Right to Protest against Tyranny:

Among the rights that Islam has conferred on human beings is the right to protest against government's tyranny. Referring to it the Holy Quran from the English translation of the "Kanzul Iman" says:

"Allah likes not the utterance of evil words except one who is being oppressed. And Allah is Hearing, Knowing." (4:148)

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

9. Freedom of Expression:

Islam gives the right of freedom of thought and expression to all citizens of the Islamic state on the condition that it should be used for the propagation of virtue and truth and not for spreading evil and wickedness. The Islamic concept of freedom of expression is much superior to the concept prevalent in the West. Under no circumstances would Islam allow evil and wickedness to be propagated. It also does not give anybody the right to use abusive or offensive language in the name of criticism. It was the practice of the Muslims to inquire from the Holy Prophet (Peace be upon HIM) whether on a certain matter a divine injunction had been revealed to him. If he said that he had received no divine injunction, the Muslims freely expressed their opinion on the matter. Muslims are asked to remain patient with the wickedness and foul language used by non-Muslims, unless they speak ill of the Prophet. The latter act is considered as blasphemous in the Islamic injunction.

10. Freedom of Belief:

Contrary to popular misconceptions, a genuine Islamic republic is obligated to not only permit but respect diversity. Thus, non-Muslims within an Islamic territory are allowed to worship in accordance with their religion. There are many examples of this historically. In 1187 C.E., after retaking Palestine from the Crusaders, Muslims treated Christians with honor despite the brutality they had endured at the hands of the Crusaders. The historian **James Burke** mentions in his book, **The Day the Universe Changed**, that thousands of Jews and Christians lived in safety and harmony with their Muslim overlords in Muslim Spain.

11. Freedom of Association:

Islam has also given people the right to freedom of association and formation of parties or organizations. This right is also subject to certain general rules. One of those limited rules includes the preaching of Islamic teachings by that particular party.

12. Freedom of Conscience and Conviction:

Islam has laid down the injunction in the Holy Quran from the English translation of the "Kanzul Iman":

"There is no compulsion in religion; no doubt the virtuous path has become clearly distinct from the erring; then whoso does not accept devil and believes in Allah, he grasped a very firm knot which is never to open and Allah Hears and Knows." (2:256)

On the contrary, totalitarian societies totally deprive the individuals of their freedom. Indeed, this undue exaltation of the state authority curiously enough postulates a sort of servitude, of slavishness on the part of man. At one time slavery meant total control of man over man - now that type of slavery has been legally abolished but in its place totalitarian societies impose a similar sort of control over individuals.

13. Protection of Religious Sentiments:

Along with the freedom of conviction and freedom of conscience, Islam has given the right to the individual that his religious sentiments will be given due respect and nothing will be said or done which may encroach upon his right. The Holy Qur'an declares:

"Say to non-believers! I do not worship what you worship; and you do not worship what I worship; neither shall I worship what you have been worshipping; nor will you worship what I worship; for you is your religion and for me mine." (109:1-6)

14. Protection from Arbitrary Imprisonment:

Islam also recognizes the right of the individual not to be arrested or imprisoned for the offenses of others. The Holy Quran from the English translation of the "Kanzul Iman" has laid down this principle clearly:

"And no soul bearer of burden will bear the burden of another. And if any one heavily loaded calls any other to share its load, not anyone will bear anything from its burden, even though he may be a near relation..." (35:18)

15. Right to Basic Necessities of Life:

Islam has recognized the right of the needy people for help and assistance to be provided to them. In the Holy Quran from the English translation of the "Kanzul Iman", it states. **"And in their wealth there was the right of the beggars and the unfortunate." (51:19)**

Therefore, Islam has made it compulsory for Muslims to pay zakat so that the poor may be heeded and not ignored. Only in Islam does right to basic necessity is defined for the poor with such significance and also ordains the Muslim government for the provisions of basic necessities of life for its citizens.

16. Equality before Law:

Islam gives its citizens the right to absolute and complete equality in the eyes of the law. The Holy Prophet (PBUH) in his last sermon said:

"O people! Your Lord is one Lord, and you all share the same father. There is no preference for Arabs over non-Arabs, or for non-Arabs over Arabs. Neither is their preference for white people over black people, nor for black people over white people. Preference is only through righteousness."

17. Rulers Not Above the Law:

A woman belonging to a high and noble family was arrested in connection with theft. The case was brought to the Holy Prophet, and it was recommended that she might be spared the punishment of theft. The Holy Prophet replied:

"The nations that lived before you were destroyed by Allah because they punished the common man for their offenses and let their dignitaries go unpunished for their crimes; I swear by Him Who holds my life in His hand that even if Fatima, the daughter of Muhammad, had committed this crime, I would have amputated her hand."

18. Right to Participate in the Affairs of State:

It states in the Holy Quran from the English translation of the "Kanzul Iman":

"And those who obeyed the command of their Lord and established prayer and their affairs are decided by mutual consultation and they spend something out of Our provision in Our way." (42:38)

The "Shura" or the legislative assembly has no other meaning except that the executive head of the government and the members of the assembly should be elected by free and independent choice of the people.

19. Right to Property:

Individual ownership of property is a trust from Almighty the Creator. No one has right to destroy or take away property belonging to other people. The Holy Qur'an says: **“O ye who believe! Eat up not your property among yourselves in vanities; but let there be amongst you business and trade through mutual agreement.” (4:29)**

“O believers! Do not betray the trust of God and Prophet, and do not intentionally appropriate, property entrusted to you. (8:27)”

“Believe in Allah and his apostle and spend out of the (substance) whereof he has made you heirs. (57:7)”

20.Right to Knowledge:

The Holy Prophet said:

“It is duty of every Muslim man and woman to acquire knowledge”.

It is an obligation to recite few verses from the Holy Qur'an during performance of five time prayers in a day; therefore it is duty of every Muslim to learn few chapters from the Holy Qur'an by heart. He is supposed to know about his rights and obligations towards parents, spouse, children, and near relatives. All this demands to acquire a minimum level of education. Islamic teachings can be made part of life only through a process of learning by each and every member of the community. It is fundamental right of a Muslim to have facilities and adequate opportunities for learning and acquiring knowledge. The Holy Qur'an says:

“Allah raises up in rank those of you who believe and have been given knowledge.” (58:11)

21. Right to Health Care:

Diseases are considered one of the most disturbing factors in human life. It is duty of the state to provide health facilities to entire population of the country. Cleanliness is part of faith as narrated from the Holy Prophet. Faith is not complete without observing cleanliness. Islamic teachings provide a complete code of health care and preventive measures to make a person healthy and active in his daily routine of life. It is obligation of the state to promote these measures and take adequate steps to ensure provision of clean water and maintain clean atmosphere in living areas. This is the reason that concentration of population is discouraged, and development of new cities is recommended.

22. Occupation and Earning livelihood:

All the people have equal right to conduct business and economic activity according to their choice. They can work for any profession they like. The Holy Qur'an says:

“Do not envy those whom God has given more than you, to every man belongs what he earns; and to every woman belongs what she earns; seek God's grace; verily He knows everything well.” (4:32)

“O believers! Do not unlawfully benefit from one another’s property, but have trade of goods by mutual consent.” (4:29)

23. Freedom of Movement:

Everyone has right to move from one place to another within territorial limits of a country without unnecessary restrictions imposed by the state authorities beyond the scope of law and rules. The Holy Qur’an says:

“Go around the earth and see the fate of those who denied (the message).” (16:36)

Here is an open invitation to move around the earth and observe signs of creation learn through the lessons of history.

24. Freedom of Choice and Action:

Within the scope of law everyone has right to conduct his social, economic and political activities in his daily routine of life. State has no right to provide unnecessary limitations over the activities of the citizens as regards their right to freedom of choice and action. The Holy Qur’an says:

“Say (O Muhammad): Who has forbidden the beauties of life as adornment from Allah which He has brought forth for those who submit to Him, and blessed them with provisions of life pure and agreeable” (7:32)

What is important about civil rights in Islam is that Almighty the law Giver granted those rights and declared Himself the Guarantor, as state has no right to suspend them. Violation of these rights is considered injury to right of Allah.

25. Right to receive the Debt

Islam gives a person a right to debt but has strict injunctions for that. Interest-based debts are forbidden in Islam. Islam takes the matter of debt very seriously and warns against it and urges the Muslim to avoid it as much as possible. And yet, we don’t see it as such. The Prophet said:

“The person in debt will not enter Paradise until the debt is paid off!.”

On another occasion the Holy Prophet said:

“By the One in Whose hand is my soul, if a man were killed in battle for the sake of Allaah, then brought back to life, then killed and brought back to life again, then killed, and he owed a debt, he would not enter Paradise until his debt was paid off.” (Hasan -al-Nasaa’i)

26. Woman’s Rights

Gender roles in Islam are simultaneously coloured by two Qur’anic precepts:

- (i) spiritual equality between women and men; and
 - (ii) the idea that women are meant to exemplify femininity, and men masculinity.
- Spiritual equality between women and men is detailed in Sūrat al-Aḥzāb (33:35):**“Verily, men who surrender unto God, and women who surrender, and men who believe and**

women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth...and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember God much and women who remember – God hath prepared for them forgiveness and a vast reward.” Moreover, A complete Surah has been revealed on women, namely Surah *Nisa*’.

27. Right to inheritance for both women and men:

Islam has given the right of Inheritance to both man and women. The following verse elaborates:

“Unto the men (of a family) belongs a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much – a legal share. And when kinsfolk and orphans and the needy are present at the division (of the property), bestow on them therefrom and speak kindly unto them...” (an-Nisa 4:7-8).

28. International Obligations

Muslims are under obligation to play positive and constructive role among the community of nations. It is their collective responsibility to contribute to the world peace and security. At the international level they are duty bound to struggle for promotion of peace and prosperity of nations. The Holy Qur’an provides a universal principle to maintain peaceful relations with the other communities of the world, an open invitation to all the peace loving nations to come to terms and maintain world peace.

“Come to a word common between us and you” (3:64)

It is an invitation to the world communities to agree on those points which are common between the community of Muslims and other nations.

MISCONCEPTIONS ON HUMAN RIGHTS IN ISLAM

The following are some of the noteworthy misconceptions about the religion of Islam and its principles of human rights. One should note that most of the accusations against Islam could be directed to the Jewish, Christian and other religions as well, since they have religious codes that are deemed unacceptable by modern secular systems of life. There has never been any conflict in Islam between religion and rational science and development of civilization within the framework of faith in the Creator, His Messengers, and His revealed Law.

First Misconception:

Some claim that the Islamic Law is restrictive to essential liberties and incompatible to the advanced civilizations of the world with modern concepts of human rights.

Reply to the Misconception about Shari'ah (Islamic Law)

The worst subservience is to worship others besides the One Lord, Creator and Sustainer of man. Islam does not accept the liberty of the libertine who thinks he may do whatever he desires no matter what. Islam is not only a religion of the spiritual bond between a person and his Lord and Creator, but includes temporal and worldly commandments from Allah, the Wise for all aspects of life. Islam organizes the relationship between man and His Creator as well as the relationships between man and his society and other peoples and nations. Unlike Judaism Islam is universal and is not limited for a specific race of people.

Second Misconception:

Some who do not know basic truths about Islam; whether, pseudo scholars, Orientalists or enemies of Islam, claim that Islam does not respect the legal rights of non-Muslims in the Islamic State.

Reply to the Misconception about Rights of non - Muslims

Allah states in the Glorious Qur'an: **Allah 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 Allah loves those who are just. (60:8)** Those who wage war against Islam, show enmity and force the Muslims into exile, have a different treatment according to Islam. Allah the Exalted states in the Glorious Qur'an: **It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the cruel people (those who disobey Allah). (60:9)**

Interactions between Muslims and non-Muslims are based on cordial and just manners. Commercial transactions are permitted with resident and non-resident non-Muslims of the Islamic society. A Muslim may eat the food of Jews and Christians. A male Muslim may marry a Jewish or a Christian woman.

Third Misconception:

Some claim that the Islamic punishments are cruel and barbaric, and transgress human rights.

Reply to the Misconception about Hudud (Prescribed Punishments)

All societies have a system of punishment for serious criminal offences. The modern system uses prolonged prison terms, but many criminal and social science experts have observed that jail time is not a successful deterrent, and that it most often leaves a sense of loss and uselessness for the criminal, and general maliciousness towards the system perceived as unjust.

The objective of executing these harsh punishments is to teach exemplary lessons to the criminal elements of the society. They act as proven and successful deterrents against the temptations towards committing criminal acts, and therefore protect the rights of all individuals consequently; the entire society enjoys peace and security. For example, if someone knows that he may be struck with the same force cutting the skin and breaking the bone in return for his crime, would he be inclined to go ahead with his assault? In addition to the worldly temporal penalties, criminals are

also advised to beware of the eternal punishment of Allah in the Hereafter for committing crimes. All individuals in the Islamic society who break the laws and Islamic regulations would be subjected to such severe penalties.

Fourth Misconception:

Some claim that the prohibition of a female Muslim to marry a non-Muslim is an infringement against her human rights and her personal freedom, which is permitted in the modern secular law; any individual may marry whomsoever they desire.

Reply to the Misconception about Marriage to a non Muslim

The Islamic rationale behind this restriction is for her protection and for the preservation of the family values and nucleus family unit. Most modern secular laws permit any and all sexual relations between consenting adults, even homosexuality. All this is unacceptable in Islam since sexual relations are only allowed through legal and honorable marriage between a male and a female. Since Islam seeks all means to protect the morality of the human race and guard the family unit against dissolution by divorce, the potential spouse is encouraged to seek harmony, security, and compatibility with the one chosen for marriage, for personal happiness, and for the success of the future family and generation.

Fifth Misconception:

The system of slavery in Islam contradicts Islamic concepts of equality and full personal freedom. This, too, is an encroachment upon human rights.

Reply to the Misconception about Slavery

Considering this world environment, Islamic law followed a long-term and gradual plan to eliminate slavery from society. We do not find any direct command to abruptly stop all dealings with slavery but, rather wisely, the sources of slavery were gradually restricted and diminished and emancipation of slaves encouraged.

Conclusion

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

Family Rights:

- Status in family
- Sanctity of relationship
- Quran orders to respect women
- Education and training of children
- Equal treatment and Importance (Equal to sons)
- Rights as Mother
- Rights of Foster Mother
- Rights as Daughter
- Rights as Wife
- Right of Maintenance (to Mahr – Nafaqa)
- Right of marriage
- Right to accept or reject marriage proposals.
- Right to divorce (Khula)
- Quran orders to respect women
- Education and training of children
- Respect and regard for mothers three times than that of fathers
- Polygamy allowed on the basis of equality
- Decision making
- Polite Guardianship and Better Patronage.
- Inheritance Right for Women
- Decision making

Economic Rights:

- Women in Islam free from economic burden. She does not hasresponsibility to earn
- Right to inheritance
- The right to have their own independent property
- The right to provisions from the husband for all her needs and more.
- The right to work to earn money if they need it or want it
- The right to keep all her own money
- Right to do job
- Women in Islam free from economic burden. She does not has responsibility to earn
- Right of Maintenance (to Mahr – Nafaqa)
- To earn is male responsibility
- Earning allowed within certain limits
- Women would join a profession with the intention to serve
- Islam protects decency and delicacy of women.

- Women in modern society (Comparative analysis)

Social Rights:

- Equality in Status
- Right to Dignity
- Right to Life
- Right to Respect
- Right to Education
- Right to Health
- Right to Justice
- Right to Freedom of Expression and Consultation
- Protection to Woman from False Accusation
- Right of Criticism and Accountability
- Right to Sustenance
- Right to Work
- Right to Vote
- Right to Choose a Husband
- Respect and privileged
- Protection
- Equal social opportunities and benefits
- Approach towards Divorced Women
- Polygamy and Islam
- Equal access to justice
- Women welfare

Religious rights:

- Right of worship
- Seeking closeness to God
- Religious education is compulsory for women
- Women have been given special relief in worships/ religious obligations or concession due to physical constraints.
- Performing Hajj in the company of Mehram
- Performing Hajj is equal to Jihad for women

- Islam keeps the women at ease
- Hijab and protection
- Equal access and right of justice

Political Rights

- Right to vote
- Participation in political affairs
- Women can be in leadership positions
- Representation of Women
- Participation in public affairs

During the Caliphate of Omar Ibn al-Khattab, a woman argued with him in the mosque, proved her point, and caused him to declare in the presence of people: “The woman is right and Omar is wrong.”

Educational rights

- The first revelation "Iqra"
- Islam as pioneer of women education
- Responsibilities of husbands towards their wives
- Prophet (S.A.W) declared it as obligatory for both (male and female to get education)
- Prophet (S.A.W) specified a day for female education and queries
- The commandments of Allah are obligatory for both so knowing it and acquiring knowledge is obligatory as well.
- Wives of Prophet (S.A.W) as teachers and guides.
- Hazrat Ayesha (R.A) as narrator, teacher and expert in theology
- Hazrat Umar (R.A) advised to learn Surah Noor
- Female education for learning not for earning
- **Socio-cultural and religio-political training of next generations**
- Glimpse from the golden history of Islam: Scholarly contribution of women

Misconception about women rights in Islam

- Muslim women are slaves to their husbands/ inferior to them
- Women are forced by their husbands to cover
- Women are backward
- Women are oppressed in Islam
- Women are completely devoid of spiritual, social, economic or political rights
- That men are the masters and women are the slaves
- That men are superior to women
- That men are allowed to beat women
- That one man equals two women
- That one male witness equals two female witnesses

STATUS OF WOMAN IN ISLAM

The status of women in Islam is one of the crucial topics and dominant themes in the modern era. In Islam, a woman has an honored position. She has special respect, love, affection and gentle feeling along with her legal and civil rights. She is seen as a compassionate mother, a beloved wife as well as an affectionate daughter.

Islam recognizes all the basic human, social, economic and political rights of women. The Holy Quran has specified these rights and responsibilities in several verses of Surah:

Al-Baqara, Al-Maidah, Al-Noor, Al-Ahzab, **Al-Muyolida**, Al-Mumtahina and and Al Tahrir. However, in Surah An-Nisaa and Al-Talaq, precise discussions and elaborations are presented on the subject of women's rights and obligations. Similarly, detailed guidance and insight into this very topic is given in many Hadith (sayings of the Holy Prophet Muhammad (PBUH)).

Allah Almighty revealed in the Holy Qur'an:

“Do not covert the advantage which Allah has given some of you over others. To men belongs a share of what they have earned, and to women a share of what they have earned. And ask Allah for his grace.” (04:32)

Similar to the Quran, the Prophetic Hadith also emphasize the honor and respect of women within such a frame of love, endearment and affection. This is especially true when the Hadith teaches about the mother, the wife and the daughter. For example, the Prophet (PBUH) said:

“Observe your duty to Allah in respect to the women and recommend them to be well-treated.”

FAMILY RIGHTS

1. Sanctity of relationship

Islam encourages its followers to be kind with each other. For a women, the sanctity of relationship is what earns her the status in her family. As a mother, the Prophet said that heaven was under her feet. Whereas a daughter, she's a blessing and mercy on her parents. Similarly, as a sister, she is someone equal to that of her brother and the parents are ordained to treat them both equally and fairly. The Prophet said:

“I don't think that a man gets better in faith without loving women better.”

2. Quran orders to respect women

And they (women) have rights similar to those (of men) over them in a just manner..."
HolyQur'an (2: 228).

Therefore, if a man deserves respect, than so does a woman deserves respect. In Islam there is absolutely no difference between men and women as far as their relationship to Allah is concerned, as both are promised the same reward for good conduct and the same punishment for evil conduct. The Quran, in addressing the believers, often uses the expression, 'believing men and women' to emphasize the equality of men and women in regard to their respective duties, rights, virtues and merits. Live with them honorably.

3. Right to accept or reject marriage proposals

In Islam, women have the right to accept or reject marriage proposals and are given rights to even marry a person they like, if their parents agree to it. These teaching have unfortunately not been followed and many a woman doesn't have the right to marry as per her wishes. A great example of letting a woman to decide whether she wants to marry or not is when the Prophet asked Hazrat Fatima before Hazrat Ali had demanded for her hand.

4. Status in family

Woman as a mother, sister, daughter or a wife enjoys special status in Islam. As a mother, she has several rights of motherhood. As a daughter she has certain rights to be extended to her by her father or guardian for her upbringing and well-being. As a wife she holds rights, which are to be observed by her husband including *Mahr* (a marriage portion fixed on the bridegroom at the time of marriage), provision of food, protection and good treatment. These rights are reviewed in some details as under.

5. Rights as Mother

Mother's right include, trust, respect, honor, good treatment, fairness, provision of food, cloth, shelter, special old age care and other daily necessities of life. There are numerous verses in the Holy Qur'an about the rights of mother. The Holy Quran says:

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. (Bani Israil-23).

In another verse Allah stresses:

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness. (Luqman-14)

In a Hadith:

it is quoted from Hazrat Ayesha, wife of the Holy Prophet (PBUH) that one day she asked the Holy Prophet (PBUH):

Who has more rights on woman? The Prophet in reply said —Her husband! —She further asked, —Who has more rights on a man? —The Prophet said —His Mother!

6. Rights of Foster Mother

Islam has given similar rights to those Radai mothers (foster mothers), who breast-feed babies of other mothers. This means any mother who breast-feeds a baby, holds the same respect from the concerned child as his or her real mother. Allah has said:

Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your brother's daughters, your sister's daughters, your foster mothers who suckled you. (An-Nissa-23).

7. Rights as Daughter

Before the advent of Islam, daughters were buried in infancy. Islam forbid such barbaric practice and gave children and daughters the privileges they never had before.

The Holy prophet has said in a Hadith:

Don't dislike daughters, no doubt they are (for parents) more caring and loving.

In another Hadith:

Ans Bin Malik quotes the Holy Prophet Muhammad (PBUH): He who up-brings two girls properly to the age of adolescence, that person will be with me side by side in the Heaven (Muslim)

8. Rights as Wife

A wife has many rights on her husband. Generally, these rights are divided into two categories: One the financial rights like Nafqa (daily food) and secondly, human rights like support, justice, and good treatment.

In the Holy Qur'an, Allah has said:

And among His Signs is this that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy, verily in that are signs for a people who reflect (Ar-Rum- 21).

9. Right of Maintenance (to Mahr – Nafqa)

In Islamic Shariah, Mahr is a right of woman and it is the compulsion on every husband to provide it to his wife according to the Nikkah agreement. The Mahr could be in the form of cash or kind that husband is obliged to pay to his wife upon marriage.

Allah says in the Holy Qur'an:

And give to the women (whom you marry) their Mahar (obligatory bridal money given by the husband to his wife at the time of marriage) with good heart; (Al-Nissa-4).

Likewise Nafqa includes, provision of food, clothes, medical treatment, shelter and fulfilling other day-to-day needs of wife in life. The nafqa rights are valid till marriage is not terminated and as long as wife is alive. Muslim reveals that the Holy Prophet Muhammad (PBUH) has said:

Have a fear of Allah in relation to the fulfillment of wives rights because they are honorable creatures of Allah. You are permitted to enjoy conjugal rights. But be aware that it is necessary for you to provide them with food, cloth and other necessities in the best way. (Al-Muslim-Kitab-ul-Haj)

10. Right to marriage

Islam attaches great importance to the institutions of marriage and encourage its followers to marry as per their choices. The Muslim men can enter into a Nikkah agreement with free, slave or with Ahl-i-Kitab women (believing in a holy book) upon reaching the age of maturity. However, it is not obligatory for every Muslim to marry if they are not in a position to fulfill the responsibilities marriages carries to them.

Allah has said:

And marry those among you who are single (i.e., a man who has no wife and the woman who has no husband) and (also marry) the Salihun (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). (An- Noor 32).

11. Right to divorce (Khula)

The right of a wife to get divorce from her husband is known as the Khula in Islam. Any wife can exercise this right of Khula whenever she desire so. She can go to avail the same right on medical, ethical, and religious or any other ground, which might evolve after marriage or in a situation when she feels her inability to fulfill the rights of husband. At the time of Nikkah a wife can ask for the right of divorce to be given to her.

Allah has said:

It is imperative to note that whatever a husband has given to a wife as Mahr, should be returned by the wife to get separation but a husband cannot claim more than what he has

given to her. It means that he has no right over his wife's property etc. The amount, which a wife has to return for Khula depends upon the understanding between husband and wife. If both agree just a portion of the Mahr may be returned, which is acceptable in Islam.

The Holy Prophet has said:

A wife who demands divorce from her husband without cogent reasons, the aroma of paradise is Haram on her. (Muttafiq Allaih)

12. Education and training of children

Of course women have certain obligations in bringing up their children that are commensurate to their abilities and men have complementary obligations to finance, protect and maintain according to their added responsibilities in the family unit. The Prophet (PBUH) said:

“Whoever takes care of two girls until they reach puberty, he and I will come on the Day of Resurrection like this (two closed fingers).”

About female slave girls, the Prophet of Allah (PBUH) said:

“Whoever has a female child with him (under his guardianship from slavery), and trains her in the best behavior, and teaches her well, and then frees and marries her, will have a double reward [Bukhari #97 & Muslim #154]

13. Respect and regard for mothers three times than that of fathers

In the teachings of the Holy Prophet Muhammad PBUH, there is clear guidance to the rights of mothers. One day a man came to the Holy Prophet and asked:

A man came to the Prophet of Allah (PBUH) and asked him, “O messenger of Allah, Whom should I be more dutiful to?” The Prophet (PBUH) replied: “To your mother.” He asked, then to whom. Then He (PBUH) replied: “To your mother.” The man again asked, then to whom. Then the Prophet (PBUH) replied: “To your father.”

14. Polygamy allowed on the basis of equality

The practice of polygamy was rampant before the advent of Islam. Men used to have a good number of wives in addition to having marital relations with slave women. Islam put restrictions on the practice and forbidden the Muslim to go for more than four wives and that too under exceptional circumstances and with tough conditions. All the Islamic injunctions concerning polygamy were revealed in this very context. Islam has asked husbands to treat wives justly, especially if they have more than one wife. In case they are unable to do equal justice among them it is better for them to restrict to one.

Allah has said to this effect:

But if you fear that you shall not be able to deal justly (with them), then only one, or (slaves) that your right hands possess. That is nearer to prevent you from doing injustice.(Al-Nissa 3).

15. Decision making

Islam considers it essential for women to express their will and views in regards to various matters at home and in the community they live in. Allah considers consultation as the attribute and identity of *Momineen* (those who believe in Allah) and commands all Muslim men and women to practice it.

The Holy Qur'an advises its followers in the following words:

Who (conduct) their affairs by mutual consultation; (Ash-Shura 38).

The affairs mentioned in the above verse refer to all collective matters. The language of the verse denoting masculine gender does not imply that only men are addressed but the women as well, as in other places and as per the style and manner of expression of Qur'an. On these grounds women have the right to be consulted on all affairs affecting their daily matters of life and can also take part in decision making. The Holy Prophet of Islam himself practiced to consult his wives on various matters and sought their opinion.

In the Holy Qur'an it is said:

Indeed in the Messenger of Allah (Muhammad) you have a good example. (Al-Ahzab-21)

16. Polite Guardianship and Better Patronage

Islam has ordained the appointment of a guardian for underage girl who is responsible for her patronage. This order is not limited to certain "Do's and Don'ts" but the guardian is required to use his/her rights and discretion to look after the inherited property and wealth of the girl, bring her up, and educate her till maturity. Parent's discipline in the family is inclined mostly to education and behavioral development of their children. If the parents are not alive, then a guardian from the next close relative will be responsible to bring up the children until they reach the age of maturity. At the same time it is the responsibility of the same relative to manage their property.

17. Inheritance Right for Women

Islam has given the inheritance rights to women in their capacities as mother, sister, daughter, wife, and even as a baby. They all are entitled to get a fixed share in the property of their ancestors.

Allah has said:

There is a share for men and share for women from what is left by parents and those nearest related, whether, the property be small or large—a legal share. (An-Nisaa 7).

ECONOMIC RIGHTS

1. Right to inheritance

Islam has given the inheritance rights to women in their capacities as mother, sister, daughter, wife, and even as a baby. They all are entitled to get a fixed share in the property of their ancestors.

Allah has said:

There is a share for men and share for women from what is left by parents and those nearest related, whether, the property be small or large—a legal share. (An-Nisaa 7).

From a total inheritance of 12 possible heirs, 8 of them are at least for women. These eight women may be a wife, a daughter, a mother, a sister or any blood related relative who comes into the circle of inheritance. Such significance has been given to the women in Islamic society.

2. The right to provisions from the husband for all her needs and more

Islam has truly endowed women with a status par none other. Only in Islam is a woman allowed to ask her husband to pay for her right to live, and heck, even the right to feed. It is the duty of the husband to provide for the clothing of the women and all of her other basic needs which she deems necessary to live. This is the beauty Islam has imparted upon women through its rights given to women.

3. The right to keep all her own money

Apparently, not only it is the right for a woman to ask her husband for money, it is also the right of a woman to keep all of her earnings to herself. The Prophet said to a woman who approached him and told him about her being well-off from her husband that she is allowed to spend in the path of Allah and her family, for Allah will double the reward for her act of generosity.

4. Women would join a profession with the intention to serve

Islam permits women to work outside the house. Allah speaks of those two women who were seen by Moses (Hazrat Musa Alaih-Salam) in the following words;

And when he arrived at the water (a well) of Madyan (Midian), he found there a group of men watering (their flocks), and beside them he found two women who were keeping back (their flocks). He said: —What is the matter with you? || They said: —We cannot water (our flocks) until the shepherds take (their flocks). And is our father is a very old man.|| (AlQasas-23).

These two women had gone out of their house in compulsion to water their animals because their father was too old to perform this task in which Hazrat Musa Alaih-Salam helped them.

5. Right to do job

If we look at history we find that Hazrat Khadija Bint-I- Khuwailad, the Holy Prophet's (PBUH) first wife, was a famous trader of Quraish. Hazrat Kaiba Bint-i-Saad Al-Aslamia was the first ever female doctor or nurse in Islam. During war a tent was installed for her in the mosque and wounded soldiers were brought to her for treatment. In another Hadith the holy prophet has said:—A skilled person is the friend of Allah. Considering this, women should involve themselves in the type of work they can accomplish properly and easily.

6. Women in Islam free from economic burden, She does not has responsibility to earn

Women have been relieved from the duty of earning in Islam. She does not have any responsibility to earn for her family. It is upon the male to earn and feed the wife and the children. During the time of the Prophet (PBUH) came a few wives who claimed to be well-off their husbands and asked if they could give alms and support their family with their money. The Prophet (PBUH) suggested that they have no responsibility to support their family and whatever they pay for their family, itself would be considered a charity. This connotes the huge economic significance women have in Islam and the freedom of responsibility she maintains in Islam.

7. Right of Maintenance (to Mahr – Nafaqa)

In Islamic Shariah, Mahr is a right of woman and it is the compulsion on every husband to provide it to his wife according to the Nikkah agreement. The Mahr could be in the form of cash or kind that husband is obliged to pay to his wife upon marriage.

Allah says in the Holy Qur'an:

And give to the women (whom you marry) their Mahar (obligatory bridal money given by the husband to his wife at the time of marriage) with good heart; (Al-Nissa-4).

Likewise Nafaqa includes, provision of food, clothes, medical treatment, shelter and fulfilling other day-to-day needs of wife in life. The nafaqa rights is valid till marriage is not terminated and as long as wife is alive.

8. To earn is male responsibility

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

(Men are protectors and maintainers of women because Allah has made one of them to excel the other, and because they spend to support them from their means.) [4:34].

This verse emphasizes that the financial and moral responsibilities of a household is the husband's responsibility. The natural, physical and social qualities of men demand that they take charge of these responsibilities since they are of the stronger gender and physically fit to work being free from the burden of menses, pregnancy, nursing and early childrearing. The man is the "guardian" of his own household - a shepherd of his flock and he will be asked and accounted about all his responsibilities.

9. Earning allowed within certain limits

It is only natural for man to work outside the house and earn for the sustenance of the family and for the woman to work inside the house and take care of the children and the family in general. Considering this basic fact, Islamic law does not deprive a woman from the right to work within the limits that protect her honor and dignity. Islam permits the woman to personally conduct her business contracts and financial transactions. All such contracts and transactions are sound and valid in the view of Islamic jurisprudence.

10. Islam protects decency and delicacy of women.

Women by their natural constituency are the weaker sex, built biologically, emotionally and socially for their role as child bearer and homemaker. They are more endowed with intuition and emotional intelligence. This is their natural feminine role that is fully honored and protected. Due to the pains and burdens of menses, pregnancy, delivery, nursing, and continual child-care, women often require various periods of confinement for rest, and they are not required to take on additional financial and vocational responsibilities for the sustenance and maintenance of the household. All these concerns affect the mental state of a woman and will be reflected in her life, attitude and behavior. That's why Islam protects decency and delicacy of a woman in the best way.

Conclusion

According to Islam, God created for mankind the earth to secure his or her share of world's wealth and sustenance. Women in Islam have certain rights supported by the Qur'an to protect them financially, emotionally, and physically. However, these rights are not only dependent on different interpretations of scripture but also on women's social and legal protection.

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SOCIAL RIGHTS

Introduction

Islam acknowledges women in their individual and personal capacity and has protected their social, educational, legal, political, economic and other rights the way men enjoy them in the society. These rights are summarized under the following headings:

1. Equality in Status:

Islam has granted equal status to both men and women and has made no distinction between them on the basis of sex. The Islamic Shariah places equal value to the blood (life) of woman and men and have defined equal punishment for killer of both the gender.

Allah has said:

And whoever kills a believer intentionally, his recompense is Hell, to abide therein; (AnNisaa-93).

2. Right to Dignity:

The following verses signify the human dignity which included both women and men. Allah in the holy Quran says that human beings are his best creation and that is the reason he has blessed Adam with enormous respect.

—We have indeed created man in the best of mould || (Al-Tin 4).

—We have honored the sons of Adam, provided them with transportation facilities on land and sea, given them for sustenance things good and pure, and conferred on them special favors, above a great part of our Creation|| (Al-Israel 70).

3. Right to Life

The Islamic teachings uphold the sanctity of human life (both for women and men) and advise its followers to respect this right to maximum extent. The Holy Quran perceives the killings of an individual to that of the entire humanity. It only allows Islamic courts as competent authority to give verdict for the killing of someone as punishment. A consensus exist amongst all the famous Islamic jurists scholars to this effect.

The Allah says:

—Not take life which Allah has made sacred– except for a cause (under courts verdict)|| (Al-Israel 33) In another place Allah has said: Indeed lost are they who have killed their children, foolishly, without knowledge (AlAnam-140).

4. Right to Respect

The Islamic teachings highlight the respect Allah has given to human beings (both women and men) on many accounts. They were blessed with knowledge of good and bad in order to better perform their role as viceroy of God on earth. They were given the guidance to maintain a good working relationship with each other. Allah has said:

O you who believe! Let not some men among you laugh at others, it may be that the (latter) are better than the (former). Nor let some women laugh at others; it may be that the (latter) are better than the (former) nor defame nor be sarcastic to each other, nor call each by (offensive) nick names: ill seeming is a name connoting wickedness, (to be used of one) after he has believed: and those who do not desist are (indeed) doing wrong! (Al-Hujarat 11).

5. Right to Education

Women make more than half of human population and perform an important role in development of society. This role of women in human society is recognized in Islam. Islam urges both men and woman to become aware and acquire knowledge that they need in life. It has not made any distinction between the two sexes.

—My Lord! Increase me in knowledge. (Ta-Ha-114)

In a hadith, Hazrat Anas states that the Holy Prophet (PBUH) has said:

Acquisition of knowledge is obligatory on all Muslims (Muslim).

6. Right to Health

Islam has termed the saving of a life to the saving of the entire humanity. Thus, it has made it imperative for all the Muslim women and men to go for all those initiatives which may lead to saving of their lives and others. These initiatives may include exercising care to protect one's own health, donating blood, helping the suffering humanity etc. Allah has said:

—Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers). (Al-Baqarah 222)

Similarly, God has made it mandatory for mothers to give suck to their children for two years so that pregnancies could be avoided in this period. The husbands have also been advised to take care of the health of their wives and if they are unable to provide the suck to their children then it is his responsibility to arrange for other means.

7. Right to Justice

The Islamic teachings lay emphasis for the provision of opportunities of equal justice for human beings (women and men). Simultaneously, it asks the rulers to do justice. The following verse from the Holy Quran is quoted as example to this effect.

O you who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it is (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts) lest you avoid justice, and

if you distort (justice) or decline to do justice, verily Allah is well Acquainted with all that you do (Al-Nisa 135).

8. Right to Freedom of Expression and Consultation

Islam considers it essential for women to express their will and views in regards to various matters at home and in the community they live in. Allah considers consultation as the attribute and identity of Momineen (those who believe in Allah) and commands all Muslim men and women to practice it.

The Holy Qur'an advises its followers in the following words.

Who (conduct) their affairs by mutual consultation; (Ash-Shura 38).

The affairs mentioned in the above verse refer to all collective matters. On these grounds women have the right to be consulted on all affairs affecting their daily matters of life. The Holy Prophet of Islam himself practiced to consult his wives on various matters and sought their opinion. In the Holy Qur'an it is said.

Indeed in the Messenger of Allah (Muhammad) you have a good example. (Al-Ahzab-21).

9. Protection to Woman from False Accusation

Islam has provided protection to women from false accusation and introduced exemplary punishment to protect their honor. The holy Quran has declared that all women are chaste and forbidden its followers not to drag them in dirty issues. In case any woman is charged for committing adultery, the man has to produce four eye righteous witnesses to prove his charges. If he fails to do so will be awarded punishment of 80 stripes. The holy Quran says:

Verily, those who accuse believing chaste women, who never even think of anything touching their chastity and are good believers – are cursed in this life and in the Hereafter. (Al-Noor 23)

10. Right of Criticism and Accountability

Islam has awarded full right of criticism and accountability to the women at par with the men. **“Hazrat Umar the second Khalifah once in his sermon advised that don't go for paying big mahar because the Holy Prophet had never paid more than 12 Oqiah of mehar to his wives”.** Hearing this a woman stood and confronted Oh Umar, when Allah want to give use why you are depriving us, did Allah has not ordained in the Holy Quran. And if you have paid huge money to any one of it, don't take back. Hearing this Hazrat Umar confessed his mistake.

11. Right to Sustenance

The Islamic teachings tell us that God is the creator and every things belongs to him. He provides the means for livelihood. Thus it is forbidden for the wealthy people to deprive the weak segment of

their basic necessities of life. In Islamic Sharia the women has the right to inherit from the property of father and at the same time husbands have been made responsible to take care of this right.

12. Right to Work

Islam permits women to work outside the house. Allah speaks of those two women who were seen by Moses (Hazrat Musa Alaih-Salam) in the following words;

And when he arrived at the water (a well) of Madyan (Midian), he found there a group of men watering (their flocks), and beside them he found two women who were keeping back (their flocks). He said: —What is the matter with you? ‖ They said: —We cannot water (ourflocks) until the shepherds take (their flocks). And is our father is a very old man. (AlQasas-23).

These two women had gone out of their house in compulsion to water their animals because their father was too old to perform this task in which Hazrat Musa Allaih-Salam helped them. In practical life, it happens at times that due to certain necessities, a woman has to leave the house and work outside house to fulfill her needs. Islam does not forbid them to do so.

13. Right to Vote

The women have the right to vote and to be consulted in matters at family, community and other levels. Allah has said:

Allah commands you to render back your Trusts to those to whom they are due; andwhen you judge between people that you judge with justice: verily how excellent is theteaching which He gives you! For Allah is He Who hears and sees all things.‖ (Al-Nisa 58)

14. Right to Choose a Husband

Muslim women are entitled to make their own independent decision to choose her husband and decide the terms of marriage agreement with him.

When they have fulfilled their term (attained majority), there is no sin on you if they (the wives) dispose of themselves in a just and honorable manner (i.e. they can marry). (AlBaqarah 234).

Likewise the Holy Prophet Muhammad (PBUH) has said:

Do not marry a widow woman until she asks herself, and do not marry a virgin woman until she has permitted (Al-Bukhari).

15. Respect and privileged

Islam indicates that a man who honors, respects and deals with women justly and integrally, possesses a healthy and righteous personality, whereas a man who mistreats them is an unrighteous and unrespectable man.

The Prophet of Allah (PBUH) said:

“The most complete believer is the best in character, and the best of you is the best to his women folk.”[Tirmidhi #1162 and verified]

About female slave girls, the Prophet of Allah (PBUH) said:

“Whoever has a female child with him (under his guardianship from slavery), and trains her in the best behavior, and teaches her well, and then frees and marries her, will have a double reward.”[Bukhari #97 & Muslim #154]

16. Equal social opportunities and benefits

Men and women have similar obligations and responsibilities to reform and correct the society to the best of their capability. Men and women shoulder the responsibility of enjoining good and forbidding evil equally, as Allah, the Exalted, states in the Qur'an:

(The believers, men and women, are helpers, supporters, friends and protectors of one another, they enjoin all that is good, and forbid all that is evil, they offer their prayers perfectly, and give Zakah (Obligatory Charity) and obey Allah and His Messenger. Allah will bestow Mercy on them. Surely Allah is All-Mighty, All-Wise.) [9:71]

There is no difference between the two sexes in terms of qualifications in humanity, and each complements the other as the two genders of the species. Islam has abolished and abrogated all the previous unjust laws that demoted women as inferior in quality and nature.

17. Approach towards Divorced Women

The Islam asks its followers to do justice with their wives, be patient with them and do not abandon them. The right of divorce has only been allowed to them when it becomes inevitable. Allah has said in the Holy Qur'an to this effect: You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision). So as to leave the other hanging (i.e., neither divorced nor married) .

18. Equal access to justice

The Islamic teachings lay emphasis for the provision of opportunities of equal justice for human beings (women and men). Simultaneously, it asks the rulers to do justice. The following verse from the Holy Quran is quoted as an example to this effect.

Allah commands you to render back your Trusts to those to whom they are due; and when you judge between people that you judge with justice; verily how excellent is the teaching which He gives you! For Allah is He who hears and sees all things (Al-Nisa 58).

Conclusion

It is Islam the only religion that has made women rights equal to men rights and has provided all the due rights that no any other religion has granted so far. Women in Islam are considered precious & valuable and have been granted recognition, protection, respect, modesty and are honored with integrity, prosperity and due rights in all code of life. In Islam, there is no single aspect of social life, where women's rights are subjugated and thus has proved to be the right and true religion and revealed by God, which besides other religious aspects has bestowed women with their due rights.

EDUCATIONAL RIGHTS OF WOMEN

Introduction

Women make more than half of human population and perform an important role in development of society. This role of women in human society is recognized in Islam. Islam urges both men and woman to become aware and acquire knowledge that they need in life. It has not made any distinction between the two sexes. The Divine commands have made it compulsory duty (Farz) of women to learn. In addition, they are also entitled to acquire and learn certain skills that are necessary for them in their personal lives or she is required by the State to perform a specific job come under Farz-e-Kifayah. Allah says:

—My Lord! Increase me in knowledge. (Ta-Ha-114).

1. The first revelation "Iqra"

When the revelation of the Holy Qur'an started the first message Angel Hazrat Jibriel brought to the Holy Prophet Muhammad (PBUH) was:

Read! In the name of your Lord Who has created (all that exists). He has created humans from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not. (Al-Alaq 1-5).

At another place the Holy Qur'an says:

"Are those who know equal to those who know not?" (Az-Zumar-9)

2. Responsibilities of husbands towards their wives

In addition to the above mentioned there are a number of other verses and Hadith where education for women and promoting awareness among them have been made one of the prime responsibilities of husbands towards their wives. The Holy Qur'an says:

O you who believe! Ward off yourselves and your families against Fire (Hell) whose fuel is men and stones, (At-Tahrim-6).

Islam has repeatedly urged the Muslims to try to save their children, wives, and slaves from the fire of hell. They will only be able to do so if they educate them and enable them to choose between good and bad deeds.

3. Prophet (S.A.W) declared it as obligatory for both (male and female to get education)

Seeking of knowledge is mandatory for women and men. The Holy Quran signifies this importance in the following words.

And ask from those who have knowledge if you do not have knowledge (Al Anbia 7).

In addition to the above mentioned verses from the Holy Quran, a good number of Hadith {Saying of Prophet Muhammad (PBUH)} are available in support of female education. Hazrat Anas states that the Holy Prophet (PBUH) has said: Acquisition of knowledge is obligatory on all Muslims (Muslim).

4. Prophet (S.A.W) specified a day for female education and queries

In a famous book of Hadith, Sunnan-I-Baihaqie, it is mentioned that the Holy prophet has said:

“The one who properly educate a slave girl, teaches her discipline, good manners, declares her free and then go for marrying her, will have double rewards.ﷻ

From this Hadith it is quite evident that the Holy religion of Islam was very serious about female education and went to the extent to ask his followers to educate their slaves before setting them free. It is because of this encouragement that during that period, women have competed with men in the field of education. According to Sahih Bukhari Sharif (chapter Kitab-ul-Ilam), once a number of female Sahaba came to the Prophet in a group and said that: Men have more access to you than us! Please fix a special day for us so that we could visit you for seeking guidance! Then Prophet Muhammad (PBUH) fixed a day in which he used to meet women for answering their questions and explaining the teachings of Islam to them.

5. The commandments of Allah are obligatory for both so knowing it and acquiring knowledge is obligatory as well.

On another occasion the Holy Prophet said:

The best amongst you is one who learnt Qur’an and taught it to others.

Baladhri in his book Futuh-ul-Buldan writes that: Umm-al-Momineen Hazrat Hafsa, daughter of Hazrat Umar (the 2nd caliph of Islam), learnt reading and writing from Alshefa-al-Adwi. The Prophet allowed her to continue learning from the same teacher after marrying her.

6. Wives of Prophet (S.A.W) as teachers and guides.

Likewise, the names of several Muslim women can be quoted who received education of the Holy Qur’an, Hadith and Fiqh (Islamic jurisprudence) from the Holy Prophet. In addition, some of them possessed good knowledge and skills of poetry, literature and medicine. The most important among

them was Umm-al-Momineen Hazrat Ayesha (wife of the holy prophet and the daughter of Hazrat Abu Bakr Siddique, the first caliph of Islam).

7. Hazrat Ayesha (R.A) as narrator, teacher and expert in theology

Hazrat Urwa Bin-I-Zubair, a prominent scholar of early Islam once said:

In Islamic laws (Fiqh), medicine and in poetry he has not seen any one more knowledgeable than Umm-al-Momineen Hazrat Ayesha.

Imam Zuhri, another Scholar of early Islam has said that: If we measure the knowledge of all Muslim women and compare it with that of Hazrat Ayesha, indeed, Hazrat Ayesha will be the winner.

Hazrat Bibi Ayesha herself once had said;

The Ansar women are better than all. Because they are courageous and do not allow shyness to prevent them from learning the teachings of Islam. They want to know more about everything.

8. Hazrat Umar (R.A) advised to learn Surah Noor

During the tenure of Hazrat Umar (R.A), he advised the women of his government to learn surah noor by heart. This is another example of how much the focus of education was on the Muslim women even after the passing away of the Prophet (PBUH). Once, a female came to Umar (R.A) and argued with him, and in the end, Umar(R.A) had to admit that the women was right and that he was wrong. This connotes the wisdom and prudence women had at that time and that could've only have happened because of the education and knowledge women had back then.

9. Female education for learning not for earning

Perhaps Islam is the only religion which focuses more on the female education for learning rather than for earning. The purpose behind this is notion is the responsibility endowed upon men to earn and feed his family. Despite education being for the purpose of learning, it is quite evident from the present day scenario and from history that Muslim women used to work. The sole responsibility to earn and provide for his family is of men. Therefore, the education made compulsory for women shouldn't be for the sake of earning but for the sake of gaining knowledge and wisdom.

10. Socio-cultural and religio-political training of next generations

The utmost need and right of women for education can be described best when explained in terms of future. The woman that learns today can preach thousands tomorrow. The whole generation of a socio-cultural and religio-political progress starts with the training of its women. Training and giving a women education is like training and giving education to the entire upcoming generation. This is why Islam gives heed to women being housewives and training their children and their slaves. Women are the backbone of the future generation.

11. Glimpse from the golden history of Islam: Scholarly contribution of women

The Islamic history testifies that Muslim women have made significant contribution to impart knowledge and education. The famous scholars and Ulama of Islam like Imam Bukhari, Imam Shafi, Ibn Khalikan and Ibn-i-Haban all had been used to be the students of female scholars at some stage of their lives. It is said that Hazrat Ayesha (RA) herself was the teacher of 88 scholars. It can safely be concluded from the above verses that women are equally responsible to become aware, acquire education and the information needed for their well-being, fulfill their religious and other obligations in the society and make distinction between good and bad.

Conclusion

Islam emphasizes the right and importance of education unequivocally, access to education for Muslim women has been deeply severed. The Prophet stated:

“Whosoever follows a path to seek knowledge therein, Allah will make easy for him/her a path to Paradise.”

Similarly, the Quran asks, **“Are those who know and who do not know equal?”**

Great emphasis is placed on education and no distinction is made between men and women in Islam.

JUDICIAL RIGHTS OF WOMEN

Introduction

The Islamic teachings also lay emphasis for the provision of opportunities of equal justice for human beings (women and men). Simultaneously, it asks the rulers to do justice.

1. Equal access to justice

The Islamic teachings lay emphasis for the provision of opportunities of equal justice for human beings (women and men). Simultaneously, it asks the rulers to do justice. The following verse from the Holy Quran is quoted as an example to this effect.

Allah commands you to render back your Trusts to those to whom they are due; and when you judge between people that you judge with justice; verily how excellent is the teaching which He gives you! For Allah is He who hears and sees all things (Al-Nisa 58).

2. Decision making

Islam considers it essential for women to express their will and views in regards to various matters at home and in the community they live in. Allah considers consultation as the attribute and identity of Momineen (those who believe in Allah) and commands all Muslim men and women to practice it. The Holy Qur'an advises its followers in the following words.

Who (conduct) their affairs by mutual consultation; (Ash-Shura 38).

3. Right to inheritance

Islam has given the inheritance rights to women in their capacities as mother, sister, daughter, wife, and even as a baby. They all are entitled to get a fixed share in the property of their ancestors.

Allah has said:

There is a share for men and share for women from what is left by parents and those nearest related, whether, the property be small or large—a legal share. (An-Nisaa 7).

RELIGIOUS RIGHTS

1. Right of worship

Both males and females have similar rewards for obedience and penalties for disobedience in this world and the Hereafter. As stated by Allah in the Glorious Qur'an:

(Whoever does righteous acts, whether male or female, while he is a believer, verily, to him We will give a good life, and We shall pay them certainly a reward in proportion to the best of what they used to do.)[16:97]

2. Seeking closeness to God

Women have the same moral obligations and are entitled to the same general rights as men in guarding chastity, integrity and personal honor and respect, etc. No double standards are allowed. For instance, those who falsely accuse a chaste woman of adultery or fornication are publicly punished, just as if a man is slandered. Allah, the Exalted, states in the Glorious Qur'an:

(And those who accuse chaste women, and produce not four witnesses, flog them with eighty lashes, and reject their testimony forever. Indeed, they are those who are disobedient to Allah.)[24:4]

3. Religious education is compulsory for women

Islam entitles women to the same rights as men in terms of education and cultivation. The Prophet of Allah ﷺ said, as reported and authenticated by the scholars of prophetic traditions:

“Seeking knowledge is compulsory for each and every Muslim (i.e. both male and female).”[Ibn Maajah #224 & al-Baihaqi and verified]

Muslim scholars collectively agreed that the word "Muslim" when used in revealed scriptures includes both male and female, as we indicated in parenthesis. Thus, Islam entitles women to the same right of education in order to understand the religious and social obligations, and obligated them both to raise their children in the best manner, in accordance with the right Islamic guidance.

4. Women have been given special relief in worships/ religious obligations or concession due to physical constraints

Equal religious duties and rituals are required from both women and men. Testimony of Faith (Shahaadah), Prayer (Salah), Obligatory Charity (Zakah), Fasting (Saum), and Pilgrimage (Hajj) are equally required of both genders. In some cases the requirements are a bit easier on women to alleviate their special cases of hardship. For instance, in consideration of her health and physical condition, menstruating women or a woman in the state of postnatal bleeding and recuperation are absolved from the duty of prayers and fasting. She is required to make up the days of fasting missed due to menses and postnatal bleeding, but not her prayers, as that would be too burdensome.

5. Performing Hajj in the company of Mahram

The Prophet (PBUH) said:

“A woman must not travel alone without a mahram. No man may enter the house of a woman unless there is a mahram with her.” A man stood up and asked Allah's Prophet (PBUH):

“O Messenger of Allah! My wife is going on Hajj (pilgrimage), while I want to participate in a battle, what should I do?” The Prophet of Allah (ﷺ) said: “Go out with her.” [Bukhari #1763]

For the protection of the honor of women, the Islamic rule encompassed in this tradition forbids any woman, whether she be young or old, single or married, to travel alone without (mahram) as a travel companion. This man must be of those to whom she is permanently prohibited to marry due to their close blood relationship, such as a father, a brother, an uncle, an elder son or nephew after he has reached puberty, or a husband, etc.

6. Hijab and protection

(O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (and/or veils) over their bodies. That is better that they should be known so as not to be annoyed and molested. Allah is Ever Oft-Forgiving, Most Merciful.) [33:59]

This verse clearly states that the reason the woman is obligated to cover herself is to distinguish her to be identified as a respectable Muslim lady, to avoid the annoying glances and glares of the men. As we all know, provocative clothing urges some men to make advances, and expose women to molestation. This may be encouraged and marketed in some societies, but not among the respectable faithful Muslims. All protective measures should be taken to guard women from excess temptation, which are explained in Islamic jurisprudence. Some of them are related to the women's attire like loose fitting body wrapping, head covering, and according to the authentic interpretations of the scriptures of the Qur'an and Sunnah, the face veil.

The Messenger of Allah (PBUH) said in an authentic tradition:

“Verily for every religion there is a characteristic, and the characteristic of Islam is Hays' (modesty, shyness, bashfulness).” [Ibn Maajah #4172 and verified]

MISCONCEPTION ABOUT WOMEN RIGHTS IN ISLAM

1. Muslim women are slaves to their husbands/ inferior to them

Myth

Nowhere in the Quran or in the Hadith has there been written directly connoting that Muslim women are slaves to their husbands or inferior to them.

Fact

Instead whenever the Quran says, it refers to both male and female, by saying,

‘O You People.’ It has indeed become a norm in our society owing to the patriarchal and misogynistic attitude of the male towards the female.

2. Women are backward

Myth

Another misconception perhaps spread by the West is that women are backward.

Fact

This can't be said without any logical backing as the women in today's world, especially the Muslim world, has become quite literate and are excelling in every field of life. Benazir Bhutto comes to mind when one thinks of women who have prospered in this world of male dominance.

3. Women are oppressed in Islam

Myth

Perhaps the biggest misconception regarding Islam is that women are oppressed.

Fact

In a world where women are paid to remove their clothes, it is quite belittling to those who hold their body dear to themselves. Women in Islam are not oppressed when they wear the Hijab or cover their body. They do it by the order of Allah. The Nobel Prize winner Malala Yousaf Zai is a great example to follow.

4. Women are completely devoid of spiritual, social, economic or political rights

Myth

Another misconception is that women are devoid of their basic right to spirituality, socializing, economics, and politics.

Fact

One must understand that it is in Islam that a woman covers her body and herself in spirituality. It is in Islam that she socializes and tries to spread good morale among her sisters. It is in Islam that she has been given a right to earn without having the responsibility to feed her family; and it is in Islam that a woman like Benazir Bhutto becomes the Prime Minister of Pakistan.

5. That men are allowed to beat women

Myth

One ayat of Quran is misinterpreted and presented as proof to allow men to beat women but the reality is opposite to it..

Fact

Muslims are to follow the Prophet as guidance to a successful life. Not once in his entire life did the Prophet beat his wife. If the Prophet didn't, then who are we to beat our wives?

6. That one male witness equals two female witnesses

Myth

Liberals and Seculars accuse Islam of the mistreatment in this regard without considering the logic and rationality behind the concept.

Fact

The Quranic verse of Surah Baqarah where it is said to bring two female witnesses with one male witness is interpreted quite wrong by many people with little knowledge. Two females are required for a witness if one of them forgets, not that two female witnesses equal to one male witness. Indeed one male witness equals to one female witness.

7. Marrying a non-Muslim

Myth.

Most modern secular laws permit any and all sexual relations between consenting adults, even homosexuality. People of such thoughts denounce Islam on the basis of these inhumanely legislations.

Fact

The Islamic rationale behind this restriction is for her protection and for the preservation of the family values and nucleus family unit. All this is unacceptable in Islam since sexual relations are only allowed through legal and honorable marriage between a male and a female. Since Islam seeks all means to protect the morality of the human race and guard the family unit against dissolution by divorce, the potential spouse is encouraged to seek harmony, security, and compatibility with the one chosen for marriage, for personal happiness, and for the success of the future family and generation. Anything that would be a cause for serious potential conflict would be a reason for not allowing the marriage.

8. Women as Head of Family

Myth

This misperception also prevails sometimes in society. Here again, many people tend to denounce Islamic principles as unjust to women. They tend to interpret this requirement as proof of men's superiority over women.

Fact

Again, this assumption is not true. In fact, various psychological and biological studies conducted on the psyche and hormonal functions of women, have proved that men generally tend to react more rationally and less emotionally, than women. Allah says in Quran:

Some people believe that a woman in Islam is regarded as inferior to man since the Quran says (what means):

"Men have one degree above women." [Quran 2: 228]

9. Women's Right of Inheritance

Myth

Those who misunderstand Islam claim that Islam does injustice to women in terms of inheritance. They opine that it is unfair to grant the male a double to that of the female even though they are children of the same parents

Fact

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

(Allah commands you as regards to your children's (inheritance); to the male, a portion equal to that of two females.) [4:11]

. Allah, the Exalted, offered a full and detailed method of women's inheritance in the Qur'an and Sunnah, and if an unbiased student of knowledge reflects on the details, he or she will discover the fault of this opinion.

To begin with, Allah has determined all the shares of all the relatives in respect to their relationship to the deceased. As He the Most Wise said:

(There is a share for men and a share for women from what is left by parents and those nearest related, whether the property is small or large, an obligatory share).[4:7]

10. Power to Divorce is with the Husband

Myth

In pre-Islamic times divorce was a weapon used against the woman solely in a man's hands; when he wanted to harm the wife he would seek to divorce her and then take her back as he pleased. People criticize on the basis of this fact.

Fact

There were no set rules and the woman had no rights in the matter. So Allah (The Almighty) invalidated this injustice by revealing the verse which says:

(Divorce is two times: then one may retain with goodness (and reasonable terms), or let go with goodness (and reasonable terms)).[2:229]

As a way to help preserve the marriage even when some differences occur, a Muslim man following the Sunnah (way)of the Prophet (Peace be upon Him) may only divorce his wife while she is clean from menses wherein he has not had sexual relations with her in that month.

11. On Hijab (Covering Head and Face)

Myth

People sensationalize this issue on the basis of the restrictions Islam impose to protect the dignity of women.

Fact

The modest clothing and covering of the beauty and adornments of women, mandated in Islamic scriptures, is only for her own honor and protection, or not.

Allah (The Almighty) says:

(O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (and/or veils) over their bodies. That is better that they should be known so as not to be annoyed and molested. Allah is Ever Oft-Forgiving, Most Merciful).[33:59]

This verse clearly states that the reason the woman is obligated to cover herself is to distinguish her to be identified as a respectable Muslim lady, to avoid the annoying glances and glares of the men.

12. Testimony of Women

Myth

It is a false accusation to say that making the testimonies and witnesses of two women equal to one man in certain cases is an insult to the woman's intelligence and a dishonor to her integrity. If that were the case, a single woman's testimony would, likewise, not be acceptable in the other affairs of women.

Fact

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

(And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her.)[2:282]

Allah clarifies to assure the rights of others that testimonies will not be valid unless two men, or one man and two women offer them.

Islamic jurisprudence accepts a woman's testimony in all affairs that are private like in confirming the virginity of a woman, delivery of a child, clarification of female sexual defects, and other matters that mandate examination due to a dispute.

13. "Honor Killings" of women:

Myth

Murders by husbands or male relatives of women suspected of disobedience, usually a sexual indiscretion or marriage against the family's wishes. These are tribal laws, not Islamic laws.

Fact

There is no such thing as HONOR killing in Islam (Submission.) All killings are condemned in the Quran in the strongest language. Punishment for these killers will follow the same general rules in the Quran and would not get a lighter sentence for his claims even if they were true. After all, these killers violated the sacred laws of God in the Quran. The punishment in the Quran is based always on an attempt to save lives not to waste lives.

Conclusion

There are some misconceptions that have been widely propagated about women and their rights in Islam. These misconceptions are often repeated by some that maliciously seek to defame Islam and Muslims. Women throughout the past centuries of Islam have been honored, respected, and dignified. The crimes of some who deviate do not reflect upon the principles and laws on which Islam is based.

GENDER EQUALITY IN ISLAM

Introduction

Islam recognizes man and woman as same and equal creature. It is the first and only religion in the world that emphasizes on the equality of both genders. Men and Women are treated in the like way regarding major aspects of life including social , political, religious and economic issues.

I. Equality in Spiritual Aspect

1. According to the Qur'an,

Both genders are dignified and are trustees of Allah on earth.

We have honored the children of Adam, provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors above a great part of Our Creation. (Qur'an 17:70)

Moreover, Qur'an states that, **woman is not blamed for the "fall of man." Pregnancy and childbirth are not seen as punishments for "eating from the forbidden tree." On the contrary, the Qur'an considers them to be grounds for love and respect due to mothers.**

Men and women have the same religious and moral duties and responsibilities. They both face the consequences of their deeds:

And their Lord has accepted of them and answered them: "Never will I suffer to be lost the work of any of you be it male or female: you are members of one another ..."(Qur'an 3:195)

2. Equality in Economic Aspect

1. The Islamic Shari'ah recognizes the full property rights of women before and after marriage. A married woman may keep her maiden name.

2. Greater financial security is assured for women. They are entitled to receive marital gifts, to keep present and future properties and income for their own security. No married woman is required to spend a penny from her property and income on the household. Generally, a Muslim woman is guaranteed support in all stages of her life, as a daughter, wife, mother, or sister. These additional advantages of women over men are somewhat balanced by the provisions of the inheritance which allow the male, in most cases, to inherit twice as much as the female. This means that the male inherits more but is responsible financially for other females: daughters, wives, mother, and sister, while the female (i.e., a wife) inherits less but can keep it all for investment and financial security without any legal obligation so spend any part of it even for her own sustenance (food, clothing, housing, medication, etc.).

3. Equality in Social Aspect

First: As a Daughter

1. The Qur'an effectively ended the cruel pre Islamic practice of female infanticide (wa'd):

When the female (infant) buried alive is questioned for what crime she was killed. (Qur'an 81 89)

2. The Qur'an went further to rebuke the unwelcoming attitudes among some parents upon hearing the news of the birth of a baby girl, instead of a baby boy:

When news is brought to one of them of (the birth of) a female (child) his face darkens and he is filled with inward grief! With shame does he hide himself from his people because of the bad news he has had! Shall he retain her on (sufferance and) contempt or bury her in the dust? Ah! what an evil (choice) they decide on! (Qur'an 16:58 59)

3. Parents are duty bound to support and show kindness and justice to their daughters. Prophet Muhammad said:

"Whosoever has a daughter and he does not bury her alive, does not insult her, and does not favor his son over her, Allah will enter him into Paradise." [Ahmad]

4. Education is not only a right but also a responsibility of all males and females. Prophet Muhammad said:

"Seeking knowledge is mandatory for every Muslim ("Muslim" is used here in the generic meaning which includes both males and females).

Second: As a Wife

1. Marriage in Islam is based on mutual peace, love, and compassion, not just the satisfaction of man's needs:

And among His Signs is that He created for you mates from among yourselves that you may well in tranquility with them and He has put love and mercy between your (hearts); verily in that are signs for those who reflect. (Qur'an 30:21)

(He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him and He is the One that hears and sees (all things). (Qur'an 42:11)

2. The female has the right to accept or reject marriage proposals. Her consent is prerequisite to the validity of the marital contract according to the Prophet's teaching. It follows that if by "arranged marriage" is meant marrying the girl without her consent, then such a marriage is nullifiable if she so wished.

Third: As a Mother

1. Kindness to parents (especially mothers) is next to worship of Allah:

Your Lord has decreed that you worship none but Him and that you be kind to parents. Whether one or both of them attain old age in you life say not to them a word of contempt nor repel them but address them in terms of honor. (Qur'an 17:23)

And We have enjoined on the human (to be good) to his/her parents: in travail upon travail did his/her mother bear him/her and in years twain was his/her waning: (hear the command) "Show gratitude to Me and to your parents: to Me is (your final) destiny." (Qur'an 31:14)

2. Mothers are accorded a special place of honor in Hadeeth too: **A man came to the Prophet Muhammad asking: O Messenger of Allah, who among the people is the most worthy of my good companionship? The Prophet said, your mother. The man said then who is next: the Prophet said, Your mother. The man further asked, Then who is next? Only then did the Prophet say, Your father. (al Bukhari)**

Fourth: As a Sister in Faith(Generally)

1. According to the Prophet Muhammad's saying:

"Women are but sisters (or the other half) of men (shaqa'iq).

2. Prophet Muhammad taught kindness, care, and respect of women in general:

"I commend you to be kind to women"

Fifth: Issue of Modesty and Social Interaction

1. There exists, among Muslims a big gap between the ideal of the real. Cultural practices on both extremes do exist. Some Muslims emulate non Islamic cultures and adopt the modes of dress, unrestricted mixing and behavior resulting in corrupting influences of Muslims and endangering the family's integrity and strength. On the other hand, in some Muslim cultural undue and excessive restrictions is not seclusion are believed to be the ideal. Both extremes seem to contradict the normative teachings of Islam and are not consistent with the virtuous yet participative nature of the society at the time of the Prophet Muhammad.

2. Parameters of proper modesty for males and females (dress and behavior) are based on revelatory sources (the Qur'an and authentic Sunnah) and as such are seen by believing men and women as divinely based guidelines with legitimate aims, and divine wisdom behind them. They are not male imposed or socially imposed restrictions.

4. Equality in Legal/Political Aspect

Both genders are entitled to equality before the law and courts of law. Justice is genderless.

And for those who launch a charge against their spouses and have (in support) no evidence but their own their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife if she bears witness four times (with an oath) by Allah that (her husband) is telling a lie; And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth. (Qur'an 24:69)

Conclusion

Both the male and the female are equal in terms of their humanity. Islam does not categorize women, for instance, as the source of evil in the world for some & original sin that caused Adam (Peace be Upon Him) to be dismissed from Paradise, or to be the cause of evil in the world by setting loose a Pandora's box of vices, as some other religious doctrines and fables teach.

Allah, the Exalted and Almighty, states in the Glorious Qur'an:

(O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women...) [4:1]

DIGNITY OF MEN AND WOMEN IN ISLAM

Introduction

Islam places great emphasis on the dignity of human beings regardless of their gender or race or even status. The dignity comprises rights and duties. It means that all human beings are created equal by the One Creator, and no one is superior to another on the basis of his or her birth or family or tribe. It is only the divine that alone is the judge to decide who lived up to his/her dignified status accepting the dignity of the other. The dignity also means that human beings have a right to life, right to freedom of religion, right to freedom of lifestyle, right to labor, right to security and right to family are secured, even if that means that human beings do not accept divine guidance.

1. According to QURAN

According to the Holy Quran,

"Certainly we gave dignity the Children of Adam, and carried them over land and sea, and provided them with all the good things, and given them an advantage over many of those We have created with a complete preference. (Q.17:70)

This verse eloquently shows the dignity of human beings without allocating it to Adam (A.S.), the Prophet, or a special group of individuals. This positive verse discusses honor and dignity of human kind.

There are numerous examples in the Quran which highlight the high status of human beings and stress on upholding it. From the teachings of Islam it is revealed that the divine spark is present in every human; however, it needs an enabling society to ignite it.

2. The gift of tawheed for mankind

The meaning of "Tauheed" is to believe that there is no Partner to Allah in His Being and in His Attributes. In other words, how Almighty Allah is, we do not believe that there is another being like Him. If any person believes on the contrary, then his belief would constitute Shirk. We should remember that the attributes of Allah, among others, include the act of Listening, Seeing and Possessing Knowledge. If any individual believes that another possesses these Attributes, he will be guilty of Shirk.

3. Salvation from shirk of shirk:

The Almighty Allah has in fact very clearly explained the action Shirk and Tauheed, thereby completely eradicating the concept of non-religion. It is very surprising that after explaining the differences in the concept of Tauheed and Shirk so clearly, there are still doubts in the minds of those whose sole duty it is to destroy the concept or fundamentals of unity found in Islam.

4. Man as a viceroy of ALLAH:

God has appointed man a viceroy, deputy or vicegerent in the earth. This office of viceroyalty or deputyship places a great responsibility on man. In fact man has been put in a great test or trial. God has made serviceable unto man whatsoever is in the heavens and whatsoever is in the earth and has loaded him with His favours both without and within. All this has been given to man with a view that God may try him by the test of that which He has given him. God thereby tests him whether the man is thankful to Him for the favours given to him and whether the man spends his wealth in God's way out of that which he has been given.

5. The gift of revelation and communication:

Allah has given mankind the gift of divine revelations through their prophets with which we came to know the injunctions of Allah and guidance of Islam in every sphere of life.

6. Worship and relationship with ALLAH:

The real purpose of Islam is to cleanse the inner and outer being of a person. Islam does not concern it's self solely with the heart or the appearance. On the contrary, it reconstructs man as whole, inclusive of his inner and outer being, under the guidance of the divine. Surely faith begins in the heart: however, after completely illuminating the heart, it does not remain hidden there and begins to envelop our world of thought, pour forth from our mouths and spread to all of our faculties. A mind and soul that has formed a consistency between its internal and external world and for what is existent in his inner world to reflect onto its outer world are the most important principles in mental and spiritual wellness.

7. Wealth of knowledge:

Islam is the religion of knowledge. The first aayah of the Qur'aan to be revealed enjoined reading which is the key to knowledge. Allaah says (interpretation of the meaning):

“Read! In the Name of your Lord Who has created (all that exists).

He has created man from a clot (a piece of thick coagulated blood).

Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen.

He has taught man that which he knew not”[al-‘Alaq 96:1-5]

In Islam, knowledge comes before action; there can be no action without knowledge, as Allaah says (interpretation of the meaning):

“So know (O Muhammad) that Laa ilaaha ill-Allâh (none has the right to be worshipped but Allâh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women”

[Muhammad 47:19]

8. Superiority over all creation:

According to the Glorious Qur'an a human being can be the best and the most perfect creature. As far as our knowledge permits, we recognise, comprehend and identify these beings according to given norms. If we compare man to any form of matter or living things such as plants and animals and so on, we will immediately draw an important conclusion that human beings are better, more intelligent and perfect.

The verse of the Holy Quran, which so comprehensively covers this concept of service to humanity, reads

O people of Islam, "You are the best people ever raised for the good of mankind because you have been raised to serve others; you enjoin what is good and forbid evil and believe in Allah." (3:111)

9. Self esteem:

Self-Esteem is the value that we give ourselves and the opinion we have of ourselves. Allah (Subhanahu wa Ta'ala) blessed us with an all-encompassing way of life called Islam over 1400 years ago, and it advocates the rights of all creation (men, women, elderly, children, animals, and our own 'self').

10. Equality of Mankind

One basic element in the value system of Islam is the principle of equality or equity. This value of equality is not to be mistaken for or confused with identicalness or stereotype. Islam teaches that in the sight of Allah Almighty, all people are equal, but they are not necessarily identical.

11. Taqwa as benchmark of position and status

In Islam, no one is superior to the other on the basis of race, colour, wealth or status. The only thing which distinguishes a man is 'taqwa' which is also mentioned in Quran, Surah-Hujrat.

12. Human welfare

Islamic teachings on human welfare have been codified in its central religious book known as the Quran, which the Muslims believe was revealed by God for the mankind. These teachings have often been exemplified by Islamic prophet Muhammad as displayed in his sayings and practices. To the Muslims, Islam is what the Quran has instructed to do and how Muhammad has put them into practice..

13. Universe belong to mankind

Allah has made clear in his Holy Book that I created Men only for the purpose to worship me. This universe is a practice of man's actions and doings, he will be judged on the last day for every word and action before God.

14. Prophets as role models for successful and purposefull life

The life of Prophet Muhammad (peace be upon him) is full of countless examples that show his status as a role model for Muslim societies and individuals. His life is one that was dominated by a superior morality, good habits, noble and gentle feelings and superior skills, all of which are characteristics that help prevent people from getting entangled in a web of sin. The rich and the prosperous, the poor and the needy, the ruler and the ruled, the weak and the lonely, the conqueror and the victorious commander, the teacher and the student, the preacher and the mentor, the merchant and the craftsman, the employer and the employee - in other words, every sort of person can find truths in Prophet Muhammad's life that constitute an example for them to follow

15. Respect for non Muslim

The Quran instructs Muslims to treat non-Muslims courteously in a spirit of kindness and generosity, given they are not hostile towards Muslims. God says:

"God does not forbid you from those who do not fight you because of religion and do not expel you from your homes – from dealing kindly and justly with them. Indeed, God loves those who act justly. God only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion – (forbids) that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers." (Quran 60:8-9)

16. Usage of reasoning ,wisdom and observation

In this Quranic verse Allah highlights the high value of one having been blessed with wisdom and knowledge.

He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding. Quran (Surah Al-Baqara, Verse 269)

17. Freedom of belief

Man's dignity, according to Islam, is far above that he should be forced to accept some belief. The Quran says:

"The truth is from your Lord; so let him who pleases believe and let him who pleases disbelieve." (18:29.)

Belief is something which must convince a human being's heart and enter it. When some Arab tribes newly joined Islam, and used the expression "We believe," the Quran told them not to say "We believe," but rather that "We have become Muslims" or "We have submitted" because, says the Quran, "faith has not yet entered into your hearts". Therefore Islam does not consider it sufficient to merely follow the precepts of the religion in the outward, mechanical sense, but your hearts must become convinced of the truth of the faith.

18. Freedom of Thought, Conscience, and Religion

Al-Quran has stated at a number of places of think over again and again in order to gain true knowledge, e.g.

Religious freedom is one of the most important aspects of Islam. Al-Quran says,

“There is no compulsion in religion. The right direction is henceforth distinct from error..”(II:256).

The right to religion and conscience provides every citizen with liberty of belief and worship. He is free to perform the rites connected with his religious belief, and the state would neither interfere nor prevent him from doing so.

19. Freedom of Opinion and Expression.

Islam gives complete freedom of opinion and expression. On one occasion the Prophet of Islam said:

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“Verily, the greatest jihad (holy war) is the expression truth before an oppressive ruler”.

Once Caliph ‘Umar was speaking to a Friday congregation from the pulpit. A commoner stopped him by saying that he would not listen to him until he told him how did he get a second piece of cloth to make an apparel, because being of greater bulk one piece of cloth (which had been given to each of the citizens) could not cover the whole of his large body. The Caliph’s son “Abdullah stood up and said that he had given his share of the cloth to his father for making his garment.

COMPARATIVE ANALYSIS OF HUMAN DIGNITY IN OTHER RELIGIONS

Human Dignity In Christianity

In Christianity, man is born sinner. They are of the view that Christ is supposed to save those who believe in Him as the second person of the Trinity, whose blood will save them from the wrath of God the Father.

There are several lines of biblical evidence for the historic Christian doctrine that we are all born into the world with sinful natures, due to the sin of Adam.

Scripture says that we are born sinners and that we are by nature sinners

Psalm 51:5 states that we all come into the world as sinners:

“Behold, I was brought forth in iniquity, and in sin my mother conceived me.” Ephesians 2:2 says that all people who are not in Christ are “sons of disobedience.”

Human Dignity in Hinduism

According to the belief of Hindu's, man has differentiated in four categories on the basis of their castes (Barahman, Khashtri, Waish, Shoodar). The superiors hate the inferiors, and all of this violate the human respect and dignity.

Human Dignity in Judaism

According to Judaism, they are the only superior race in the world, and all others are born to be subordinated. They are given divine guiding and privileges to every worldly pursuit in life.

Conclusion

Islam is a religion that aims to ascertain, uplift and sustain the honor and dignity of man. In Islam, man is God's vicegerent on earth. Every terrestrial component has been created for the purpose of accommodating and facilitating the fulfillment of man's noble mission of vicegerency. Man resides in the center of Islam's universe. As such, the creation of man stood for the last segment in a long formative process of creation during which everything that there is came into existence.

CIVILIZATION AND CULTURE

Introduction

A **civilization** is generally defined as an advanced state of human society containing highly developed forms of government, culture, industry, and common social norms.

Characteristics of Civilization

“Civilization is a social system which helps man to increase his cultural output.”

Civilization consists of four main elements: economical resources, political systems, moral traditions and science and arts. The development and progress of a civilization requires many factors such as geographical and economic factors, and psychological factors such as religion, language and education. The collapse of a civilization stems from factors which are the opposite of those which lead to its rise and development; the most important of these destructive factors include moral and intellectual decadence, lawlessness and breakdown of social systems, the spread of oppression and poverty, the spread of pessimism and apathy and the lack of competent and sincere leaders.

The most important thing that attracts the attention of the one who studies our civilization is that it is distinguished by the following features:

1. The second of the characteristics of our civilization is that it is humane in its inclinations and objectives, universal in its ambition and message.
2. The third of the characteristics of our civilization is the way in which it gave prominence to moral principles in all its systems and fields of activity, and never abandoned these principles or used them as means of benefitting a state, a group or an individual. In ruling, in science, in legislation, in war, in peace, in economy, in the family; it paid attention to these moral principles in legislation and in implementation of laws. In this field it reached a high level that has never been attained by any civilization before or since.

Culture

Culture is defined as the shared patterns of behaviors and interactions, cognitive constructs, and affective understanding that are learned through a process of socialization. These shared patterns identify the members of a culture group while also distinguishing those of another group.

Definition

Culture is notoriously difficult to define. Many social scientists have defined culture in different ways.

"Culture is the collective programming of the mind which distinguishes the members of one category of people from another."

"By culture we mean all those historically created designs for living, explicit and implicit, rational, irrational, and nonrational, which exist at any given time as potential guides for the behavior of men."

CHARACTERISTICS OF CULTURE

(1) Culture is social:

Culture does not exist in isolation. It is a product of society. It develops through social interaction. No man can acquire culture without association with others. Man becomes a man only among men.

(2) Culture is shared:

Culture is not something that an individual alone can possess. Culture in sociological sense is shared. For example, customs, traditions, beliefs, ideas, values, morale etc. are all shared by people of a group or society.

(3) Culture is learnt:

Culture is not inborn. It is learnt. Culture is often called "learned ways of behaviour". Unlearned behaviour is not culture. But shaking hands, saying thanks' or 'namaskar', dressing etc. are cultural behaviour.

(4) Culture is transmissive:

Culture is transmissive as it is transmitted from one generation to another. Language is the main vehicle of culture. Language in different form makes it possible for the present generation to understand the achievement of earlier generations. Transmission of culture may take place by imitation as well as by instruction.

(5) Culture is continuous and cumulative:

Culture exists as a continuous process. In its historical growth it tends to become cumulative. Sociologist Linton called culture 'the social heritage' of man. It becomes difficult for us to imagine what society would be like without culture.

(6) Culture varies from society to society:

Every society has a culture of its own. It differs from society to society. Culture of every society is unique to itself. Cultures are not uniform. Cultural elements like customs, traditions, morale, values, beliefs are not uniform everywhere.

(7) Culture is dynamic:

No culture ever remains constant or changeless. It is subject to slow but constant change. Culture is responsive to the changing conditions of the physical world. Hence culture is dynamic.

(8) Culture is gratifying:

Culture provides proper opportunities for the satisfaction of our needs and desires. Our needs both biological and social are fulfilled in the cultural ways. Culture determines and guides various activities of man. Thus, culture is defined as the process through which human beings satisfy their wants.

Conclusion:

From the above discussion we are clear that each and every society has a culture of its own. Culture is not only diverse but also unequal, and is found in societies throughout the world.

SALIENT FEATURES OF ISLAMIC CIVILIZATION

Like the human being, every civilization has a body and a soul. The body of a civilization is its material achievements in terms of buildings, industrial facilities, machinery and anything which reflects welfare and earthly advancement. Its soul is the set of creeds and concepts which condition the behaviors of individuals and groups, their mutual relationships and their worldview. These are the elements which constitute the characteristics of the Islamic civilization.

Five main characteristics do distinguish the Islamic civilization from other past and present successive human civilizations and place it at an outstanding position:

1. Tawhid: The bedrock of Islamic Civilization

The first characteristic is the fact that it is a civilization based on Islamic faith, imbued with its values and principles. It is a monotheistic civilization based on the belief in the oneness of Allah Almighty, the Creator of men and all creatures. It is also partly a man-made civilization, built on sturdy religious background of faith. The holy, righteous religion was, indeed, a strong factor which contributed to the rise and prosperity of this civilization.

2. Universal dimension

The second characteristic is its being a civilization with a human, universal dimension, and not associated with a particular geographic region, race or historical era. It rather concerns all peoples and nations and has echoes that reach different parts of the world. It is a civilization which shields all human beings and whose fruits are generously yielded at hand's grasp for any one, indifferently. The Islamic civilization is predicated on the idea that Man has precedence over the rest of Allah's creatures, that all human activities should lead to the happiness and welfare of Man and that any action intended to serve this goal is a God-blessed action, indeed a human action in the first place.

3. Open and Pluralistic

The third characteristic is its being a generous civilization which drew on the human civilizations and cultures experienced by the peoples of the ancient world, but contributed copiously to the

advancement of science, knowledge and the values of justice, equality, beauty and virtue. Its output benefited humanity at large, regardless of race, color or even religion. Muslims and non Muslims, be they Christians, Jewish or pagans, coexisted together within the Islamic civilization.

4. Balanced Civilization

The fourth characteristic is its being a well-balanced civilization which secures fair equilibrium between the materialistic and the spiritual sides with exemplary moderation that has always been a characteristic of Islamic thought and a distinctive feature of the Islamic civilization throughout its history. No excess, no neglect, no ill-founded extremism, no recklessness. It is a moderation built on justice and equity.

5. Eternal Civilization

The fifth characteristic is its being a perennial civilization which will last as long as Islam, because it is based on the very principles of Islam which Allah will preserve eternally. Thus, it is a civilization with unique characteristics, a civilization that never withers away since it is not a national or a racial civilization nor does it run counter to human nature. In all cases, Islam should not be identified with Muslims, these may become weak or less influential but Islam remains firm. The Islamic civilization is therefore permanently buoyant and has self renewing cycles and unrelenting dynamics.

ELEMENTS OF ISLAMIC CIVILIZATION

Islamic Civilization consists of five main elements: Pillars of Islam, concept of lawful and unlawful, political organization of society, moral traditions and development of science and arts.

Distinctions of Islamic Civilization

1. Tawhid

All the religions of the world including the modern civilization emphasize on the welfare of humanity but Islam is having a distinction. For example Islam protects the humanity from degradation by concentrating and emphasizing on the worship of only one God and by clarifying that the God Almighty is one in His person and in His characters and by declaring that He is having no partners.

2. Self-purification

All the religions and modern civilizations emphasize on spending wealth in charity but Islam makes it obligatory upon its followers who are in possession of certain amount of wealth to spend a part of it in charity each year. God Almighty declares in the Holy Quran that those people who spend their wealth in charity and for noble causes are giving loan/Qarz-e-Hasana to Him and He would repay/discharge this loan manifold either in this world or in the Hereafter. Islam abhors economic exploitation of people by completely prohibiting all kind of usury / interest.

3. Dignity of Men

Islamic civilization is based on the dynamic principles of equality and equity. Islam does not accept distinction / superiority of people on the basis of color, race, creed or language. The only aspect of priority accepted by Islam is piety. In verse No. 13 of Surah Hujraat (Private apartments), God Almighty says

“Human beings, We created you all from a male and female, and made you into nations and tribes so that you may know one another. Verily, the noblest of you in the sight of Allah is the most God fearing of you. Surely Allah is All knowing, All-aware”.

The Holy Prophet (P.B.U.H) himself belonged to the middle class and the selection of the orthodox caliphs was only an account of piety and consultation.

4. Equality

Probably one of the most wonderful things about Islam civilization is that it's history is rich with the representation of many races. In Islam, no race ever had to fight for equality. No matter where you go in the world, Muslims of all races and colors stand shoulder to shoulder in prayer as equals. Despite all the politics and culture, when it comes to Islam, we all pray together in the same row. This is especially apparent in Hajj where people from all over the world stand together.

5. Social Justice

The Islamic civilization pioneered the implementation of social welfare by establishing institutions to provide support to individuals in all levels of society in a trust system known as waqf. There were institutions for the disabled, the blind, and those in need who would find shelter, food, and education. There were also institutions for mothers of young children.

6. Moral Values

Moral values are the moral or spiritual aspect of the Islamic civilization. They are also the essence and basis for any civilization. In the meantime, they ensure the secret of their survival and resilience throughout the history and generations. If this aspect disappears one day, man will lose his moral warmth, which is the spirit of life and existence; mercy will quit his heart; his conscience will not be able to play its role; he will no longer know the truth of his existence and himself; and he will be bound with material restrictions, from which he cannot escape.

7. Tolerance

Islam has ever since built it's civilization on the basis of tolerance, it never discriminated against the religions that preceded it, nor did it stood against the different ideologies and beliefs that existed, but instead, its slogan has always been:

“Announce the good news to my slaves, those who listen to the word (of Tauhid) and follow the best thereof, those are the ones whom Allah has guided and those are men of understanding”. (Az- Zumar 17-18)

8. Rule of Law

Islamic civilization, since the time of Prophet Muhammad (s) until now, is firmly founded on the concept of 'rule of law.' For that reason, the law is published and known, and citizens and courts are expected to uphold it. In addition, Muslim citizens must adhere to Islamic law - Shariah. If a Muslim citizen commits a religious violation, he is judged according to Islamic law. A non-Muslim citizen is judged in religious issues by the laws of his own faith.

Conclusion

Civilization being a response to human needs, the Islamic civilization has met all these needs at different eras and had been, for many decades, the uncontested leading civilization of the world. The Islamic civilization has therefore the privilege of setting up the cornerstone of modern European civilization since it had contributed through its achievements in the areas of medical science, pharmacy, chemistry, mathematics and physics, to the acceleration of the advent of the renaissance and the ensuing revival of different sciences which continued, since then, to develop and yield.

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ISLAM AND THE WORLD

IMPACTS OF ISLAMIC CIVILIZATION ON THE WEST AND VICE VERSA

1. Impacts on Western science and Knowledge

Introduction

Ever since Islam was born, Muslims had made immense leaps forward in the area of Science. Cities like Baghdad, Damascus, Cairo and Cordoba were the centers of civilization. These cities were flourishing and Muslim scientists made tremendous progress in applied as well as theoretical Science and Technology. In Europe, however, the situation was much different. Europe was in the Dark Ages. The real exchange of ideas which led to the scientific revolution and to the renaissance occurred in Muslim Spain. A University was opened in Cordoba where different works of science were translated into European dialect. From there on, the West started gaining knowledge and not before the 14th century, created the Oxford and Paris University.

1. Medical science

The Muslims ravished in the medical sciences till at least the renaissance movement. They gleaned material from the Greek, Persian, and Hindu sources and translated into Arabic. From there onwards, they performed experiments and found discoveries of new heights. They flourished in the field of medical sciences as well as encyclopedia of medicine..E.g. 1. The Persian Al Razi(Rhazes):Al Havi (Continens) 2. IbnSina (Avicenna): The Canon of Medicine – 760 drugs.

2. Astronomy, Geography and Navigation

The Arabs imbibed the astronomical, geographical, and navigational science and made further progress in these fields. They considered the world round and calculated the nearest figures of its circumference and measured quite accurately the length of terrestrial degrees. They worked out tables of latitude and longitude and worked out means of determining positions. It was under the tutelage of these navigators that “Prince Henry, the Navigator” trained his sailors and became famous for his Portugal conquest. Columbus learned navigations from this newly conquered Portugal and went on to discover US by going through Spain. E.g. 1) ibn-batuta: 120,000 km Morocco to North Africa, Egypt, Arabia, Yemen, Asia Minor, Crimea etc (1349 AD) 2) Baghdadi: Marasid-ul-ittila’

3. Mathematics

Arithmetic and the decimal system, along with the algebra was introduced by the Arabs in the Western civilization. To Arabs belongs the credit of preserving the useful ‘zero’ from India and putting it to work in elaboration of the decimal system without which the achievements of the modern sciences would have been impossible. Similarly, the word algebra is derived from the word al-gebar (binding together). Algebra was further handed down to Europe through Spain and Sicily. E.gIbn-Haethem , Al-Biruni, Muhammad ibn Musa Khwarizmi: Algebra and Muqabilah.

4. Philosophy

According to Philip K Hitti, “to the Muslim thinkers, Aristotle was truth, Plato was truth, the Koran was truth; but they knew what the real truth was so they never mingled any other thoughts and balanced the three as per necessity.” This laid the foundation for the later Christians to renaissance where new philosophers emerged. Who led them to such endeavors were people like the mystical al-Ghazali, the Cordovan philosopher IbnRushd (Averroes), and other Muslim philosophers.

5. Art and Architect

Islamic decorative arts were highly valued imports to Europe throughout the Middle Ages. In the early period textiles were especially important, used for church vestments, shrouds, hangings and clothing for the elite. Islamic pottery of everyday quality was still preferred to European wares. Medieval art in Sicily is interesting stylistically because of the mixture of Norman, Arab and Byzantine influences in areas such as mosaics and metal inlays, sculpture, and bronze-working.

6. Books and libraries

After the conquest of Iberia, the Muslims established a colossal library where around 500,000 books on different topics could be found. The Muslims were writing on different fields, from physics, chemistry, math, biology, to literature, astronomy, geography, navigation and further on. After the crusaders’ conquest of Iberia, they had the opportunity to take the benefit of this library.

7. Universities and colleges

The Guinness World Records recognizes the University of Al Karaouine, founded in 859 AD, as the world's oldest degree-granting university. The Al-Azhar University was the first university in the East, and perhaps the oldest in history. The madrasa is one of the relics of the Fatimid dynasty era of Egypt, descended from Fatimah, daughter of Muhammad. It is still considered the oldest university in the history. Similarly, University of Naples was made in 1224 AD by the influence of the Muslim universities and medical foundations.

8. Industry

Muslim engineers in the Islamic world were responsible for numerous innovative industrial uses of hydropower, early industrial uses of tide mills, wind power, and fossil fuels such as petroleum. A variety of industrial mills were used in the Islamic world, including fulling mills, gristmills, hullers, sawmills, shipmills, stamp mills, steel mills, sugar mills, tide mills, and windmills. Muslim engineers also employed water turbines, and gears in mills and water-raising machines, and pioneered the use of dams as a source of water power, used to provide additional power to watermills and water-raising machines. The transfer of these technologies to medieval Europe later laid the foundations for the Industrial Revolution in 18th century Europe

9. Paper making

Paper making first introduced in Europe when the Arabs were attacked by the Chinese in Samarkand. The Chinese ruler came to know about the artisans who could make paper and sent them to Persia and Egypt. They further went on to Spain and Sicily, and onwards to Italy.

Papermaking was first introduced in Spain in 12th century. The first paper mill was set in Italy in 1276 AD. With the bestowment of paper, printing press emerged in 1449 AD.

10. Chemistry

Western alchemy was directly dependent upon Arabic sources. The Latin alchemical works of "Geber" were standard texts for European alchemists. Translations from Arabic work attributed to Jābir ibn Hayyān, including the Kitab al-Kimyā (titled Book of the Composition of Alchemy in Europe), and the Book of Seventy (before 1187). There is no doubting the influence on medieval European alchemy of the translated Arabic works.

The alchemical works of Muhammad ibn Zakarīya Rāzi (Rhazes) were translated into Latin around the 12th century. Several technical Arabic words from Arabic alchemical works, such as alkali, found their way into various European languages and became part of scientific vocabulary. The invention of nitric acid, sulphuric acid, and hydrochloric acid are a common invention in the today's world brought in by Muslim alchemists, as well as method of evaporation and crystallization. Melting of metal and making it into gold was another technique brought by these alchemists.

11. Gunpowder

Like the papers, the gunpowder was also borrowed by the Muslims but used in a total different manner. The Muslims developed the gunpowder to use it for the canon it made. The stone canons were shot using the gunpowder. The use of arquebus (an old rifle type of gun with a knife on support) was first used in Spain and judging by the date of its invention, it probably seems to be established adjacent to the canons and the explosives made by the Muslims.

12. Surgery

The Arabs also established medical schools where they would implement their knowledge through practice. This was done by many skillful surgeons as well. The skill of surgery spread from the Arabs of Spain and Sicily to the rest of Europe.

13. Machinery

IbnFirnas of Islamic Spain invented, constructed, and tested a flying machine in the 800's A.D. Roger Bacon learned of flying machines from Arabic references to IbnFirnas' machine. The latter's invention antedates Bacon by 500 years and Da Vinci by some 700 years. Though these sophisticated machinery were designed by the Muslims, their real practice was put by the West, Europe in particular.

2.Impacts on Western Culture and society

Introduction

The influence of Islamic culture and civilization on medieval Europe was decisive and largely irresistible. Medieval Europeans hated Islam as a religion but admired it as a culture and

civilization. The works of Muslim philosophers, theologians, scientists, poets, storytellers, artists, and mystics penetrated the European cultural landscape from the ninth to the sixteenth century. During those times, the conditions of the Muslim states were better, more neat, and cleaner than the Christian states.

1. Life Style

The life style of the West before the advent of Islam was quite extravagant. The Muslims brought humility and equality among the masses. They brought many changes upon the lifestyle of people living in ignorance. They started to wear decent clothes and changed their lifestyle in order to protect their religion of Christianity from being conquered by Islam, they started being more religious.

2. Dress codes

It is true that the Europeans before the advent of Islam, were in the Dark Ages and had dressing as crude as their diet was meager. The Crusaders brought back glowing accounts of the rich fabrics of the East. The Moors of Spain and Sicily taught these countries their skills in textiles and taught them cultivation of the silkworms for the production of silk. With the result of the Arabic influence, Renaissance Europe blossomed out in delicate and lovely fabrics of delightful texture and hues, hitherto unknown to the sober races of northern Europe.

3. Fashion

The Muslims in their reigning stint brought a revolution in fashion and lived a very attractive lifestyle. Their fashion was copied in the Europe as many Europeans used to come to the Islamic conquered territories as tourists and to seek education. Later on, we would see that after the renaissance era, clothing with highly embroidered designs was a fashion among the well-reputed people, because of the Muslims skills passed onto the Europeans.

4. Food habits

The diet of the Medieval Europeans consisted chiefly of meats and bread (washed with wine, beer, or ale), leaks, and onions, cabbage and a few root vegetables such as carrots and beets and fruits native to Europe. The Crusaders were envious of the Muslim cuisine and the delicious food they made mixed with olive oil. They would often envy the complex types of foods such as rice served with lamb-leg or chickens, and the delicious sweetmeats or fruits unknown to the West. Coffee, tea, and rice were the additions of the Muslims to the Europeans.

5. Manners and etiquettes

In the Dark Age, the Europeans were barbaric and had meager etiquettes and horrible manners. The Muslims' sophisticated way of life brought in them etiquettes and manners which lacked in the Dark Ages. The renaissance brought upon them some enlightenment and the way of life of the Muslims gave them an example to follow.

6. Cleanliness

Europeans were pagans and there wasn't any concept of purification. They would remain dirty and filthy throughout the day. The rise of the Muslim civilization brought etiquettes such as washing the

hands before eating, bathes after wet dreams or marital intercourse, and purification through ablution five times a day. The Europeans were afraid of diseases spread through the pores created by baths. To get around the water/disease and sinful nature of bathing, many aristocrats around this era replaced bathing with scented rags to rub the body and heavy use of perfumes to mask their stench. The Muslims put an end to this repulsive trend when they took baths every day, bringing senses to the medieval Europeans.

3.Impacts on Western Religion

Introductin

Islam was spreading rapidly outside the Arabian Peninsula that the Catholic Christians feared that their religion might be in threat. For this purpose, Pope Urban II called for a crusade to recapture what he termed as their “holy land”. This prompted many wars between the Muslims and the Christians. These Christians as the history recalls are known as Crusaders. They did eventually capture Portugal and Spain but the Islamic civilization had made Christians proselytize into Muslims.

1.Islam As Religion

The Islamic religion to the Christians and to the Jews at that time was a threat to their religion and their lives. The Muslims would wage war on the countries and ask them to either accept Islam or be forced to live under the Islamic rule. Those who wouldn't adhere to the Islamic way of life, and wanted to live in the new established Islamic state would have had to accept the new ruler as their ruler, pay taxes, and promise not to propagate against Islam. Though living under the Muslim tutelage, they found out that they lived a life no different than the ones they were living under their former king, in fact, better.

2.Increasing Number Of Believers

Many non-Muslims who suffered defeat in the battles were asked to convert into Muslims and some were asked to pay taxes if they wanted to live under the new Muslim ruler. Thus the increasing numbers of believers became a threat to the Christians living in Europe.

3.Mosques In West

As many places the Muslims conquered, they went on to build brilliant and sophisticated mosques where they could gather and pray to their lord. The Mosque of Cordova is considered to be one of the oldest mosque which was established by the Muslims when they help control over Iberia, the today's Spain and Portugal.

4.Purdha And Hijab

The contraposition of The West versus Islam certainly has historical roots, but these two systems have similarities as well as differences. Women in medieval Europe dressed more like women in the Muslim world than is generally realized. It was customary, especially for married women, for them to cover their hair with various kinds of headdresses. Its historical roots go back further, to the neighboring Byzantine Empire's enforcement of veiling codes which impute high social rank to families whose women are veiled.

4.Impacts on Western Art and Architecture

Islamic influences on Western art refers to the artistic production in the Islamic world from the 8th to the 19th century, on Christian art. Islamic art covers a wide variety of media including calligraphy, illustrated manuscripts, textiles, ceramics, metalwork and glass, and refers to the art of Muslim countries in the Near East, Islamic Spain, and Northern Africa. In the early centuries of Islam the most important points of contact between the Latin West and the Islamic world from an artistic point of view were Southern Italy and Sicily and the Iberian peninsula, which both held significant Muslim populations.

5.Impacts on Trade and Markets

During the Islamic Golden Age, isolated regions had contact with a far-reaching Muslim trade network extending from the Atlantic Ocean and Mediterranean in the west to the Indian Ocean and South China Sea in the east, and covering most of the Old World, including significant areas of Asia and Africa and much of Europe,. Arabic silver dirham coins were being circulated throughout the Afro-Eurasian landmass, as far as sub-Saharan Africa in the south and northern Europe in the north, often in exchange for goods and slaves. This helped establish the Islamic Empire as the world's leading extensive economic power in the 7th-13th centuries. This practice can now be seen in the modern European world and a great example comes to mind in the form of E.U.

Markets

Early forms of proto-capitalism and free markets were present in the Caliphate. An early market economy and early form of merchant capitalism developed between the 8th and 12th centuries. A vigorous monetary economy developed based on the wide circulation of a common currency (the dinar) and the integration of previously independent monetary areas. Business techniques and forms of business organization employed during this time included early contracts, bills of exchange, long-distance international trade, early forms of partnership (mufawada) such as limited partnerships (mudaraba), and early forms of credit, debt, profit, loss, capital (al-mal), capital accumulation (nama al-mal), circulating capital, capital expenditure, revenue, cheques, promissory notes, trusts (waqf), savings accounts, transactional accounts, pawning, loaning, exchange rates, bankers, money changers, ledgers, deposits, assignments, the double-entry bookkeeping system, and

lawsuits. Many of these concepts were adopted and further advanced in medieval Europe from the 13th century onwards.

6.Impacts on Western agriculture

Introduction

Various fruits and vegetables were introduced to Europe in this period via the Middle East and North Africa, some from as far as China and India, including the artichoke, spinach, and eggplant. New techniques in clothing and new materials were also introduced, including muslin, taffetas, and satin.

1. Gardens

Gardens were brilliantly organized during the Muslim dominance in the Iberia and Sicily. The Muslims inherited the décor of the Greeks, and made it as per their own taste. These were later seen in the Europe as well in the high castles and high gardens. Four water slotted gardens came into existence by the Islamic gardeners who made these four slotted gardens in lieu of the shortage of water in the hot summers.

2. Fruits And Foods

Fruits of all kinds were cultivated in the lands of the Islamic civilization which became a necessity of learning for the Europeans who lacked the knowledge to cultivate different kinds of fruits, and foods.

3. Flowers And Plantation

The Muslims brought new dimensions to the flowers and plantations. Owing to the Holy Quran, the water, the privacy, trees and fruits gained more importance in the Islamic era. They were treated as vital for the Muslims and not allowed to be cut down with any purpose even on the battlefield. This trademark laws or war became the cornerstone for the Europeans after the renaissance.

7.Impacts on Western warfare

Introduction

Islamic civilization had quite an impact on the Western warfare equipments, techniques, and strategies. Many of the Crusaders were successful in their attempts mostly because of the training their forefathers received by the Muslims. Leaving the children and the women, not fighting the non-combatant, and not killing the old folks are a sheer example of the Islamic warfare teachings' impact on the Western warfare.

1. Organization And Administration Of Army

The West since the dominance of Islamic era has come a far way. It has developed its armies and organized it to the greatest of effect. It breeds deterrence. The armies of the Islamic era were fierce. They were brutal and gallant. Their valor reflected in their victories and their faces. They had a unified army and served to protect the Islamic brotherhood.

2. Strategies And Tactics

During those times, the techniques used by the Muslims became famous and the Europeans started to adopt them. Europeans learnt their strategies and techniques and used against them in later times.

IMPACTS OF WEST ON ISLAMIC CIVILIZATION

1. Western hegemony on Science and Knowledge

Introduction

The impact of the Western science and knowledge on the Muslims in the present age has been tremendous. The Muslims are progressing and there seems to be a change in mindset as more and more engineers and doctors are prevailing in the current era. The sophisticated knowledge and use of technology has made the world more human friendly and people who were at risk of dying early, can now live a healthy and hygienic life. The developments in the West have prompted the Muslims to also seek the knowledge of science and other useful subjects.

1. Medical science

During the Renaissance, understanding of anatomy improved, and the microscope was invented. The germ theory of disease in the 19th century led to cures for many infectious diseases. Military doctors advanced the methods of trauma treatment and surgery. Public health measures were developed especially in the 19th century as the rapid growth of cities required systematic sanitary measures. Advanced research centers opened in the early 20th century, often connected with major hospitals. The mid-20th century was characterized by new biological treatments, such as antibiotics. These advancements, along with developments in chemistry, genetics, and lab technology (such as the x-ray) led to modern medicine. Medicine was heavily professionalized in the 20th century, and new careers opened to women as nurses (from the 1870s) and as physicians (especially after 1970). The 21st century is characterized by highly advanced research involving numerous fields of science.

2. Engineering

Be it Thomas Edison or Marconi, be it Newton, or Einstein, all depict brilliance which they brought to the modern world through their expertise in engineering. These brilliant minds brought a revolution into the 21st century unlike any other. One created electricity, made bulb, and the other

brought quantum physics into disposition. These exquisite scientists all had one thing in common – engineering. Thus, the progress brought by these namely scientists have triggered more research and development in the Muslim countries as well. We now see more and more kinds of specialization and different types of engineering emerging in the modern Muslim world.

3.Philosophy

Progressive education as championed by Dewey had a profound impact on 20th century US educational practices. Descendants of this movement include efforts in philosophy for children, which are part of philosophy education. Clausewitz's political philosophy of war has had a profound effect on statecraft, international politics and military strategy in the 20th century, especially around World War II. Logic is important in mathematics, linguistics, psychology, computer science and computer engineering.

4.Art and Architect

Since the 1980s, as the complexity of buildings began to increase (in terms of structural systems, services, energy and technologies), the field of art and architecture became multi-disciplinary with specializations for each project type, technological expertise or project delivery methods. In addition, there has been an increased separation of the 'design' architect. Art and architecture have inspired different Muslim countries and their youth to look for jobs and professions in arts and architecture as an income source.

5.Language

English as the international language, was brought into attention in the Muslim community in the subcontinent when Sir Syed Ahmad Khan took heed of the backwardness of the Muslims and how they needed to beat the English in their own games, but only through learning the language, English. The Muslims since then have been on the developing agenda and have used English as a language to progress. Many Muslim countries today have English as a second language, such as Pakistan.

6.Books and libraries

There was a time when Muslims had the biggest libraries and books written and the West was under the tutelage of the Muslims. Today, the case is otherwise. The West, especially the UK and the US have the biggest libraries in the World. The UK library and the library of the congress both have more than 160 million catalogues in their libraries and about 1.75 million visitors per year. These books are of different topics and have shaped the Muslims in achieving progress in different fields.

7.Universities and colleges

Since the fall of the Ottoman Empire and the Caliphate system, the Muslims had no focal leader and most of the Muslim countries were left with little places where they could easily seek education of the highest caliber. Meanwhile, the West kept on developing and progressing in every field. They established universities and colleges and now their system of education is being followed in every nook and corner of the world.

8.Industrial knowledge and research

The Industrial Revolution marks a major turning point in history; almost every aspect of daily life was influenced in some way. In particular, average income and population began to exhibit unprecedented sustained growth. Some economists say that the major impact of the Industrial Revolution was that the standard of living for the general population began to increase consistently for the first time in history, although others have said that it did not begin to meaningfully improve until the late 19th and 20th centuries. This not only brought the elevation in the canals, railways, and road, it also brought success in the agriculture and textile industry. The same could be said when Britain was colonizing and how it spread its industrial knowledge and research in the countries it colonized.

9. Research and development

The Western process of Research and Development, commonly known as R&D, is being introduced in the Muslim countries heading towards successful path.

10. Surgery

Cardiac surgery was revolutionized in the 1948 as open-heart surgery was introduced for the first time since 1925. In 1954 Joseph Murray, J. Hartwell Harrison and others accomplished the first kidney transplantation. Transplantations of other organs, such as heart, liver and pancreas, were also introduced during the latter 20th century. By the end of the 20th century, microtechnology had been used to create tiny robotic devices to assist microsurgery using micro-video and fiber-optic cameras to view internal tissues during surgery with minimally invasive practices.

11. Pharmaceuticals

The pharmaceutical industry is responsible for the development, production and marketing of medications. This is mostly due to the leading role of the U.S. pharmaceutical industry. But as in many other industries, the Chinese pharmaceutical sector shows the highest growth rates over the last years. Driven by need for 'Halal' ingredients in medicine, major global pharmaceutical companies Merck, Pfizer and Glaxo Smith Kline are already engaged in Halal certification of their medicines marketed to Muslims globally. Today, Turkey is the largest Muslim consumer of Pharmaceuticals.

12. Machinery and Equipments

With the advent of new technological instruments and apparatus, there has also been development in machinery and equipments. Many forms of work that required manual labor in the past are now done through machines and equipments. These technologies with the passage of time have been transferred to the Muslim countries as well. As the machinery has helped the poor farmers in the underdeveloped countries.

13. Publications

Today, the modern world has seen many thinkers and philosophers publish their work on a broad quantum. This has encouraged the masses in the Muslim world to publish their contents as well. An example of this is the publication of the "The Sealed Nector" by SafiurRahmanMubarakpuri

2. Impacts of Western Culture and society on Islam

Introduction

It is seen that the Western culture has not been the best of resources for the Muslims. More and more Muslims are being lured into the Western way of life as pseudo liberals are emerging in every nook and corner of the Muslim world. Conflicts between the liberals and conservative have caused utter impediments in the Muslim society. There seems to be an identity crisis rising in the Muslim countries with feminism also on the rise.

1. Western Life Style

What's more common now in the Muslim world is that the Muslims are heading more towards the lifestyle of the West. They are living their daily lives like the people in the West live. They care little for the elders; the respect as the Muslims have for their elders is lost and many children are found abandoning their parents when the parents reach an old age. This lifestyle has also affected the living style of the youth.

2. Dress and designs

Not only the lifestyle, but the dressings of the Muslims are also on the verge of losing its trademark design and modesty. The Muslims were quite known for their modesty. Today, the Muslim men and women have tilted towards the wearing and attire of the West. They are losing their modesty and shyness.

3. Fashion industry

Whatever the West does has become the trend of today's lifestyle. The Muslims seem to be quite inspired by the fashion industry of the West, and Hollywood in particular. They are found imitating the actors and the cinema houses are full whenever a new movie is released. This suggests how much the Muslims have tilted towards the fashion industry of the West.

4. Food industry and habits

Owing to globalization, many people in the West have started brands in their cities and states such as Pizza Hut, KFC, MacDonald, and other similar foods. The technologies and brands have overtaken the country's indigenous food industry and eating habits. These junk foods have become a daily habit of the Muslim community, regardless of how unhygienic they are.

5. Residences and living

There was a time when the houses of the Muslims were decorated with mosaics and built on the old traditions ways of the Turks and the Arabs. But, today as the media has made it easier for people to view the lifestyle and design of the homes of the West, the Muslims are constructing their homes and residence as per the Western style.

6. Luxuries and technology

The luxuries and technologies of the West have influenced the Muslim society to seek a better life as the West has. The dilemma is such that the Muslims are now even leaving their nations behind to find better and luxurious lives abroad, in the West. They prefer to live a better lifestyle provided by the West, without giving much thought to their native countries. Corruption, poverty, and inflation seems to be taking a toll on them and to have a luxurious life as the West, they seem to be ready to do anything.

7. Western Art calligraphy

There was a time when Muslim artisans were famous for their work. A living example of such is the incumbent buildings and structures found in Turkey, Egypt, or the Middle East. They used to be well-known and had quite the artistic mind. Today, the tilt seems to be more towards the Western architecture and the Western calligraphy.

8. Music

The Western music has taken over the world by a storm. The music they have is of different variety and their artists are quite bizarre yet catchy. The Muslims seem to be mesmerized by the skills and the lifestyle of the music industry of the West.

9. Celebrations and festive

There was a time when Muslims would only celebrate festivals which were Islamic and didn't have any shirk relating to them. Today, in oblivion, the Muslims are seen celebrating the Christmas day, which means that they are celebrating the crucifixion of Jesus (AS) (God forbid). The celebrations such as thanksgiving, easter, and other non-Islam related celebrations and festivals seems to be celebrated in the Muslim civilization.

10. Secularism

With the fall of the Ottoman Empire and the Caliphate in 1924, Turkey was the first Muslim country which became secular. The image of the clergy in the Muslim world seems to be deteriorating as many brands of Islam seems to be emerging in different Muslim countries. This has prompted the Muslim political leaders to bring secularism in the political system of their country.

3. Effects Of West on Moral Condition

Introduction

Today, in the modern world, it is the West which is championing moral, ethical, and human rights in the contemporary world. The West, along with the UN has embarked on a new revolution through the initiation of the UN Declaration of the Human Rights where each and every discussion on human rights violation is taken place. Even Muslim countries can go to the UN and appeal for any inhumane act done by any country which is against the UNHR.

1. Moral Decline

2. Vulgarity
3. Music and film industry
4. Prostitution and pornography
5. Individualism and materialism
6. Family system and value

4. Impacts on Religion

Introduction

The religion of the West hasn't been a major bone of contention for the Islamic religion. Though, today, the Muslims and Islam are under attack by the Kharjites whom the Prophet (PBUH) predicted. These are people who claim to be Muslims but are indeed called as the "dogs of hell" by the Prophet (PBUH). They are more of a religious threat to Muslims who hold a conservative mind and lack knowledge of the true Islamic values and rituals.

1. Orientalism and its impact

Today, in the modern world, many orientalists have emerged and are spreading the knowledge which to them seems to be the reason why the Middle East and the South Asia seem to be in such a catastrophe. These orientalists are shown as experts and many literate people have become a prey to their ideas and dogmas. Most of their dogmas include the shaming of the Islamic religion and how the Islamic religion is responsible for the calamities in these regions.

2. Anti Islam Propagandas

Donald Trump, Ted Cruz, or any alike politicians who have emerged in this world are using the name of Islam to ridicule Islam and to spread Anti-Islam propaganda. These people are a threat to not just Islam, but to the whole of humanity. They are openly declaring Islam as the root cause of terrorism and to every other single terrorist act being done by any individual. They are spreading hatred towards Islam and defaming it for the acts of non-state actors such as ISIS and the Taliban.

3. Criticizing Islamic and spreading doubts and suspicion

As mentioned above, the West seems to be openly criticizing Islam and spreading doubts and suspicions regarding Islam. Their bigotry and zealotry can be depicted from their media and how they seem to be being biased against every single Muslim citizen. The West, which claims Muslims to be terrorists has been turning a blind eye to the atrocities done by Israel, or the Kashmiris by the Indians.

4. Anti Quraan and Hadith campaigns

A recent example of anti-Quran and anti-Hadith campaigns can be seen from the ban on the famous and eloquent scholar, namely Dr. Zakir Naik. He converted many people into Muslims. Instead, the West banned him by quoting his out of context sentences and claimed him to be an abettor to terrorism.

5.Promoting and anti Islam forces

The brutalities of the West in the region of Afghanistan, Iraq, and other Muslim states has led to the creation of forces which are fighting for their nations, as some people of these states would say. To them, being attacked seems like an anti-Muslim force being established just to counter Islam in the name of terrorism and democracy. The recent Chilcot report suggests that there were not a single proof of the Weapons of Mass Destructions in Iraq as claimed by the West.

6.Christian Missionaries

Such Muslim countries where the poverty level seems to be quite high and where a peasant can hardly eat once in a day are being provided with financial assistance though missionary deals to convert to Christian. Many folks who hardly have anything to eat are converted on such basis. And in the well-off areas, where the Muslims have little knowledge are being proselytized and made to convert into Christianity by defaming Muslims and linking them to the brutal acts of ISIS.

5. Impacts of West On Muslim Economy And Industry

Introduction

The Western economy has drained the lives out of the ordinary Muslim country's citizens. Most of the Muslim countries have a huge poverty line. This is because they are using the capitalist model for economic purposes instead of the Islamic model prescribed by their Prophet (PBUH). The interests, debts, and economic aids have ruined the economy of the present day Muslim world.

1.Control of Financial Institutions

The West has developed to an extent where the major corporations and multinational companies (MNCs) are under the control of the major world powers. The Muslims are being exploited through capitalism where the West is controlling the major financial institutions and getting the cheap labor in the poor Muslim countries.

2.Interest based economy

The Western system has introduced the system of democracy and capitalism in the Muslim countries as well. The interest based economy has brought havoc and today most of the Islamic civilization is living under the debt of the IMF, WB, or any other major or regional money distributors and mortgage. This system has backfired massively as the Muslims are living in a poor condition and there's high inflation in their countries.

3.Banking system

The banking systems of the Islamic states have also been transferred into the banking system of the West. Islamic Banks do not charge interest when they lend out money and do not issue interest when they take in deposits. Usury and interests are forbidden but deployed in the current banking systems of the Muslim world.

4.Control over production and export

Today, the major producers of anything related to the human beings are the West, except for a few exemptions. They have the material and the apparatus to develop the raw material which they collect from the third world Muslim countries and sold the finished product three folds expensive. There, most of the production is being controlled by them where they buy cheap labor from the Muslim countries and export their material to the same Muslim countries with a double or triple price tag.

5.Technological advancement

The technological advancement of the Western countries has left the Muslim civilization to be at the receiving end of it. Perhaps this, along with many other reasons, has been the reason why the Muslims have lagged behind from the West. Today, most of the developments are being done in the West while the Muslims are barely able to do much in their meager resources and the backwardness in technological instruments they have.

6.Intensive and modern Agriculture

Though the lands where Muslims today live are quite famous for their fertility and cultivation, the Muslims have lagged far behind in terms of intensive and modern agriculture as they lack in technology, apparatus, and the means to cultivate excessive crops and other agricultural products. The West seems to be a major player in the agricultural field as well, developing extraordinary pesticides and fertilizers for the agriculture to prosper.

7.Excessive dependency of Muslim world on West

The Muslim world has lagged quite far behind from the West that the same material produced in the Muslim world is imported on a cheaper rate in the Muslim world from the West. The Muslim civilization has had little time to progress considering the havoc they've had in the recent past. The technology and the development of the West have made the Muslims to rely on the West. The production of the West is far superior and better in manifolds.

6. Impacts Of Warfare on Muslim World

Introduction

Western warfare has mostly been in the Muslim countries today where thousands and millions of people have died. This is creating an atmosphere of panic in the Muslim world as they are starting to abhor the atrocities and killings done by the "big players" in the name of either proxy wars, democracy, or to bring peace. The Muslims are losing patience and temperament and in result, are causing many Muslims to end up joining the ISIS, a group which itself is not Islamic to say the least.

1.Organization And Administration Of Army

The organization and the administration of the army of the Western countries can be comprehended from their vicious attacks on the ISIS and the Taliban. Another example can be considered from their attacks in the Middle East on the non-state actors. Whatever the situation, the West has also been up to the task. Their organization and administration is of top level and they seem to be way more powerful than the Muslim forces at the present. This has exacerbated a balance of power and an arms race in the Muslim world where they find themselves quite behind.

2. Military Invasions

The military invasions of the West in reality seems like a futile effort considering the Taliban are in control of Afghanistan comparatively more than they had before the invasion. Similarly, the invasion of Iraq has resulted in the creation of ISIS and which in result has seen massive suicide bombing attacks. This has impacted the Muslim world as these ISIS fighters claim to be Muslims. Today, the Muslims and the religion Islam are being blamed for the atrocities whereas the West should be held responsible for creating such an environment.

3. Sale Of Weapons And Air Crafts

Though the West has been selling its weapons and aircrafts to different Muslim countries, but it is only selling what it no longer need for a cheaper rate. The Muslim countries are asked to be its ally and to fight the battle against the terrorists; this has been an important maneuver by the West. It is laudable considering the overt threat the terrorists pose.

4. War Technology

The West with the creation of sophisticated warfare technologies has made it easier for their soldiers to fight terrorism. The up gradation in technology has made it quite convenient and efficient for the troops and the armies to operate. The creation of NSG group makes the members to gain such technology through mutual deals and consent.

7. Impacts of western Media and Technology

Introduction

The Western media and technology in the today's world has made man more aware and vigilant of his surroundings and the happenings of the everyday life. The Western media and with its brilliant technology has inscribed a new world of globalization where the whole world seems to be interconnected.

1. Media Channels

The West has elevated in terms of technology and it is quite evident from their media channels as to the plurality of media channels they have. This has caused the Muslim world to pay heed to the

channels and whatever is being portrayed in it, leaving them to be at the mercy of the channels' telecasting.

2.Social Media

Incidents such as the blocking of those posts which are against the brutalities of Israel against Gaza, and the metal pellets being fired at the innocent Muslims in Kashmir suggest how much the social media is propagating Islam and how it despises Islam. These two incidents reflect the unambiguous propaganda of the West against the Muslims.

3.Information Technology

The IT sector is also under the control of the West and the same can be said as to how their controlling whatever we see on our internet and how they're influencing the Muslim by promoting their brand of religion and defaming and maligning Islam.

4.Control over Media Forces

The Western media and technology in the today's world has made man more aware and vigilant of his surroundings and the happenings of the everyday life. The Muslims are now more known to the ongoing events in the world. The Western media and with its brilliant technology has inscribed a new world of globalization where the whole world seems to be interconnected. The suicide rate and the rape ratio in the Western world is quite more than the Muslim world, but the fact remains that the Muslims are being ridiculed for rape, honor killing, and shaming.

Conclusion

To conclude, it can be said that there has been many beneficial effect on the Muslims because of the Western culture but viewing from the glass frame of a Muslim, these changes have mostly become a challenge to the Muslim's own presence and security. The constant neo-colonial dilemma has caused Muslims to become more radical and extreme. We need to keep our ideologies intact and we should try to promote our Islamic culture in the youth so that the West doesn't take advantage of the Islamic world disunity.

MUSLIM WORLD AND THE CONTEMPORARY CHALLENGES

1. Internal Challenges
2. External Problems
3. Economical
4. Cultural

5. Political
6. Military
7. Religious
8. Educational
9. Solutions

Internal Challenges

1. Political Instability

Today, Most of the Islamic states are indulged with perpetual instability among the masses as well as the political dignities. There seems to be disunity among the politics inside the Muslim countries. Some want Shariah enforced and some want democracy. The politicians are running the pockets full with the money of the masses and the poor citizens in return have to pay for the wrongdoings of their corrupt politicians by paying heavy taxes.

2. Political Disunity

Another major problem faced by the Muslim ummah is the political disunity among the masses. There seems to be less cordial and harmonic ties between the Muslims and their brethren as they have different desires. The Muslims are facing disunity as the people are busy voting for their brand of 'perfect politician', creating disunity and abhorring feelings for those that party which comes in power.

3. Poor resource Management

Today, as in the past, the Muslim countries have been endowed with so much of resources that they do not know what to do with them. The Muslims do have resources, but have no idea how to manage them. This is a known fact that most of the resources that the Muslim countries have today are being exploited by the major multinational companies (MNCs) who have the management skills and the technologies to manage them.

4. Absence of resource exploration

Since there's poor management of the resources, there's also absence of resource exploration by the Muslim countries. Many of the Muslim countries have been blessed by indigenous resources yet they lack the technology and the desire to exploit these resources for their own use. The modern world is brutal and doesn't waste time to exploit such lethargic inability of the Muslim world's stagnancy.

5. Rise of Extremist tendencies

Today, perhaps more than any time in the history of Islam, the word fundamentalism is ascribed with the fanatics and extremists of the world. The rise of Islamic fundamentalism has seen people emerging from the Muslim countries that have interpreted Islam in a whole new different manner

and are spreading hatred among the masses. This has also led to the creation of the notorious groups namely, the TTP, and the ISIS.

6. Sectarianism

Another major issue facing in the Muslim world today is the rise of sectarianism. This threat is seen even more dangerous by many scholars compared to the threat of terrorism. It is enough to sink a whole nation into a whirlpool of catastrophe. This has led to the disunity among the Muslim states where the two countries, Saudi Arabia and Iran, are seen fighting proxy wars over it.

7. Middle Eastern Crisis

The rise of the Arab spring for the desire of bringing democracy in the Middle East has resulted in many Muslim countries to be at the brink of complete destruction. Syria is bleeding, Libya is in pain, Egypt is in misery, while Yemen has become another battlefield for the sectarian groups to sort out whose brand of Islam is correct. This has risen to the forming of the ISIS in Iraq and Syria. The calamities in the Middle East have made the Muslim countries break apart.

8. Increasing Materialism

Islam urges its followers to keep a balance between the mundane life and spiritual life. The reason is exactly relevant to the today's situation as the Muslims have diverted from these teachings and are busy in elevating their pockets with stash of money. This has led the Muslims astray and desiring luxury life as portrayed by the West.

9. Moral Decline

Another problem faced by today's Muslim masses is the annihilation of the moral values once the Muslims in the golden Islamic era had. They are now succumbed to a new low as they don't care even of their neighbors, relatives afar. The system of Muslim brotherhood seems to be brushed under the carpet and the Muslims of today only care about themselves than their beloved ones.

10. Persecution Of Women

The Prophet (PBUH) ascribed the word women as a 'mercy' of God. The Muslims have descended back to the era of jahiliyyah and have started persecuting and burying alive the females. They have started to become more intolerant towards women and become misogynist and male-dominant.

11. Intolerance

The Prophet (PBUH) especially prescribed his followers to be tolerant in the time of adversity. But the Muslims of today have left that teaching far behind in their lockets and have yielded before the situation of the Muslims which was before the advent of Islam. Today, a Muslim is always seen in a rush to find wealth and anything that relates to his lustful mundane desires. The Muslims of today are intolerant and more belligerent.

12. Far Behind In Science And Technology

This has been coming since the fall of the Ottoman Empire. The Muslims are now far behind in technology from the West. They are dependent on the Western technology that many of the

Muslims are lured into the lifestyle of the West. The Muslims have become indifferent to the atrocities perpetrated on their Muslim brethren, as long as they themselves are living a healthy and luxurious life.

13. Illiteracy

There was a time when thirty percent of the wealth of the entire world was in the subcontinent. After the 1800s, the British came over to the subcontinent, and took over everything. Since then, the literacy rate, which was as high as 90%, is now succumbed to a new low. The literacy rate of the Muslim countries has fallen to a new low, with priorities being other than education and healthcare.

14. Poverty

The Muslim countries, though with the resources they have, shouldn't be living in poverty. The system of capitalism has made the rich richer, while the poor poorer. Poverty in the Muslim countries is on the rise and the Muslims are today facing the music of not utilizing their resources efficiently and effectively.

15. Civil Wars

The civil wars have brought a whole new atmosphere in the Muslim countries where they are left with nothing but fleeing for their lives into the European countries. Many Muslims have migrated to the E.U. The civil wars have caused havoc and have led many Muslims to quit their jobs and to pursue career elsewhere.

16. Absence Of Religious Ethos

The Muslims of today have lost their old Islamic and traditional values and have started adhering to the lifestyle of the West. They have become culturally allured to the Western lifestyle and are losing their religious ethos. They are leading a mundane life and are living their life as if there won't be an end to it, which itself is totally contrary to the basic teaching of Islam.

EXTERNAL PROBLEMS

1. Globalization

Globalization as the West defines it is the process through which the expansion of international economic activities, international trade, and international financial flow (investment) takes place. This is done through the concept of merging the borders, alias borderless economy. This has resulted the Muslim countries to become exploited by the Western developed countries as those who extract the natural resources of their countries end up investing in the developed states, enriching them indirectly.

2. Media War

Today, the media of the Muslim countries and the non-Muslim countries are in a tirade of terse wars. They blame each other for the calamities and atrocities in their states and hence have increased more hatred for the West. This has resulted in the making of the extremists who now hate the West and considers it to be an eternal enemy of the Muslims

3.Dependency on others

The Muslim countries lag far behind in technology, agriculture, and other proponents and hence require being dependent on the help of the West for these attributes. Be it the telecommunication devices, the computers, or any other hardware stuff, the Muslim countries have become addictive to the dependency of the Western countries. This is called modern colonialism as well.

4.Cultural Invasion

The young lads of the today's Muslim world are more pro-West and are drifting towards the western lifestyle. They are not into their culture and find them boring and unattractive. This has caused for many Muslim countries to become a victim of identity crisis where many of their youth are tilting toward the Western lifestyle of materialism and lusty life of luxurious people.

5.Military Invasions

Be it Afghanistan, Iraq, or any other Muslim country in the Middle East, the Western super powers have interfered in the daily lives of the Muslim states through military interventions and have propelled a backlash in return in the form of the Taliban, or the ISIS. These two non-state actors, though irrelevant to the teachings of Islam, are a prone to the threat of radicalization and extremism in the Muslim countries, all because of the Military invasions in the Muslim countries.

6.Economic Hegemony of west

Another challenge for the Muslim countries internationally is the western economic hegemony. The West is far ahead of the Muslim countries and is exploiting them as he wishes. The economy of all the Muslim countries combined today cannot match the economy of the US. This suggests who has the tide in his favour. The Muslims are at the mercy of the Western hegemony and the system of capitalism, where interest based debt system has become a trend in the Muslim world, is causing havoc in the Muslim world.

7.Conspiracies and Propaganda

Be it KalBhulhanYadav, Ramond Davis, or the weapons being supplied to the ISIS through CIA, all have something in common – propaganda and conspiracies. Today, the Muslim world is in the shape which has to be blamed partially on the Western and non-Muslim country's intervention in the development and stability of the Muslim countries. The above examples are a few to mention in the list of so many conspiracies and deceit.

8.Defaming Islam

As mentioned above, the few prominent leaders who are defaming and maligning the image of Islam are spreading Islamophobia. Likewise, the mullahs and other fundamentalist extremists who are using the name of Islam to achieve their personal and political goals are degrading the name of Islam.

Economic

1. Capitalism and Political economy

The Muslim world was ordained to follow a system prescribed by the Prophet (PBUH). Today, one of the main hurdles of the Muslim world is that it is mostly left to pay chunks of money to the capitalist countries from where it has taken colossal amount of debts. The capitalist system with the existence of the interest based loans and debts have turned the Muslims against the basic teachings of Islam. The Muslim countries have their economies based on taxes and interests which are against the Islam economic system.

2. Poverty and Unemployment

The rates of interests and debts to be paid by the government to the international monetary institutions (IMF, WB and WTO) which crave on the system of interests have resulted in the increase of tax on the peasants. There are less job opportunities and poverty seems to be in the rise. In result, this has created for only a few rich people to get rich while the poverty and unemployment resulting from it to increase.

3. Unequal distribution of wealth

Following the international capitalist model to run their country, the Muslims have created a huge gap between the rich and the poor. It is now evident from the past decades that the capitalist system is only for the rich to get richer while for the poor to get poorer. The unequal distribution of wealth has resulted in more frustration among the Muslim community which instead has lead to more intolerance and belligerence towards each other.

4. Absence of zakat system

The introduction of tax system and the capitalist model has made the system of zakat obsolete in the Islam world. A time existed when there used to be a proper zakat system so that there doesn't exist a gap as big as it is today between the rich and the poor. This system was supposed to keep the Muslims more socially concerned. But, today, the interest based debts and tax system has eluded the Muslims from the zakat system.

5. Financial mismanagement

A huge problem which is found very common in the third world countries and mostly the Muslim countries is the financial mismanagement threat and specter. This conundrum exists in the Muslim society today because of the corrupt and lusty politicians, bureaucrats, and businessman who have a fair share of illicit money earned through illegal channels. Having no accountability or any means to manage the whereabouts the money of the state is another problem existing in the Muslim community.

6. Vicious circle of debts

Debts after debts seems like every new citizen born today in the Muslim world is entangled by the vicious cycle of debts. This can be remarked as a fact when you consider the amount of debts and loans the Muslim countries are borrowing today without any concern for its masses. Similarly, the non-payment of the debts or the loans increases the interest rates as per the agreement of the parties, resulting into a vigorous and brutal circle of debts.

7.Low FDI and financial insecurity

Most of the Muslim countries are in the present world embroiled with terrorism, financial crises, civil wars, or other security threats. There are also very little opportunities to invest in those countries considering their low budgeted economy. This has lead to low financial development investment by the developed countries, mostly on the basis of security threat and financial insecurity.

8.Imports based economies

There was a time when a country like Pakistan was exporting its textiles, agriculture, and other such products in an abundant quality and quantity. But today, this has reversed as the product and the quality of the product have both alleviated. The same product in today's world can be imported in a cheaper rate. This has made the Muslim countries to be more of an import based economies.

9.Western dominance & occupation over markets

The Western dominance and occupation over the market seem quite evident considering that the majority of brands in a Muslim country which is dominated by the rich are the Western brands. The Muslims have tilted towards the liking of the Western brands and no shame in wearing them, or buying them.

Political

1.Absence of democratic culture

The absence of democratic culture in the Muslim world has become another challenge as the modern world runs its trade, investment, and other business opportunities based on the presence of democratic rule and culture. This can be witnessed in the most of the Middle Eastern countries where the democratic culture seems to not found and the reason why the big players have found it as a pretext to avoid investing there.

2.Expansionism & imperialism of major powers

The expansionism and imperialism of major powers has always been a threat to the sovereignty, freedom, and liberty of the modern Muslim states who considering the past history of the modern super powers apprehends the possibility of another expansionist of imperialistic approach when deem necessary. Stopping the super powers from what they want seems like an uncountable task.

3. Dictatorship

Dictatorship is a form of government where a country (or group of countries) is ruled by one person or political entity, and exercised through various mechanisms to ensure the entity's power remains strong. The modern western countries are against dictatorship as majority of the Muslim countries

in the Middle East had them. Today, a challenge for the Muslim community is to stop dictatorship from emerging again.

4. Monarchy

A monarchy is a form of government in which a group, usually a family called the dynasty, embodies the country's national identity and one of its members, called the monarch, exercises a role of sovereignty. The actual power of the monarch may vary from purely symbolical (crowned republic) to partial and restricted (constitutional monarchy) to completely autocratic (absolute monarchy). What the Muslim world fears today is the monarchy which may cause the likes of US and other super powers to be against the Muslim states.

5. Absence of pol. Consciousness

A remarkable challenge that has emerged for the Muslims in the 21st century is for it and its masses to be vigilant and aware. The Masses of the Muslim countries seems to be in a state where they are unaware of their basic human rights and hence are being exploited by their own corrupt politicians and bureaucrats.

6.Lack of political organization

Winston Churchill was once asked as to how would once increase democracy in a state. The reply was simple yet elegant, he said: "Bring more democracy." As in the more people are brought into awareness and the more political organizations are developed, the more people are encouraged to vote and the more democracy it breeds. This is a simple yet challenging logic for the Muslims of the present contemporary world.

7. Polarization of Islamic world

The Prophet (PBUH) taught us that there's difference in a human to another human except by faith, taqwa, jihad, or knowledge. Thus we Muslims can't judge who's superior to us in terms of a human being. Therefore, there's no space for discrimination in the Muslim world. Today, the Muslim world faces this challenge yet again where every Muslim citizen has become a nationalist and there's way too much discrimination.

Cultural

1.Cultural subordination

The Muslim world today faces the inferiority complex where they are afraid of their own culture and feel like their culture isn't as good as the Western culture. This is apparent in the offices of the Muslim countries where they now follow the cultural dressing of the West and most of the people adhere to such lifestyle trying to blend into the Western culture and to make them feel more superior and intellectually satiated. This has created a cultural subordination mindset in the Muslims.

2.Crisis of cultural identity

As mentioned earlier, the Muslims are currently in a crisis of cultural crisis where they are unaware of their culture and narratives because of the alluring and elusion of the Western culture's

superiority. The Muslims are seen tilting towards the Western way of life, wearing clothes, eating food, talking, and other aspects of life. They are in a cultural identity crisis which seems to be causing Muslim society to divide into pseudo-liberals and conservatives.

3. Material culture and materialism

Islam urges its followers to keep a balance between the mundane life and spiritual life. The reason is exactly relevant to the today's situation as the Muslims have diverted from these teachings and are busy in elevating their pockets with stash of money.

Military

1. Expansionist policies of west

The expansionism and imperialism of major powers has always been a threat to the sovereignty, freedom, and liberty of the modern Muslim states who considering the past history of the modern super powers apprehends the possibility of another expansionist of imperialistic approach when deem necessary. Stopping the super powers from what they want seems like an unmountable task.

2. Proxy wars

Today, in the world of nuclear bombs and nuclear missiles, no country would opt to go onto full throttle war because of the mutually assured destruction (MAD) it would cause. Therefore, the logical thing for the super powers or any other major powerful country to do would be to wage a proxy war. This phenomenon is quite profound in the modern contemporary world and it seems that the Muslim countries including Pakistan, Afghanistan, Iran, and other Middle East countries seem to be facing this challenge at the moment.

3. Civil wars

The civil wars have brought a whole new atmosphere in the Muslim countries i.e Syria, Iraq etc. where they are left with nothing but fleeing for their lives into the European countries. Many Muslims have migrated to the E.U. The civil wars have caused havoc and have led many Muslims to quit their jobs and to pursue career elsewhere.

4. Destabilizing the military force of muslim countries

The Muslim countries are mostly preoccupied with either countering terrorism or in a civil war. Where there isn't any of them, there have been many propaganda against Muslim states where a certain someone is inspiring an army senior leader against the present government in order to bring instability in the arm forces and the stable government of that country. In result, a putsch or a coup d'état seems eminent.

5. Tag of terrorism / state sponsored terrorism

No matter how much a Muslim state counteracts against a terrorist group, it is always alleged of doing little or it is alleged of duplicity or skepticism. This has been a major challenge for those countries that have lost and suffered in ample because of the terrorists. The Muslim countries who have suffered more than any other in the world are blamed for sponsoring state terrorism.

6. Rise of non state actors

Another threat to the Muslim world seems to be the incumbent rise of the non-state actors who have played a major role in destabilizing Afghanistan, Pakistan, and the Middle East Muslim states. The threats of the non-state actors and these religious extremists have caused havoc and atrocities in the heart of the Muslim world. The apprehensions are quite vivid and inherent to the world.

7. Lack of spirit of jihad

Another proponent for the Muslim world to take as a challenge is the lack of spirit of jihad. The golden Muslim era prospered due to its unity and its jihad against its enemies. Today, the Muslim ummah seems to be divided into nations and are serving only but their own interests, ignoring the needs of its neighbor Muslim country. The lack of jihad is another component which seems to be the case as a challenge for the Muslim world.

Religious Challenges

1. Disunity and the absence of the concept of Ummah

A major problem faced by the Muslim ummah is the political disunity among the masses. There seems to be less cordial and harmonic ties between the Muslims and their brethren as they have different desires. The Muslims are facing political disunity as the people are busy voting for their brand of 'perfect politician', creating disunity and abhorring feelings for those that party which comes in power. There seems to be lost the concept of "brotherhood" and one Ummah.

2. Intolerance

The Prophet (PBUH) especially prescribed his followers to be tolerant in the time of adversity. But the Muslims of today have left that teaching far behind in their lockets and have yielded before the situation of the Muslims which was before the advent of Islam. Today, a Muslim is always seen in a rush to find wealth and anything that relates to his lustful mundane desires. The Muslims of today are intolerant and more belligerent.

3. Western propaganda and publications

Be it Raymond Davis or the weapons being supplied to the ISIS through CIA, all have something in common: propaganda and conspiracies. Today, the Muslim world is in the shape which has to be blamed partially on the Western and non-Muslim country's intervention in the development and stability of the Muslim countries. The publications of the West seem to be also against the Muslims, defaming the Muslim greats, and glorifying their vague legends.

4. Interference of west regarding changing Islamic laws

Today, the West seems to be, or at least claims to be the champion of human rights. It is said to be against those who are cruel to other human beings and together with its cordial neighbors has established the United Nation's Declaration for Human Rights which it promotes against the brutalities against any human. It is now challenging the laws of the Quran and Allah to be harsh and brutal, considering it to be against the human rights.

5. Propaganda against Islamic rituals and culture

There seems to exist a propaganda denouncing the Islamic rituals and culture which the West seems to hate and pleads it to be useless and unnecessary. The West by trying to lure the Muslims into their lifestyle has been propagating against the Muslims for them to quit their rituals and culture and be more focused towards the doings of their Christian counterparts.

6. Secularism

It is a known fact that the current Muslim world is day by day tilting towards the idea of secularism by making religion of Islam irrelevant to the political system of the Islamic country. This threat is emerging on a broad scale where pseudo-liberals with their counter narrative arguments have imbedded the dogmas of a prosperous nation like those of the West by bringing secularism.

7. Efforts to change the ideological foundation

There seems to be a propaganda against the Muslims to change their ideological foundations and to make them more driven towards the western fabricated heroes and scholars, making the Muslim community forget their basic pillars of Islam. This propaganda can be seen by how the West invites the Muslims from all around the World and prompts them to join their nation and to adhere with their ideologies.

8. Absence of ijtehad practices and institutions

Another challenge for the Muslim Ummah today is the lack of practice of the institution of ijtehad and ijma. These practices were introduced to the Muslim Ummah so that the great scholars of the present era can elaborate their say on any queries of the world. But, unfortunately today, the Muslim world seems to be out of practice when it come to the use of this practice.

Educational

1. Absence Of Quality Educational Institutions

A major problem which the Muslim Ummah faces is that it lacks the quality of education to be taught and the quality of teachers that are required to teach quality education. The Muslim Ummah in the today's world lags behind the Western institutions and has thus made the youth more inclined towards the Western educational institutions.

2. Traditional Educational System

Apart from having insufficient quality educational institutions and teachers with high caliber, there seems to exist the philosophy of having traditional educational system with a lack of awareness in

the latest happenings of the world and the latest technologies of the world. The traditional system of education has made the Muslims today lag far behind from their Christian counterparts.

3. Absence Of Quality Universities And Research Institutes

Even if there do exist teachers with abundance of qualities and ample caliber, there seems to be a meager quality of universities and research institutions for the children to achieve higher educations. The government of most of the Muslim states seems to be ignorant of the situation of the current state of Muslim educational institutions and hence even provide little funds for research and development.

4. Education Not In Priorities Of Government

The Muslim countries seem to be so much focused on the development that they have ignored the educational institutions. The budget on annual basis allotted to the education sector seems to be at an abysmal condition. The Muslim countries have set their priorities according to the traditional medieval age whereas the first verse revealed to the Prophet (PBUH) itself said "READ" alluding to read and study.

5. Lowest Portion Of The Budget Goes To The Education

Not only do they not have their priorities set, it seems that the lowest allocation of budget is to the education sector. The Muslims are seemingly heading towards the opposite direction where the rest of the world is focused on studies and education as their priority; the Muslims seem to be having magnitude of other unimportant sectors in view for the allocation of the fiscal budget.

6. Excessive Practice Of Importing Knowledge

The excessive practice of importing knowledge from the Western world has impeded the development of the Muslim nations. They have little money allocated to the education sector which in return has titled the attention of the youth and the educationalists towards the Western countries with advanced technology and machinery. There seems to be a smattering progress in the Muslim countries rendering the Muslims to import knowledge from the developed countries of the West.

7. Absence Of Culture Of Research and Exploration

Since there's poor management of the resources, there's also absence of resource exploration by the Muslim countries. Many of the Muslim countries have been blessed by indigenous resources yet they lack the technology and the desire to exploit these resources for their own use. The modern world is brutal and doesn't waste time to exploit such lethargic inability of the Muslim world's stagnancy.

8. Absence Of Innovation And Discovery

Obviously with little budget allocated and the knowledge and technology being imported from the developed countries; the Muslims have little success with whatever the available funds and technology they have. It seems as if there won't be any serious new discoveries or innovations in the Muslim world for a long time. The condition of the Muslim countries is as such that the Muslim are heading towards the West to seek higher education for a better future.

11. Excessive Dependency On Western Knowledge

What the current Muslim world has made itself mingled into is the notion of being dependent on the West. The Muslim countries lag far behind in technology, agriculture, and other proponents and hence require being dependent on the help of the West for these attributes.

SOLUTIONS

1. Protection Of Ideological Foundations

One great step to countering the challenge from the Western ideologies would be to protect our own ideologies. More and more syllabus amendments should be made and new curriculum should be introduced which promotes and encourages the promotion of our ideologies. The Muslims today are losing the narrative and the ideological basis for their existence in this world.

2. Firm Beliefs And Performing Rituals

The Muslims need to become ascetic and less mundane towards life. They need to bring back their lost beliefs and perform their rituals with utmost desire and belief. This can be done through spreading more and more awareness among the youth regarding the benefits of these beliefs and rituals in the Muslim world.

3. Promotion Of Islamic Values

Islamic values need to be refurnished and revamped because of the current Islamic values of the Muslims shows signs of the jahiliyya era and reflects illiteracy as if the Muslim world is unaware of the perks of having good morals and values. The Muslim world needs to be spread and taught good values by the teachings of the Prophet (PBUH).

4. Self Reliance And Self Sustainability

Self reliance and sustainability needs to be imbedded into the lifestyle of the Muslims by teaching them to work on their own and by taking benefits of their resources and to work with utmost desire for the betterment of the Muslim community. The resources can be utilized best and the system of self-reliance and self-sustainability should be introduced because this will make the Muslims more resilient and self-sufficient.

5. Introducing Reforms At Macro And Micro Level

There needs to be reforms introduced at macro and micro level where every single person should be held responsible for each and every doing that affects the Muslim community. The Muslims today lack institutions which can uphold the level at both macro and micro level. The Muslims need to improve their way of living and it can be done through establishing institutions at macro and micro level.

6. Changing Attitude Practices And Thinking Patterns

It is obvious by looking at the past couple of centuries that the attitude and patterns of the Muslim community seems to be stuck at the same point where they seem to be stagnant in progress and inert in their development. The Muslims need to change their mentality and think of a new pattern and

adjust their attitudes as per the newly developing world. China did it in the 1960s and now they seem to be nearly on par with the US.

7. Creation Of Economic Opportunities

Another issue that needs resolving is the economic opportunities offered in the Muslim world. The current situation seems to be in jeopardy where the Muslims are left to seek economic opportunities elsewhere as the wages in most of the Muslim countries seems to be very little and unemployment seems to be high. The Muslims should create more institutions and focus increasing employment ratio so that new opportunities are availed from its people indigenously.

8. Strengthening Markets In Muslim Countries

The markets of the Muslim countries seem to be going in a downward trajectory. The Muslims pay little heed to their level of markets and since their markets aren't as huge as the markets in the European countries, therefore, the need to take notice of their markets and bring more channels through which they increase their markets. The world Muslims need to increase their markets for the West to invest in it.

9. Utilization Of Technology

Utilization of technology is one of the major solutions to the challenge of the western domination in the Muslim world. The Muslims lack in technology and it is quite evident that the Muslims need to take advantage of whatever technology they have. They need to bring in more people to research and develop technology that will be the reason of success for them in this world.

10. Promotion Of Exports Based Economy

The economy of the Muslim world seems to be in an abysmal condition where the economy is based on imports and loans from the international monetary institutions leading to more debts and more appalling conditions of the Muslim countries. The Muslim countries should take heed of their resources and use it to make more indigenous products and shift the economy based on exports.

11. Political Consciousness

Perhaps the most vital, if not the only, is the unawareness of the Muslim countries regarding the ongoing politics in their countries. The Muslim folks are unaware and ignorant of the people who are leading them and are hence being ruled by corrupt and greedy leaders. These leaders only serve on their own interests and pay heed to their own selfish desires. They need to be taken care of and more education regarding the politics of the native Muslim countries should be spread among the masses.

12. Visionary Leadership

Once a political consciousness is developed among the masses and the people of the Muslim world become more vigilant, then they will know what best and capable leader they ought to elect through the formal process of adult suffrage. The Muslims need to bring back visionary leaders such as Sultan Salahudeen and etc. Visionary leaders with loyalty for their country would prosper the Muslim land of purity.

13. Muslim Unity

Perhaps described as the only reason by majority of scholars as to why Muslims in today's world are being challenged in the modern world is because they lack unity. The Muslims have become disjointed and lack coherence. They have become greedy and the culture of nationalism has made them more attached to their countries rather than the whole of ummah. Today, there needs to be a reunification of the Muslims. The OIC exists as a platform but there still exists massive area of improvements in it.

14. Valuing The Religious Teachings

Many ethnologists claim today that we have lost our fundamental Islamic teachings and it can be said as a true remark by them as indeed a fundamentalist in today's world is considered as an extremist whereas a fundamentalist in the era of the Prophet (PBUH) was considered the closest person to the Prophet (PBUH) and he had great reputation among the masses. We need to bring back those glorious days and only by valuing our Islamic teachings will we be able to bring back success in our Muslim world.

15. Promoting The Islamic Culture And Life Style

Another major area where the Muslims need improvement is the defending of their culture and lifestyle. There was a time when the Muslims were proud and held satiated amount of feelings towards their culture and Islamic lifestyle. Today, the West is imposing its lifestyle and its culture on the Muslim world. We need to take heed of it as our culture and our lifestyle needs to be more Islamic if we want to be recognized in the world as Muslims.

16. Effective Diplomacy In The Global Balance Of Power Game

The era of warfare or direct warfare seems to have become obsolete as the arrival of nuclear bombs have made the countries opt for other conventional warfare techniques such as guerilla warfare or proxy wars. The Muslims need more unity and through a collective unified way, they can bring diplomatic success in their life and achieve global balance of power in this world of western domination.

17. Peaceful Resolution Of Conflicts In The Muslim World

The Muslim world seems to be intertwined in a blame game. The Muslims in the today's world are blaming each other for the calamities of their life. They are now divided and seem to be at draggers drawn with each other. This needs to be resolved through peaceful resolutions as the Muslims are prohibited from fighting each other.

18. Countering Media War And Strengthening Muslim Media

The Muslims world needs to establish an international media where it conveys its news in unilateral form without any sponsorship or patronage of the Western world. Today, the Western world is dominating the international media through the channels like CNN, BBC, or Sky News, where most of the content is shown partially towards the Western side of the story, whereas the Muslims are ridiculed and maligned for their acts. There seems to be a clear prejudice and biasness in the Western media.

19. Ensure Ijtihad

Another issue that needs to be resolved is the issue of having ijtehad. The institution of ijtehad needs to be established on a broader scale so that these skirmish acts of the sects in Islam be finally overcome by the Muslim world. Ensuring ijtehad would mean that the Muslims scholars would debate and reach to a climax declaring as to which version of Islam is correct, ensuring unity through ijtehad.

20. Trade B/W Muslim Countries

Today, the Muslim world seems to be relying on the Western developed nations to import products which its masses require. But, there are Muslim nations which are still developing and have the capacity to fulfill the same requirements through mutual trade. The Islamic world needs unity and what better way to be unified than to be united with the Muslim countries in trade and business.

21. Common Currency Of Muslim Countries

Another marvelous yet a difficult task to bring unity among the Muslim would be to bring a common currency in the Muslim world. The Muslims, like the Europeans can develop a common currency which would enhance multilateral ties and make the Muslim countries more unified as well as bring economic elevation to the Muslim world.

22. Muslim Peace Army For Joint Defense

Like NATO, the Muslims too can embark on this exciting endeavor to bring a joint defense army to bring peace and stability in the countries like Syria, Iraq, and Afghanistan, where the conditions seem to be deteriorating. The recently 34-led army collision by Saudi Arabia seems encouraging but leaving out Iran, Jordan, and other Shitte dominated countries would only make the situation more peculiar.

23. Reforming Madrassah Education

A task in hand that really needs urgent solution is the reforming of madrassah systems in the Muslim countries. It seems as if the Muslim countries today need more and more surveillance in the madrassahs as the Muslims lack to have a unilateral syllabus in the madrassahs and that a lot of terrorists and extremists seem to be emerging owing to this fact. Reforming the madrassah education seems to be priority concern.

24. Establishment Of Quality Education

Establishment of quality education comes after supplying or allocating budget for the education sector. The establishment of quality education would result in the production of quality and skillful students who would go on to become the cornerstone of the Muslim nations. The Muslim world today lacks in quality education and this can only be reset through promoting and increasing funds and education qualities.

25. Muslim Universities And Research Institutes

Establishing research institutions and research facilities would increase the research and development in the Muslim world, which would automatically enhance the capabilities of the Muslim world. More quality research centers and standardized universities will elevate the standards on Muslim institutions and education system.

26. Exchange Of Knowledge

Exchange of knowledge means exchanging information. This would make the Muslim countries more united and cohesive considering the current lack of communication and knowledge sharing. More confidence building measures should be taken so that the unity between the Muslim countries increases and thus making it easier to share knowledge and etc.

27. Muslim Noble Prize Instead Of Noble Prize

Instead of boasting on Noble Prize, Muslims should have their own noble prize. In all the sectors, we need to promote Islamic Identity and feel proud to possess. We must rely on our own resources and make efforts for effective utilization of knowledge and technology to go far beyond our capacities. This will create opportunities for our generations to make new developments and inventions in every field.

28. Counter Terrorism

Terrorism is a menace for the whole Islamic world. It has entangled every country in its web. Muslim world must make collective efforts to root out this menace from our country. A collective strategy will eradicate terrorism and all his causes. Peaceful establishment of societies will make them prepare to cope with the challenges of future.

29. Solving Internal Issues

Internal issues within muslim countries and inside region has been weakening Muslim world economically and militarily. Both capacities are being used in the wrong directions. If we make efforts to resolve regional and internal issues, economy will prosper as well military might will be used for the right cause.

30. Sectarian Harmony

Many Muslim countries are the victims of civil war because of the ongoing sectarian conflicts. These sectarian conflicts worsened the peace and security in these countries. Muslim World must resolve their sectarian conflicts and establish peace-making efforts. Peace is the only option to unity and strengthening Muslim world.

31. Revival And Development Of Exemplary Judicial System Of Islam

Muslim Ummah must consolidate the system of free and transparent judiciary. Justice is the symbol of peace and prosperity in the society. Ensuring justice on the principles of Quran and Sunnah will leads to progressive and ideal societies and prepare these societies to cope with external challenges.

32. Promote Islamic Economy

Today 57 Muslim states contribute 5 % to the world's economy. Most countries are facing economic crisis, some are dependent on foreign aid. Islamic economy should be promoted among the Muslim nations so that we may not be dependent on the western nations. Economic cooperation will strengthen Islamic economy and will make Muslim countries less dependent on foreign aid.

33. Present Islam To The World As A Model Religion Of Peace

Islam is being portrayed in the world as a violent and a religion of extremism. Muslim media, scholars and intellectuals should respond to these conspiracies and challenges. Media needs to play an effective role in this context. The Islamophobic events must be condemned and criticized as well the picture of Islam should be portrayed as a religion of peace, fraternity and prosperity. This will portray the positive image of Muslims and Islam in the society.

34. Knowledge, Justice and Brotherhood

Muslims must enhance their knowledge. Muslim countries lack quality educational standards and universities. Literacy rate is not ideal as well. The Governments must enhance educational trends and activities to cope the young generation with the challenge of this progressive age. Education develops consciousness among people and creates fraternity among each other leads to a peaceful society.

PUBLIC ADMINISTRATION AND GOVERNANCE IN ISLAM

Concept of Public Administration in Islam

Introduction

The concept of public administration in Islam is more of human welfare generic than the implementation of law and order as it is in the current Western dominated world. The public administration is to deal with all affairs of the public and to deal them with just, equity, and unbiased decisions. Public administration though has not been once scripted in the Quran, though from the life of the Prophet (PUBH) and the Caliphates, we can assume the trademark essentialities of a public administrator and how the Islamic system assimilates public administration. The following are some of the concept of Public Administration in Islam:

1.Amanah-Authority

In the times of the Prophet (PBUH), the Prophet was revealed through the angels that it is ordained for those who believe to follow the Quran, the Prophet (PBUH), and those among you who have been bestowed with authority. This authority bestowed upon the public administrator is in fact an amanah (upholding trust). He is to withhold the trust of the public and to deliver the knowledge as per the teachings of the Quran and Sunnah.

2.Khilafat-role of leadership in good governance

The role of caliphate in Islam is of profound importance as he is considered to be the supreme leader in the Islamic administration, both politically and spiritually. The Caliphate is to whom the governors, judges, and tax collectors are responsible. He is the supreme ruler in the Islamic empire and every person under his administration is accountable to him and the people their serving. The Caliphate though may be the supreme leader, he is not a dictator or authoritarian in nature as he himself consults and is also elected through mutual consultation.

3.Shurah-consultative body for administrative affairs

As mentioned above, the caliphate has a consultative body for administrative functions as he is neither an authoritarian nor a dictator. The Prophet (PBUH) would ask his trusted fellow companions among whom he would take heed to their remarks and suggestions regarding things related to religion, politics, administration, and other matters of human life. In Islam, the public administration works through collective effort of the few trustworthy underlings of the Caliphate.

4. Justice

The Quran ordains:

“O ye, who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourself or (your) parents or (your) kindred, whether a rich man or a poor man for Allah is nearer unto both (than ye are). So follows not passion lest ye lapse (from justice) and if ye lapse or fall away, then Lo! Allah is ever informed of what ye do.”

It is inherent from the above mentioned verse that Allah has ordained for each and every person to do justice and so should a public administrator who as a Qazi is endowed with the authority in this world to judge prudently and fairly.

5. Transparency

It involves that all the transactions are made transparently and no underhand game is played by all the concerned. Public can check the accounts of the Government, if there is a need. This transparency allows for people to have faith in their administrators and to trust them with the money they are donating either as Zakat, Sadaqah, or Jizya. This keeps the public more cognizant of the whereabouts of the money being spent and obtained.

6. Equity, fairness and social justice

The Prophet (PBUH) enjoined his followers to act in fairness, without compromising egalitarianism and social justice. The same teachings are prescribed in the public administration where the judge, the governor of the provinces, and the tax-collector are ordered to be fair without being unequal to anyone. The Muslim concept of public administration deals with social justice where the welfare of the people is considered as a foremost necessity of the public administration system.

7. Accountability

It involves the existence of a mechanism which ensures that both politicians and officials are answerable for their actions, performance and use of public resource. Those who have the authority to manage the funds and wealth of the people are responsible for even a single penny of it being misplaced or gobbled up. Hadith:

“Each one of you is a guardian and each guardian is accountable to everything under his care”.

8.Commanding good and forbidding bad

The Prophet (PBUH) said,

“whosoever among you sees evil, then he should stop it with his hands, and if cannot stop it with his hands, then he should impede it with his voice, and if he cannot do that, than with his heart – for this is the least form of faith.”

As the concept of public administration is ingested with teachings of religion and spirituality, therefore, it is also important for the public administrators to command good and forbid bad. Umer (RA) during his caliphate once sent a governor to a province and told him that he is not being sent as a ruler but as a person who enjoins good and forbids evil.

9.Rule of law

It involves the rule of law which is strictly based on social equity. In equity, one is treated equally on the basis of justice. There is no discrimination in the administration and statecraft. The person who is being harmed will get justice even if the perpetrator is a rich and wealthy man.

10.Quality assurance

Since the teachings of Quran and Sunnah are proven through its long standing history and success, therefore, the public administration in Islam connotes quality assurance as the people get what they want and nothing done to them is done out of the law. The law is equal for all and hence they are assured of quality and equality at the same time.

11.Responsibility

It provides the principle of responsible government, which is answerable to the people. The responsible government is always relevant for the good governance. The public administration in Islam calls for each and every administrator to be responsible to its people. The administrators are responsible to the Caliphate and the Caliphate himself is responsible to his people, and Allah. Therefore, when everyone is God fearing, then responsibility ensues a good governance.

12.Moral and ethical behavior

What the public governance in Islam focuses more is on the moral and ethical behavior of the human beings than the law and order in the society. According to the Islamic system of public administration, an administrator should have an exemplary moral and ethical behavior which impedes him from doing any act that is against the teachings of the Prophet (PBUH). This would make him a better administrator.

13.Striving for excellence

Islam is a deen which compels its followers to strive for excellence. The Islamic way of public administration endows the rulers to go for the best. The Muslims are ordered to lead and live a life as the Prophet (PBUH) lived and this will lead them to excellence. In here, we can refer to excellence as superiority over the West and even the life after death where Muslims will go to heaven and meet their Creator.

14.Public welfare

The Prophet (PBUH) said that the best among you is the one who is best in conduct with his people. Therefore, a Muslim society ensures public welfare and demands to be just and kind with the public. The Islamic public administration similarly is ordained to be more public welfare-oriented. The Muslims are supposed to treat their fellow Muslims and non-Muslim with justice and equity.

15.Effective and efficient administration

Effective and efficient administration is another characteristic of the Islamic system of public administration as it doesn't deal with finding evidence or waiting for evidence to arrive. It deals with a more quicker and efficient administration where if the evidence is clear, the perpetrator will be penalized or indicted for his crimes.

17.Impartiality

There is no impartiality in the Islamic administration system. Once a case of theft was brought before the Prophet (PBUH) that was intervened on behalf of Sahaba of the Prophet (PBUH) to have some sort of compensation. The Prophet (PBUH) said that if it were even his own daughter, Fatima, who had committed the act, then she too would have been amputated.

18.Brotherhood

When the Prophet arrived in Medina, the Prophet (PBUH) introduced and established a system of brotherhood where each and every Muslim person was ascribed brother of another. The Immigrants and the Helpers thus became brothers for life. This system continued and still exists where the public administration in Islam deals with its people on the system of brotherhood. The brotherhood system ensures a family life system where the whole Muslims are considered a one Ummah.

19.Redressing of grievances

In the times of the Prophet (PBUH), there were no separate institutions as are today where the education, politics, or religious matters are discussed. Each and every problem relating to the Muslims were discussed in the Masjid. The Prophet (PBUH) would settle all the grievances of the people and would look to find a reasonable solution to each problem. This is one of the major cornerstones of the public administration in Islam.

20.Law, order and security

In an Islamic administrative system, the Muslims are ordained to prepare their weapons and be ready for fights wherever it occurs. The Prophet (PBUH) was the commander-in-chief of his army. Though he had no fixed quota for choosing his army, he choose people as per his liking but those he

trusted and considered piety and pious. He established a law and order for the Muslims and any non-Muslim living in the protection the Muslim state was demanded to pay tax for their security.

21. Accessible and approachable Administration

One thing that the Prophet (PBUH) in his time taught us was that his administration was very austere and simple. Anyone could easily approach the Prophet (PBUH) and share their grievances. This was because each and every matter of the people was discussed in the Masjids and there was a fixed place for people to go to if they needed any sort of assistance or help.

22. Administrator as a role model for public

As the administrator is mostly known for his piety, truthfulness, dignity, integrity, knowledge, and other similar profound capabilities, therefore, he is expected to be a highly skilled man and a man of great caliber. He is an administrator up to whom the peasants pay a key notice. They take him as a role model to follow and try to become as good as he is with all the attributes that classifies him to be an exceptional case in the Muslim administrative dealings. He is hence a man of ample magnitude with people being inspired by him as a role model for the youth and the upcoming generations.

23. Freedom of expression

The public administration in Islam is in fact for the maintenance and providence of the public. If this reason is obscured from the duty of the public administration, then there isn't any purpose of having a public administration to begin with. Thus, if you want to listen to the voices of the people, then you must also give them freedom of expression which Islam gives in the public administration with eloquent effect. In fact, during the reign of Umar (RA), a woman came to him and argued and made Umar (RA) purport that the woman is correct and Umar (RA) is wrong.

24. Public as priority

There are no personal favors or nepotism in the public administration in Islam. The administration has been set up as means for people to avail their birth rights as priority. The public is considered the foremost priority of the people and the administrators are asked to address their impediments as critical juncture for the prosperity of the human beings.

FEATURES OF GOOD GOVERNANCE UNDER SEVEN FUNDAMENTALS

1. Rules of Law (As-Shura)

It involves the rule of law which is strictly based on social equity. In equity, one is treated equally on the basis of justice. There is no discrimination in the administration and statecraft. The person who is being harmed will get justice even if the perpetrator is a rich and wealthy man.

2.Khilafah

To ensure good governance, a system of Caliphate must be implemented where a sole single ruler responsible to his people should be elected as a Caliphate and then he will be the one to regulate the affairs of all the Muslim states. He, along with his Majlis-e-Shura (his cabinet) will be regulating the policies of the states with the utmost desire to help the citizens and the denizens.

3.Accountability

It involves the existence of a mechanism which ensures that both politicians and officials are answerable for their actions, performance and use of public resource. Those who have the authority to manage the funds and wealth of the people are responsible for even a single penny of it being misplaced or gobbled up.

4.Transparency

It involves that all the transactions are made transparently and no underhand game is played by all the concerned. Public can check the accounts of the Government, if there is a need. This transparency allows for people to have faith in their administrators and to trust them with the money they are donating either as Zakat, Sadaqah, or Jizya. This keeps the public more cognizant of the whereabouts of the money being spent and obtained.

5.Justice

The Quran ordains:

“O ye, who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourself or (your) parents or (your) kindred, whether a rich man or a poor man for Allah is nearer unto both (than ye are). So follows not passion lest ye lapse (from justice) and if ye lapse or fall away, then Lo! Allah is ever informed of what ye do.”

It is inherent from the above mentioned verse that Allah has ordained for each and every person to do justice and so should a public administrator who as a Qazi is endowed with the authority in this world to judge prudently and fairly.

6.Equity

The Prophet (PBUH) enjoined his followers to act in fairness, without compromising egalitarianism and social justice. The same teachings are prescribed in the public administration where the judge, the governor of the provinces, and the tax-collector are ordered to be fair without being unequal to anyone. The Muslim concept of public administration deals with social justice where the welfare of the people is considered as a foremost necessity of the public administration system.

7.Al-amr bil maruf wa nahi an al-munkar

Allah in Quran has stated that there should be among you a group which enjoins good and forbids what is evil. Good governance should be also run on these guidelines where the Muslims should ordain good and prevent anything bad from happening. Good governance is the epitome of setting extraordinary examples of good and prohibiting evil.

GOVERNANCE/ADMINISTRATION UNDER PROPHET SAW

1.Introduction

The Prophet (PBUH) set an exemplary standard for us Muslims and the whole universe to follow in terms of governance and administration. The Prophet (PBUH) throughout his life lead from the front and was an epitome of paramount importance. The first remarkable achievement of his can be seen at the age of 17 when he signed the pact of hilf-ul-fudul whereby helped the wayfarer, the poor and the down-trodden people. Even the dejected and weak women were protected and aided. After that, at the young age of 25, he solved the issue of the fixation of the black stone (Hijr-e-Aswad).

2.Life at Makkah

After the advent of Islam, the Prophet (PBUH) spent about 13 years of his life in Makkah where he led his few followers through thick and thin. Even though most of the people in Makkah was against him and treated him cruelly, the Prophet (PBUH) was known as a “trustworthy” and as “a truthful” man on account of his integrity. The Prophet (PBUH), after facing abundance of calamities had to eventually migrate to Medina.

3.Migration to Madina

The Prophet (PBUH) migrated to Medina where he was brought to settle the disputes between Aws and Khazraj. The Prophet (PBUH) acted as an arbitrator and signed the pact of medina. The Prophet (PBUH) through the act brought about the system of “brotherhood” in his followers and amalgamated different tribes into one nation and Medina was made the abode of peace. The Prophet made the Muslim emigrants and Muslim helpers as brothers. A concept of one Ummah prevailed in Medina.

4.Establishment of Islamic state

What the Prophet (PBUH) did by establishing peace in Medina and signing the charter of Medina, was that he brought in the structure and set-up of the Islamic State in Medina. The Prophet (PBUH) made different changes to the lifestyle of the people of Medina and brought economic system, accountability system, rehabilitation of refugees, delegation system, treaty of Hudaibiyyah, Bait-ul-Maal, and other systems which brought success and development in the management of the Islamic State.

ROLE AS ADMINISTRATOR OR HEAD OF THE STATE

(Interior Affairs/ Administration)

1. Interior Administration/Governance

The Prophet (PBUH) served as the head of the state and dealt with numerous internal affairs of his people. As an administrator, he was just, honest, kind, impartial, and foremost, had great integrity. The Prophet (PBUH) served humbly and had no huge palace for himself. He lived a life without having guards to protect him outside his home. He lived a humble life where he sometimes didn't even have food to eat. The Prophet (PBUH) was fearful of God and spent the days solving and paying heed to the plights of the people and did his utmost best to please them. He wasn't partial and always made decisions on justice and equality.

2. Propagation of Islam

Observing from the life of the Prophet (PBUH) and the Khulfa-e-Rashideen (RA), we can relate to the meaning of being the head of state or the main role of a chief administrator by looking at the foremost reason for their leadership. The Prophet (PBUH) and the Khulfa-e-Rashideen knew that they had to spread Islam and that establishing Islam in and around the world was their main purpose. The Prophet (PBUH) did that when he was the head of the Islamic State and even travelled 27 times outside the state to propagate Islam, leaving Abdullah Bin Maktum as regent.

3. Islamic Brotherhood

Perhaps what we lack today in this world for us to reunite is the concept of "brotherhood" which the Prophet (PBUH) established during his reign in Medina. The Prophet (PBUH) brought emigrants along with himself to Medina who were helped by the Helpers (ansars) to settle down and the Prophet (PBUH) then inscribed the system of Brotherhood whereby he declared each and every Muslim man to be a brother of another. This concept as an administrator was a pivotal achievement in his life as a leader of a state. Today, there seems to be disunity among the Muslim brothers.

4. Pact of Medina

The Prophet (PBUH) signed the pact of Medina when he came to Medina. This pact was a milestone for the Prophet (PBUH) as an administrator as it ended the decades long feud between Aws and Khazraj which was never to be seen again in history. It also amalgamated the different tribes of Medina to become one nation and Medina was known as the abode of peace. The Prophet (PBUH) also convinced the Jews to sign this pact as it was also an adequate pact for the Jews.

5. Education and training

The Mosque of Madinah was the hub of not only religious, but political, social as well as administrative activities. It was the Secretariat of the Holy Prophet (PBUH), G.H.Q of the Armed forces, and a seat of learning. First residential university of Muslims was established at Suffah. Suffah model of education was an excellent system which provided religious as well as specialized education to the companions. Prophet Muhammad (PBUH) as the unique teacher of mankind imparted education to Ashab-e-Suffah who reported to reach 400 in number.

6. Defense and Stability of the State

The Prophet (PBUH) was the sole administrator of the state but didn't make any decisions correlating dictatorship to his decision-making. All of his decisions were either the order of God or were first consulted by his Shura (Cabinet). The Prophet (PBUH) was also the commander-in-chief of his state. The Prophet (PBUH) didn't have a fix criterion for the selection of his army cadres, but he did look at certain qualities that made him select his top leading commanders.

7. Mainstreaming of all stakeholders in state affairs

The Prophet (PBUH) mainstreamed all stakeholders in state affairs by running a balanced economic system. He uprooted hoarding, bribery, usury, gambling, and other such activities declared null and void by Islam. The Prophet (PBUH) affixed tax on the rich to abate the gap between the rich and the poor. The Prophet (PBUH) would keep the bait-ul-mal at the mosque and all stakeholders were allowed to have a glance and a share of it. He would give loans to the poor for them to establish their business and always asked people to keep on spending rather than hoarding money.

8. Maintained the social and tribal respect and status of new Muslims

The Prophet (PBUH) knew that as new Muslims who converted to Islam were very tenuous in their belief and needed more than just religious belief to keep them going if they were to remain as Muslims for eternity. Therefore, the Prophet (PBUH) ascribed social and tribal respect and status to new Muslims. One example of such can be witnessed when the Prophet (PBUH) while conquering Makkah stated that anyone who takes shelter in the house of Abu Sufyan will be spared suggests how the Prophet gave dignity and social status to Abu Sufyan once he had accepted Islam after numerous travesties.

9. Peaceful co existence

Good governance can only come about through establishing peace, serenity, and tranquility in the region. The Prophet (PBUH) asked his followers to be kind to others and to establish peace among

them. The importance of peaceful coexistence can be assumed from the fact that the Prophet (PBUH) ordained every Muslim to meet another Muslim by saying salam (peace).

10. Respect for mankind

The Quran states that killing of one innocent soul means killing of the entire humanity. Similarly, when the Prophet (PBUH) was an administrator and the head of the state, the Prophet (PBUH) said that he who kills an innocent non-Muslim living under the tutelage of the Islamic State without any reason will not smell the fragrance of the Paradise for seventy years. It is pertinent to state here as to how much the Prophet (PBUH) emphasized on the respect for mankind and how he respected and treated mankind as a leader.

Foreign Policy/External Affairs / Administration

1. Invitation letters to heads of the states

The Prophet (PBUH) sent letters and envoys to different head of states. The Prophet (PBUH) invited them to join Islam. Some of those letters were sent to Heralius of the Roman Empire, Khosrau of the Persian Empire, Ashama bin al-Abjar of Abyssinia, and so on. Except the the Roman and Persian Emperor and other statesman, Ashama bin al-abjar accepted Islam, and so did the governors of Oman, Yemen, and Bahrain.

2. Being aware of external situation and plans of the enemy

The Prophet (PBUH) was not just a religious leader; he led his people in war as well. He devised and deployed espionage to know about the external situation of his enemies. The Prophet (PBUH) at the time after the zenith in Medina kept preparing his fellow companions to be ready for battle as retaliation from Makkans was expected. Besides that, he also went out to impede caravans in search for extortions which was a quite famous trend in the Arab world at that time to earn money. The Prophet (PBUH) similarly was familiar to the specter posed by the Roman Empire and the Persian Empire and hence did a treaty with them of mutual cooperation and abstraction from war.

3. Breaking the power of enemies

The Prophet (PBUH) was attacked many times in his life and fought many battles. Many of them were against enemies which were higher in number but the Prophet (PBUH) still prevailed victorious. One occasion where the Prophet broke the power of the enemy was when the Prophet (PBUH) dug a trench around Medina in the battle of trench and outsmarted the Qurayysh. Another occasion was when the Prophet (PBUH) attacked Khyber and broke the power of the Jews who were conspiring against the Muslims. These preemptive attacks and tactics suggest how the Prophet (PBUH) broke the enemy line and their power.

4. Cutting down the trade route of enemy/Economic pressure

The Prophet (PBUH) after migrating to Medina was still thwarted by the Quraisyh living in Makkah as they put an economic blockade by abstaining the provision of goods and foods to Medina. The Prophet (PBUH) then retaliated by taking a group of Muslims to Hijaz where he would cut down the trade route of his enemies and appropriate the money, food, and other provisions of the Makkan caravans.

5. Extending friendly ties with the neighboring states

The Prophet (PBUH) was of the opinion that there should be friendly ties between the Muslim state and the non-Muslim states. The Prophet made different pacts pertaining to that. A good example of such is the covenant of Medina where he made a pact with the Jews. Though this pact can be called internally, externally, he made a pact with the Roman Empire and the Persian Empire, the two greats of that era.

6. Helping the enemies in adverse situations (being good to people of Makkah in difficult times)

The Prophet (PBUH) when in zenith was not a brutal and cruel leader. The Prophet (PBUH) even at the time of conquering Makkah was very placate and tender in his approach to the Makkans. He even forgave the most brutal of killers when they accepted Islam. In times of adversity, the Prophet (PBUH) helped those with whom the Prophet (PBUH) had made pacts with.

7. Performing best diplomacy

A number of administrative decisions of the Prophet (PBUH) reflect his diplomatic skills and the way he handled deliberations with the other party through diplomacy. An example includes the diplomacy with the people of Medina, known as the pact of Al-Aqaba. Another diplomatic effort of the Prophet is quite famous still, known as the Charter of Medina. One not to forget is the treaty of Hudaibiyah among many other such treaties and diplomatic acts.

8. Peaceful Foreign Policy

As an administrator, the Prophet (PBUH) managed good governance and did his best to promote peace and harmony among his people and the people of other states. He promoted a peaceful coexistence foreign policy which depicted his view of the world as peaceful and humane. The Prophet (PBUH) avoided wars and when one glances at the history of the life of the Prophet (PBUH), one can come to conclude that all of the wars fought by the Prophet (PBUH) were either just war, or war against oppression.

Military /Defense Administration

1. Defense as top priority

As a military administrator, the Prophet (PBUH) was always under threat of being attacked and knew that only by keeping their defense on top will the Muslims will be able to handle the brutalities and obstructions of life and war. The Prophet (PBUH) ordained the Muslims to always keep their defense on guard and to keep on establishing and developing their defense. Though he preferred to have a boost in defense, he also preferred to compromise over having a war and losing life.

2. Military Division

Muslim armies consisted on infantry, cavalry, and archers. As was the military tradition, the army was divided into five (5) military units or divisions, called the “Khums” or the Five; they were the Centre, the Right and Left flanks, the vanguard and the rearguard. A reserve, comprising the cavalry, was usually kept in the rear to be used at the critical juncture in the battles. The rearguard consisted of archers, while the two flanks were generally covered by the cavalry.

3. Military Structure

The Prophet (PBUH) was the Commander-in-Chief of the Muslim forces. Every adult made Muslim was a soldier. Every military expedition was commanded either by the Prophet (PBUH) himself or by someone expressly appointed by him. At first, the numbers of Muslim forces were small, but in later years of the Prophet’s life, they consisted of large numbers. The expedition of Tabuk consisted of 30,000 soldiers. There was no standing army. If anyone military expedition was to be sent, the Muslims were summoned to the allied tribes or the Muslims in general to assemble.

4. Tribal Consideration

As there were different tribes living under the patronage of the Prophet (PBUH), the Muslim armies were usually organized on the tribal consideration and were fighting under its Chief. Each tribe had its own flag and the bravest member of the tribe would hoist the flag. The Prophet (PBUH) had always his own banner, black or green in colour. When he ordered an expedition, this banner was planted in the Mosque to rally the Muslims under it.

5. Military Training

The Quran states:

“Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies.”The Holy Prophet (PBUH) always used to make great preparations for an imminent war. The best army is that who make himself ready against any attack with better training and war strategy. Therefore, Holy Prophet (PBUH) trained and educated his companions to fine tune their fighting abilities. He maintained very strict discipline and order in the rank and file of his fighters.

6. The Weapons of Islamic army

In order to remove the gravel, they used metal tools, pickaxes and large buckets and the removed gravel was poured outside to hide the front-line that would counter the enemy and the remaining areas were concealed using rocks that were brought from Mount Sala’. Then passageways from which their own troops could pass from the trench were made. In order to dig through hard ground

and rock, water was first poured over it and then it was struck with the pickaxe continuously until it eventually broke up. Besides these, there were swords, bow and arrow, and horses mostly used as weaponry. Javelins were also used.

7. War tactics

The supreme commander would give the following instructions to the army when they set out: To be careful not to make noise and avoid anything that would draw the attention of the enemy, like the bells worn around the necks of camels. Not to use shiny and glittery tools. Staying behind or moving ahead of the forces. Moving during the night in order to remain hidden from the enemy. Taking routes that would not bring them directly face to face with the enemy, like in the Conquest of Makkah. Moving swiftly in order to remain one step ahead of the enemy and arriving at the place of battle at the appropriate time. At the same time, the movement of the forces would be such that a group of information gathering patrols would be kept at a distance in order to keep watch. During this march, the forces were either on foot or on riding on camels.

Financial/Revenue Administration

1. Sadaqah

The sadaqah was collected from every person and it was assembled in the bait-ul-maal for different usages. The Sadaqah wasn't compulsory and nor is it now. The Prophet (PBUH) ascribed sadaqah on his ummah for the poor. This in English can be said as a charity, or alms giving. Unlike zakat, it is not compulsory.

2. Zakat

As mentioned above it mandatory. It is stated in the Quran to establish prayer and pay zakat. Zakat was a mandatory act by the Prophet (PBUH) for the Muslims who had a certain amount of wealth or property in use equivalent to that certain amount of wealth. The Zakat was hence fixed for the rich in a way to lessen the gap between the rich and the poor. This would also increase the wealth of the rich as the Prophet (PBUH) said that zakat increases wealth and makes it pure as well.

3. Jizya

Those non-Muslims who preferred to keep their faith intact and not convert to Islam were asked to give Jizya, a form of tax for their residence, protection, security, and safety. This system was introduced by the Prophet (PBUH) so that the non-Muslims pay for the services of the Muslims while they lived in the Muslim states.

4. Kharaj

These are the land tax imposed on those who didn't have gold or silver in their households but had land equal to the amount of gold/silver required to be eligible to pay zakat. This was a system

introduced for those who had huge chunk of lands and were earning through them either through crops or wheat, or such forms of agricultural-related foods.

5. Khums

In English, it can be called as the booty collected from the conquered places. Though the Prophet (PBUH) prohibited from vandalizing or pillage of property of any enemy, at the same time, he allowed his companions to collect the booty from the combatants through the collection of their clothes, weapons, and other materials used in the army.

6. Al-Fay

Al-fay can be best described as the tax on non-Muslim merchants or traders. The non-Muslims lived with equal opportunities as the Muslims in the Islamic states. The non-Muslim though didn't pay zakat as it wasn't mandatory on them. Therefore, those non-Muslims who were earning well-off were ordained to pay taxes or al-fay.

Judicial Administration

1. Rule of Law

It involves the rule of law which is strictly based on social equity. In equity, one is treated equally on the basis of justice. There is no discrimination in the administration and statecraft. The person who is being harmed will get justice even if the perpetrator is a rich and wealthy man.

2. Law above all

The law was the same for everyone, be it Muslims or non-Muslims. Anyone living in the Muslim state was considered equal to another irrespective of caste, colour, language, religion, or creed. The law was above all. The Prophet was once brought a theft before him and he said that would it have been his daughter Fatima (RA) who had committed a crime, than she too would've been amputated.

3. Timely Dispensation of justice

What perhaps today's judiciary lacks is the timely dispensation of justice. The system of justice at the time of the Prophet (PBUH) and the Khulfa-e-Rashideen was immensely quick and rapid. The hearing were quick and on the spot, with a limited time to produce evidence. There was no waiting for a judgment as if anything which seem immoral and of felony, was alleged wrongful and punished.

3. Even enemies trusted Prophet SA as arbitrator

The Prophet (PBUH) was brought to Medina to settle a decade long dispute between the Aws and Khazraj as an arbitrator. The Prophet (PBUH) successfully settled the dispute. The Prophet (PBUH) was considered as a trustworthy and a truthful person even by his enemies as they had seen him grow up with exemplary qualities of honesty and truthfulness. They would ask the Prophet (PBUH) to settle their internal disputes knowing how honest and truthful the Prophet (PBUH) is in real.

4. Establishment of just society

The Prophet (PBUH) established a just society and ordered everyone to live in a manner of justice and with kindness. The Prophet (PBUH) prohibited the Muslims from quarreling among one another. The Prophet (PBUH) maintained law and order and established a society that existed peacefully together with different cultures, traditions, and tribes.

Administrative Skills/Style of the Prophet

1. Style of Governance before Islam

Before the advent of Islam, age of jahiliyah was at the zenith in the Arabian Peninsula. Outside of the Arabian Peninsula, the Roman Empire and the Persian Empire had their own way of brutish acts of slavery, rape, infanticide, and other similar devastating dispensation. The people who governed made the rules and whatever the might did was considered as a final conclusion. The might had their own way and the poor always led a miserable life. The women were subject to misogyny, and many were discriminated on the base of colour, religion, and language.

2. Personal supervision

The Prophet (PBUH) was a man who led from the front. He was the one whom the Muslims had to follow as a role model. The Prophet (PBUH) as an administrator himself handled the supervision of the state through his trusted people. Obviously, he alone wouldn't have done it. The Prophet (PBUH) though also went out to have a personal supervision to see if everything was going or running smoothly.

3. Secretariat (Nabvi Masjid)

The Masjid-e-Nabvi was not just a masjid where people would come and pray. In fact, many other matters such as politics, administration, economics, and other related issues were discussed in the Masjid. The Prophet (PBUH) along with the consultation of his trusted companions or cabinet (shura) would try to solve the issues in the Masjid. The masjid was like the current secretariat of a state whereby all important departments are located.

4. Pulpit(Mimber the Office)

The Pulpit or the mimber was considered as the office of the Prophet (PBUH) whereby he would discuss all of the matters with his cabinet and then give the final verdict whatever seemed right at

that moment. The pulpit had become a temporary abode of the Prophet as he would often be busy solving issues while sitting on the pulpit.

5. Administrative Division of the State into various Provinces and cities

The Prophet (PBUH) administered different provinces and states after he came into power once the conquering of Makkah was culminated. The Prophet (PBUH) made different provinces and appointed different governors to manage them, which were all under the tutelage of the Prophet (PBUH). The Prophet (PBUH) made further divisions among the provinces as well and made cities which were manageable with ease.

6. The Provinces and cities

The Prophet (PBUH) was of the view that once a city becomes habitat and with abundance of people, and the people living there start to see new faces who they don't recognize, then there should be a new city that should be established where those new people or immigrants should live. This would decrease the chances of crime as people would know each other ultimately enhancing the security and a trustworthy environment.

7. The Wali (Governors)

As mentioned above, the Prophet (PBUH) after the conquest of Makkah sent letters to different states where the people along with its ruler became Muslims. The Prophet would then appoint a governor who was entrusted with the authority to serve and guide the people as per the teachings of the Quran and the Sunnah.

8. Amils (Collectors)

The Prophet (PBUH) appointed amils (collectors) who were to collect the funds, alms giving, and other such charity like zakat, jizya, etc. The Prophet (PBUH) appointed them on the merit of being honest, pious, piety, and trustworthy. The Prophet (PBUH) even declared zakat to be valid for these collectors so that they don't resort to gobbling up the money they collect.

9. Appointment of the capable persons

Somehow the main problem that exists today in the Muslim world is that there doesn't seem to be the appointment of an administrator based on his capabilities. Very few departments deal with meritocracy. The Prophet (PBUH) ensured meritocracy and appointed those men whom he trusted and thought were worthy of running the administration of the government. Those men were there to serve the people, not their interests, unlike today.

10. Participatory decision making/Consultation

As mentioned above, the Prophet (PBUH) didn't make any of his decisions on his own. Either the decisions would be of Allah revealed to the Prophet through the angel, or the decision would be made through mutual consultation and deliberation. After plenty of dithering, the Prophet (PBUH) along with his companion would come up with a solution to a problem.

11. Women's Participation

It is evident from the life of the Prophet (PBUH) that most of his secrets and the first revelations were entrusted to women, as in his wives. The Prophet (PBUH) entrusted the women with secrets like the revelations and also allowed them to work. Hazrat Ayesha (RA), the first woman leader of Islam was a teacher of men and women. The great scholars of hadith got their learning from Ayesha. At a time of crisis Ayesha had no hesitation in taking over command of the Islamic army and directing it in the field of battle. In peace time she gave religious rulings and helped the most learned of the Companions of the Prophet differentiate between the right and the wrong.

12. Salaries

There was no fixed salary prescribed to the companions by the Prophet (PBUH) as most of the expenditure was done pertaining to the availability of money in the Bait-ul-maal. Though the Prophet (PBUH) did ordain to make the salaries of the civil servants and judges to be high so that they don't resort to corruption as low salaries were considered as a major cause for a person to recourse to corruption and gobbling up of money.

13. Discipline and order

The atmosphere and environment under the tutelage of the Prophet (PBUH) was as such that the people lived in harmony and tranquility. The Prophet (PBUH) was very neat and tidy. The Prophet (PBUH) said, "Islam is clean. Therefore, you should keep yourselves clean, too. Only the clean people can enter Paradise." The discipline and order was as such that the Prophet (PBUH) encouraged to be careful of their neighbours, mindful of what their tongue speaks, and knock before entering any house. The Prophet (PBUH) even went on to say that those who do not start their conversations with a salam should not be replied.

14. Open accountability

Many contemporary thinkers regard public accountability as the cornerstone of ethical governance. For example, following the prophet's example, the second Caliph, Umar al-khatthab, ensured that every aspect of personal conduct that impinged upon the well-being of the people was subject to public scrutiny. Hence, that remarkable instance of Umar (RA) seeking the permission of the people to use a bit of the medicine kept in the bait-ul-mal for his ailment.

15. Conflict Resolution

Be it any conflict, the Prophet (PBUH) always opted to have negotiations or compromises to settle the dispute. The Prophet (PBUH) always preferred war as a last resort. A great example of conflict resolution under the tutelage of the Prophet (PBUH) can be witnessed from the black stone fixation incident or the arbitration of the Aws and Khazraj quarrels.

16. Revenue and financial Administration

There were different forms of revenue dispensation under the aegis of the Prophet (PBUH). The Prophet collected charity for the poor namely sadaqah. A system of collection of zakat was also imposed on the Muslims and for those non-Muslim who were living under the patronage of the

Muslims were asked to pay tax accordingly to their wealth. A Jizya system was introduced as a tax collection for the security of the non-Muslims living in Muslim state. Similarly, those who didn't have gold but land equivalent to the gold eligibility of zakat were bound to pay zakat. Bounty collected from the holy wars or the apostasy wars fought were also a source of revenue in the Muslim state.

17. Police (Hazrat Qais bin Saad)

The Muslims knew the police system since the Prophet's (peace be upon him) era, but was not in a systematic or organized manner. Al-Bukhari stated in his Sahih (authentic) Book of Hadith that "Qays ibn Sa'd (may Allah be pleased with him) was to the Prophet like a chief police officer to an Ameer (chief)." `Umar ibn al-Khattab (may Allah be pleased with him) was the first Muslim ruler who carried out night patrols, as he used to patrol Madinah at night to guard the people and reveal the suspicious people.

18. Rule of Law

It involves the rule of law which is strictly based on social equity. In equity, one is treated equally on the basis of justice. There is no discrimination in the administration and statecraft. The person who is being harmed will get justice even if the perpetrator is a rich and wealthy man.

19. Military organization

Muslim armies consisted on infantry, cavalry, and archers. As was the military tradition, the army was divided into five (5) military units or divisions, called the "Khums" or the Five; they were the Centre, the Right and Left flanks, the vanguard and the rearguard. A reserve, comprising the cavalry, was usually kept in the rear to be used at the critical juncture in the battles. The rearguard consisted of archers, while the two flanks were generally covered by the cavalry.

ADMINISTRATION UNDER ORTHODOX CALIPHS

Introduction

The tenure of the orthodox or the caliphates during which Islam was most preserved lasted for more than three decades. It started from the khilafat of Abu Baker (RA) to Umer (RA), to Uthman (RA) to Ali (RA). It can be said that the most powerful administration and the most successful among them was that of Hazrat Umer (RA) whereby he introduced many reforms and Islam as whole spread the distance. The succession of the Caliphate started with the succession of Abu Bakr (RA) in 632 A.D and ended with the martyrdom of Ali (RA) in 661 A.D. The following were the administration reforms or amendments brought during these years of pious khilafat:

1. Structure and Hierarchy of Administration

a) State under Caliphs

The state under the caliphs remained that of a welfare state whereby the four caliphs did their ultimate best to ensure the welfare and wellbeing of the people. The administration was run on as an amanah (trust) and if any of the caliphs were to break this amanah to achieve personal goals, then all four of the caliphs in their stint asked their citizens for retention of following them. They set the example as the sustainer and the maintainer of the deen of Prophet (PBUH) and whatever they did was for the sheer success of Islam.

b) Province under Governor (Wali)

As Islam spread, more and more provinces were made under the tutelage of a governor who was directly responsible to the caliph. These stem more in the stint of Umer (RA) as he introduced more provinces by conquering more places. The governor was considered equal to the caliph as the caliph himself was the supreme commander of a province, similar to the governor. The governor was also allocated the same responsibilities in administration as the caliph in his province but under the tutelage of the caliph.

c) District under Ameer (Officer)

The provinces were further divided into districts. Each district was administered by an officer called "Ameer". All the governors and officers of the province were called to Makkah every year on the occasion of Hajj when Muslims from the entire area gathered there. Complaints were lodged against them and the grievances were addressed. The salaries of the Ameers were high as they were encouraged to deject bribery and corruption.

d)The Shura

The shura had the same system as it did in the time of the Prophet (PBUH) where the Prophet (PBUH) would consult his companions regarding the affairs of the people. A decision was made on consensus. The Shura in the times of the caliphs was endeavored with the same task as that in the days of the Prophet (PBUH). The shura was more intact in the reigns of Abu Bakr and Umer (RA) who kept and sought recommendations from their companions. Later, in the era of Uthman (RA), he acquired consultation and relied more on his relatives. Ali (RA) also didn't summon the shura too often as he relied more on his own decisions than on the advice and consultation of the Companions and citizens of Medina.

e) Central Government

The central government was very strong during the regime of the pious caliph. There were many departments. Diwan-ul-Kharaj where all functions of treasury were maintained. Diwan-ul-Jund dealt with affairs of military. Diwan-ul-Khatam dealt with the logging of copies of letters and documents once dispatched. Diwan –al- Mustaghallast was established to administer state land including government properties and their rent. Diwan-ul-Hisbah dealt with the implementation of Islamic moral ethics and their punishment for obstructions. Similarly, Diwan-ul-Barid was about delivering letters throughout the empire whereas Diwan-ul-Rasail was charged with writing letters to governors, officials of state and foreign kings and emperors.

f)Secretaries

There were no departments of the State under the Pious Caliphs. The administration was conducted under the direct personal supervision of the Caliph. But as the duties and functions of the Caliph increased, he secured the help and cooperation of a Companion or a citizen in various work. Thus, Umar (RA) was appointed as a Chief Judge under Abu Bakr (RA). Ali was entrusted with the work of correspondence. Another Companion presided over the equipments of the troops. As in the days of the Holy Prophet (PBUH), the secretaries and assistants of the Caliph worked in the courtyard of the Mosque of Medina.

g) Provincial and District Government

A) `Governor (Wāli).

Governor was the chief administrator of the province and also the supreme commander of the armed forces. He was directly under the tutelage of the Caliphs. Hazrat Umer (RA) appointed different Caliphs for different provinces under his era. Some included the likes of Amr ibn al'A's, Mu'awiya bin Abu Sufyan, and Alqamah bin Majaz.

- a) **Katib, the Chief Secretary.**
- b) **Katib-ud-Diwan, the Military Secretary.**
- c) **Sahib-ul-Kharaj, the Revenue Collector.**

Sahib-ul-Kharaj was considered as the one who would collect the revenues of all types and was also employed with a heavy salary so that he doesn't commit corruption or become a victim of bribery.

- d) **Sahib-ul-Ahdath, the Police chief.**

The police force came into being once the Muslims started expanding their territories and under the Caliph Ali (RA) when there was one too many vice acts at the night time prompting for the making of police. The police chief was the head of the police who would distribute the salaries, dresses and allowances to the police.

- e) **Sahib-ul-Bait-ul-Mal, the Treasury Officer.**

In the provinces, a sahib-i-Bait-ul-mal was appointed in every province for the guardianship of the treasury, as well as the collector of money of all sorts from the people. He had two assistants who would help him with his work.

f) Qadi, the Chief Judge.

The Qadi or the Qazi was the chief judge and every province had a qazi of their own. They were ordered to be just and equal. For the sake of keeping the judge repelled from the greed of money, he was paid in handsome amount. Rabi'ah (RA) and Shuriah (RA) were paid 500 dirham. Meanwhile, Hazrat Amir Mu'awiya was paid 1000 to be a Qazi. The desk of Qazi was enjoined to be as far away from that of the Wali as to remain separate from politics and independent.

h) The economic resources

There were different forms of revenue dispensation under the aegis of the Prophet (PBUH). The Prophet collected charity for the poor namely sadaqah. A system of collection of zakat was also imposed on the Muslims and those non-Muslim who were living under the patronage of the Muslims were asked to pay tax accordingly to their wealth. A Jizya system was introduced as a tax collection for the security of the non-Muslims living in Muslim state. Similarly, those who didn't have gold but land equivalent to the gold eligibility of zakat were bound to pay zakat. Bounty collected from the holy wars or the apostasy wars fought were also a source of revenue in the Muslim state.

i) Justice and Law

The Quran ordains: **“O ye, who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourself or (your) parents or (your) kindred, whether a rich man or a poor man for Allah is nearer unto both (than ye are). So follows not passion lest ye lapse (from justice) and if ye lapse or fall away, then Lo! Allah is ever informed of what ye do.”** It is inherent from the above mentioned verse that Allah has ordained for each and every person to do justice and so should a public administrator who as a Qazi is endowed with the authority in this world to judge prudently and fairly.

j) Military and Defense

Muslim armies consisted on infantry, cavalry, and archers. As was the military tradition, the army was divided into five (5) military units or divisions, called the “Khums’ or the Five; they were the Centre, the Right and Left flanks, the vanguard and the rearguard. A reserve, comprising the cavalry, was usually kept in the rear to be used at the critical juncture in the battles. The rearguard consisted of archers, while the two flanks were generally covered by the cavalry. This changed in the time of the Caliph Umer (RA) as he deputed permanent military besides an irregular military and the military persons were paid ranging from 300-400 dirham to as high as 7000-8000 dirham

annually. Those living in cantonments which were made for the protection of newly developed Muslim provinces were recommended to visit their home every four months.

(k) Police

In general, the security of life and property was the responsibility of the tribal chiefs. In cities, like Medina, Hazrat Umar had introduced night watches and patrols. But in the newly founded cities and towns, where a growing population lived amidst conditions of rapid change, the tribal authority was sometimes weak or partisan to be effective and night watchman too few to restrain trouble-makers and evil doers. Hence a police force was set up to maintain law and order in these settlements. It was called ash-Shurta. It was a sort of paramilitary force. It was first instituted in Kufa by Ali and in Damascus by Muawiya.

Caliph Umar was also the first to set up prisons, which were unknown to Arabs before. He established a prison in Medina and in each of the provincial headquarters.

Conclusion

During the era of the Four Caliphs, which followed the death of Prophet Muhammad (saas), Islam spread far beyond the boundaries of the Arabian Peninsula. It was a time when Muslims won great victories and lived in comfortable ease—in all, a good foretaste of the Golden Age predicted by the Prophet (saw).

In this period, an Islamic state stretched from Tripoli in the west to Horosan in the east and the Caucasus in the north. After Islam emerged from the Arabian Peninsula, it was adopted by various peoples and nations in Asia and Africa. During this period, the new Islamic states were to found their political and legal foundations.

QURANIC CONCEPT OF GOVERNANCE AND ITS APPLICATIONS

In the light of Qur'an, Sunnah and Fiqh

Introduction

Understanding our contemporary dependence on past insights about human nature and truth has led us to address the question of guidance for good governance with explorations of ideas on the subject from Quranic teachings. Some may argue that seeking Quranic guidance on good governance appears unnecessary because they believe that religion is absolutely a personal affair whereas matters of governance involve communal considerations.

Quranic Guidance on Governance

A person's belief in One God calls him to be responsible not only to himself and fellow human beings, but to everything in the plant and the animal world and the overall environment, as everything in the universe is created by the one God, and has a purpose. In order for man to understand this purpose, the Qur'an repeatedly asks mankind to observe, ponder, and use reason. The emphasis on the role of reason in determining man's relationship with everything in the universe is central to man's ability to utilize it for the benefit of humanity. By highlighting the rights and obligations of God over man, and man over man, the Qur'an establishes the point that man serves God mainly by serving humanity.

According to Quran, Good governance is indispensable for the peace and prosperity of human civilization because of the following reasons

1. The essence of Qur'anic guidance on good governance is the understanding of the concept of amānah (trust) and 'adālah (justice) within the framework of the Islamic worldview.
2. The Islamic worldview is determined by the Qur'anic story of creation.
3. The concepts of amānah and 'adālah (justice) provide a framework for the main practical concepts (i.e., sharī'ah and shūra) of good governance in the Qur'an.
4. The principles behind the sharī'ah and shūra are open to human understanding based on reason.
5. Islamic humanism manifests itself in a significant way in the formulation of principles central to the establishment of Islamic political institutions. This is a key concept in both Islamic ethics and theology.
6. An understanding of Islamic humanism necessitates both a deep look into Islamic history and the development of an Islamic theory of knowledge.
7. While amānah and 'adālah provide the ontological basis, the sharī'ah and shūra furnish the practical mechanism for Islamic polity.
8. The maqāsid (objectives) of the sharī'ah are meant to preserve religion, life, reason, progeny and wealth.

Human Beings are God's Vicegerents on Earth

The Qur'an clearly underlines the role of the individual and of the community in establishing a government. The Qur'an explains its worldview by telling the story of the origin of man. It introduces the story of creation through a conversation between God and the angels (2: 30-39; 15: 28-44; 38: 69-74). One will find similarities between the stories of creation in the Qur'an and in the Old Testament. According to the Qur'an, God expressed His will to the angels about creating on earth a new being who would be the best of all His creations and would be assigned the status of His vicegerent (khalīfah).

The process of good governance begins with individual choice. To make a wise choice is a constant struggle for human beings. The more wisely he exercises this freedom, the freer he becomes from satanic temptations. The more careless one is in exercising this freedom, the more captive one becomes to satanic forces. God promises reward for man not only in the hereafter for following divine guidance, He also assures him of success and happiness in this world.

Man has an Amānah or Trust to Fulfill

The Qur'an mentions the trust (amānah) given to mankind — **a trust which the heavens, the earth, and mountains refused to accept because they were afraid of its heavy burden (33: 72)**

— **which requires the establishment of justice in society (4: 58).**

Amānah basically is a contract between God and man on man's role in history. It defines man's rights and responsibilities in relation to all other humans and his environment and the rest of God's creation.

The word amānah originates from three letter root-verb a, m and n (amn), which means to be in the state of peace, safety and security. In the noun form, the word becomes aman, meaning peace, security, safety, shelter and protection. Amānah literally means trust, reliability, trustworthiness, loyalty, faithfulness, integrity, honesty and confidence. From this root-verb also originates imān or faith. In other words the Qur'an seems to highlight the point that peace in society is achieved through individual's faith. The concept of amānah binds individuals with society.

Fulfillment of Amānah is the Responsibility of the Whole of Mankind

The fulfillment of God's trust or amānah is a prerogative and responsibility of the human community; the individual is just an active partner in the process. Since no individual can survive alone, the personal needs of an individual necessitate human cooperation in society. The community as a whole becomes responsible for the accomplishment of the trust. However no meaningful, extensive and long lasting cooperation is possible without an effective government and good governance usually leads to the establishment of civilization.

Amānah Must be Fulfilled with 'Adālah (Justice)

Verse 4: 58 was the last Qur'anic verse to be revealed and the most significant from the perspective of governance of society. Addressing the believers, the verse commands, **“Render the trust to whom they are due; and judge between people, do it with justice.”**

The occasion of the revelation of this verse and the Prophet's understanding of it are very significant. This verse was revealed immediately after the liberation of Makkah. Following the liberation 'Abbas, the prophet's uncle, demanded the key to the Ka'ba from the Bani 'Abd ad-Dar, a clan whose members were not yet Muslim. The Prophet granted the request. Then this verse was revealed. Immediately the Prophet returned the key to 'Uthman ibn Abi Talha and his cousin Shaybah ibn 'Uthman, the clan's two representative figures. The rationale behind this act was that the clan was traditionally entrusted with the key and had been providing the necessary services to pilgrims, and therefore there was no need to deprive them of the responsibility.

Shūra: A Cornerstone of the Islamic System of Good Governance

The Qur'an emphasizes shūra—or **consultation among members of the community—in issues of governance (3: 159; and 42: 38)**. The commandment involves both private and public domains, including business and government affairs. Women are equal partners with men in consultation. Non-Muslims living under Islamic jurisdiction also are partners in the decision-making process as long as they, like everybody else, fulfill the trust as members of the society. The concept of shūra underlines the participation of all members of the community in its affairs. Many contemporary Muslim scholars have compared this Qur'anic directive with modern day democracy. But the Qur'an seems to go beyond current democratic practices; it emphasizes fairness and justice, and if democratic institutions fail to provide justice (e.g. recognition of the tyranny of the majority) for not only for human beings, but also for plants, animals and the whole environment, the Qur'an says that God will take mankind to task. Here one is reminded of the

Socratic disapproval of Athenian democracy. From the Qur'anic perspective the Socratic concern for moral and universal values would be extremely relevant. A good government must be guided by these values.

Conclusion

The Islamic system of government is based upon the Qur'an and the Sunnah. The basic rules and principles are set out in the Qur'an but the details are for the Muslim jurists to extract from the four sources. The sovereignty of God is the foundation of the system. Legislation contained in the Qur'an becomes the basic law of the state.

The aim and purpose of Islamic government is the establishment, maintenance and development of those virtues which the Creator of the universe wishes human life to be enriched by, and the prevention and eradication of those evils which are abhorrent to God. That is why the prophets were sent by God to guide us over the centuries. It is the duty of every individual Muslim and of the Islamic government to strive for justice and to prevent and oppose evil.

THE TIME OF HAZRAT UMAR'S CALIPHATE

The 10-year Caliphate of Hazrat Umar was one of the most peaceful and just periods in Islamic history, lasting from 634 to 644 AD. Hazrat Umar treated everyone equally in his administration of justice, as required by Qur'anic moral values. He never permitted factors such as line of descent, wealth, family or station to prevent the administration of justice.

He always acted out of a deep sense of responsibility toward Muslims. Indeed, he said,

"If a dog is killed on the shores of the Euphrates, I will hold myself responsible."

A letter sent by Hazrat Umar to the religious judges of the time served as a guide for all the administrators who followed him:

"In hearing cases, never permit over-excitement, noise or belittling behavior on the part of the different sides. Because calmness and majesty are essential if justice is to be done.

Manifestation of the truth will lead to increased respect for Divine justice. The duty of the judge is the just distribution of the treasures of Allah's blessings and approval among His servants." (Great History of Islam from Its Birth to the Present Day, Vol. 2 p. 109)

The time of Hazrat Umar witnessed many new developments. Syria, Iraq-Iran, Algeria and Egypt became Islamic countries. Hazrat Umar laid the foundations of the State of Islam by spreading his territories over a wide area. 1,036 large towns were captured in his time. Four thousand mosques were built. New settlements were erected in captured territories.

Reforms:

Hazrat Umar (RA) brought numerous reforms in the governance during his reign. Some of the major reforms introduced by Hazrat Umar (RA) are:

1. The establishment of Bait-ul-Maal (State's treasury for people) was one of his major achievements.
2. A proper Judicial system was established, where Magistrates and Judges would have courts and would decide on cases.
3. Army headquarters were established for protection of country.
4. Canals and roads were constructed.
5. The Imams, Teachers and Moazzins were given pay in schools and Mosques.
6. Prisons and Police station were built.
7. The first Islamic Lunar calendar was established and the Hijrah system was initiated.
8. Population census was made.
9. Welfare homes and orphanages were built.
10. Established proper punishment system and banned slavery

Other New Developments Hazrat Umar brought about for the State of Islam Include:

- The first census was held in his time.
- Children were paid wages.
- A municipal weights and measures institution was created to prevent traders cheating their customers.
- Hazrat Umar first employed night watchmen to ensure public order.
- The Hijri calendar was established.
- Judges working independently of governors were appointed in order to regulate judicial matters, and courts and prisons were established.
- Children abandoned by their mothers were placed under protection.
- Money was provided for Jews and Christians with nobody to support them.
- The words "Es-salatü hayrun min-en-nevm," meaning, "prayer is better than sleep", were added to the morning call to prayer.
- Sermons were initiated for instruction in mosques.

THE PEACE AND JUSTICE THAT HAZRAT UMAR BROUGHT TO PALESTINE

The greatest milestone in the history of Palestine was the conquest of the region in 637 by Islamic armies under the command of Hazrat Umar. Hazrat Umar's entry into Jerusalem and the extraordinary maturity and kindness he showed to members of different faiths thereafter foretold the beginning of a glorious age.

After its capture by Hazrat Umar, Muslims, Christians and Jews in Jerusalem lived together in peace and tranquility for hundreds of years. Muslims never compelled anyone to convert, but many non-Muslims who saw that Islam is the true faith did indeed choose to become Muslims of their own free will.

Places of worship in captured territories were scrupulously protected in the time of Hazrat Umar. Abu Yusuf described this fact:

"All places of worship were left as they were. They were not demolished, and the defeated were not deprived of their property or possessions." (Abu Yusuf, Kitab al- Kharaj; The Administration of the State under Islam, Abul A'la Al-Mawdudi, Hilal Press, 1967, p. 74)

Letters of Hazrat Umar R.A to Different Authorities

1. Letter to Abu Musa Asharo (Governor of Kufa) Regarding Judiciary and its Functions

The historic letter written by Hazrat Umar R.A to Abu Musa Ashari R. A, Governor of Kufa. It contained the golden principles of quick justice without fear and favour. The contents of the whole letter are being reproduced below.

(a) Selecting the Judge

The duty of adjudication is a well-established and consistent practice in Islam that has been followed throughout the ages. Therefore, try your best to understand with depth and wisdom whenever you are appointed as judge, on the basis of evidence and proof, and enforce the right, if it is established, because it is useless to talk about a right which is not enforceable.

(b) Justice in all form

And make sure that you do full justice between the litigant parties, not only through your judgments, but also through your facial expressions and body language, so that an influential man never hopes for any kind of injustice from you, nor a powerless person need question your fairness, nor an enfeebled one gets hopeless about your justice.

(c) Burden of proof /Evidence

Remember that the burden of proof is always on the plaintiff and the complainant and the obligation of oath is upon the defendant and the respondent.

(d) Principle of Reconciliation

Reconciliation is allowed between Muslims, provided it does not permit what is prohibited or prohibits what is permissible.

(e) Perceptive and Judicious

And you must be perceptive and judicious regarding whatever comes to your mind which is not revealed in the Holy Quran and the Sunnah. Then search for earlier, similar examples from the Quran and Sunnah.

(f) Judgment on the principle of Quran and Sunnah

And compare your unprecedented thoughts and ideas with what you have discovered and then base your judgment upon what is closest to the guidance of the Almighty and nearest to the truth.

(g) Timely Justice

And set a deadline for a complainant who is asking for a right and accept his claim if he/she manages to produce evidence. This will leave no room for any excuse.

(h) Qualification of Witness

Muslims are equal before you as witnesses unless someone is convicted in a Hadd (adultery) case or proved guilty of fake testimony or is seen as serving the personal interest of a friend or relative. Almighty Allah takes responsibility of secrets and will relieve you of your responsibility if you decide a case on the basis of evidence and proof. Whoever presents himself falsely to others, pretending to be what he is not in Divine knowledge, then Allah will surely disgrace and dishonor him, because Allah never accepts any act from His servants except that which is done purely for Him.

(i) Calmness in administering the justice

And beware of showing anger, getting annoyed and upset, hurting people and shying away from deciding a case. Do not forget that adjudication with justice and truth will entitle you to some great reward from the Almighty in this world and the hereafter as the one who makes his intentions pure regarding what is between him and other human beings.

Critical Appraisal

1. Hazrat Umar R.A took extreme care in the selection of Judges and those chosen were of the best character and most knowledgeable in the whole Islamic World.
2. He also organized tests for them.
3. Even though judges were appointed by the governors in their respective domains, Hazrat Umar R.A still used to personally meet them and approve their appointments on the basis of their knowledge and experience.
4. Besides, he also personally appeared before judges many times in disputes, in order to ascertain their competence and neutrality.

Letter of Hazrat Umar R.A to Abu Ubaidah

When a group of Muslims flouted the Islamic ban on wine in the Euphoria over the Conquest of Damascus, Hazrat Abu Ubaidah complained Caliph Hazrat Umar R.A about the situation.

Hazrat Umar R.A wrote letter to Abu Ubaidah:

“Flog 80 lashes to those who drink wine. I swear by myself, the poetry and uncouth life style was enough for Arabs. Being grateful over the Damascus victory, the Arabs should have feared from God, had faith in him and paid gratitude to him. If anyone again drinks wine, then impose the punishment.”

Critical Appraisal:

1. In no case, the Islamic rules/bans may be violated.
2. The success/victory should not lead towards unchecked license/euphoria; instead people should pay gratitude to God.

Letter of Hazrat Umar R.A to Utba Bin Ghazwan (Governor of Iraq)

“Refrain Muslims from committing excessive against the Zimmi’s. Always afraid of renegeing on a promise and excessive as it may cast you your leadership/governance. You have been blessed by God with the governorship owing to a pledge of loyalty and a trust. Keep this trust intact.”

Critical Appraisal

In the aforesaid letter Hazrat Umar R.A laid stress on following principles of public administration.

1. That is a responsibility of state to protect non-Muslims minority from the excessive/atrocities of Muslims who constitute majority.
2. That a Governor/Civil Servant should fulfill his commitments.
3. That governorship/position of responsibility is a trust of God.
4. A Civil Servant should be God-fearing.

ADMINISTRATION OF HAZRAT ALI (R.A)

Introduction

Hazrat Ali (RA) was endowed with great intellectual powers. He was wise in counsel, intelligent, scholarly and eloquent in speech and learned in the science and law of Islam. He was considered the best jurist among the companions. He participated in the shura of his predecessors and acted as chief Qazi under Hazrat Umer (RA).

With the death of Ali, the first and most notable phase in the history of Muslim peoples came to an end. All through this period it had been the Book of God and the practices of His Messenger - that is, the Qur'an and the Sunnah - which had guided the leaders and the led, set the standards of their moral conduct and inspired their actions. It was the time when the ruler and the ruled, the rich and the poor, the powerful and the weak, were uniformly subject to the Divine Law. It was an epoch of freedom and equality, of God-consciousness and humility, of social justice which recognized no privileges, and of an impartial law which accepted no pressure groups or vested interests.

Letters of Hazrat Ali to Different Authorities

Letter to Malik Al-Ashtar (Governor of Egypt)

1. The Richest Treasure

Public opinion is an administrator's mirror image; as such only good deeds are one's richest treasure. Treat public kindly and do not fight with God by acts of transgression.

Be it known to you, O, Malik, that I am sending you as Governor to a country which in the past has experienced both just and unjust rule. Men will scrutinise your actions with a searching eye, even as you used to scrutinise the actions of those before you, and speak of you even as you did speak of them. The fact is that the public speak well of only those who do good. It is they who furnish the proof of your actions. Hence the richest treasure that you may covet would be the treasure of good deeds. Keep your desires under control and deny yourself that which you have been prohibited from, for, by such abstinence alone, you will be able to distinguish between what is good to them and what is not.

2. The Common Man

The common man, not the privileged few, is the strength of the state and the religion: treat him with justice and compassion

Maintain justice in administration and impose it on your own self and seek the consent of the people, for, the discontent of the masses sterilises the contentment of the privileged few and the discontent of the few loses itself in the contentment of the many. Remember the privileged few will not rally round you in moments of difficulty: they will try to side-track justice, they will ask for more than what they deserve and will show no gratitude for favours done to them. They will feel restive in the face of trials and will offer no regret for their shortcomings. It is the common man who is the strength of the State and Religion. It is he who fights the enemy. So live in close contact with the masses and be mindful of their welfare.

3. The Counselors

Seeking counsel is essential for good statecraft but choose your counsellors very prudently

Never take counsel of a miser, for he will vitiate your magnanimity and frighten you of poverty. Do not take the advice of a coward either, for he will weaken your resolve. Do not take counsel of the greedy: for he will instill greed in you and turn you into a tyrant. Miserliness, cowardice and greed deprive man of his trust in God. The worst of counsellors is he who has served as a counsellor to unjust rulers and shared in their crimes. So, never let men who have been companions of tyrants or shared their crimes be your counsellors.

4. Different Classes of People

There are different but interdependent classes in a society whose survival and progress depends upon the mutual cooperation among these classes. The foremost duty of the ruler is to maintain harmonious class relations by effectively and judiciously using the different organs of the state.

Remember that the people are composed of different classes. The progress of one is dependent on the progress of every other, and none can afford to be independent of the other. We have the Army formed of the soldiers of God. We have our civil officers and their establishments, our judiciary, our revenue collectors and our public relations officers. The general public itself consists of Muslims and other subjects and among them of merchants and craftsmen, the unemployed and the indigent. God has prescribed for them their rights, duties and obligations. They are all defined and preserved in the Holy Quran and in the traditions of his Prophet.

5. The Army

The army, by the grace of God, is like a fortress to the people and lends dignity to the state. It upholds the prestige of the faith and maintains the peace of the country. Without it the state cannot stand. In its turn, it cannot stand without the support of the state. Our soldiers have proved strong before the enemy because of the privilege God has given them to fight for Him; but they have their material needs to fulfil and have therefore to depend upon the income provided for them from the state revenue. The military and civil populations who pay revenue, both need the co-operation of others – the judiciary, civil officers and their establishment.

6. Military Administration

Welfare of the soldiers is essential for good administration and survival of the state

Be particularly mindful of the welfare of those in the army who in your opinion, are staunchly faithful to their God and the prophet and loyal to their chief, and remonstrance, and who can succor the weak and smite the strong, whom violent provocation will not throw into violent temper and who will not falter at any stage.

Keep yourself in close contact with the families of established reputation and integrity with a glorious past, and draw to yourself men brave and upright in character, generous and benevolent in disposition; for such are the salt of society. Care for them with the tenderness with which you care for your children, and do not talk before them of any good that you might have done to them, nor disregard any expression of affection which they show in return, for such conduct inspires loyalty, devotion and goodwill. Attend to every little of their wants not resting content with what general help that you might have given to them, for sometimes, timely attention to a little want of theirs brings them immense relief. Surely these people will not forget you in your own hour of need.

7. The Real Guidance

Turn to God and to His Prophet for guidance whenever you feel uncertain as to what you have to do.

Turn to God and to His prophet for guidance whenever you feel uncertain as to what you have to do. There is the commandment of God delivered to those people who He wishes to guide aright: "O people of the Faith! Obey God and obey His prophet and those from among you who hold authority over you. And refer to God and His prophet whenever there is difference of opinion among you." To turn to God is in reality to consult the Book of God; and to turn to the prophet is to follow his universally accepted traditions.

8. Chief Judge

Select the most upright persons as the Chief Justice/judges, treat them with dignity, pay them handsomely and punish those who misuse their authority.

Select as your Chief Justice from the people, one who is by far the best among them – one who is not obsessed with domestic worries, one who cannot be intimidated, one who does not err too often, one who does not turn back from a right path once he finds it, one who is not self-centered or avaricious, one who will not decide before knowing full facts, one who will weigh with care every attendant doubt and pronounce a clear verdict after taking everything into full consideration, one who will not grow restive over the arguments of advocates and who will examine with patience every new disclosure of fact and who will be strictly impartial in his decision, one who flattery cannot mislead or one who does not exult over his position. But it is not easy to find such men.

9. Revenue Administration

Revenue collection is secondary to land improvement and the welfare of those who till it

Great care is to be exercised in revenue administration, to ensure the prosperity of those who pay the revenue to the state, for on their prosperity depends the prosperity of others, particularly of the masses. Indeed, the state exists on its revenue. You should regard the proper upkeep of the land in cultivation as of greater importance than the collection of revenue, for revenue cannot be derived except by making the land productive. He who demands revenue without helping the cultivator to improve his land, inflicts unmerited hardship on the cultivator and ruins the state. The rule of such a person does not last long.

If the cultivators ask for a reduction in their land tax for having suffered from epidemics, drought, excessive rainfall, soil infertility, floods impairing the fertility of the land or the cause of crop damage, then reduce the tax accordingly, so that their condition may improve. Do not mind the loss of revenue on that account, for that will return to you one day manifold in the hour of greater prosperity of the land and enable you to improve the condition of your towns and to raise the prestige of your state. You will be the object of universal praise. The people will believe in your sense of justice. The confidence which they will place in you in consequence will prove your strength, as they will be found ready to share your burdens.

10. Clerical Establishment

Choose your civil officers and staff after due diligence because their weaknesses will be written down against you in your scroll of deeds.

Keep an eye on your establishment and on your scribes, select the best among them for your confidential correspondence such among these, as possess high character and deserve your full confidence, men who may not exploit their privileged position to go against you, who may not grow neglectful of their duties, who in the drafting of treaties may not succumb to external temptation and harm your interests, or fail to render you proper assistance and to save you from trouble, who in carrying out their duties can realize their serious responsibilities, for he who does not realise his own responsibilities can hardly appraise the responsibilities of others. Do not select men for such work merely on the strength of your first impressions of your affection or good faith, for as a matter of fact, the pretensions of a good many who are really devoid of honesty and good breeding, may cheat even the intelligence of rulers. Selection should be made after due probation, which should be the test of righteousness. In making direct appointments from people, see to it that those selected possess influence with the people and who enjoy the reputation of being honest, for such selection is agreeable to God and the ruler. For every department of administration, let there be a head, whom no trying task might cause worry and no pressure of work annoy.

Remember, every weakness of any one among your establishment and scribes, which you may overlook, will be written down against you in your scroll of deeds.

11. Trade and Industry

Facilitate trade and business to flourish but ensure that they comply with good business and trade practices

Treat businessmen and artisans well, and advise others to do likewise. Some of them live in towns, while some move from place to place with their wares and tools earning their living by manual labour. Trade and industry are the real sources of profit to the state and the suppliers of consumer goods. While the general public is not inclined to bear the strain, those engaged in these professions take the trouble to collect commodities from far and near, from land and across the sea, from mountains and forests and naturally derive benefits.

12. Good Governance

Benevolence towards the poor is the ultimate test of good governance.

Beware! Fear God when dealing with the problem of the poor who have none to patronise them, who are forlorn, indigent, and helpless and are greatly torn in mind – victims of the vicissitudes of time. Among them are some who do not question their lot in life and who, notwithstanding their misery, do not go about seeing alms. For God's sake, safeguard their rights, for on you rests the responsibility of protecting their interests. Assign for their uplift a portion of the state exchequer (Bayt al-Mal), wherever they may be, whether close at hand or far away from you. The rights of the two should be equal in your eye. Do not let any preoccupation slip them from your mind, for no excuse whatsoever for the disregard of their rights will be acceptable to God. Do not treat their interests as of less importance than your own, and never keep them outside the purview of your important considerations, and mark the persons who look down upon them and of whose conditions they keep you in ignorance.

13. Open Conferences

Hold periodic open conferences to ascertain the views of common people and redress their grievances promptly and sympathetically.

Meet the oppressed and the lowly periodically in an open conference and conscious of the divine presence there, have a heart-to-heart talk with them, and let none from your armed guard or civil officers or members of the Police or the Intelligence Department be by your side, so that the representatives of the poor might state their grievances fearlessly and without reserve. For I have heard the Prophet of God say that no nation or society, in which the strong do not discharge their duty to the weak, will occupy a high position. Bear with composure any strong language which they may use, and do not get annoyed if they cannot state their case lucidly. Even so, God will open for you his door of blessings and rewards. Whatever you can give to them, give it ungrudgingly and whatever you cannot afford to give, make that clear to them in utmost sincerity.

14. Communion with God

Best communion with God is to spend every moment of your life sincerely in the service of your people.

Do not forget to set apart the best of your time for communion with God, although every moment of yours is for Him only, provided it is spent sincerely in the service of your people. The special time that you give to prayer, is to be devoted to the performances of the prescribed daily prayers. Keep yourself engaged in these prayers both in the day and in the night, and to gain perfect communion, do not as far as possible, let your prayers grow tiresome.

When you lead in congregational prayer, do not let your prayer be so lengthy as to cause discomfort to the congregation or raise in them the feeling of dislike for it or liquidate its effect, for in the congregation there may be invalids and also those who have to attend pressing affairs of their own.

15. Aloofness not Desirable

Aloofness from public is not a desirable trait of an administrator as it distorts his perspectives about good and bad, right and wrong, just or unjust

Alongside the observance of all that I have said, bear one thing in mind. Never, for any length of time, keep yourself aloof from the people, for to do so is to keep one ignorant of their affairs. It develops in the ruler a wrong perspective and renders him unable to distinguish between what is important and what is not, between right and wrong, and between truth and falsehood. The ruler is after all human, and he cannot form a correct view of anything which is out of sight.

16. Merit

Avoid nepotism at all costs and deal with every case on its merits without any fear or favour.

Make this clear to yourself that those immediately about and around you, will like to exploit their position to covet what belongs to others and commit acts of injustice. Suppress such a tendency in them. Make a rule of your conduct never to give even a small piece of land to any of your relations. That will prevent them from causing harm to the interests of others and save you from courting the disapprobation of both God and man.

17. Peace and Treaties

Believe in peaceful coexistence, never break the terms of peace agreement or cheat your enemies. But be on your guard always

Bear in mind that you do not throw away the offer of peace which your enemy may himself make. Accept it, for that will please God. Peace is a source of comfort to the army; it reduces your worries and promotes order in the state. But Beware! Be on your guard when the peace is signed for, certain types of enemies propose terms of peace just to lull you into a sense of security only to attack you again when you are off your guard. So you should exercise the utmost vigilance on your part, and place no undue faith in their protestations.

18. Security of Life

Shedding blood without a valid cause shortens the life of a state.

Beware! Abstain from shedding blood without a valid cause. There is nothing more harmful than this which brings about one's ruin. The blood that is willfully shed shortens the life of a state. On the Day of Judgement it is this crime for which one will have to answer first. So, beware! Do not wish to build the strength of your state on blood for, it is this blood which ultimately weakens the state and passes it into other hands. Before me and my God no excuse for willful killing can be entertained.

19. Decision-Making

Take time to arrive at a decision after due diligence and in consultation with people but implement it promptly keeping cool.

Do not make haste to do a thing before its time, nor put it off when the right moment arrives. Do not insist on doing a wrong thing, nor show slackness in rectifying a wrong thing. Perform everything in its proper time, and let everything occupy its proper place. When the people as a whole agree upon a thing, do not impose your own will on them and do not neglect to discharge the responsibility that rests on you in consequence. For, the eyes of the people will be on you and you are answerable for whatever you do to them. The slightest dereliction of duty will bring its own retribution. Keep your anger under control and keep your hands and tongue in check. Whenever you fall into anger, try to restrain yourself or else you will simply increase your worries.

20. Last Instructions

Constant learning about the principles and practices of good governance is necessary for faithful discharge of duties as a public servant

It is imperative on you to study carefully the principles which have inspired just and good rulers who have gone before you. Give close thought to the example of our Prophet, his traditions, and the commandments of the Holy Qur'an and whatever you might have assimilated from my own way of dealing with things. Endeavor to the best of your ability to carry out the instructions which I have given you here and which you have solemnly undertaken to follow. By means of this order, I enjoin on you not to succumb to the prompting of your own heart or to turn away from the discharge of duties entrusted to you.

Letter to Abdullah Bin Al-Abbas, (His Governor In Basra)

“Let it be known to you that sometimes a man gets pleased at securing a thing which he was not going to miss at all and gets displeased at missing a thing which he would not in any case get. Your pleasure should be about what you secure in respect of your next life and your grief should be for what you miss in respect thereof. Do not be much pleased on what you secure from this world, nor get extremely grieved over what you miss out of it. Your worry should be about what is to come after death.”

Letter to one of his Officers

“Now, the cultivators (dahaaqin, plural of dihqaan) of your city have complained of your strictness, hard heartedness, humiliating treatment and harshness. I thought over it and found that since they are unbelievers they cannot be brought near nor kept away or treated severely because of the pledge with them. Behave with them in between strictness and softness and adopt for them a mingling or remoteness and aloofness with nearness and closeness If Allah so wills.”

These people were Magians (majoos). That is why treatment of Hazrat Ali (RA) officer with them was not the same as with Muslims. Disgusted with this they wrote a letter of complaint to Hazrat Ali (RA) and spoke of the officer's harshness.

QUALITIES OF CIVIL SERVANTS IN ISLAM

Introduction

Civil servants who are self-opinionated, secluded and arrogant can never implement public policies effectively. On the other hand, an administrator who is easily accessible gets a greater fund of first hand, reliable information and better perspectives of his decisions. According to the Islamic tradition of administration, officers at all levels and in all circumstances have to provide free access to the public. In a letter addressed to Hazrat Saad Bin Abi Waqas Hazrat Omer gave special instructions to all high ranking officials advising them not to isolate themselves from the people.

1. Preservation of Professional and Personal Integrity

Professional values should prevail over organizational or personal orders of superiors deemed questionable. Responsible professionalism is an essential component of administrative behaviour. This requires self-regulation, knowledge, self-control, a degree of autonomy and personal independence, subordination of private interests to the public interest and public trust.

2. Prudence

The exercise of prudence, which means practical wisdom, was emphasized by two great Persian thinkers of the Middle Ages - Ibn-e-Sina and Nizam-ul-Mulk. Every society has its own thinkers of this calibre. Prudence requires self-control, discretionary decisions based on knowledge, expertise and ethical judgement. Every civil servant must be a wise and prudent person, instead of being a cunning and nefarious person. Being prudent does not mean that he becomes wicked for Hazrat Qyas bin Sa'ad was the most cunning man but left his cunningness on the behalf of Islam.

3. Public Spirit

Private interests should be subordinate to public, community interests. In making decisions or acting as an administrator, think of the public trust, and citizens' interests first, then think of yourself. Develop civic virtue, act virtuously and promote virtuous citizenship by being a virtuous citizen and acting as a virtuous administrator. Islam itself forbids the human beings to be materialistic and encourages it to be more human-friendly oriented.

4. Avoidance Of All Problems Causing Public Service Crises.

Some of these problems are beyond one's control as an administrator, but those values and factors that deter public service corruption and compromise should be adhered to. Issues that resort to causing public service crisis should be handled carefully. The Prophet (PBUH) during his era witnessed Abu Ubaidah as a hypocrite but never ordained the killing of him under the blasphemy act as he knew it would cause public service crisis later on.

5. Be a Responsible Administrator.

Act with restraint, discretion and freedom that are also responsibility. Be an example to others. If you cannot continue to perform your duties properly, resign and expose those who make it impossible for you to perform ethically and professionally. One must be responsible for the authority that has been bestowed to him from God and should try his utmost best to fulfill his responsibilities.

6. Promotion of The Common Good

Devote your time, expertise, and knowledge to building community values and defending the rights of the poor, as well as of the affluent. It is the public interest and trust that you must serve at all times with integrity. In Islam, it is also emphasized that the welfare of the community should prevail over individual rights. Therefore, a civil servant must always look for the common good of his people and never prefer an individual's right as priority over the community.

7. Be Competent and Fair

Competence comes with training, skills development and knowledge. It is extremely important to apply competence with fairness, equity, and justice in administrative positions. Efficiency and effectiveness are important organizational and managerial values, but they must be blended with fairness, equity and justice. It is this blend of ethical and professional values that makes professional ethics in public administration possible and desirable.

8. Follow And Enforce The Professional Code Of Ethics.

Codes of ethics in public administration are written and unwritten collections or systems of laws, rules, regulations, and norms that guide public service conduct. They are statements of ideals, canons of action consonant with those ideals and binding means of enforcing behaviour within the boundaries established by the code. Opponents of codes of ethics argue that one should resist moralizing everything, that rigid codification of right or wrong is dysfunctional, and that bureaucratic neutrality considers it immoral to pass moral judgements on public organizations. Proponents of codes of ethics cite the objectivity and the positive value added through code of ethics enforcement. Some codes of ethics carry sanctions for unethical behaviours while others are more aspirational or guides to public servants.

9. Establish and affirm professional identity as a public servant

As a professional, as a keeper of public trust, and as an ethical person, resist all forms of corruption. A civil servant must bear with the responsibilities endowed upon him by Allah Almighty as an amanah and should be completely professional when it comes to performing his duty. He should put aside his personal feelings when doing justice and never bring his relatives or his peers in causing him decide impartially.

10. Avoid unethical dilemmas as much as possible

One must always be prudent, wise, and sharp when one is dealing with the public; but if caught in the middle, seek advice and exercise prudence. Most ethical dilemmas can be handled with

prudence. One must consult his seniors for they have more experience than him and should try to impede any unethical dilemma that has stem from uncharted territory.

11. Act Morally And Ethically With A Sound Character

Act morally and ethically with a sound character and responsible judgments. Value and promote the image of the public service. A civil servant is there to serve the people, not to rule over them. Hazrat Umer (RA) while sending Muaz bin Jabbal to Egypt asked not rule but to serve his people so that the people may admire him and the power entrusted to him be not violated.

12. Combat Corruption At Any Level And Any Time.

Establish and use commissions of inquiry; wage war on indiscipline, and show moral leadership. Also use scholarly research and the confidential approaches mentioned earlier. A civil servant foremost duty is to combat corruption and all such evils that are prone to corruption. Civil servants are required to be honest and truthful as they will be accountable for each single one of their doings.

13. Develop And Internalize A Sense Of Total Quality Management (TQM) :

A civil servant once in power should promote the idea of doing things right the first time and prevent the costly error of duplicating or repeating poor quality work. Do not cheat on your work, internalize work ethics, and develop a sense of motivation for public interest and self-actualization. Similarly, efficiency and effectiveness needs to be implemented instead of red-taping and delaying through the bureaucratic process.

14. View Citizens As Valued Human Beings And As Community Members

View citizens as valued human beings and as community members not merely as consumers or customers in the marketplace. Discourage an overly biased corporate ideology, which tends to promote corruption and unethical behaviour. Markets are not alternatives to public service. Rather, sound governance, public service and responsible citizenship are sine qua non prerequisites of a business-friendly environment, the smooth operation of markets, effective democracy and social peace.

Conclusion

The civil servants in Islam thus hold a significant value by the prestige position inscribed and are to be known as a role model who serves the Islamic society without prejudice and biasness. The civil servants at the time of the Prophet (PBUH) were the trusted companions of the Prophet (PBUH) and they on their behalf did their best to serve up to the people. Similarly, it is also our duty to follow in the footsteps of the sahabas or the companions of the Prophet (PBUH) to serve the people with utmost desire and amplitude.

ACCOUNTABILITY IN ISLAM

Introduction

Accountability in Islam derives from the concept of amanah (often translated as “trust”). As a political concept, it suggests that Allah Almighty has given the trust to human beings to deliver and promote His guidance through justice and fairness in their lives. Everyone becomes a recipient of such a trust and consequently has to stand in reverence before his people for whose sake he will be called upon to exercise his duty. This concept is enshrined in the Qur’an:

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.” (Qur’an, 3:104).

Concept of Accountability In Islam

In Islam, everyone is accountable for his own deeds both in this world and hereafter no matter he is a bagger or a ruler. In fact, a ruler is responsible for the entire country under his reign and if he fails to provide all the basic necessities to the masses, he will be held accountable for this. Islam gives everybody a right to correct the caliph or ruler if his actions are against Islam and general interest of people under his tutelage. On other hand, if he is doing well, it is the duty of others to support him and help him to strength his rule.

Accountability In Quran:

Generally, it can be understood that the main concept and nature of accountability is pertaining to the religious obligation which is aimed at striving towards righteousness and fighting against the evilness in accordance with the Islamic faith. Hence, in respect with these duties, there are numerous verses in the Holy Quran, as well narrated Hadith which vehemently emphasized its significances, inner alia, by virtue of Surah Al-Maidah verse 87 – 88, Allah said:

O ye who believe! Make not unlawful the good things which God hath made lawful for you, but commit no excess; for God loveth not those given to excess. Eat of the things which God hath provided for you, lawful and good; but fear God, in Whom ye believe. (Al-Maidah :87 – 88)

Indeed, those people of the Book who have purified their inner-self with genuine and strong faith to Allah; they have welcomed the rise of Islam and eventually embraced it willingly. This group of people has been described as those who keen to uphold goodness and refraining themselves committing wrongful deeds.

Apart from that, Allah also has elucidated whereby the actions taken by the righteous people when then they are entrusted with authorized power and chance to manage and administer any matters. Indeed, they will accomplish the trust with a great emphasis and do not hesitate to uphold the principles of enjoining good and forbidding evil.

Accountability in Hadith:

The Holy Prophet (pbuh) said:

Abu Sa’id Khudre (R.A) relates that he heard the Messenger of Allah (pbuh) say :

“He who from among you observes something evil, should change it with his hand; if he is unable to do that he should condemn it with his tongue; if he is unable to do that he should at least resent it in his heart, this is the lowest degree of faith.”

The concept of accountability has been enunciated in the following Hadith of the Holy Prophet (pbuh):

“The Prophet (pbuh) said: All of you are guardians and are responsible for your wards. The ruler is a guardian and the man is a guardian of his family; the lady is a guardian and is responsible for her husband’s house and his offspring; and so all of you are guardians and are responsible for your wards.”

Nature of Accountability

1. Self Accountability

Muslims cannot work on their own will. Their actions are bound by shariah. Islamic law also tells about some duties and practices including worship, prayer, manners and morals, along with commercial transactions and business practices. Muslims should conduct their acts, words and activities in accordance with the requirements of their religion to be fair, honest and just toward others. Allah says,

“O you who believe, eat not up your property among yourselves unjustly, except it be a trade amongst you by mutual consent.” (4:29)

The following is the system of accountability ascribed in Islam to every citizen of the Islamic state :

(a) Every act of Amanah recorded

All resources made available to individuals are made so in the form of a trust. Individuals are trustees for what they have been given by God in the form of goods, property and less tangible 'assets'. The extent to which individuals must use what is being entrusted to them is specified in the shari'a, and the success of individuals in the hereafter depends upon their performance in this world. In this sense, every Muslim has an 'account' with Allah, in which is 'recorded' all good and all bad actions, an account which will continue until death, for Allah shows all people their accounts on their judgement day (S4:62).

(b) Accountability of Senses

Allah (S.W.T.) will also ask us in the Day of Judgment about our hearing, our vision, and our hearts. He will ask us about how we utilized each of them. The Quran states: **“Verily! The hearing, and the sight, and the heart, of each of those, you will be questioned (by Allah)” (Surat Al-Israa, Verse 36)**

(c) Accountability of Intentions

In the Quran, it is stated:

“In Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allah is Forgiving and Forbearing.”

Therefore, those who intend to do something and swear in the name of Allah, but end up not doing what the person intended, then he will also be held accountable for his mischievous acts unless he atones for it through the proper way comprehended in the Quran.

(d) Accountability of Minor Things

“Then shall anyone who has done an atom's weight of good, see it !! And anyone who has done an atom's weight of evil shall see it (Al-Quran,Zalzala99:7-8)”

Many contemporary thinkers regard public accountability as the cornerstone of ethical governance. For example, following the prophet's example, the second Caliph, Umar al-khatthab, ensured that every aspect of personal conduct that impinged upon the well-being of the people was subject to public scrutiny. Hence, that remarkable instance of Umar seeking the permission of the people to use a bit of the medicine kept in the bait-ul-mal for his ailment.

(e) Accountability of Thoughts

The Quran states in surah Hujrat, “O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other...” Thus, Islam focuses on being present-minded and not becoming anachronism by negative thinking. A person who over-thinks and extravagantly thinks negative thoughts will be accountable for his thoughts as well.

(f) Accountability of Actions

The Prophet (PBUH) said that if a person doesn't commit an act of sin of which he initially thought of committing, than Allah increases his good deeds. And if a person thinks of doing good, then Allah writes a good deed in his record even if the said good deed he intended couldn't get fulfilled due to some unforeseen circumstances. This shows that in Islam, action in a sinful act makes a person sinful and every action of a person would be questioned on the Day of Judgment.

2. Accountability of the Administration

Accountability is one of the core creeds of Islam. The Quran says,

“If anyone does an atom's weight of good shall see it in Allah's court, and if anyone does an atom's weight of evil shall also see it. However, any bearer of burden (of responsibility &

accountability) shall not bear anyone else's burden." The Prophet (pbuh) is reported to have said,

"Every one of you is a shepherd and every one of you is answerable with regard to his folk". God commanded the Prophet (pbuh) to declare: "I would, if I disobeyed my Lord, indeed have fear of the penalty of a Mighty Day". No one is above the Divine Law. The Prophet (pbuh) declared that "I am the first one to submit to the will of Almighty". The Prophet's successor, Abu Bakar (R.A) announced the following in his inaugural speech: "I have been given authority over you but I am not the best of you. If I do well, help me, and if I do ill, then put me right.....The weak among you shall be strong in my eyes until I secure his right if God will; and the strong among you shall be weak in my eyes until I wrest the right from him...Obey me as long as I obey God and His apostle, and if I disobey them you owe me no obedience".

The Development of the System of Accountability

Historians have explained the wisdom as regards to the revelation of Surah Al-Mutaffifin. The reason is, it has been reported that once, the Prophet has made a visit to a market and found that there were plenty of deceptions committed by the traders for the sake of getting profit deceitfully. In addition, during the Prophet's lifetime, he has appointed Sa'id bin Sa'id bin al-As to supervise the markets.

Later, this practice has been continuously blossomed during the period of Khulafa' Ar-Rasyidin whereby it has been reported that Saidina Umar al-Khattab has once penalized a trader who has cheated in the business. Moreover, he also has assigned al-Sa'id bin Yazid and 'Abd Allah bin 'Utbah bin Mas'ud with the duties to take in charge of the business places at Madinah. In addition, it also has been reported that al-Harith bin al-Hakam has been appointed by Uthman bin 'Affan to become as enforcement officer at Madinah in supervising the business activities accordingly.

During that period, the appointed officers are assigned to maintain the activities of transaction at markets were known as amil ala-suq. Besides, the term 'arif refers to the officer which their scope of duty is similarly equated to the earlier one. Later, changes was made pertaining to the other appointed officers like zakat collector and district governors.

Similarly, during the periods of Umayyad and Abbasid reigns, the rulers also have given such great emphasis towards the effectiveness of this institution. Furthermore, the roles of the muhtasib or ombudsman also have been extended in order to ensure that management and administration system of the government could run smoothly, in accordance with the Islamic principles.

During the Fatimiyyah period, the importance of the institution of accountability has become more obvious in terms of enforcing the prescribed rules and regulations. In fact, ombudsman is not merely investigating business places and determining the proper weights and measurements but also ensuring that there must not be overloaded items being carried out by the traders. In addition, the scope of ombudsman's duties also has been extended due to the fact that they also are responsible in maintaining the morality of the subjects so that the members could live peacefully in the society.

Principles of Accountability

Islam supports several basic principles when implementing monitoring and supervision, which then becomes a guideline when implementing the concept of accountability as a monitoring body. These basic principles consists of five principles such as the principle of monitoring by Allah SWT, principle of proportionate reciprocation, principle of responsibility principle of holding trust, and the principle of abstaining from misdeeds (Auni Abdullah, 2000:5). These principles have long been practiced and implemented during the history of Islamic rule beginning from the time of the Prophet SAW, the al-Rasyidin Caliphate and several eras thereafter.

1. Principle of monitoring by Allah SWT is based on the premise that Allah SWT constantly monitors the behavior of humans, which has been elicited explicitly or implicitly, and no practice would be exempted from a proportionate reciprocal action.

2. Principle of proportionate reciprocity is the principle where every human would be reciprocated for each act committed, either good or bad and no matter how much reciprocation entails.

3. Principle of responsibility over actions is the principle whereby every human is questioned and made responsible by Allah SWT for every act committed.

4. Principle of mandatory holding of trust is where each daily task is a trust given by Allah SWT and it cannot be taken lightly as it is under the constant monitoring of Allah SWT.

5. Principle of mandatory prevention of misdeeds is the principle, instituted by Allah SWT onto every servant. Every act of negligence or carelessness in carrying out the task of monitoring matters pertaining to misdeeds is not welcomed and is completely disliked in the teachings of Islam.

MODEL OF ACCOUNTABILITY IN ISLAMIC ERA

Practices of the Companions

Islamic history has recorded that even though the concept of accountability has not been made known specifically during the period of the Prophet and Companions, they actually have practiced this principles for the sake of aiming justice and avoiding evil. In the era of Khulafa' al-Rasyidin, Umar R.A has struggled for a betterment of this concept to function properly. He himself has ensured that any kinds of business transactions which involved weight, measurement, as well as the quality and quantity of the goods sold must be freed from any elements of cheating and oppressiveness. More interestingly, it has been reported that he once has split down a jar of milk on the ground due to the fact that it has been mixed up with water deceitfully. In addition, he also has burnt the house of Rashid Al-Thaqafi because it was used to sell liquor.

In addition, the consistencies of Umar R.A in improving this kind of concept has been proved whereby he has appointed a number of officer (muhtasib) in order to ensure that this institution could run effectively, based on their respective expertise and scope of duty accordingly. To illustrate this, he has appointed al-Saib bin Yazid, together with Abdullah bin Utbah bin Masud to supervise the business activities held at Madinah. On the other hand, instead of appointing men, he also has entrusted Syedah Al-Syifa and Al-Syedah Samra binti Nahik as the muhtasib at Madinah.

Institutions of accountability In Pakistan

1. Office of the Federal and Provincial Ombudsman
2. Public Accountability bodies in Pakistan
3. The Auditor's General's Department
4. Public Accounts Committee
5. Federal Investigation Agency
6. Anti-Corruption Establishment
7. National Accountability Bureau

Conditions Of Ombudsman

There are five major criteria which must be possessed by the officially appointed ombudsman (al-muhtasib). Firstly, he must be a free person and not a slave. Be just and fair is another salient feature to be taken into account that caters various elements, for example, sound mind, has reached at the age of majority (not minor) and refrain himself from committing major sins. On the other hand, he also must be smart and possess the fast thinking skills. It means that he is capable to act immediately or give any decision spontaneously when there is a necessity for him to do so. Furthermore, he also must have the senses of courage and well-determine in the process of enjoining good and forbidding evil. In fact, any actions or decisions taken by him must be in accordance with Islamic teachings. In addition, as he is allowed to exert himself in giving his personal opinion for cases in deriving hukm, thus, being as a knowledgeable person is essentially required for him. The reason is, he could determine the elements of good and bad in the course of executing his duties.

In a nutshell, the institution of accountability has been developing gradually in terms of its organizational structures, as well due to job scope and duties assigned to the appointed enforcement officers.

Conclusion

To sum up, it can be concluded verily that the institution of accountability has proved its significances, as well as the implications as a medium of the enforcement units in Islam. The genuine concept of accountability is aimed at enjoining good and forbidding evil which refers to the administrative affairs of Islamic organizational system accordingly. This institution has been evolved progressively in terms of the organizational structures or even to the basic scope of duties for the appointed officers. It has been recorded that during the Islamic medieval era, the institution of accountability has developed excellently and recognized as a blessing to the Muslim Ummah.

Thus, it can be affirmed that accountability is one of such institution developed by the Muslims to assist in regulating the society and economy and ensuring the full flowering of the Islamic norms of behavior.

Islamic Code of Life

SOCIAL SYSTEM OF ISLAM

Introduction

The foundations of the social system of Islamic rest on the belief that all human beings are equal and constitute one single fraternity. Allah created a human couple to herald the beginning of the life of mankind on earth, and everybody living in the world today originates from this couple. Islam disapproves of the prejudices which have arisen among mankind because of these differences in race, color, language and nationality. Islam makes clear to all men that they have come from the same parents and are therefore brothers and equal as human beings.

Principles of the Social System

The social system in Islam is based on ties and relationships which draw Muslims close together and organise their lives. They include:

1. Love and loyalty among the faithful

Allah, the Most Glorified, says:

“Surely the faithful are but brothers...” Holy Qur'an (49:10)

“And the faithful men and women, are friends of each other...” Holy Qur'an (9:71)

2. Respect

Respecting the rights of the individual and the group, both having mutual rights and duties towards each other.

3. Islamic society is built on right, justice, and mutual kindness.

Allah, the Exalted, says:

“Surely Allah bids to justice, benevolence and giving to relatives, and He forbids indecency, evil and transgression. He exhorts you so that you may remember.” Holy Qur'an (16:90)

4. The bond of unity and co-operation

Allah, the Compassionate, says:

“...and cooperate (with each other) for righteousness and cooperate not in sin and enmity...” Holy Qur'an (5:2)

In every aspect of life, the members of an Islamic society cooperate wholeheartedly with each other. For example, in building mosques and schools, helping the needy, fighting oppression, establishing economic, social and cultural associations, are all forms of co-operation within the society.

5. Maintaining good morals

It is another significant principle of the social system in Islam. Honesty, sacrifice, mercy, sympathy, love, faithfulness, keeping ties with near kin, respecting neighbours, and being kind and gentle to others, are factors which consolidate a society and gladden its members. They become serene and free from worries and pressures. There is no sadness.

It is our responsibility to form an Islamic society and keep it safe from subversive and corrupt elements by means of enjoining good and forbidding evil.

CHARACTERISTICS OF SOCIAL SYSTEM OF ISLAM

1. Equality of Mankind

Islam says that if there is any real difference between man and man it cannot be one of race, color, country or language, but of ideas, beliefs and principles. If two nations or two groups of people living in the same country differ in their fundamental beliefs, principles and ideology, their societies

will also certainly differ; yet they will continue to share the common ties of humanity. Hence, the Islamic society offers to non-Muslims societies and groups the maximum social and cultural rights that can possibly be accorded.

2. Family and Institution of Marriage

The family, according to the Islamic concepts, is not a mere means of satisfying animal instincts, nor is a family's home merely an abode for sleep. In fact, it represents an educational environment both for spiritual sublimation and intellectual development. It is a place where there is mutual noble sentiments particularly between husband and wife and among the members of the family in general.

The family in Islam is built upon a holy bond and a mutual contract of tranquillity, love and kindness between two hearts. The Quran says:

“By another sign He gave you wives from among yourselves, that you might find rest in them, and planted love and kindness in your hearts”

In Islam, Marriage is a sacred social contract between a bridegroom and a bride. A great deal of thought is necessary therefore before the couple decide to marry.

Allah's prophet said, "Do not marry only for the sake of beauty, maybe the beauty becomes the cause of moral decline. Do not marry even for the sake of wealth; maybe the wealth becomes the reason of disobedience; marry rather on the grounds of religious devotion."

3. Masjid as Community Center

Islam is a unique way of life and a distinctive social order. All activities, private and public, are assumed to be organized within the framework of moral principles and values revealed in the Qur'an and manifested in the life of the prophet (PBUH). This system of principles and values is uniform and universal. However, its efficacy very much depends on the efficiency of goal-oriented institutes. The Masjid (Mosque) is one of the basic Islamic institutions that is assumed to play a major role in the promotion of truth, justice, knowledge and goodness in society.

Mosque as an institution plays a vital role in improving our political economy—the reformed system helps learning and intellectual inquisitiveness as opposed to anti-human fundamentalist mindset.

4. Legal Justice

On the basis of this conception, justice does not mean the subjection and privation of the vast majority and the enjoyment of all the comforts of life by a particular class of individuals having the right of exploiting others for their own benefit. None has any special position and all are capable of developing their talents and showing their ability. In this context justice means the provision of equal opportunities to all individuals to promote and show their talents, and to go forward up to the limit of their capacity.

5. Elimination of undue discrimination

According to the divine view of Islam, humanity of man neither lies in his veins, skin or bones nor in the growth of his muscles, his working power or his tool making. It lies in the fact that man is a self-conscious being having independence of will and power of choice. On this basis all men are human beings possessing human values. Even from material point of view, what is important is that all men are made of clay, which is their common feature. Their nature is the same. According to this view the question of any human and natural discrimination does not arise.

6. Economic Justice

As we have already learnt, basically ownership is concentrated in Allah. All the natural resources which can be exploited by man are as a principle Allah's property. All men have been created by Him and they live on His gifts. According to this conception of cosmos, natural wealth is not the private property of anybody in society. No particular group or class can claim its ownership and deprive others of its use or to reduce them to the status of serfs. All natural resources belong to Allah. They are for the benefit of all. Justice means that, in the words of the Qur'an, 'Wherever a man finds his means of living' or in the words of Ali (RA), 'Whoever has a spark of life, he should have a right to acquire his sustenance'.

Social justice in financial matters means that all, yes all, should be able to get all the necessities of life.

7. Freedom of thinking and acquirement of knowledge

A just society is that which provides him the opportunity of exercising his free will, gives him freedom of thought and does not impose on him the will and desire of any particular class. Suppression of the freedom of thought in any way hampers evolution and deprives man of his innate and God given right.

A just society gives man the right of making free and conscious choice. Man is not expected to make his choice with his eyes and ears closed nor under duress and pressure against the dictates of his conscience. The suppression of the right of choice is a deviation from the normal human course. It causes disequilibrium in society.

8. Profit is the result of work and all round activity

It is the right of every individual to profit by the natural resources. But that is possible only as the result of his exerting himself and doing work. Therefore, it is necessary that an opportunity of working and making some sort of useful effort should be provided to every individual, and everyone should be guided and trained to make full use of his intellectual, mental and practical creativeness, so that he may be engaged in constructive activity and may profit by the natural gifts as the result of his own efforts

9. Privation is the result of encroachment

It should not be forgotten that man is a social being, and an individual has to live with others in society. It is not the right of any one individual, but it is the right of all individuals that all possibilities of growth and development should be provided to them. Hence, the education of one must not be at the cost of keeping others uneducated, and the employment of some must not be at the cost of the unemployment of others. Similarly the enjoyment of the comforts of life by some should not be the cause of the privation of others. It may be noted that according to the view held by Islam it is not because some individuals have secured their rights that others are deprived of theirs. It is, in fact, because of the transgression and excess of some individuals that others are deprived of their rights.

10. Law of justice and a just mechanism to enforce it

In a just society it is necessary that there should exist laws to determine the rights of the individuals and there should be a machinery to enforce and defend these laws. But here again there is a possibility of a slip which should be avoided. Evidently the laws should not overlook the principles we have mentioned earlier. They should serve the real interest of all individuals and should create a favourable atmosphere for the prosperity and the material and spiritual development of all. The laws should be in conformity with the innate human nature and should aim at moulding a balanced man. Islam presents such laws.

11. Sense of responsibility

A sense of responsibility is one of the most important factors which guarantee the maintenance and enforcement of justice. For this purpose everybody should be aware of his rights and obligations, and watch that all do their duty. Constructive criticism and exhorting people to do good and restraining them from evil at every stage but within proper limits, are necessary for this purpose.

12. Islamic brotherhood

In Islamic society there exist a spiritual bond and a tie of mutual love and affection which unite all its members. Islam has laid great emphasis on Islamic brotherhood, which is one of the most important factors of the establishment and maintenance of its just social system. This spiritual infrastructure and sentimental bond of faith plays a basic role in safeguarding the rights of individuals and in taking care of their collective social interests.

13. Character building and fighting against corruption

Lastly the emphasis which Islam lays on character building continuous effort to eliminate spiritual vices and the promotion of moral qualities of individuals, is an important factor of the establishment and preservation of a just social system. As we have already seen, it is the corruption of those who run a system that causes tremendous damage to even those systems, which from the beginning are based on safeguarding the rights and interests of people. The original aims are often forgotten because of the selfishness, self-aggrandizement, mutual rivalry and lust of power of the pioneer

groups. Even what was to be eliminated as the result of the previous efforts, reappears in a new form and seizes the existing situation.

14. Rights of Minorities

Islam seeks to establish such a society where all citizens of the state enjoy equal rights and religion does not become the basis for any discrimination. Islamic law holds both Muslims and non-Muslims equal and no superiority or privilege is given to the Muslims on any ground. The history of Islam is replete with such examples. Once, a Muslim, who was accused of killing a non-Muslim, was presented in the court of Hazrat Ali (ra). The evidence supported the accusation. When Hazrat Ali ordered the Muslim to be killed by way of qisas, the relatives of the murderer made the brother of the killed forgive by paying him the compensation money. When the Caliph came to know of it, he asked, "Perhaps these people may have coerced you into saying so." To this, he replied in the negative, saying that the killing would not bring his brother back. Since they were paying him blood money, it would help the family financially to some extent. The Caliph agreed to the deal but added that the principle underlying the functioning of his government was "the blood of those of our non-Muslim subjects is equal to our blood and his blood money is like our blood money."

15. Social Welfare

The structure of Islamic society is based on social well being and social welfare according to the Islamic principles and teachings. There are three main pillars of Islamic society, namely:

1. Social Cohesion,
2. Co-Operation,
3. Self Sufficiency

There are some interpersonal relationships in other societies as compare to Islamic society, that tend to break up and dissolution and where individual is being condemned to melt down in the society. It is only the Islamic society that leads the individual to his own personality traits and this society enjoys cohesion, harmony and self sufficiency. Islamic societies are the ideal for all other societies in the whole world.

16. Social Cohesion

It is only the Islamic society that leads the individual to his own personality traits and this society enjoys cohesion, harmony and self sufficiency. Islamic societies are the ideal for all other societies in the whole world. There is a Hadith that clear the picture of three pillars of Islamic society. Our beloved prophet Muhammad (p.b.u.h) said that:

“A believer is to another believer what the bricks of a solid (cemented) building structure are to each other firmly connected together”

17. Position of Women

Woman is recognized by Islam as equal partner in the procreation of humankind. Man is the father, woman is the mother, and both are essential for life. By this partnership, woman has an equal share in every aspect; she is entitled to equal rights; she undertakes equal responsibilities, and she has as many qualities and as much humanity as her partner. So, fourteen centuries ago, Islam made men and women equally accountable to God in glorifying and worshipping Him - setting no limits on her spiritual progress. In the Qur'an in the first verse of the chapter entitled "Women", God says:

"O mankind! Verily we have created you from a single (pair) of a male and female, and made you into nations and tribes that you may know each other." (49:13)

Conclusion

The social system of Islam, is based upon divine guidance. It is concerned with men and women and the regulation of the way in which they interact with one another, whether in the private or public arena. It addresses gender relationships in the correct framework and provides the correct structure for men and women to organise their lives according to the law of Allah (Swt).

POLITICAL SYSTEM OF ISLAM

Introduction

Religion and politics are one and the same in Islam. They are intertwined. We already know that Islam is a complete system of life and politics is very much a part of our collective life. Just as Islam teaches us how to say Salah, observe Sawm, pay Zakah and undertake Hajj, so it teaches us how to run a state, from a government, elect councillors and members of parliament, make treaties and conduct business and commerce. Bear in mind that Islamic ruling system is not the same as the ruling system we have in the non-islamic countries.

The political system of Islam has been based on three principles, viz., Tawheed (Oneness of God), Risalat (Prophethood) and Khilafat (Caliphate).

DISTINCTIVE FEATURES OF POLITICAL SYSTEM OF ISLAM

Islamic political system, like any other political system of the world, has got some features which distinguish it from others. Some of these distinctive features of Islamic political order are briefly underlined below:

1. Sovereignty belongs to God

This is the first feature of Islam's political system which distinguishes it from any other political system.

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.

2. Man 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 this sense.

3. Supremacy of the Qur'an and the Sunnah

The Holy Qur'an enjoins upon the believers to obey God and His messenger. It says:

- 1. And obey Allah and the messenger, that ye may find mercy (3:Al-Imran:132)**
- 2. And obey Allah and his messenger, and dispute not one with another lest ye falter and your strength depart from you; but be steadfast Lo! Allah is with the steadfast. (8:Al-Anfal:46)**

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.

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.

4. Power for the righteous

According to Islamic conception, power or authority is a great trust or responsibility. It is a great trial for those who are entrusted with it. The Qur'an says:

“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).

As power is a trust, it should be given to the trust-worthy. It is the pious and righteous people, and not the wicked and arrogant, who can be entrusted with power. Thus power and authority in an Islamic dispensation belongs to the righteous, God-fearing and competent people.

According to the Qur'an, only pious, righteous and believing slaves of Allah have been entrusted to govern as deputies or viceroys of God.

5. Concept of a nation

Concept of nation-hood 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).

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. 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.

6. Concept of 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.

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.

7. Concept of 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.

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.

8. Democracy In Islam

In Khilafa, it is clear that no individual or dynasty or class can be Khalifa: the authority of Khilafa is bestowed on the whole of any community which is ready to fulfill the conditions of representation after subscribing to the principles of towhid and Risala. Such a society carries the responsibility of the Khilafa as a whole and each one of its individuals shares in it. This is the point where democracy begins in Islam. Every individual in an Islamic society enjoys the rights and powers of the caliphate of Allah and in this respect all individuals are equal. No-one may deprive anyone else of his rights and powers.

What distinguishes Islamic democracy from Western democracy, therefore, is that the latter is based on the concept of popular sovereignty, while the former rests on the principle of popular Khilafa. In Western democracy, the people are sovereign; in Islam sovereignty is vested in Allah and the people are His caliphs or representatives.

9. Dictatorship and despotic system rejected

Dictatorship is a form of government in which a person or group possesses absolute power without any effective constitutional checks. 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.

Islam not only rejects dictatorial, despotic and totalitarian system of rule but also severely condemns those who establish such rule outrightly and reduce the human beings from their dignified status of caliphs of God to the hapless condition of serfs and slaves.

10. Ruler or Head of State

(a) His eligibility

For the head of Islamic state or government, who has been traditionally called caliph, Ameer-ul-Mumineen (commander of the faithful) or Sultan, the jurists of Islam have prescribed some qualifications in the light of the Qur'an and the Sunnah of the Prophet Muhammad (PBUH) and in the light of the conventions set by the pious caliphs. These qualifications should be possessed by a candidate for this prestigious post. The candidate should not only be a Muslim but he should also be a practicing Muslim not indulging in any major sin like fornication, drinking, gambling, usury, shirk (polytheism), and disobedience to parents. He should be pious with excellent moral character and should be known for integrity, honesty, justice, kindness, forgiveness, humility, chivalry, diligence, trust-worthiness and sense of responsibility. He should be an adult and sane citizen of the Islamic state and should not be greedy for the post.

(b) His Appointment

The appointment of the head of state (called Imam or Amir or Caliph in Islamic terminology) is a very important question. Islam favours election instead of designation through nomination or hereditary principle

Different methods can be adopted to assess the public opinion about the candidates in different circumstances at different places. In the contemporary Islamic state, the modern system of elections can be adopted. The head or President may be elected directly through general elections in which every adult citizen is entitled to vote. He may be elected indirectly by an electoral college comprising the representatives of the people.

(c) His Bai'at or allegiance

As soon as an Ameer or Caliph of the Islamic state is elected, all the citizens offer Bai'at or allegiance to him. The Bai'at or oath of allegiance is not only a sort of ratification or confirmation of his election but is also a pact, a covenant or a contract whereby the people express their resolve that they would obey him and stand with him through thick and thin. The prophet also used to secure the oath of allegiance or Bai'at from the believers, male and female, on their conversion to Islam and on very important issues faced by the Muslim community, e.g. on the occasion of Treaty of Hudaibya he took Bai'at from the companions.

(d) Obedience due to him

The Qur'an gives paramount importance to the Ulul-amr (the rulers) of the Islamic state and the obedience to them has been made second only to the obedience which is due to God and His messenger. 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.

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.”

(e) His functions and duties

The main duties and functions of the Ameer or the ruler of Islamic state, as briefly stated, are: dispensation of justice; establishment of law and order; establishment of Islamic system specially system of Salat and Zakat and enjoining good and forbidding wrong; protection of state and its citizens against the aggression of enemies, internal or external; enforcement of Islamic laws and Hudood; looking after the welfare of the people particularly the poor, the sick, the orphans, the widows.

11. Independence of judiciary

In the Islamic political system, the Judiciary is independent of the Executive. The head of the state or any government minister could be called to the court if necessary. They would be treated no differently from other citizens. The Qur’an has many injunctions about justice. One of the main functions of the Islamic state is to ensure justice to all citizens (4:58, 4:135, 5:8). The ruler and the government has no right to interfere in the system of justice.

12. Accountability of government

The Islamic political system makes the ruler and the government responsible firstly to Allah and then to the people. The ruler and the government are elected by the people to exercise powers on their behalf. We must remember here that both the ruler and the ruled are the Khalifah of Allah and the ruler shall have to work for the welfare of the people according to the Qur’an and Sunnah. A ruler is a servant of the people of Islam. Both the ruler and the ruled will appear before Allah swt and account for their actions on the day of judgement. The responsibility of the ruler is heavier than the ruled. Any ordinary citizen of an Islamic state has the right to ask any question on any matter to the ruler and the government.

13. Institution of consultation

Foundation of Islamic political system is governance by consultation. The institution of consultation is so important in the body-politics of Islam that one of the Chapters of the Holy Book of Islam, al-Qur’an, has been named “Shura”. Following verse of the Qur’an and traditions of Prophet Muhammad (PBUH) testify the importance of this institution:

- **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)**

Hadiths further elaborate the importance of Consultation:

- **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)**

Conclusion

In the Political system of Islam, the duty of an Islamic state is to establish Salah and Zakah; promote the right and forbid the wrong (22:44). State is responsible for the welfare of all its citizens - Muslims and non-Muslims alike. It must guarantee the basic necessities of life. All citizens of the Islamic state shall enjoy freedom of belief, thought, conscience and speech. Every citizen shall be free to develop his potential, improve his capacity, earn and possess. A citizen shall enjoy the right to support or oppose any government policy which he thinks right or wrong with the following in mind. The Islamic state is a duty bound to implement the laws of the Qur’an and the Sunnah. The Qur’an strongly denounces those who do not decide their matters by Allah’s revelations (5:42-50).

ECONOMIC SYSTEM OF ISLAM

Introduction

Every economic system has its own peculiar features, which form its foundation and from which it can be distinguished and recognised. Islam 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 state in the economic activity for the purpose of ensuring welfare of its citizens.

PRINCIPLES OF ISLAMIC ECONOMIC SYSTEM

Some of the principles of the Islamic economic system, as laid down by the Qur’an and the Sunnah, are discussed as follows:

1. Allah what is permitted or lawful (Halal) and what is forbidden or unlawful (haram)

To determine what is permitted or lawful (Halal) and what is forbidden or unlawful (haram) is the soul prerogative of God. Allah has made demarcation between lawful and unlawful in the economic sphere and has allowed man to enjoy those food items and other articles of use which are lawful and avoid those things which are unlawful.

The Qur'an says:

“O ye who believe ! Forbid not the good things which Allah hath made lawful for you, and transgress not, Lo! Allah loveth not the transgressors. Eat of that which Allah hath bestowed on you as food lawful and good and keep your duty to Allah in Whom ye are believers.” (5 : 87-88)

No human being has power to say what is right (Halal) and what is wrong (Haram).

2. Principle of Use

Within the bounds of lawful (Halal) and unlawful (Haram) prescribed by Allah and also keeping in view the rules of moderation and prudence, the man has been allowed to make full enjoyment of God's gifts bestowed on him. The Qur'an says:

“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.” (2:168).

All things have been created by Allah for man's use and service. To restrain oneself or forbid others from the enjoyment of lawful items of food and other articles of use tantamounts to renouncing the blessings and favours of Allah which has been strongly condemned.

3. Principle of Moderation:

Islam unequivocally discourages its followers to cross the limits and follow extremes. The Muslims have been called by the Qur'an a middle nation (2:143). Therefore, the principle of moderation carries paramount importance especially in the economic field. This principle is followed by the true believers in the production of wealth as well as in the consumption and spending of wealth. Extra wealth, if at all is earned by him somehow, may be spent in the path of Allah on charity and relief of the poor. Similarly, in the consumption and spending of wealth, the believer is recommended to strike balance avoiding miserliness and extravagance.

4. Economic Freedom:

Islamic principle of economic freedom means that an individual has been allowed liberty by God to earn wealth, own it, enjoy it and spend it as he likes. But Islam has not allowed unlimited freedom in the economic sphere. Thus Islam recognises free enterprise, human initiative, and individuals potential. It also recognises role of organisation, capital, labour and market forces in economic field. Besides restrictions of Halal and Haram, other restrictions are rarely placed on economic activities, prices of goods, ownership or on monopolies unless the same are really necessary for safeguarding the common interest of Muslim community.

5. Principle of Justice:

Islamic principle of justice operates in every sphere of human activity, may it be legal, social, political or economic. Islamic economic system, in fact is based upon the principle of justice which governs all the basic aspects of economy like production, distribution, consumption and exchange. In the sphere of production, Islamic principle of justice ensures that nobody is exploited by the other and that nobody acquires wealth by unjust, unfair, unlawful and fraudulent means. The followers of Islam have been allowed to acquire wealth through just and fair means.

DISTINCTIVE FEATURES OF ISLAMIC ECONOMIC SYSTEM

1- Allah is the Sustainer

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 to feed, sustain and nourish all creatures including human beings. It is Allah who expands or curtails rizq (sustenance).

Verses of the Qur'an:

And there is not a beast in the earth but the sustenance thereof dependeth on Allah. He knoweth its habitation and its repository. All is in a clear record.

-(11 : 6)

Hadith of Muhammad (PBUH) :

Omar-b-al-Khattab reported : I heard the Messenger of Allah say : If you all had relied on Allah with due reliance, He would have certainly given you provision as He supplies provisions to birds who get up hungry in the morning and return with full belly at dusk.

----- (Tirmizi, Ibn Majah)

2- God is Real Owner of Everything and Man is merely a Trustee

The heavens and the earth and everything in the universe belongs to Allah. God is the real owner of everything, al-though 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. Qur'anic verse:

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)

3- Everything Created for Service and Use of Man

It is God who has created everything in this universe. Many of the things created by God in the earth are of benefit to man directly or indirectly. Animals, plants, minerals, metals, water, air, fire, land, river, mountains, sea, and even sun, moon, stars, day and night, etc. are all for service to man. Many economic benefits have been placed by God in these things for man. The Qur'an brings this fact to light in its following verse:

He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is Knower of all things.

-----2:Al-Baqarah:29

4- Concept of Halal and Haram

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 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 other than that of Allah. Even expenses on certain items such as drinks, narcotics, debauchery, prostitution, pornography, things that promote obscenity and vulgarity, lotteries and gambling are strictly inadmissible.

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.

(2:168)

5- System of Sadaqat and Zakat

Islamic economic order has introduced a comprehensive system of sadaqat which comprises: compulsory contributions like Zakah, sadaqatul Fitr, monetary atonements; and voluntary contributions such as alms-giving, spending in the way of Allah on the poor, donations to charitable cause, waqf, etc. Charity and alms giving is sometimes called by the Qur'an a goodly loan to God Who Himself would compensate the giver manifold and also reward him in the Hereafter. Islam has declared that the poor and destitute have due share in the wealth of the rich and the rich are bound to return the share of the poor without stint.

The system of sadaqat ensures equitable distribution of wealth in the Muslim community and makes it certain that the wealth does not remain hoarded in idle channels.

Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo! Allah loveth the beneficent.

(2:195)

6- Prohibition of Interest

Interest, which forms the foundation of capitalistic system of economy and which has not been eliminated even in the socialist system, has been completely abolished by Islam. Charging of interest is a major sin and the usurers have been given the notice of war from God and His messenger.

O, ye who believe ! Devour not usury, doubling and quadrupling (the sum lent). Observer your duty to Allah, that ye may be successful.

(3:130)

Abdullah-bin-Hanjalah reported that the Messenger of Allah said: A Dirham of usury a man devours with knowledge is greater than thirty-six fornications.

(Ahmad, Darqutni)

7- Ban on Hoarding of Wealth

Hoarding of wealth has been condemned by Islam in very clear terms, and those who hoard wealth and do not spend it for good cause have been threatened with painful doom. Hoarding of wealth is a great evil as it tantamounts to obstruction of flow of God-given wealth from the rich to the poor who are in genuine need of it. Therefore, Islam discourages hoarding of wealth and instead encourages circulation of wealth among all the sections of society

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.....

Abu Hurairah reported that the Messenger of Allah used to store up nothing for the morrow.

-(Tirmizi)

8- Policy of Moderation

Islam follows policy of middle way or moderation and avoids extremes. The two extremes of every action are bad and moderation between them is the best policy according to Islam

Be modest in thy bearing and subdue thy voice. Lo! the harshest of all voices is the voice of the ass.

(31 : 19)

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)

9- Condemnation of Monasticism and Materialism

Islam condemns Monasticism as well as Materialism and recommends its followers to adopt middle way between these two extremist ways of life.

A spiritual or a monastic lays all the emphasis on moral and spiritual aspect of life and ignores completely material aspect. He regards all economic activity as a vice and economic struggle as a sinful act. The Qur'an, the revealed scripture of Islam, expresses its dislike explicitly for the monastic way of life in its following verses:

O ye who believe ! Forbid not the good things which Allah hath made lawful for you, and transgress not. Lo! Allah loveth not transgressors.

-(5 : 87)

10- Equity and not Equality

Islam establishes equity, fairness and justice in the production and distribution of wealth, and in ownership of means of livelihood. However it recognises 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 highlights these inequalities in its following verses:

Is it they who apportion their Lord's mercy? We have apportioned among them their livelihood in the life of the world, and raised some of them above others in rank that some of them may take labour from others; and the mercy of thy Lord is better than (The wealth) that they amass.-(43 : 32)

The existence of economic inequalities among the people is not only natural but is also a blessing for the purification of human soul and development of human personality.

Conclusion

Islam believes in fair and equitable distribution of incomes and wealth and ensures that the Islamic state should provide for basic human needs to all of its citizens. Many legal and economic measures have been provided to bridge the gulf between the rich and the poor and to establish Islamic welfare state which guarantees provision of social security and secures basic needs to its less fortunate citizens. Therefore, we can safely conclude that Islam believes not in equal distribution but in equitable and just distribution of resources and wealth.

Islam and other Economic System

ISLAM AND CAPITALISM

What is Capitalism?

Capitalism, as defined by the Collins Dictionary, "is an economic system based on the private ownership of the means of production, distribution and exchange".

COMPARISON WITH ISLAM

Capitalism and Islam are compared in respect of their basic economic concepts as under:

1. Right to ownership

The existence of right of private ownership of property is the hallmark of capitalism. It gives unrestricted and unencumbered full rights of ownership to the individual. The individual may acquire, own or alienate his property in whatever manner he likes.

Islamic concept of ownership is unique one. Ownership, in reality, belongs to God while some rights only vest in man so that he may fulfil the purpose of God, that is the purpose of community by acting as a trustee for those in need. All the means of production are not placed under private ownership as public ownership of certain things of common utility exists side by side with it in an Islamic state.

2. Economic Freedom:

Unrestricted economic freedom and non-interference of the state in such freedom is another feature of capitalist economy. Every individual is at liberty to initiate, organise and establish any enterprise, business, trade, profession, etc. He has full freedom to earn as much income as he can and spend his wealth in whatever manner he likes.

Whereas Islam also allows economic freedom to an individual who is at liberty to earn wealth, own it and spend his wealth at his discretion. But the freedom given by Islam in economic sphere is not unlimited. Certain means of earning wealth such as interest, bribery, embezzlement, gambling, games of chance, speculation, wealth of orphans and other weaker persons, prostitution, singing and dancing, sale of wine and narcotics, etc. are prohibited to a Muslim.

3. Monopoly

Competition, which is another feature of capitalism, leads to the destruction of minor enterprises and firms. This encourages merger of smaller business organisations into major ones and thus monopolies or cartels are established. Thus labour and consumer are both exploited in such a situation. Moreover, trade-cycles, unplanned production, over competition, increasing accumulation of capital upsets the balance between production and consumption which sometimes leads to economic depressions.

Islam forbids unhealthy competition and bans all the ways which lead to it. Islam also disallows establishment of monopolies. Especially monopolies over food-stuffs or articles of daily use are forbidden by Islam. Commodities and services which are of the common interest of the community are never allowed to be monopolised.

4. Institutions of Interest

For business, trade and industry especially for big projects and economic ventures, huge funds are required which no individual or firm can arrange. This leads to establishment of banks who borrow capital from depositors and investors on lower rate of interest and lend it to business enterprises on higher rate of interest.

Islam considers interest as the most exploitive institution for humanity and has abolished its root and branch in its every form and manifestation. According to al-Qur'an taking of interest tantamounts to war against God and His Apostle, while according to Prophet Muhammad (PBUH) interest is worse than adultery. Islam builds its economy on interest free basis and promotes profit and partnership as incentive for saving and investment.

5. Exploitation:

Unrestricted right of economic freedom and uncontrolled right of private ownership has practically resulted into exploitation. Economic exploitation of the weak by the strong is an order of the day in a capitalist society.

Islamic economic system, on the other hand, ensures elimination of exploitation of one man by the other. Riba or usury is one of the worst instruments of human exploitation and this has been abolished in all forms by Islam. Other means of exploitation such as bribery, gambling, speculative transactions, prostitution have also been prohibited. Interests of the weaker classes of the society like women, orphans, slaves, labourers, tenants, consumers, etc. have been protected against their exploiters through legislation by Islam.

6. Distribution of Wealth:

Capitalism does not believe in fair and just distribution of wealth. Since it believes in full economic freedom and private ownership of means of production, wide economic disparities exist in capitalistic economy. Concentration of wealth in few hands takes place while huge majority of the populace is deprived of the very basic necessities of life.

Islam, on the one hand guarantees provision of basic human needs such as food, clothing and shelter to everyone and, on the other hand, ensures fair and equitable distribution of wealth and economic resources among all. It does not tolerate existence of wide disparities among the rich and the poor and tries to eliminate concentration of wealth in few hands.

ISLAM AND SOCIALISM

Encyclopaedia Britannica writes :

“Socialism is essentially a doctrine and a movement aiming at the collective organisation of the community in the interests of the mass of the people by means of the common ownership and collective control of the means of production and exchange.”

Socialism:

Distinctive features of socialism, briefly speaking, include : Public or state ownership of all means of production, distribution and exchange and abolition of private property; economic equality and provision of basic necessities of life for every citizen; materialism and emphasis on economic factors; totalitarian state and dictatorship of proletariat; suppression of civil liberties, etc.

Comparison with Islam: Socialism and Islam are compared in respect of their basic economic perceptions as under:

1. Ownership

State ownership of all property and means of production, as stated earlier, is the most distinctive feature of socialist economy. Private ownership of property and of all the means of production, distribution and exchange is totally abolished.

Islam does not abolish private ownership of property and does not place all the means of production, distribution and exchange in the hands of the state. Unlike socialism, Islam gives economic freedom to an individual who can earn wealth, own it and enjoy it within certain limits provided he does not infringe teachings of Islam in the process of earning, owning and consuming it.

2. Materialism

Socialism, especially scientific socialism or communism rests on a purely materialistic basis. Dialectic materialism or materialistic interpretation of history is the most vital element of Marxism. Marx does not believe in religion which, in his view, is a bourgeois invention to keep the proletariat under their perpetual control. So communism is a purely materialistic ideology which ridicules religion, concept of God and all forms of spiritualism dubbing them as unscientific.

Islam believes in the material as well as moral and spiritual welfare of its followers at micro and macro level. Followers of Islam believe in one God, in all the Prophets and Holy Scriptures, in the Hereafter, in the moral code and in the universal brotherhood of mankind

3. Regimentation and Totalitarianism

Communism sets up a totalitarian state in which bourgeois class is liquidated and strong dictatorship of the proletariat class is established. In the name of bread he is deprived of freedom of conscience, freedom to think, freedom to speak and freedom to act. Thus the state under communism does not wither away, as predicted by Marx, rather it turns out to be a worst type of totalitarian state.

Islam, on the contrary, believes in democratic form of government as the Qur'an, its revealed book, enjoins upon Prophet Muhammad (PBUH) to conduct public affairs in consultation with his followers. All the citizens have freedom of person, freedom of religion and conscience, freedom of expression, right to own and alienate property, right to protection of honour, right to criticise the government, right to equality before the law, right to education, right to medical care and above all right to basic human needs such as food, clothing and shelter.

4. Economic Equality

Economic equality is another claim of communism although it has never been realized so far. In theory at least it is claimed that the rights of the individuals in the economic sphere are governed by the principles of equality. Every individual is provided with the necessities of life according to his needs.

Islam, unlike communism, recognises that there is no equality among human beings as regards the economic means and possession of worldly wealth. The Qur'an considers these inequalities and disparities in the distribution of wealth as part of Divine economic order and, therefore, does not try to eliminate them by unnatural and artificial means.

Conclusion

The economic system of Islam aims to achieve economic well-being and betterment of the people through equitable distribution of material resources and through establishment of social justice. Yet the basic objective of Islamic system remains the same which has been clearly laid down by the Qur'an thus :**“But seek with (the wealth) which God has bestowed on thee, the home of the**

Hereafter, nor neglect thy portion in this world, but do thou good as God has been good to thee and seek not mischief in the land, for God loves not those who do mischief.”(28 : 77)

JUDICIAL SYSTEM OF ISLAM

Introduction

It is an independent administrative system in the Islamic government. It is oriented to resolve all types of legal disputes among people. Islam is a system that ensures to guarantee relative rights of the public. The system also assures the establishment of justice among people stops oppression and punishes the oppressors. The Islamic system follows the directives of Allah and the Sunnah, (traditions) of the Prophet (peace and blessings of Allah be upon him). There are specific criteria to applying for a position in the Islamic judicial system.

Concept 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. The Qur'an emphasizes the fact that one of the basic objectives of Allah in sending the Prophets and revealing the books is 'that the mankind may stand forth in justice'. Dispensation of justice is regarded as one of the most important duties after belief in God.

Justice : A Supporting Foundation In Islam

Islam's greatest contribution to social justice was the example it set in according honor and respect to all people -- weak or strong, kings or commoners - whether in family circles, social life, positions of power, or in government. By the same token, no one could escape due punishment for his/her sins

Exemplary Justice of the Holy Prophet (pbuh)

A number of incidents testify to the Prophet (saaw)'s justice. He lived in a place where people of different religions, languages, races and tribes all co-existed. It was very difficult for those societies to live together in peace and security, and to check those who sought to spread dissension. Yet, the justice of the Prophet (pbuh) was a source of peace and security for those other communities, just as much as it was for Muslims. In the Qur'an, Allah commands believers to **"Be upholders of justice, bearing witness for Allah alone, even against yourselves or your parents and relatives. Whether they are rich or poor, Allah is well able to look after them. Do not follow your own desires and deviate from the truth..."** (Surat an-Nisa': 135). With the rules he imposed on Muslims, his just and tolerant attitude towards those of other religions, languages, races and tribes, and his way of not discriminating between rich and poor, but treating everybody equally.

Examples during the era of Caliphate

Here are only a few examples of incidents illustrating justice in the history of Islam: Ali ibn abi Talib, the fourth Caliph, lost his coat of armor. One day, he saw a Christian of Kufa selling the same coat of armor. This case was brought to the Qadi (judge) Shurayh bin al Alharith. Ali went to his court as if he were a commoner. Since he was asked by the judge to produce two witnesses, Ali brought forward his son Hasan and his servant Qambar. The Qadi rejected the evidence of Hasan on the grounds that it is not appropriate for a son to testify in support of his father. Thus Ali, the reigning Caliph, lost his case. However, the Christian of Kufa was so impressed at the Muslim judge's display of such equality, that he himself admitted Ali was the rightful owner of the armor. (Azmath-e-Sahaba, pp. 32-33)

CHARACTERISTICS OF ISLAMIC SYSTEM OF JUDICIARY

1. Equality before law

The Islamic judicial system ensures equality for all citizens before the law. It does not recognise any discrimination on the basis of language, colour, territory, sex or descent. Islam recognises the preference of one over the other only on the basis of Taqwa (piety or fear of God). One who fears Allah swt most is the noblest in Islam (49:13).

2. Supremacy of Judiciary

The primary judicial function of judiciary is to determine disputes, whether between private persons or between a private person and a public authority. Judges must apply the law and are

bound to follow Quranic Injunctions, traditions of the Prophet (PBUH) and the decision of the legislature as expressed in statutes. In Islamic State, judiciary is the guardian of the constitution based on the Injunctions of the Quran and Sunnah of the Prophet (PBUH). The judiciary may declare a statute to be unconstitutional and invalid if it is repugnant to the Injunctions of the Quran and Sunnah of the Prophet (PBUH).

3. Appointment of Competent Judges

Independence of judiciary can hardly become reality unless competent judges are appointed in the judiciary. The role of a judge is very crucial and critical because he has the power to award proper punishment to the criminals and also to decide civil cases on merits. To ensure full and impartial justice according to the law of Islam in consonance with the will of Allah, qualified, powerful and fearless persons should be appointed as judges. The person appointed to it is a trustee and is accountable for the proper performance of the duties attached to such trust. Consequently, a wise person will strive his maximum to avoid such a responsibility and will never ask for it.

4. Non-Interference of Executive and Legislature in Judicial Matters

Judges can do justice only when they are absolutely autonomous to decide according to their own conscious and comprehension. It necessitates that there should neither be any interference in the affairs of the office of a judge nor should there be any sort of influence over the decision-making authority of judge from anybody. The Prophet (PBUH) was the executive head as well as the Chief Justice of the Islamic State. He had strongly opposed the interference of any person, may be very close to him, in the judicial proceedings. After the Prophet (PBUH), his pious Caliphs also maintained the same practice. The Muslim judges never yield to any sort of influence or interference into their authority from their executive and the Muslim rulers were also conscious about the independence of their judiciary.

5. Head of the State Having no Immunity

Islam does not allow any discrimination because of race, colour, language, and religious affiliation or social economic status. All the human beings, for the purpose of the enforcement of law, are equal in the sight of Allah. The companions of the Prophet (PBUH) used to observe strictly the equality among the litigants. Once there was a dispute between Ubai Ibn Ka'ab and Umar the Caliph. Zayd bin Harithah was the judge.

Zayd spread carpet for Umar and during proceeding requested Ubay Ibn Ka'ab to excuse the Caliph from oath. Umar noticed this injustice and sworn and said: **“He would never let Zayd to be a judge until Umar and an ordinary Muslims are treated equal by him”.** (Al-Waki, 108,109). This event indicates that Muslim rulers used to realize and respect the independence of their judges.

6. Judge 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. The person who performs this work and makes judicial decisions is called a "Qadhi". Thus the Qadhi is a person 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.

1. Qualifications of a Judge:

A lot of discussion has been made by the Muslim jurists like Ibn Jarier al-Tabari, Ibn Qudama, Ibn Farhun, al-marghinani, etc. about the qualifications of a Qadhi. Some jurists have prescribed as many as thirty or more conditions of eligibility, while some of them have fixed only a few conditions. Generally a candidate for the post of a Judge should possess the following qualifications in order to be eligible:-

a) Must be a Muslim: The Qur'an says: **O ye 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 Judge who decides disputes between the litigants in an Islamic state. Thus a judge in an Islamic state must be a Muslim.

b) Should be sane and adult: 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..

c) Must be a free citizen: 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.

d) Should be of good character: A Judge 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.

e) A man or a woman: 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 Judge. They quote a tradition attributed by Abu Bakarrah to the Prophet of Islam that "a people who entrust their affairs to a woman cannot prosper" and say that a woman cannot become a judge.

f) Should be a learned person and well-versed in Islamic law: A Qadhi must be a learned person and must be well-versed in Islamic law.

2. Qualities of a Judge:

According to the author of al-Mughni, Caliph 'Ali is reported to have said that a person cannot become a judge, in the true sense of the word, unless he possesses five qualities; i.e. he is pious, sober, possessing the knowledge of the past events, consulting the wise and fearing Allah and none else.

3. Code of conduct for a Judge:

Muslims jurists, in the light of the Qur'an and Sunnah, the conventions of the right-guided caliphs and practice of good judges, have recommended the following code of conduct for a Judge:

- i. The judge should perform the work of dispensation of justice and adjudication when he is in good frame of mind.
- ii. The Judge should give equal treatment to the parties who bring their disputes to him for decision.
- iii. Needless to say that a Judge must be very honest and that he should not be tempted by bribery or any other offers. The Qur'an prohibits giving bribe to judges when it says: **“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).**
- iv. No particular dress has been prescribed for a Judge, However, it has been recommended by the jurists that a Judge must appear in his court in his best and the most dignified attire.
- v. A Judge should not indulge in any trade or business and must avoid going to the market for purchase or sale. A Judge should also avoid transactions like lending or borrowing as its effects are related to his office and position.

4. Powers and functions:

The primary function of a Judge is to dispense justice. He is obliged to decide cases and disputes between the parties. He may do it by pronouncing judgements or by arbitration. He is required to show exemplary impartiality, fairness and sense of justice while adjudicating the cases between the high and the low, between ruler and the ruled, between the rich and the poor and, above all, between the relative and the stranger.

5. Position and status:

A Judge enjoys a very high and dignified status in an Islamic state. The religious character of his office made the position of the Judge very respectable. Sometimes he was appointed by the rulers to carry out religious functions and preside over Friday prayers.

6. His emoluments:

Handsome salaries and remunerations are paid to a Judge lest he should be tempted to accept bribe and do injustice. Though, no standard of remunerations has been prescribed by the Qur'an or the Sunnah of the Prophet (PBUH), yet the pieces of historical evidence collected by the historians of early Islamic state reveal that the right-guided caliphs paid respectable salaries and allowances to the judges.

7. His appointment and deposition:

A Judge is appointed by the caliph or the head of Islamic state from among the persons eligible for the post on the basis of learning, excellent character, honesty, trust-worthiness and dedication. Once appointed, the judge becomes independent in his job and the appointing authority cannot interfere in his judicial functions.

Conclusion

Islamic Judicial system follows God is the supreme authority of state. In this regard Government can command more loyalty from citizens. To the fear of God people performs their duties very well and doing so there should be maintain peace and rules and regulations. There may occur less conflict in the state.

In Islam, the concept of justice is more comprehensive, vital, and sacred than in any other system of life. It is one of the fundamental objectives of the Islamic state to provide justice. Not only justice is considered to be a trust, a sacred responsibility, which is to be performed in conformity with the provisions of the Quran and the Sunnah; but the dispensation of justice also constitutes one of the most important acts of devotion.

IJMA (CONSENSUS) IN ISLAM

Introduction

In the Arabic language, Ijma' means 'Azm or determination. It can also mean Ittifaq or agreement. As a term among the scholars of Usool, "it is the agreement over a rule for an incident that already existed that it is a Hukm Shari'ah." After Holy Quran and Sunnah, it is considered as a source of Islamic Law and was started after the demise of the Holy Prophet. However, the origin of **Ijma** can be traced out in the Holy Quran and Sunnah. In fact, both the Holy Quran and Sunnah give permission to find out solution of some matter for which the Holy Quran and Sunnah have never provided any solution.

Definition

The issue of the definition of ijma was not raised until the time of Imam Shafi'i (d. 204AH). By the end of century we see attempts by various scholars to deal with the definition of ijma.

These are discussed in great detail by Hasan (2003) in Chapter IV (The Classical Definition of ijma).

Abul Husayn al-Basri (d. 436 AH): "agreement of a group (jama'ah) on a certain matter of by action or abandonment."

Imam Al-Ghazali (d. 1111 AH): "Agreement of the community of Muhammad on a religious point."

In the light of Quran and Sunnah

(i) “If you have differed among any thing, then refer it to Allah (The Book) and His Messenger (The Sunnah)”.(SURAH AL-NISA: 59)

(ii) “Whoever Obey Prophet (Peace be upon him), he indirectly obeyed Allah”.(SURAH AL-NISA: 80)

Prophet Muhammad (Peace Be Upon Him) said, “My people will never agree on erroneous things”.
Recognition

All major schools of fiqh recognized by Ijma. Each school is as follows.

(i) Shafi School

They recognize the consensus or agreement of opinion of the whole ummah i.e., Ijma al Ummah.

(ii) Maliki School

They recognize the Ijma of companions and their successors living in Medina, without reference to the opinions of others. Thus they recognize Ijma al Medina.

(iii) Shai School

They hold that the only binding Ijma is that done by Ahal-i-Bayt thus they recognize Ijma Ahal-i-Bayt.

(iv) Hanbali School

They recognize the Ijma of companions and their successors but they also recognize Ijma by jurists of the Modern age i.e Ijma al Sahabah and al Mujtahideen.

KINDS OF IJMA

Following are the kinds of Ijma

- (i) Express Ijma or Ijma Qawli
- (ii) Tacit Ijma or Ijma Sakuti

(I) Explicit Ijma

Explicit Ijma is one in which the legal opinions of all the jurists of one period coverage in relation to a legal issue, and each of them states his opinion explicitly. It may take place when all the jurists are gathered in one session and an issue is presented to them and they collectively expressed a unanimous opinion.

(II) Tacit Ijma

(Tacit Ijma takes place when some mujtahid issue a verdict on a legal issue and the rest of the mujtahids come to know of it during the same period, but they keep silent, neither acknowledge it nor refuse it expressly. Who can perform Ijma

Only Muslim Mujtahids or jurists can perform Ijma. He must possess the following qualifications.

- (i) Scholar of Quran and Sunnah
- (ii) Knows Qiyas
- (iii) Expert of Arabic language
- (iv) Impartial thinking

(v) Well versed with up to date knowledge

CONDITIONS FOR THE VALIDITY OF IJMA

Following are the conditions for the validity of Ijma.

(I) Ijma by mujtahids

The Ijma must be performed by Mujtahids i. e those who have attained the status of Ijtihad.

(II) Unanimous opinion

There must be unanimous opinion among all mujthahids upon a Hukm shari.

(III) Performed by Muslims

All the jurists participating in Ijma must be from the Ummah of Hazrat Muhammad (Peace be Upon Him).

(IV) After the death of Holy Prophet (Peace be Upon Him)

The Ijma must have taken place after the death of Holy Prophet (Peace be Upon Him).

(V) In a determinate period

The Ijma must be performed by jurists of single determined period i. e. of the same generation.

(VI) Upon rule of law

The Ijma must be upon rule of law and all-non legal matters are excluded from the domain of Ijma.

(VII) Reliance upon sanad (Evidence)

For deriving their opinion, Mujtahids should relied upon some sanad (evidence).

MODERN PERSPECTIVES ON IJMA

The emergence of madhabs (schools of jurisprudence) and then recognition of a few as orthodox ones represent systematization of both methodology and corpus of laws, codes and dogmas. while the systematization of laws and codes have had integrative effects, it also has contributed toward rigidity and even intolerance at the inter-madhab level.

For example, "according to Hanafis, a marriage between a Hanafi male and a Shafei female is valid, but according to the Shafei sect it is invalid -the Raddul Muhtar, vol. 2, p. 351." [Farooq_2]

While ijma has been pivotal in enhancing the integrative effect at the madhablevel in regard to matters of ritual and worship, the corpus of Islamic laws and codes have become asynchronous not just with our contemporary times, but also with the very principles and values of Islam such laws and codes are supposed to uphold.

"This principle has been propounded by the famous Hanafi jurist Abual-Husr al-Bazdawi in his book Usul al-Fiqh [Principles of Jurisprudence]. If a consensus is reached on some issue and it is found subsequently to be unsuitable the possibility remains that we may change it through reasoning and create a new one canceling the old consensus." [quoted in Ramadan, p. 45] Muslim scholars and intelligentsia of modern times do not discard the concept of ijma, but seek to reinstitute in a practicable way. Sayyid Ahmad Khan (d. 1315 AH) "believed that ijma was confused with custom by the masses who were following custom in the name of ijma.

Conclusion

Ijma has been treated as a source of final authority in orthodox Islamic jurisprudence. Unfortunately, as it has been exposed above, there are serious problems in functional use of this source. There is also no agreed upon textual basis for this doctrine. Its meaning and function should be worked out in relation to the legislative function in concrete political systems, where it may produce a workable relationship between the ideal and the real with maximum possible support and participation on the part of Muslim peoples. [Abu Sulayman, p. 84]

We need to rededicate ourselves in practicing Islam and living our lives in a dynamic, problem-solving way, instead of rigid dogmatic or legalistic way.

THE CONCEPT OF IJTIHAD

Introduction

Ijtihad literally means "to endeavor, strive, put oneself out, work hard." In Islamic legal terminology it means "the process of deriving the laws of the shari'ah from its sources."

In order to perform Ijtihad, a Muslim man or woman should be thoroughly familiar with the sciences of Qur'an and the Sunnah, comprehend the wider purposes of the Sharia and understand Arabic correctly. On complicated and complex issues of law, Ijtihad should be purviewed by trained scholars. Any Muslim or Muslima with some knowledge of religion can perform Ijtihad on certain matters, particularly those of personal concern.

Defining Ijtihad

"The legislative process which makes the legal system of Islam dynamic and makes its development and evolution in the changing circumstances possible results from a particular type of academic research and intellectual effort, which in the terminology of Islam is called Ijtihad. Literally the word Ijtihad means to put in the maximum effort to ascertain in the given problem or issuing injunction of Islam and its real intent."

Need of Ijtihad from Quran and Sunnah

Ijtihad as an essential element of law and legislation is supported both by Quran and Hadith. The Quran has recognized the necessity of independent judgment to arrive at decisions in the following verse:

“And if any tidings, whether of safety or fear, came into them, they noise it abroad, whereas if they had referred it to the messenger and such of them as are in authority, those among them who are able to think out the matter would have known to it.”

The Prophet Muhammad (Pbuh), while sending Ma'ad Ibn Jabal to Yemen as its governor, is reported to have asked him as to how he would decide matters coming up before him. 'I will judge matters according to the Book of Allah,' said Ma'ad. But if the book of Allah contains nothing to guide you' then I will act on the precedents of the Prophet of Allah. But if the precedent fails? "Then I will exert to form my own judgment". The Prophet (Pbuh) approved his answers.

The Importance or Necessity of Ijtihad

During the life of the Prophet, he got the divine message from God, and his life itself is an attempt to concretely apply what the text means. It is of course in a metaphorical sense. It gives room for human beings to interpret the Quran and adapt, and apply to different situations, various problems, and questions as they come up.

Ijtihad is an intellectual endeavor to seek the solutions of day to day matters. Ijtihad has been much emphasized in Islam. It is a rational and analytical approach, based on the Quran and on the teachings of the Sunnah, for interpreting religious matters. Time and again the Quran says that its verses are for thinkers. It stresses the exercise of the rational mind. In Sura The Heifer the Quran says:

“Do not treat Allah’s signs as a jest, but solemnly rehearse Allah’s favors to you, and the fact that He sent down to you the Book and wisdom, for your instruction.” (2:231).

This verse shows that Book and wisdom are prerequisites to keep society on track and a progressive and right path. The Book has laid down the foundations, but we have to be wise in taking steps to build our lives upon it through the course of time.

Degrees of Ijtihad

There are three degrees of Ijtihad:

- 1) Ijtihad fi' sh-Shar', absolute independence in legislation.
- 2) Ijtihad fi'l Madhab', authority in the judicial systems founded by the Mujtahidun of the first class.

3) Ijtihad fil Mas'ail, authority in cases which have not been decided by the authors of the four systems of jurisprudence.

The first is called a complete and absolute authority, the second relative, and the third special.

(1) Ijtihad fi'sh-Shar

Absolute independence in legislation is the gift of God. He to whom it is given when seeking to discover the meaning of the Divine Law is not bound to follow any other teacher. He can use his own judgment. The Companions, however, who were directly connected with the Prophet (alehisalam), having transmitted immediately to their posterity the treasures of legislation, are looked upon as Mujtahidun of much higher authority than those of the second and third centuries.

Theoretically any Muslim can attain to this degree, but it is one of the principles of jurisprudence that the confirmation of this rank is dependent on many conditions, and so no one now gains the honour. These conditions are:-

- 1) The knowledge of the Quran and all that is related to it; The candidate should know when and why each verse of the Quran was written, he should have a perfect acquaintance with the literal meaning of the words, the abrogating and abrogated sentences. He should be able to make clear the meaning of the "obscure" passages (Mutashabih), to discriminate between the literal and the allegorical, the universal and the particular.
- 2) He must know the Quran by heart with all the Traditions and explanations.
- 3) He must have a perfect knowledge of the Traditions (Hadith), or at least of three thousand of them.
- 4) A pious and austere life.
- 5) A profound knowledge of all the sciences of the Law.
- 6) A complete knowledge of the four schools of jurisprudence.

(2) Ijtihad fil Madhab:

This degree has been granted to the immediate disciples of the great Imams who have elaborated the system of their masters. They enjoyed the special consideration of the contemporary 'Ulama', and of their respective Imams who in some cases have allowed them to retain their own opinion. The most famous of these men are the two disciples of Abu Hanifa, i.e., Imam Abu Yusuf, and Muhammad Ibn al-Hasan.

(3) Ijtihad fil Masa'il:

This is the degree of special independence. They can solve cases which come before them, giving reasons for their judgment, or decide on cases which have not been settled by previous Mujtahidun; but in either case, their decisions must always be in absolute accordance with the opinions of the Mujtahidun of the first and second classes, and with the principles which guided them. Many of these men attained great celebrity during their lifetime, but to most of them this rank is not accorded until after their death. Since their Imam Qazi Khan died (A.H. 592), no one has been recognized by the Sunnis as a 'Mujtahid' even of the third class.

The permissibility of ijtiḥad

The permissibility of Ijtiḥad starts when there is no definite text from the Qur'an or Hadith, and if there is text available then using the intellect to arrive at a ruling that is against the text is actually going out of human jurisdiction which results in tampering with the religion. Here is an example:

The Qur'an has prohibited pork. This is a revelation-based ruling. Employing reason on such issues to question why it has been declared forbidden is actually using it at the wrong place. Some people have used their intellect arguing that the Qur'an has prohibited pork because in those times pigs were really disgusting and used to be kept in filthy conditions where they used to eat filth as well. Now there are clean and hygienic farms for pigs where they are taken care of in very healthy ways, therefore, that instruction of the Qur'an should not be applicable today. This is a case of employing reason where it cannot operate.

Similarly, when Qur'an prohibited *riba* [usury] it became forbidden whether the human reason can appreciate it or not. Qur'an states about the Arab pagans:

قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا

They says, “sale is but like *riba*”

Scope of ijtiḥad

When the Messenger of Allah intended to send Mu'adh ibn Jabal to Yemen, he asked: “How will you judge when the occasion of deciding a case arises?”

He replied: **“I shall judge in accordance with Allah’s Book.”** He asked: **“[What will you do] if you do not find any guidance in Allah’s Book?”** He replied: **“[I shall act] in accordance with the Sunnah of the Messenger of Allah.”**

He asked: “[What will you do] if you do not find any guidance in the Sunnah of the Messenger of Allah and in Allah’s Book?”

He replied: “I shall do my best to form an opinion [ajtahidu ra'yi] and I shall spare no effort.”

The Messenger of Allah then patted him on the breast and said: **“Praise be to Allah who has helped the messenger of the Messenger of Allah to find something which pleases the Messenger of Allah.”**^[5]

From this Hadith we learn that when a ruling is not found in the Book of Allah or the Sunnah of the Messenger, ijtiḥad is done and that too in the light of the Qur'an and hadith by those having the knowledge of the Book of Allah and of the sayings of His Messenger. Now, where there is no clear

textual evidence, there are two possibilities. Either the ruling that is sought for is not mentioned by the Qur'an and the hadiths at all or it is alluded to in such a way that there remain some questions and the possibility of multiple interpretations. These two situations fall within the ambit of ijtiḥād.

How Might Ijtiḥād Be Revived?

One of the gravest mistakes Muslims have committed is closing the doors of ijtiḥād. They have limited legal interpretation to only four prominent scholars: Malik Ibn Anas, Abu Hanifa al-No'man, Muhammad Ibn Idris al-Shafi'i, and Ahmad Ibn Hambal—the heads of the Maliki, Hanafi, Shafi'i, and Hambali schools of thought. The motivation for this was political.

This decision has resulted in chronic intellectual stagnation, as thousands of potential mujtahids and scholars have been prohibited from offering workable solutions to newly emerging problems. Governments in Muslim countries today, many of which are corrupt, greatly benefit from the absence of ijtiḥād. Moreover, these governments help keep the doors of ijtiḥād closed in order to control the religious establishment. Since religious bodies in Muslim countries rely on government financing, this makes them captive to government policies. The domination of the religious establishments by secular governments has been so powerful that it has often made religious authorities look inept.

1. The first step toward opening the door of ijtiḥād, should be the liberation of religious establishments from the influence of political regimes.
2. There cannot be true ijtiḥād unless scholars are free to express their opinions and other scholars are free to criticize them if they make errors.
3. Reforming Muslim educational systems is also essential, including revising the curricula of religious schools and seminaries.
4. Students should also study comparative religion, modern logic, philosophy, psychology, and history, as well as economics and political theory as background for improved interpretation.
5. Ijtiḥād should be a collective endeavor. There are currently several national and international fiqh councils (councils of jurisprudence and interpretation of sharia), but they need to be better organized and they should work together collaboratively.

Popular misconceptions about ijtiḥād

Those who follow such an approach and term it as ijtiḥād have a misconception that each ayah [verse] or hadith was revealed in a special context for a particular time, and hence the spirit behind it should be seen and applied to our times while ignoring the text.

Another misconception among people with such an approach is that ijtiḥād must lead to some sort of relaxation. If something was considered forbidden [haram] previously as per the text(s), then, they believe, through ijtiḥād the ruling must be relaxed and the thing made lawful [halal]. Therefore, in such cases where an *ease* is sought, people with such misconceptions

look to undertake *ijtihad* as per their erroneous understanding. However, when the situation demands that [by the logic of ‘change of times’ argument] something previously permissible be stopped, then they do not propose *ijtihad*. For instance, those who propose *ijtihad* today, the way they understand it, do not say that rules such as the shortening of prayers for a traveler were for those earlier times and were meant as a relaxation but they are no longer required as travelling has become much easier now.

PROPOSED MODERN PROCEDURES FOR IJTIHAD

(a) Parliament as Ijtihadi Legislative Body

Iqbal watched the religious and political developments in Turkey during the early twentieth century with great interest and anxiety. The Turkish experiment made him evolve a thesis that a National Legislation Assembly is a competent body to exercise *ijtihad* in matters of religion and politics in a muslim society.

He concludes his remarks about the Turkish experiment by saying,

“The truth is that among the Muslim nations of today, Turkey alone has shaken off its dogmatic slumber and attained to self-consciousness.”

(b) World Islamic Ijtihad Council

Stressing the need of establishing an institutional mechanism for carrying out *ijtihad* regarding changing requirements of time, Dr. Hamidullah opined that a World Ijtihad council should be formed in capital of an Islamic country which should be represented by Muslim scholars from across the globe. The proposed council may carry out independent reasoning for dealing with issues relating to economic, political, social, scientific, gender etc. with which the Muslims are generally faced. He further suggested that the council may be assisted by various professional committees on economic, scientific and business etc.

(c) Academy of Islamic Jurisprudence

This tendency from individual to collective *Ijtihad* was taken up by the *Ijtihad* session of the international Islamic collegium in 1958. It was suggested that an academy for Islamic jurisprudence should be established. It should include the most competent jurists from every Muslim country, whose minds were open to doubt in matters of economics, sociology, law, medicine etc. An academy of this type staffed by full time paid scholars, with up-to-date facilities for research should be given the power to interpret the law according to the demands of modern time.

(d) Saying No to Blind Following (Taqlid)

There is no room for (taqlid) which is contrary to religion. He believed that the completion of finality of the Quranic message did not mean that the details which were worked out to implement the fundamentals of islam in the past, under different political and socio-economic conditions, were to be blinding for all times to come.