

**Surah Fatiha and its translation:**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مُلْكِ  
يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ  
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (سورة الفاتحة: 1-7)

شروع کرتا ہوں اللہ کے نام سے جو بڑا مہربان نہایت رحم والا ہے۔ سب تعریف اور شکر اللہ تعالیٰ کے لئے ہے جو تمام جہانوں کا پالنے والا ہے۔ بڑا مہربان نہایت رحم کرنے والا ہے۔ بدلے کے دن (یعنی قیامت) کا مالک ہے۔ ہم صرف تیری ہی عبادت کرتے ہیں اور صرف آپ ہی سے مدد چاہتے ہیں۔ ہمیں سیدھی (اور سچی) راہ دکھا۔ اُن لوگوں کی راہ جن پر تو نے انعام کیا۔ ان کی نہیں جن پر غضب کیا گیا اور نہ گمراہوں کی۔

In the name of Allah, the Most Gracious, the Most Merciful. All praises and thanks are only for Allah, the Master of the Alamin (mankind, Jinn and all that exists). The Most Gracious, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of recompense (i.e. the Day of Judgment). You alone we worship, and You alone we ask for help (for each and everything). Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (i.e. Jews those whose intentions are perverted: they know the Truth, yet do not follow it), nor of those who went astray (i.e. Christian those who have lost the (true) knowledge, so they wander in error, and are not guided to the Truth). (Surah Fatiha : 1-7)

**Eleven major points of Surah Fatiha:**

- i. All praises and thanks belong to Allah (Al-Mighty) Alone.
- ii. Lord of the entire Universe.
- iii. Unlimited Graciousness.
- iv. Unlimited Mercyful.

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- v. Owner of the Day of Judgment.
- vi. Right to be Worshipped only for Allah (Al-Mighty).
- vii. Right to seek help only for Allah (Al-Mighty).
- viii. All guidance is in the hand of Allah (Al-Mighty).
- ix. Special Blessings of Allah (Al-Mighty) on four blessed people.
- x. To earn Allah's anger. (The Jews who disobeyed Prophet Musa (ﷺ))
- xi. Misguided people. (The Christian who disobeyed Prophet Esa (ABUH))

**(i) All praises and thanks belong to Allah (Al-Mighty).**

Right of all praises and thanks belong to Allah Almighty Alone. All praises in this universe are for Allah Almighty alone because it is His right. He is worthy of as much praise as one can do in this world and hereafter. Allah says:

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ وَكَبِيرٌ تَكْبِيرًا (سورة بنی اسرائیل: ۱۱۰)

اور آپ (ﷺ) کہہ دیجئے کہ تمام تعریفیں و شکر اللہ ہی کے لئے ہیں جو نہ اولاد رکھتا ہے نہ اپنی بادشاہت میں کسی کو شریک و ساجھی رکھتا ہے اور نہ وہ کمزور ہے کہ اسے کسی حمایت کی ضرورت ہو اور اس کی بڑائی بیان کرو، کمال درجے کی بڑائی۔

And say: "All praises and thanks are for Allah Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is low to have a Wali (helper, protector or supporter). And magnify Him with all magnificence, [Allahu-Akbar (Allah is the Most Great)].

**Concise Message of Surah Bani Israil Verse # 111:**

All praises belong to Allah who has no partner and does not want any helping.

Q.6. Who has the right of all praises and thanks?

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**(ii) Lord of the entire Universe.**

Allah Almighty is the sole Lord of this Universe. He has no partner. He is the one and only Lord Who is controlling entire of the Universe.

**Meaning of Rabb:**

Rabb means, sustainer, Master, Ruler, Cherisher, Protector and Administrator. All things belong to Allah alone: Allah Almighty says:

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ط وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ مُّحِيْطًا (النساء: ۱۲۶)  
اور آسمانوں اور زمین میں جو کچھ ہے سب اللہ ہی کا ہے اور اللہ تعالیٰ ہر چیز کو گھیرنے والا ہے۔

And to Allah belongs all that is in the heavens and all that is in the earth. And Allah is ever encompassing all things. (Al-Nisa : 126)

Q.7. What is the meaning of Rabb.

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**(iii) Unlimited Graciousness**

Allah Almighty is the Most Gracious in the entire Universe. His Graciousness, Blessings and bounties are unlimited and cannot compare with anyone else's in the whole Universe. Allah Almighty says:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ  
(سورة الحشر: ۲۲)

وہی اللہ ہے جس کے سوا کوئی معبود نہیں، چھپے کھلے کا جاننے والا مہربان اور رحم کرنے والا ہے۔

He is Allah, beside Whom La Ilah illa Huwa (none has the right to be worshipped but He), the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. (Al-Hasher : 22)

#### (iv) Unlimited Merciful.

Allah Almighty is the most Merciful in the entire Universe. He forgives all sins except Shirk and if any person supplicates and requests Him for forgiveness. He grants it. Allah Almighty says:

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (سورة اشعراء: ۹)  
اور تیرا رب یقیناً وہی غالب اور مہربان ہے

And verily, your Lord, He is truly the Almighty, the Most Merciful. (Al-Shooara:9)

#### (v) Owner of the day of Judgment.

Allah Almighty is the entire and sole Master of the Day of Judgment. He will make His decision on the day of accountability about all actions committed by us in the day to day life and which are all being recorded properly and timely. Allah Almighty will only be the final Authority on that day. Allah Almighty says:

وَمَا آذْرُكَ مَا يَوْمَ الدِّينِ ثُمَّ مَا آذْرُكَ مَا يَوْمَ الدِّينِ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ (سورة الانفطار: ۱۷-۱۹)

کیا آپ کو معلوم ہے کہ جزا (اور سزا) کا دن کیا ہے؟ جس دن کوئی شخص کسی شخص کے لئے کسی چیز کا مختار نہ ہوگا اور (تمام تر) احکام اس روز اللہ کے ہی ہوں گے۔

And what will make you know that the Day of judgment is? Again, what will make you know what the Day of judgment is? (It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allah. (Surah Al-Infitar : 17-19)

Q.8. Explain that what type of the Power a man has in his hand on the Day of Judgment.

#### (vi) Right to be Worshipped only for Allah (Al-Mighty)

Allah Almighty is the only creator of this universe and has the right to be worshipped alone. There is no one else in the Universe who should be worshipped except Allah Almighty because it is only Allah's right. Allah says:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ  
(سورة الانبياء: ٢٥)

آپ سے پہلے بھی جو رسول ہم نے بھیجا اس کی طرف یہی وحی نازل فرمائی کہ میرے سوا کوئی معبود برحق نہیں پس تم سب میری ہی عبادت کرو۔

And We did not send any Messenger before you (O, Muhammad ﷺ) but we revealed to him (saying): La Ilah illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else). (Al-Anbiya : 25)

#### (vii) Right to seek help only for Allah (Al-Mighty).

Allah Almighty is only one, we seek help from Him. He is the only one who can help anybody at any moment we ask help from Him alone. It is also His right. Allah Almighty says:



لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَّيْنِهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ (سورة الرعد: ١٣)

اُسی کو پکارنا حق ہے۔ جو لوگ دوسروں کو اُس کے سوا پکارتے ہیں وہ ان (کی پکار) کا کچھ بھی جواب نہیں دیتے مگر جیسے کوئی شخص اپنے دونوں ہاتھ پانی کی طرف پھیلائے کہ اس کے منہ میں پانی پڑ جائے حالانکہ وہ پانی اس کے منہ میں پہنچنے والا نہیں، ان منکروں کی جتنی پکار ہے سب گمراہی میں ہے۔

For Him (Allah, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allah). And those whom they (polytheists and disbelievers) invoke besides Him, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use). (Al-Raad : 14).

#### (viii) All guidance is in the Hand of Allah (Al-Mighty):

Every person who wants to be successful in this world and hereafter he/she must get the guidance from the Holy Quran. It is the perfect Book of guidance and no one can give better guidance on how to live a successful life other than the guidance of Allah Almighty which is revealed in the Holy Quran. Allah Almighty is the only and perfect giver of guidance. Guidance is in only Allah's hand. Allah says:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (سورة القصص: ٥٦)

اے نبی (ﷺ) آپ جسے چاہیں ہدایت نہیں دے سکتے بلکہ اللہ تعالیٰ ہی جسے چاہے ہدایت دیتا ہے۔ اور وہ ہدایت والوں سے خوب آگاہ ہے۔

Verily, you (O Muhammad ﷺ) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided.

**(ix) Special Blessings of Allah (Al-Mighty) on four blessed people: (i.e. Prophets, Truthful people, martyrs and pious people).**

The people who follow the commandment of Allah Almighty they get special Blessing of Allah Almighty. Allah says:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا (النساء: ٦٩-٧٠)

اور جو بھی اللہ تعالیٰ اور رسول (ﷺ) کی فرمانبرداری کرے گا، وہ ان لوگوں کے ساتھ ہو گا جن پر اللہ تعالیٰ نے انعام کیا ہے، جیسے انبیاء اور سچے لوگ اور شہداء اور نیک لوگ، یہ بہترین رفیق ہیں۔ اللہ تعالیٰ کی طرف سے یہ حقیقی فضل ہے اور حقیقت جاننے کے لئے بس اللہ تعالیٰ ہی کا علم کافی ہے۔

And who obeys Allah and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allah has bestowed His (special) Grace, of the Prophets, the Truthful Person (those followers of the Prophets who were firm and foremost to believe in them, like Abu Bakr As-Siddiq (RA), the martyrs, and pious people. And how excellent these companions are! (Al-Nisa : 69-70).

**(x) To getting Allah's anger (The Jews who disobeyed Prophet Musa (ABUH))**

The people who don't follow the commandment of Allah Almighty they earn anger of Allah Almighty. If anyone earns His anger he will be facing lots of troubles in life. Jews earned Allah's anger. The reason of Allah's anger upon Jews is that they do partnership with Allah (Al-Mighty). They were thankless people and do not follow their Prophet (Mssa PBUH) and the Holy Book (Taurah) properly.

### (XI) Misguided people (The Christian who disobeyed Prophet Esa (ABUH)

Christian were not sincere with their Prophet (Esa PBUH) they were thankless and not follow the Holy Book (Bible) sincerely. The followers of Prophet Muhammad (ﷺ) must take lesson from the behaviour of children of Israeel and must follow the Holy Quran sincerely. Allah Almighty says:

يَبْنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى  
الْعَالَمِينَ (سورة البقرة: ۴۷)

اے بنی اسرائیل! میری اُس نعمت کو یاد کرو جو میں نے تم پر انعام کی اور میں نے تمہیں تمام جہانوں پر  
فضیلت دی۔

O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamîn (mankind and jinns) (of your time period, in the past). (Al-Baqarah : 47).

## CHAPTER # 8

### BASIC HUMAN RIGHTS IN THE HOLY QURAN

#### **Social Rights, Rights of Women , Parents Rights and Business Rights**

##### **1. Definition of Human Rights:**

The community that does not care the human rights cannot be called a civilized society. Human rights are defined as “The rights of individuals to liberty and justice etc. (Collins Concise Dictionary P- 70)

##### **2. Dfination of Right?:**

Right is described as such type of behaviour that is morally good and justified.

##### **3. Definition of Duty:**

Duty is described as a legal obligation. It must be performed. Performing duty is compulsory requirement.

##### **4. Link between Right and Duty:**

Right and duty are interlinked and are deeply related with each other.

##### **Example:**

To pay mark of respect to their parents is the duty of children and it is right of parents. To give education to their children is the duty of parents and it is right of the children.

### **Some important Social Rights**

Following social rights will be explained:





- i. Right to Life*
- ii. Right to ownership*
- iii. Rights to honour*
- iv. Right to faith*
- v. Right to equality*
- vi. Right to economic*
- vii. Right to merit*
- viii. Right to justice*
- ix. Right of women*

## PARENTS RIGHTS:

Moral values are deeply linked with human beings. Right and duty are very much related to each other. Parents' rights have the significant value among all human rights. In Islam among all human rights, parents rights itemd on number first.

Parents are special divine blessing of Allah (Al-Mighty) for human being. There is no substitute of the parents in the entire universe.

### Vital Importance of Parents Rights:

The Holy Prophet (ﷺ) said: "Paradise is under the feet of Mothers" (Jamia Termizi). It means you can get paradise after serving your parents. The Holy Prophet (ﷺ) said: "If your father is happy with you, then Allah (Al-Mighty), is also happy with you. If your father is angry with you, the Allah Al-Mighty will also angry with you". (Abu Dawood)

### Parents' Rights and the Holy Quran:

There are several rights of the parents that have been mentioned in the Holy Quran and Holy Hadith. Four major rights of the Parents are as follows:

- i. *Respect.*
- ii. *Obedience.*
- iii. *Kindness.*
- iv. *Thankfulness.*

#### (i) Respect:

Respect means to honor and care someone verbally, heartily and practically. Islam recognizes family as a basic social unit. The parents and child relationships have the most important value for every society. To maintain the best social relationship both parent and children must have clear cut right, as well as duty. Right of the parents is the duties of

the children and rights of the children are the duties of the parents. The right regarding respect of their parents is mandatory. Allah says:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِضْلُهُ فِي عَامَيْنِ  
أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ (سورة لقمان: 14)

ہم نے انسان کو اس کے ماں باپ (کی عزت) کے بارے نصیحت کی ہے اس کی ماں نے ڈکھ پر ڈکھ اٹھا کر اسے حمل میں رکھا اور اس کا دودھ چھڑانا دو برس میں ہے کہ تو میری اور اپنے ماں باپ کی شکر گزاری کر، (تم سب کو) میری ہی طرف لوٹ کر آنا ہے۔

And we have enjoined on man (to be dutiful and good) to his parents. His mother borne him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to me and to your parents. To me is the final destination. (Surah Luqman -14)

### Practical Lesson:

It is the duty of the children that they must pay mark of respect to their parents practically.

Q.10. Explain respect of the parents and its practical lesson.

### (ii) Obedience:

Obeys means to do what one is told and required to do and not violate Allah Almighty's Orders. Parents have a right to be obeyed by children. All parents are well wishers of their children. They give instructions to their children that are in the best interest for them. So it is the duty of children to obey their orders sincerely and act upon it accordingly. Allah Almighty says:

وَإِنْ جَاهَدَكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (سورة لقمان: 15)

اور اگر وہ دونوں تجھ پر اس بات کا دباؤ ڈالیں کہ تو میرے ساتھ شریک کرے جس کا تجھے علم نہ ہو تو تو ان کا کہنا نہ ماننا، ہاں دنیا میں ان کے ساتھ اچھی طرح بسر کرنا اور اس کی راہ چلنا جو میری طرف جھکا ہوا ہو تمہارا سب کا لوٹنا میری ہی طرف ہے تم جو کچھ کرتے ہو اس سے پھر میں تمہیں خبردار کر دوں گا۔

But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do (Surah Luqman – 15).

### Practical Lesson:

It is the duty of children to obey their orders sincerely and act upon it accordingly in their practical life in all well known deeds.

### (iii) Kindness:

Kindness means showing concern about the happiness and feelings of others in a gentle and friendly way. The Holy Quran urges and demands from children to be soft spoken to their parents and show kindness in their behavior towards them. Allah Almighty says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۚ وَخَفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا (سورة بنی اسرائیل: 23-24)



اور تیرا رب صاف صاف حکم دے چکا ہے کہ تم اس کے سوا کسی اور کی عبادت نہ کرنا اور ماں باپ کے ساتھ احسان کرنا۔ اگر تیری موجودگی میں ان میں سے ایک یا یہ دونوں بڑھاپے کو پہنچ جائیں تو ان کے آگے اُف تک نہ کہنا، نہ انہیں ڈانٹ ڈپٹ کرنا بلکہ ان کے ساتھ ادب و احترام سے بات چیت کرنا۔ اور عاجزی اور محبت کے ساتھ ان کے سامنے تواضع اختیار کرنا اور دُعا کرتے رہنا کہ اے میرے رب! ان پر ویسا ہی رحم کر جیسا انہوں نے میرے بچپن میں میری پرورش کی ہے۔

And your Lord has ordered that you worship none but Him. And that you are dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower to them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." (bani Israil – 23. 24)

### Practical Lesson:

We expect from our children to follow the Islamic moral values and show great kindness, softness and care regarding their parents especially in their old age. Children must not forget the favours they received from them and be ready to render for them at all times.

Q.11. Explain practical lesson of kindness as the parents right.

### (iv) Thankfulness:

Thankfulness means remaining obliged and express pleasure and relieved about good that has happened. It is a good manner for children that first of all they must be thankful to Allah and then to their parents. These rights and obligations are not the demand of Islam only but such rights are also the demand of every revealed and non revealed religion. Islam has described it in very fine manner. Allah Almighty says:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِضْلُهُ ثَلَاثُونَ شَهْرًا ۚ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

(سورة الاحقاف: ۱۵)

اور ہم نے انسان کو اپنے ماں باپ کے ساتھ حسن سلوک کرنے کا حکم دیا ہے، اس کی ماں نے اسے تکلیف جھیل کر پیٹ میں رکھا اور تکلیف برداشت کر کے اسے جناس کے حمل کا اور اس کے دودھ چھڑانے کا زمانہ تیس مہینے کا ہے۔ یہاں تک کہ جب وہ اپنی پختگی اور چالیس سال کی عمر کو پہنچا تو کہنے لگا اے میرے رب! مجھے توفیق دے کہ میں تیری اس نعمت کا شکر بجالاؤں جو تو نے مجھ پر اور میرے ماں باپ پر انعام کی ہے اور یہ کہ میں ایسے نیک عمل کروں جن سے تو خوش ہو جائے اور تو میری اولاد بھی صالح بنا۔ میں تیری طرف رجوع کرتا ہوں اور میں مسلمانوں میں سے ہوں۔

And we have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous deeds, to please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."(Al-Khaf- 15)

### Practical Lesson:

In our practical life, we must fulfill these rights of parents. We must realize that our mother scarifies her comforts and sleeps on wet place to provide comforts to her children. The father works hard to provide for their children's physical, educational and psychological needs. We must remember all these and do utmost goodness for our parents. We, as a

true believers, must become practically thankful to our parents in our daily life.

**Excellent Success in this world and hereafter:**

We will get Allah's pleasure and excellent success not only in this world but on the Day of Judgment also after paying the rights of our parents practically.

**Why do children not paying their parents rights?**

The reason for non-conformity to this command of Almighty Allah is the weakness of our faith. We are not serious and sincere to follow our religious traditions and moral values.



- v. *We must know that worship and seeking help are only Allah's Rights. We must give this right to Allah alone in our daily practical life.*
- vi. *To get always guidance from Allah Almighty alone practically and pray to it always.*
- vii. *To do good deeds regularly every day as special blessing people had done it practically.*
- viii. *Our best efforts to avoiding to earn Allah's anger like Jews and do not adopt the way of misguided people like Christian.*

### Tawheed in the light of Surah Ikhlas (Purity):

#### Introduction:

Surah Ikhlas is the second shortest surah of the Holy Quran. It is an excellent introduction of Allah (Almighty). Ikhlas means Purity and sincerity. The Holy Prophet Muhammad (ﷺ) said that Surah Ikhlas is called one third of the Holy Quran (Bukhari sharif). The reason is this that concept of Tawheed has been clearly mentioned in it. All the verses regarding faith depend on Tawheed, Prophethood and the Doms Day, and Tawheed is one of them. So this Surah is called one third of the Holy Quran. Allah Almighty Says:

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

(اخلاص: ۱-۴)

آپ کہہ دیجئے کہ وہ اللہ ایک (ہی) ہے۔ اللہ بے نیاز ہے۔ نہ اس سے کوئی پیدا ہوا نہ وہ کسی سے پیدا ہوا اور نہ کوئی اس کے برابر ہے۔

Say (O Muhammad ﷺ): "He is Allah, (the) One. Allah-us-Samad [Allah – the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. He begets not, nor is He begotten. And there is none co-equal or comparable to Him." (Al-Ikhlas : 1-4)



## Islamic Studies

### Five Major points of Surah Ikhlas:

- i. *Uniqueness in His existence, attributes and rights.*
- ii. *Eternal.*
- iii. *Self Sufficient Master*
- iv. *No Partner absolutely.*
- v. *None comparable to Him.*

#### **(i) Uniqueness in His existence, attributes and rights:**

Allah Almighty is Unique and one. We cannot compare with Him with anyone else. In the entire Universe, all are His creations and He is really Unique in His existence, attribute and Rights.

#### **(ii) Eternal:**

Allah Almighty is eternal. This Is Only Quality Of Allah (Almighty). There is no concept of death for Him. Everything in this Universe will be finished but Allah Almighty will live forever.

#### **(iii) Self Sufficient Master:**

Everything in this Universe depends upon Allah Almighty. and He does not depend upon any one. He is alone self sufficient Master. This is only Allah's attribute and applicable only on Allah (Almighty).

#### **(iv) No Partner absolutely:**

Allah Almighty has no partner. He is the only controller of all His creatures. He has no partner in the entire Universe. He has no Son, Wife, Mother, Father and daughter like human beings because it is the worst association is the greatest sin in Islam as Allah has no issue.

#### **(v) None comparable to Him:**

Allah Almighty is the Lord of the entire Universe and no one is equal to Him. No one is greater than Him as He is the sole Lord of the entire

Universe. The  
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Q.5. Explain

Practical les

i. There  
Allah Almight  
his/her life is

ii. The cl  
Master shoul  
Allah Almight

Q.6. What  
regarding fir

i.

Q.7. What is



Universe. There is none comparable to Him. "There is nothing like Him in the universe". (Al-Shura Verse # 11).

Q.5. Explain that there is none comparable to Allah (Almighty).

**Practical lesson (five main points):**

- i. There are three requirement from true believer. Firm faith in Allah Almighty by spoken word, acceptance by heart and in practice of his/her life is the foremost requirement for a true believer.
- ii. The clear concept regarding Allah Almighty as to self Sufficient Master should be seen in our practical life. There is no partnership with Allah Almighty and there is no one comparable to Him in ranking.

Q.6. What are the three foremost requirement from true believer regarding firm faith.

- i. \_\_\_\_\_
- ii. \_\_\_\_\_
- iii. \_\_\_\_\_

Q.7. What is the concise message of Surah Bani Israil Verse No. 111.

### 3. JUDAISM:

**Definition:** Judaism is defined as the religion of the Jews, based on the Old Testament and the Talmud and having as its central point a belief in one God. It is the religions and cultural traditions of the Jews. (Collins Dictionary pg-791).

#### **Children of Israel**

Meaning of Israel: Slave of Allah. Those people who follow Prophet Musa (AS) and Prophet Essa (AS) are called Children of Israel.

#### **History of Jews:**

Name of Prophet: Jacob (Yackoob) (AS)

Origin of Homeland: (Kinan, Iraq)

Jewish in Egypt: Hazrat Yousuf (AS)

#### **Four Famous Gods of Jews (Practice by man made rule)**

i. *Family god*

ii. *Worship of Stone*

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iii. *Worship of Animals*

iv. *National god*

v. *Prophet Musa (AS) and his revealed book Torah*

## **Comparative Study of Judaism and Islam**

### **Common Beliefs**

i. *Tawheed*

ii. *Prophet hood*

iii. *Belief in judgment Day.*

Final Result Islam (Allah is the self guardian of the Holy Quran.

Jews (Holy Book Torah) A lot of changes by Jewish scholars.

## **4. CHRISTIANITY:**

### **Introduction:**

Followers of Prophet Jesus (Prophet Essa (ABUH)) are called Christian.

### **Definition:**

Christianity is defined as the religion of Christian. Its beliefs and practices are of those people who believe in Christ and follow Jesus Christ, one of the famous prophet from children of Israel i.e. Prophet Essa in Maryam. (Collins Dictionary pg- 266)

### **Downfall of Jews:**

Bad deeds led to down fall of Jews and the Jews were waiting for a New Reformer.

### **Birth of Prophet Essa (ABUH):**

Sign of Allah & Birth without Father



## **Preaching Religion:**

- i. Jesus Sermon on the Hill*
- ii. To follow the Shariah Rule*
- iii. Importance of Human Value*
- iv. Love & Sacrifice*
- v. Safe from Hypocrite*
- vi. Purification of Soul*
- vii. Seek Help from God*
- viii. Be aware of False Prophet hood*
- ix. To follow Prophets Teaching*
- x. Special focus on moral values*

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## **Teaching of Christianity**

Teaching of Christianity is based on following four famous things:

- i. The system of ethics based on morality*
- ii. Morality is the basis of religion*
- iii. Adultery, killing, stealing and bearing false witness are prohibited.*
- iv. Respect your parents verbally, heartily and practically*

## **Religious Book:**

Bible (Injeel)

## **Major three Belief of Christianity:**

Belief in Kaffarah (expiation from sins for Christian)

Belief in Three Gods

Belief on Baptism (purification concept in Christianity)

### **Common Beliefs of Christianity and Islam**

*i. Tawheed*

*ii. Prophet hood*

*iii. Belief on Dooms Day*

## Preaching of Islam and its Vital Importance

According to the teachings of Quran and Sunnah, preaching of Islam is compulsory for every believer. The Holy Prophet Muhammad (ﷺ) soon after the first revelation undertook this activity remained continued for the entire life. Every companion of the Holy Prophet Muhammad (ﷺ) was a true preacher as well. The Prophet Muhammad (ﷺ) stressed and put his excellent efforts to preach Islam. The Holy Quran invites mankind to observe the law of nature. Everything of this universe abides by the law. Those, who try to understand what the purpose of the creator is and why individuals and nations are created. Ummah of Muhammad (SAWW) has given the title “the best among the Nations. Allah Almighty says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَ  
أَكْثَرُهُمُ الْفَاسِقُونَ (آل عمران: 110)۔

تم بہترین امت ہو جو لوگوں کے لئے پیدا کی گئی ہے کہ تم نیک کاموں کا حکم کرتے ہو اور برے کاموں سے روکتے ہو اور اللہ تعالیٰ پر ایمان رکھتے ہو اگر اہل کتاب بھی ایمان لاتے تو ان کے لئے بہتر تھا ان میں ایمان والے بھی ہیں لیکن اکثر فاسق ہیں۔

You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad (ﷺ) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Maruf (i.e. Islamic Monotheism



and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqu (disobedient to Allah and rebellious against Allah's Command). (Al-Imran : 110).

Q.3. Why preaching of Islam is compulsory for every believer male and female?

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### Explanation:

In this verse, Allah Almighty says that the followers of the Prophet, Muhammad (ﷺ) are the best people and Ummah (grand Muslim community) and clearly tells the reasons of it that they are chosen and raised for the good of mankind. Their three best duties and qualities are given to them:

- i. *Enjoining good deeds.*
- ii. *Forbidding bad and evil deeds.*
- iii. *Believing in Allah Almighty.*

After the firm faith in Allah Almighty, enjoining good deeds and preventing bad deeds are the mandatory requirement for the believers but children of Israa'el did not follow it. Allah Almighty says:

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ (سورة المائدة: 79)۔  
 آپس میں ایک دوسرے کو برے کاموں سے جو وہ کرتے تھے روکتے نہ تھے۔ جو کچھ بھی یہ کرتے تھے یقیناً وہ بہت برا تھا۔



They did not forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.

### Practical lesson:

The lesson for the followers of Prophet Muhammad (ﷺ) is that do not follow the way of the people of the Book. After firm belief in Allah Al-Mighty, we must enjoin the good deeds and forbid the evil deed practically in our lives.

### Significant value of Preaching:

Preaching has a significant value in Islam. Before the Prophet Muhammad (ﷺ), the people of the Book who disbelieved, Allah cursed them through the tongue of Prophet Dawood (ﷺ) and Prophet Essa (ﷺ) for not performing this task. They had not only forgotten the commands and prohibitions of Allah Almighty, but also took bad as good and good as bad. The same bad habit was observed also in the powerful people of Makkah Al-Mukarrma who had an excellent belief in the honesty and truthfulness about the Prophet Muhammad (ﷺ) but they were not ready to accept Muhammad (ﷺ) as the messenger of Allah Almighty. Allah says:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ  
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ  
(اے محمد) اپنے رب کے راستے کی طرف لوگوں کو حکمت اور بہترین نصیحت کے ساتھ دعوت دو اور ان  
سے بہترین طریقے سے گفتگو کرو یقیناً آپ کا رب اپنی راہ سے بھٹکنے والوں کو بھی خوب جانتا ہے اور وہ  
ہدایت یافتہ لوگوں سے بھی پورا واقف ہے۔ (سورۃ النحل: 125)

Invite (mankind O Muhammad ﷺ) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine revelation and the Quran) and fair preaching, and argue with them in a way that is better. Truly, your Lord

knows best who has gone astray from His Path, and He is the Best Knower of those who are guided.

**Explanation:**

In this verse, four principles of preaching have been described. These are:

- i. Invitation with wisdom.*
- ii. Invitation with beautiful advice.*
- iii. Arguing in best way.*
- iv. Result in the Hand of Allah Almighty.*

**Law of Guidance in the light of Islam:**

The duty of the messenger of Allah is to convey Allah's message with wisdom and fine Way. Guidance is given only by Allah Almighty Had guidance been in the hands of Prophet, then the son and wife of Prophet Noah (ABUH) would have become believers.

**Concise idea about law of guidance:**

Guidance is in the hands of Allah Al-Mighty only.

**Practical Lesson:**

We should preach the Islam as per principles mentioned in this verse practically. We request for guidance for ourselves and for others from Allah Almighty alone.

**Sayings of the Holy Prophet Muhammad (ﷺ) regarding preaching and responsibilities:**

- i. The Holy Prophet Mohammad (ﷺ) said:

قال رسول الله صلى الله عليه وسلم من رأى منكم منكراً فليغيره بيده فان لم يستطع فبلسانه فان لم تستطع فبقلبه وذلك اضعف الايمان رسول الله ﷺ نے فرمایا: آپ میں سے جو شخص برائی دیکھے تو اُسے اپنے ہاتھ سے روکے اگر ہاتھ سے نہ روک سکتا ہو تو اپنی زبان سے روکے۔ اگر زبان سے نہ روک سکتا ہو تو پھر دل سے روکے (دل سے برائی کو بُرا جانے) اور یہ ایمان کا کمزور ترین درجہ ہے (مسلم شریف)۔

ii. The Holy Prophet Muhammad (ﷺ) said:

Anyone who sees an evil, he should prevent it by hand (force) if it is not possible by hand then by his tongue, if not possible by tongue then he must condemn in his heart and this is the weakest category of faith (Sahih Muslim).

قال رسول الله صلى الله عليه وسلم الا كلکم راع و کلکم مسئول عن رعیتہ فالامام الذی علی الناس راع وهو مسئول عن رعیتہ والرجل راع علیاہل بیتہ وهو مسئول عن رعیتہ والمرأة راعیة علی بیت زوجها وولده وهي مسئولة عنهم وعبد الرجل راع علی مال سیدہ وهو مسئول عنه الا فکلکم راع و کلکم مسئول عن رعیتہ (متفق علیہ)

رسول اکرم صلی اللہ علیہ وسلم نے فرمایا: خبردار یہ بات جان لیں کہ آپ میں سے سب نگران ہیں اور آپ سب سے اپنی اپنی رعایا کی بابت پوچھا جائے گا۔ پس لوگوں کا امام (حاکم) نگران ہے اور اس سے اپنی عوام کے بارے پوچھا جائے گا اور ایک عام شخص اپنے گھر والوں کا نگران ہے اور اس سے ان کے بارے میں پوچھا جائے گا۔ ایک عورت اپنے خاوند کے گھر اور اولاد کی نگران ہے اور اس سے ان کے بارے میں پوچھا جائے گا۔ کسی شخص کا غلام (نوکر) اپنے مالک کے مال کا نگران ہے اور اس سے اس کے بارے میں پوچھا جائے گا۔ خبردار! یہ بات جان لیں کہ آپ سب نگران اور نگہبان ہیں آپ سب سے اپنی اپنی ذمہ داری کے بارے پوچھا جائے گا۔ (بخاری و مسلم)۔



Everyone of you is a guardian and he will be asked about his charge. A ruler is accountable for those who are put under his responsibility. The man is guardian of his family and he will be asked about it. The woman is the guardian of the house of her husband and children and she will be answerable about them. The slave is the guardian of the property of his master and he will be asked about it. In short, you are all responsible and you are also answerable about your responsibilities. (Bukhari and Muslim).

### Method of Preaching:

Most people have not firm faith and some among them are uneducated. When people have no clear idea regarding right and wrong, then it is the duty of true believers to tell them how they can improve their knowledge. They should also inform the purpose behind the creation of the universe and it is the duty of firm believers. It is not the job of one man, rather an organized struggle by all firm believers is required. Allah Almighty say:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (سورة آل عمران: 104)۔

تم میں سے ایک جماعت ایسی ہونی چاہئے جو بھلائی کی طرف بلائے اور نیک کاموں کا حکم کرے اور برے کاموں سے روکے اور یہی لوگ فلاح و نجات پانے والے ہیں۔

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Maruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful. (Al-Imran:104)

### Two important successes about preaching:

- i. *The real aim of a believer's life is to achieve success not only in this world but on the Dooms Day as well.*



- ii. The Muslim society can become successful, united and prosperous when they will invite the people towards good things and forbid from wrong things.*

### **Practical lesson:**

If we want success then as a true believer, we should practically invite the people towards good deeds, enjoin right deeds and forbid wrong deeds. If we shall do this practice then we will get success.

# CHARACTER BUILDING IN THE LIGHT OF THE HOLY QURAN

## Definition of character:

Character is define by Collins concise dictionary as under:

“Character is the combination of traits and qualities distinguishing the individual nature of a person. It is also one of the distinguishing quality, moral force, a good reputation and quality of an outstanding person”. (Collins Concise Dictionary P-250)

## Definition Of Character Building:

1. Character building is an experience which teach you some lessons of your life. Character developments is one of the good aim of good education.

## Character is the result of two things:

i. *Mental Attitude*

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ii. *The way, we spend our time*

## Importance of Character Building in Islam:

Character building is the best quality of every Prophet. All the Prophets are a man of character. It is an excellent Symbol. All the Prophets (SAWW) are the best role model for their believers. Prophet Muhammad (ﷺ) is the Unique One among all of them. The Muhammad (ﷺ) is the best role model for his followers. Allah says “Indeed, in the Messenger of Allah, (Muhammad ﷺ) you have a good example to follow for those who hope for the meeting with Allah and last day, and remembers Allah much.” (Al-Ahzab 33:21)

## The Prophet Muhammad (ﷺ) and Character Building:

The Prophet Muhammad has an excellent character. Allah Almighty gave him with all the qualities and good administration. He is an excellent example for the rich and poor, for young and old as well as for the common people. Allah sent him as Prophet for all humanity. Allah Says:

“O People! I am sent you all as the Messenger of Allah to whom belongs the dominion of the heavens and the earth, there is no God but He”. (Al Araf 7: 157).

His life was the reflection of Allah’s words. Hazrat Aisha (RA) Said. “Prophet, Muhammad’s Moral Values (Character) was the Holy Quran”. (Muslim Sharif).

Q.5. Write the name of two things that are result of the character.

The fasting is one of the best source of character building and the Muslims feel Practically change during the Holy Month of Ramazan.

**vii. Zakat as a source of character building:**

Zakat is one of the Pillar of Islam. The meaning of Zakat is "Purity" It is one of the best source for character building. It plays a significant role to build character.

Allah has made Zakat obligatory to purify your remaining property. It is the first and foremost duty enjoined by Allah and hence a form of worship.

Allah Says: He has raised some of you in rank above others that he may test you in what He has given to you. (Al-Anaam - 6:165).

**viii. Hajj as a source of character building:**

There are five pillars of Islam from which Hajj is one of them. Hajj is one of the best source of character building. The Holy Prophet Muhammad (ﷺ) said, Hajj removes all pervious sins and the dedicated performing of Hajj when a person avoid all bad deeds during Hajj. He becomes so neat and clean from all sins and becomes like a new born baby. (Bukhari).

**ix. Best company as a source of character building:**

Best company is one of the source of character building. Two famous proverb that "A man is known by the company he keeps". "Birds of a feather flock together". It is a fact that good company helps is character building and bad company always spoils personality of individual..

**x. Character Building and Struggle of every Prophet:**

Every Prophet put his best efforts to build the character of his nation because if character is gone, everything is gone. Every Prophet is the best role model for his nation and every Prophet is an extra ordinary a



### **(xi) Meesaq-e-Madinah:**

The written documents between Prophet Mohammad (ﷺ) and Jews is known as meesaq-e-Madinah.

### **(xii) Main points of treaty Madinah:**

Madinah was the first Islamic state of Muslims. After the brotherhood, the Holy Prophet Muhammad (ﷺ) did an excellent job and the relation between Muslims and Jews became clearly defined in Meesak-e-Madianah (treaty of Madianh) and in it the rights and duties of the citizens, principles of defense and foreign policy were clearly laid down. The main points of this treaty were as under:

- i. The system and procedure of blood, money and sacrifice would remain continue.*

- ii. The Muslims and Jews will become friends of each other.*
- iii. In case of war, the Muslims and Jews will help each other.*
- iv. No party will give refuge to the Quraish.*
- v. Muslim, Jews and other minorities will have religious freedom.*
- vi. If Madinah was attacked, both Muslims and Jews would defend it.*
- vii. Shedding of blood in Madinah will be unlawful.*
- viii. Last but not the least, the Holy Prophet Muhammad (ﷺ) will be acknowledged the final decision maker in any dispute for both parties.*



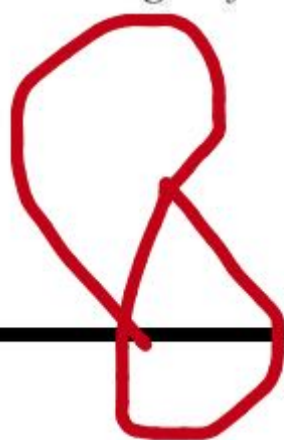
## Treaty with Jews (**Meesaq-e-Madina**)

The Prophet Muhammad (PBUH) himself made the treaty of Madina (**Meesaq**-e-Madina) with Jews. It was based on following conditions:-

- i. *The expenses of war should become jointly.*
- ii. *In case of any type of outside attacker, the city of Madinah Munawwarah should be defended jointly.*
- iii. *Both Muslims and other people of Madinah Munawwarah should be treated as one nation.*
- iv. *Free religious affairs would be allowed to the both parties.*
- v. *In case any Major dispute between Jews and Muslims, the final decision will be taken by the prophet Muhammad (ﷺ).*

## Events of Gazwah-e-Uahad.

- i. *Arrival of Quraish Army near Jabal-e-Uahad.*
- ii. *Emergency declared by the Holy Prophet Muhammad (ﷺ).*
- iii. *Strict security arrangement of Madinah City by the Holy Prophet Muhammad (ﷺ).*
- iv. *Defence of Madinah City and meeting of consensus (Majlas-e-Shora).*
- v. *Final decision-war to be fought in open area.*
- vi. *Strength of Muslim Army: 700 soldiers.*



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- vii. *Strength of disbelievers army: 3000 men.*
- viii. *Nomination of Military Commander by the Holy Prophet Muhammad (ﷺ).*
- ix. *Immigrant commander : Musib Bin Umair (R.A)*
- x. *Commander of Oas Tribe, Asad Bin Huzair (R.A).*
- xi. *Commander of khazrag tribe, Habab bin Munzir (R.A).*
- xii. *Commander of special 50 soldiers, Abdullah bin Jubair (R.A) and special instruction to leave not their place at any cost.*
- xiii. *Conquest of Muslims Army.*
- xiv. *The troop of Abdullah bin Jubair (R.A) left their place and were re-attacked by disbelievers on Muslim Army.*

## Results and lesson:

- i. *Finally success and conquer for believers.*
- ii. *Muslims soldiers martyred: 70*
- iii. *Disbelievers killed: 22 (reported by Ibn-Ishaq and 37 reported by Ibn-e-Hasham)*
- iv. *Lesson for believers to obey their prophet Muhammad's (ﷺ) instructions firmly.*
- v. *Temporary defeat due to disobedience of the Prophet Muhammad (ﷺ).*

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- vi. *After accepting their mistake, Allah forgave them.*
- vii. *Talha bin Ubaid special appreciation was given by the Prophet Muhammad (ﷺ).*
- viii. *Shahadat of Amir Hamzah (RA).*
- ix. *Guideline of the future.*
- x. *Abu Sufyan not ready for third encounter with Muslims and returned to Makkah.*



ii. Bond of marriage for limited period prohibited.

## 5. Conquest Of Makkah

**(Makkah was conquered in 8 Hijri)**

### Reasons and background:

- i. *Fighting between two tribes Banu Khazaya and Banu Baker.*
- ii. *Banu Khazaya called for help to Muhammad (PBUH).*
- iii. *Three conditions offered by Prophet Muhammad (PBUH)*
  - Banu Khazaya to be compensated.
  - Quraish be separated from the support of Banu Bakar.
  - Treaty of Hudaibiyah be announced as no more valid.
- iv. *Quraish broke the peace of Hudaibiyah.*
- v. *Abu Sufyan visited Madinah to patch up but failed.*

### Events of Conquest of Makkah:

- i. *Preparation towards Makkah announced by Muhammad (ﷺ).*
- ii. *Perfect security of Muslim movement.*
- iii. *Commander in chief of Muslims: Muhammad (ﷺ).*
- iv. *Muslims Army strength : 10000.*
- v. *Conquest of Makkah without any significant resistance.*
- vi. *Four conditions announced:*

- *Lay down arms.*
- *Take refuge in Abu Sufyan's home; safe haven*
- *Safe who stayed in his house.*
- *Safe who entered in Kabah (Baitullah).*

### Results and lesson:

- i. *Full control of Makkah city in Muslim's hand.*
- ii. *Kabah was cleared from idols and pictures.*
- iii. *A complete turning point.*
- iv. *Supremacy of Islam practically observed.*

# THE ECONOMIC SYSTEM OF ISLAM:

## Introduction:

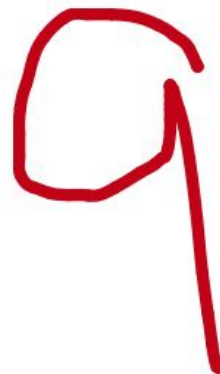
Islam provides the guidance to human beings on every step of their life so it is called a perfect code of life.

Some important points are as under:

- i. Collective discipline and establishment of society*
- ii. Importance of Economic in Human Life*
- iii. Meaning of economic, finance, business, trade, bread and butter.*

## Some Major Systems of Islam:

- i. Moral System of Islam*
- ii. Medical System of Islam*
- iii. Military System of Islam*
- iv. Judicial System of Islam*
- v. Economic System of Islam*
- vi. Political System of Islam*
- vii. Social System of Islam*



### **Three system of Islam:**

Three systems of Islam will be discussed in detail:

- i. Economic system of Islam*
- ii. Political system of Islam*
- iii. Social system of Islam*

#### **i. ECONOMIC SYSTEM OF ISLAM:**

##### **Definition of economic:**

Economics is defined as relating to economy, economics and finance. It is capable of being produced, operate for profit. (Collins dictionary pg.458).

Economic system of Islam is based on the Holy Quran and Sunnah.

##### **Definition of Islam Economics**

Islamic economic is defined as relating to economy, economic and finance as per procedure of Islamic rules. It is capable of being Produced and operate for profit and loss basis. The rules are adopted set by the Holy Qran and Hadith for trading, business, Finance and economics.

#### **Two famous economic systems of the world:**

Two famous economic systems of the world are as under:

- (i) Socialism
- (ii) Capitalism

##### **Definition of Socialism:**

Socialism is defined as: “Economic theory or system in which the means of production, distribution and exchanged are owned by the community collectively usually through the state” (Collins concise dictionary P-1427.)



## **Definition of Capitalism:**

Capitalism is defined as: “An economic system based on the private ownership of the means of production, distribution and exchange. It is also called free enterprises and private enterprises” (Collins concise dictionary P-220)

## **Basic Principles of socialism:**

- i. No personal property*
- ii. Secular approach*
- iii. No family system*
- iv. Two extreme group. (The richest and the poorest).*
- v. Ideas based on materialism*
- vi. Stateless society*

## **Major weakness of Socialism:**

- i. Un natural process*
- ii. Immoral activities*

## **Basic Principles of Capitalism:**

- i. Right of personal property*
- ii. Invention and progress of knowledge*
- iii. No Interference of State*
- iv. Causes of unemployment*

## **Major weakness of Capitalism:**

- i. Un natural system*
- ii. Possession on wealth a few person*

## Comparison with the famous economical system of world:

(i) Balance system between the capitalism and the socialism:

i. *Islam – The Natural System*

ii. *Complete and perfect system*

iii. *Guidance provide by Allah Almighty*

iv. *Based upon solid foundation and Divine Instructions:*

v. *Clear order of Allah Almighty and His Prophet Muhammad (ﷺ).*

vi. *Concept of Personal Property:*

vii. *Right of private and personal property*

viii. *Family system and economic:*

ix. *Islam supported family system*

### (v) **Opposed to hoarding:**

Prohibited holding by Allah Almighty and His Prophet

Surah Toba (Ayat No. 34-35)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ  
بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا  
يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُخْمَىٰ عَلَيْهَا فِي نَارِ  
جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنفُسِكُمْ  
فَذُقُوا مَا كَنْزْتُمْ تَكْنِزُونَ ﴿التوبة: ٣٤-٣٥﴾

مومنو! (اہل کتاب کے) بہت سے عالم اور مشائخ لوگوں کا مال ناحق کھاتے ہیں اور (ان کو) اللہ کی راہ سے روکتے ہیں۔ اور جو لوگ سونا اور چاندی جمع کرتے ہیں اور اس کو اللہ تعالیٰ کے راستے میں خرچ نہیں کرتے،



ان کو اس دن دردناک عذاب کی خوشخبری سنا دو جس دن وہ مال دوزخ کی آگ میں (خوب) گرم کیا جائے گائے گا پھر اس سے ان (بخیلوں) کی پیشانیاں اور پہلو اور پیٹ ٹھہیں داغی جائیں گی (اور کہا جائے گا) کہ یہ وہی ہے جو تم نے اپنے لئے جمع کیا تھا سو جو تم جمع کرتے تھے (اب) اس کا مزہ چکھو۔

O! You who believe! Most surely many of the doctors of law and the monks eat away the property of man falsely, and turn (them) from Allah's say; and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement. One the day when it shall be heated in the fire of hell, then their forheads and their sides and their backs shall be branded whit it; this is what you hoarded uop for yourselves, therefor taste what you hoarded.

### **Human Welfare:**

Check on free enterprises

### **Rule of politeness and correct behaviour:**

Surah Bani Isrial (Ayat No. 35)

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾ (بنی اسرائیل: ۳۵)

اور جب (کوئی چیز) ناپ کر دینے لگو تو پیمانہ پورا بھرا کرو اور (جب تول کر دو تو) ترازو سیدھی رکھ کر تول کرو۔ یہ بہت اچھی بات اور انجام کے لحاظ سے بھی بہت بہتر ہے۔

And give full measure when you measure out, and weith with a true balance; this is fair and better in the end.

### **Distribution of wealth on fair basis:**

Zakat, Alms and Nafal Sadaqaat.

### **Law of inheritance:**

Give the share as Allah Almighty instructed in Surah Al-Nisa (Verses No. 12-13)



يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِ كَرِمِثْل حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلَا بَوَىٰهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَّمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورِثُ كَلَالَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿النساء: ١١-١٢﴾

اللہ تمہاری اولاد کے بارے میں تم کو ارشاد فرماتا ہے کہ ایک لڑکے کا حصہ دو لڑکیوں کے حصے کے برابر ہے۔ اور اگر اولاد میت صرف لڑکیاں ہی ہوں (یعنی دو یا) دو سے زیادہ تو کل ترکے میں ان کا دو تہائی۔ اور اگر صرف ایک لڑکی ہو تو اس کا حصہ نصف۔ اور میت کے ماں باپ کا یعنی دونوں میں سے ہر ایک کا ترکے میں چھٹا حصہ بشرطیکہ میت کے اولاد ہو۔ اور اگر اولاد نہ ہو اور صرف ماں باپ ہی اس کے وارث ہوں تو ایک تہائی ماں کا حصہ۔ اور اگر میت کے بھائی بھی ہوں تو ماں کا چھٹا حصہ۔ (اور یہ تقسیم ترکہ میت کی وصیت کی تعمیل) کے بعد جو اس نے کی ہو یا قرض کے (ادا ہونے کے بعد جو اس کے ذمے ہو عمل میں آئے گی) تم کو معلوم نہیں کہ تمہارے باپ دادوں اور بیٹوں پوتوں میں سے فائدے کے لحاظ سے کون تم سے زیادہ قریب ہے، یہ حصے اللہ کے مقرر کئے ہوئے ہیں اور اللہ سب کچھ جاننے والا اور حکمت والا ہے۔ اور جو مال تمہاری عورتیں چھوڑیں اگر ان کے اولاد نہ ہو تو اس میں سے نصف حصہ تمہارا۔ اور اگر اولاد ہو تو ترکے میں



تمہارا حصہ چوتھائی۔ (لیکن یہ تقسیم وصیت کی تعمیل کے بعد جو انہوں نے کی ہو یا قرض کے ادا ہونے کے بعد جو ان کے ذمے ہو، کی جائے گی) اور جو مال تم (مرد) چھوڑ مرو۔ اگر تمہارے اولاد نہ ہو تو تمہاری عورتوں کا اس میں چوتھا حصہ۔ اور اگر اولاد ہو تو ان کا آٹھواں حصہ (یہ حصے تمہاری وصیت کی تعمیل کے بعد جو تم نے کی ہو اور ادا کے قرض کے بعد تقسیم کئے جائیں گے) اور اگر ایسے مرد یا عورت کی میراث ہو جس کے نہ باپ ہو نہ بیٹا مگر اس کے بھائی بہن ہو تو ان میں سے ہر ایک کا چھٹا حصہ اور اگر ایک سے زیادہ ہوں تو سب ایک تہائی میں شریک ہوں گے (یہ حصے بھی ادا کے وصیت و قرض بشرطیکہ ان سے میت نے کسی کا نقصان نہ کیا ہو) تقسیم کئے جائیں گے) یہ اللہ کا فرمان ہے۔ اور اللہ نہایت علم والا (اور) نہایت حلم والا ہے۔

Allah commands you as regards your children's (inheritance); to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit, (these fixed shares) are ordained by Allah. And Allah is Ever All-Knower, All-Wise. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of lagacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a

And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.


**Grantee of collective justice.**

*i. Legitimation for economic justice*

*ii. Duty of judiciary*

Note: Students can get more detail in Busniess right chapter about Rizk-e-Halal and Kasb-e-Halal.





# **BUSINESS RIGHTS:**

**(KASB-E-HALAL , LAWFUL EARNING AND ISLAMIC LAW)**

## **1. Meaning of earning Kasb-e-Halal and Rizk-e-Halal:**

Kasb-e-Halal means lawful, legal and Riba (interest) free earning.

## **2. Definition of Kasb-e-Halal:**

It is defined as all provisions and earnings that are Riba (interest) free, legal and lawful under the legitimating and having religious sanction.

## **3. DIFFERENCE BETWEEN RIZK-E-HALAL AND KASB-E-HALAL.**

The both Arabic terms are used in the light of Holy Quran and Hadith. Lawful earning and eating are the basic requirement of Islam from his believers. Both terms are interlinked with each other.

## **4. Significance of Kasb-e-Halal:**

Kasb-e-Halal has a significant value in social, moral and economical system of Islam. Lawful business has been termed as blessing of Allah Almighty. All businesses and employments must be based on lawful earnings.



5. Effort For Kasb-e-Halal:

Allah Almighty has provided all the resources for the well being of man. It is man's duty to fulfill his material needs through his own lawful and right efforts. Allah Almighty Says: "But Seek, with that (Wealth) which Allah Almighty, bestowed on you, the home of Hereafter and forget not your portion of lawful enjoyment in this world. (Surah Qassas-77)

Q.4. What type of the instructions Allah (Almighty) given to us regarding effort for Kasb-e-Halal in Surah Qassas:77?

6. Business Rights and the Holy Quran:

Some verses of the Holy Quran about lawful earning are as under:

Allah Almighty says about lawful earnings:

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ (طه: 81)

تم ہماری دی ہوئی پاکیزہ روزی کھاؤ اور اس میں حد سے آگے نہ بڑھو ورنہ تم پر میرا غضب نازل ہو گا، اور جس پر میرا غضب نازل ہو جائے وہ یقیناً تباہ ہوا۔

(Saying) Eat of the Tayyib (good lawful things) we have provided you, and commit no oppression there in, lest my anger should justly descend on you. And he on whom my anger descends, he is indeed perished. (Surah Taha-81)

Explanation:

In this verse, the basic principle about lawful earnings has been described; it is said that eat only pure things which Allah Almighty has provided you and do not exceed the limit, The result of disobedience of



## Islamic Studies

Allah Almighty is thanklessness on His bounties. Those people who cross the limitations and eat unlawful and impure things, they get anger of Allah. Although the verse no 81 of Surah Taha is about the Ummah of Prophet Musa (ABUH) but it also gives the lesson to the followers of the Holy Prophet Muhammad (ﷺ) as well.

### Practical Lesson:

Allah Almighty doesn't like unlawful things for the true believers. We should not earn and eat unlawful things in our daily lives.

#### 7. Vital Importance of lawful earning in the Eye of Law:

Two important points are as under.

- i. Complete lawful eating and lawful drinking.
- ii. Complete lawful source of income.

#### 8. Three Basic Principles Of Kasb-E-Halal:

##### (i) Deep relation among Moral Values, Business and Religion:

Moral values, business and religion are deeply linked with each other. The Holy Quran indicates that business and economics are "Fazrullah" and it means bounty, favour and blessings.

##### (ii) Hard working and Struggle for Lawful Earning:

Islam prepares his followers to do hard work and struggle for lawful earnings. It dislikes struggle less, effortless, unemployment and begging.

##### (iii) Process of earning fair and transparent:

Islam focuses about legal earnings and forbids illegal earnings. Every profit and earning that will be earned /received through unlawful and illegal sources will be put in the Hell (fire). The entire process of earnings must be fair and transparent



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### 9. Three Important orders of the Holy Quran about Lawful Earning:

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(i). Common and general orders for mankind:  
Allah Almighty says:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (البقرة: 168)

O, mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of devil (Satan). Verily, he is to you an open enemy. (Al-Baqarah-168)

Q.5. What type of order has mentioned in No 168 of Surah Al-Baqarah?

(ii) Particular Order for firm believers:

Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ (البقرة: 172)

اے ایمان والو! جو پاکیزہ چیزیں ہم نے تمہیں دے رکھی ہیں انہیں کھاؤ، پيو اور اللہ تعالیٰ کا شکر ادا کرو، اگر تم خاص اسی کی عبادت کرتے ہو۔

O you who believe (in the Oneness of Allah – Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship. (Al-Baqarah-172)



Q.6. What type of order has mentioned verse No 172 of Surah Al-Baqarah?

(iii). Special order for Messengers of Allah (Almighty):

Allah Almighty says:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ  
(المؤمنون: 51)

اے پیغمبرو! حلال چیزیں کھاؤ اور نیک عمل کرو آپ جو کچھ کر رہے ہیں اس سے میں بخوبی واقف ہوں۔

O (you) Messengers! Eat of the Tayyibat [all kinds of Halal foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.)] and do righteous deeds. Verily, I am All-Knower of what you do. (Al-Muminoon-51)

Q.7. What type of order has mentioned in verse No 51 of Surah Al-Muminoon?



# SURAH AL-HUJURAT (49)

Surah Al-Hujurat (49 Surah in Quran) emphasizes principles of social conduct, ethics, and morality. It includes several prohibitions or guidelines from Allah (SWT) meant to cultivate harmony and justice in society. Here are some key things Allah (SWT) has instructed or prohibited in this Surah.

## 1- MOCKING OTHERS (VERSE: 11)

Allah (SWT) prohibits mocking, insulting or looking down upon others, as it creates divisions and hurts feelings.

"O you who have believed, let not a people ridicule (another) people; perhaps they may be better than them."

It applies to both men and women, emphasizing the universality of this principle. Mockery can manifest in various forms, including verbal, physical, and social exclusion. It deeply wounds an individual's dignity and self-esteem, leading to emotional distress and societal division. The verse addresses believers, urging them to uphold unity and respect regardless of social, racial, or gender distinctions. Believers are encouraged to replace mockery with empathy, kindness, and constructive advice.

## 2- CALLING OTHERS BY OFFENSIVE NICKNAMES<sup>E</sup> (VERSE: 11)

Using derogatory or hurtful nicknames is discouraged as it harms relationships. And do not insult one another and do not call each other by (offensive) nicknames.



The verse emphasizes the importance of respecting others' dignity and avoiding behaviours that contradict Islamic ethics. Offensive <sup>nick</sup> names can cause emotional harm, foster resentment, and reflect a lack of moral character. The verse calls for sincere repentance and encourages using names that honor and uplift individuals.

## SUSPICION AND BACKBITING (VERSE: 12)

Excessive suspicion is condemned as it leads to misunderstandings and mistrust. Backbiting is likened to eating the flesh of one's dead brother, an act that is revolting.

"O you who have believed, avoid much (negative) assumption. Indeed, some assumption is sin. And do not spy or backbite each other."

Believers are instructed to avoid excessive or negative assumptions about others, as they can lead to unjust judgements, mistrust, and strained relationships. Islam prohibits spying, which violates privacy and creates mistrust. Backbiting is speaking about someone in their absence in a way they would dislike, even if the statement is true. Practical lessons include thinking well of others, replacing suspicion with positive interpretations, respecting privacy, and seeking forgiveness.

## SPYING (VERSE: 12)

Spying on others or prying into their private matters is forbidden as it violates their dignity and privacy.

"And do not spy..."

The prohibition of spying in Surah Al-Hujurat underscores the importance of protecting privacy and maintaining trust within society. It serves as a reminder that believers should focus on their own character and flaws rather than seeking to expose or harm others. Spying contradicts the principles of respect, trust, and unity that Islam seeks to establish.

While Surah  
Thinking the  
behaviour  
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mindset is  
The verse

"O you who  
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# NEGATIVE THINKING (VERSE: 12)

Date: 30-12-2024

Ullah Sunnah Al-Hijrah does not explicitly use the term "negative thinking"; the principles it conveys strongly discourage attitudes and behaviours rooted in negativity, such as suspicion, ridicule, and backbiting. These behaviours arise from and contribute to a negative mindset, which is harmful to individuals and communities.

The verse most closely addressing negative thinking is:

"O you who have believed, avoid much (negative) assumption. Indeed some assumption is sin, And do not spy or backbit each other" -- (49:12)

## SPREADING RUMORS AND BLAME

Receiving news from unreliable sources without verification is discouraged to prevent injustice and discord.

"O you <sup>who</sup> have believed, if there comes to you a disobedient one with information investigate, lest you harm a people out of ignorance and become, over what you have done regretful."

Sunnah Al-Hijrah provides a comprehensive framework to prevent harmful behaviours like false accusations (ilzam). It encourages believers to verify information, avoid suspicion, and maintain unity. By fostering respect, trust and trustfulness, the Sunnah lays the foundation for healthy interpersonal and community relationships.



# ZAKAT

## Meaning of Zakat:

To purify, the increase and to grow.

## Aim and Objective:

To help poor people, and to get the pleasure of Allah Almighty.  
Circulation of the wealth is the main aim and object of the Zakat.

## Vital Importance of Zakat:

Zakat is a financial and monetary worship and one of the Pillar of Islam.  
It is obligatory of a true believer. Allah Almighty says:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ  
عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (سورة البقرة: ۱۱۰)

تم نماز قائم کرو اور زکوٰۃ دو اور جو کچھ بھلائی تم اپنی عاقبت کے لئے آگے بھیجو گے وہ سب کچھ اللہ تعالیٰ کے  
ہاں موجود پاؤ گے بے شک اللہ تعالیٰ تمہارے اعمال کو خوب دیکھ رہا ہے۔



sanctify them with it, and invoke Allah for them. Verily, your invocations are a source of security for them; and Allah is All-Hearer, All-Knower.

### **Explanation:**

The message of these verses of the Holy Quran is very clear, Zakat is mandatory and it purifies and cleans heart and wealth.

### **Advantages of Zakat:**

- i. To get Allah's pleasure.*
- ii. To stop unbalanced economy.*
- iii. Prosperity.*
- iv. Protection from losses.*
- v. Peaceful condition on the Dooms Day.*
- vi. Safety from fear, grief and Hell Fire.*
- vii. Keep away from Sins.*
- viii. Help the poor and needy person.*
- ix. Purification of the wealth.*

### Advantages of Hajj:

- i. *Removal of praviuous Sins.*
- ii. *Universal unity.*
- iii. *Universal brotherhood.*
- iv. *Universal equality.*
- v. *To get Allah's pleasure and love.*
- vi. *Purification of Heart.*
- vii. *Starting a new life after Hajj.*
- viii. *Taqwa. (Excellent quality of Pious Person).*
- ix. *Source of satisfaction.*

### Practical Lesson of Umrah:

A Muslim must perform Umrah if he/she can afford it.

### Sources of religions and legal authority:

(The Holy Quran, The Hadith & Sunnah, Ijma, Qiyas)

Note: Students and other readers are instructed to see the detail of above topics in chapter # 2 "concise history of the Islamic Law and its basic and advance sources".